

THE SECOND TOME OF THE
HOLIE BIBLE
FAITHFVLLY TRANS-
LATED INTO ENGLISH,
OVT OF THE AVTHENTICAL
LATIN.

Diligently conferred with the Hebrew, Greeke,
and other Editions in diues languages.

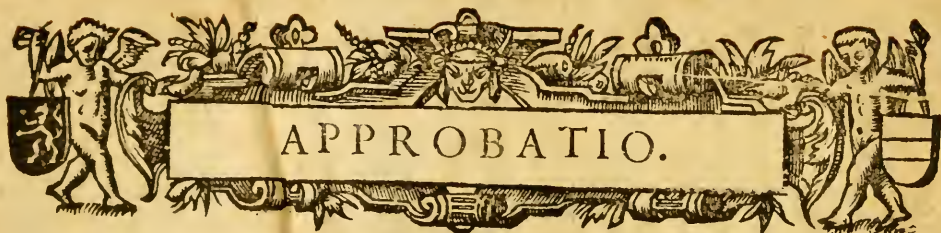
*With ARGVMENTS of the Bookes; and Chapters:
ANNOTATIONS: TABLES: and other helpes,
for better vnderstanding of the text: for discouerie of
CORRVPTIONS in some late translations: and
for clearing CONTROVERSIES in Religion.*

BY THE ENGLISH COLLEGE OF DOWAY.

Spiritu Sancto inspirati, locuti sunt sancti Dei homines. 2. Pet. 1.
The holie men of God spake, inspired with the Holie Ghost.

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at the signe of the holie Lambe.

M. DC. X.



Nos infraſcripti, in alma Duaceniſi vniuerſitate Sacrae Theologiae Doctores & Profeſſores, hanc Anglicanam Veteris Teſtamenti translationem, quam tres diuerſi eius nationis eruditiffimi Theologi, non ſolum fidelem, ſed propter diuerſa quae ei ſunt adiuncta, valde vtilem fidei Catholicae propagandae actuenda, & bonis moribus promouendis, ſunt teſtati: quorum teſtimonia ipſorum ſyngraphis munita vidimus; Cuius item Translationis, & Amotationum Auctores nobis de fidei integritate, & eruditionis praestantia probe ſunt noti: his rebus adducti & nixi, fructuoſe euulgari poſſe cenſuimus. Duaci. 8. Noembris. 1609.

GVILIELMVS ESTVS Sacrae Theologiae Doctor, & in Academia Duaceni Profeſſor.

BARTHOLOMAEVS PETRVS Sacrae Theologiae Doctor & in Vniuerſitate Diaceni Profeſſor.

GEORGIVS COLVENERIVS S. Theologiae Doctor, & eiufdem in Academia Duacena Profeſſor.



PROEMIAL ANNOTATIONS vpon the Booke of Psalmes.

THE authoritie of this Booke was euer authenticall, and certaine, as the assured word of God, and Canonical Scripture. But concerning the author, there be diuers opinions. For although it be manifest by the testimonie of Philo, and Iosephus, that in their time, and alwaies before, only King Dauid was by al Hebrew Doctors holden for Author of al the Psalmes: yet after that lerned Origen, and other Christian Doctors, expounded manie Psalmes of Christ, the Iewes being pressed therewith, begane to denie that al were Dauids: alleaging for their new opinion, the titles of diuers Psalmes, and some other difficulties, ministring occasion of much needles dispute, stil acknowledging the whole booke to be Canonical. Wherupon S. Ierom, and S. Augustin, sometimes admitted those as authores of certaine Psalmes, whose names are in the titles thereof. S. Cyprian, S. Cyril, S. Athanasius, and others agree in general, that Dauid write not al: but differ much in particular, touching other supposed authores. In so much that *Melchisedech, Moyse, Asaph, Eman, Idithun, The sonnes of Core, Salomon, Ieremie, Ezechiel, Esdras, Aggeus, and Zacharias, are al (with more or lesse probabilitie) reputed authores of seueral Psalmes.* Neuertheles it semeth that S. Ierom rather related other mens iudgement, then shewed his owne; as we shal note by and by. And S. Augustin (*li. 17. c. 14. de ciuit*) maturely discussing this doubtr, saith plainly, that *their Iudgement seemed to him more credible, vwho attribute al the hundred fiftie Psalmes to Dauid alone.* Further explicating that wheras some Psalmes haue Dauids owne name in their titles, some haue other mens names, some none at al, *this diuersitie importeth*

This booke vndoubtedly is canonical Scripture.

Late Hebrew Doctors and some Catholiques hold diuers authores of sundry Psalmes.

Prefat. in Psal. Epist. 134. 139.

It is much more probable that Dauid was author of al.

Proued by S. Augustin, S. Chrystostom, and greatest part of Doctors.

not diuers authores, but significeth other thinges, either perteyning to the same persons, or by interpretation of their names, belonging to the present matter, as our Lord inspired him. Likewise S. Chrylostome resolutely iudgeth, that only King Dauid was author of this whole Booke. Moued especially by this argument, for that Christ and the Apostles alleaging the Psalmes, do oftentimes name Dauid as author, and neuer anie other. Also Origen, S. Basil, S. Ambrose, S. Hilarie, Theodoretus, Cassiodorus, Beda, Eutimius, and most part of ancient and late writers, with the most common voice of Christians, cal this booke the Psalmes of Dauid: and the General Councils of Carthage, Florence, and Trent, in the Cathologie of Canonical Scriptures recite this booke, by the name of Dauids Psalter.

Mat. 22.
v. 16.
Act. 4.
v. 24.
Ro. 4.
v. 6.
Ro. 11.
v. 9.
Heb. 4.
v. 7.

The common voice of Christians & some general counsels, cal it Dauids Psalter.

Proued by other Scriptures.

Moreouer it is clere, *Act. 2.* that the second Psalme, though it want his name, is Dauids. And other Scriptures *2. Paral. 7. v. 6.* and *1. Esd. 3. v. 10.* say plainly, that Dauid made the Psalmes, *104. 105. 106. 117. 135.* beginning: *Confesse to our Lord, because he is good, because his mercie is for euer.* Which he appointed the Leuites to sing, or play on instruments: *1. Paral. 15. & 16.* and yet they haue not his name in their titles. Againe, *2. Reg. 23.* Dauid is only intitled *the egre-gious,* or excellent *Psalmist of Israel.* Neither were Asaph, Eman, and Idithun anie where called Prophetes (as are al the writers of holie Scriptures) but only masters of musike, *1. Paral. 25.* And the sonnes of Core were only porters: *1. Paral. 26.* Finally S. Ierom (whose iudgement the whole Church singularly esteemeth, in al questions belonging to holie Scriptures) semeth as much inclined, that only the Royal Prophet Dauid was author of this whole booke, as to the contrarie. For in his Epistle to Paulinus, prefixed before the Latin Bible, comprehending the principal arguments of seuerall bookes, when he cometh to the Psalmes, without mention of other authors, saith: *Dauid our Simonides, Pindarus, and Alceus; Flaccus also, Catullus, and Ce-*

S Ierom attributeth the summe of this booke to Dauid only.

renus,

renus, soundeth out Christ, with harpe & tenne stringed Psalter, rising vp from hel: so attributing the summe of this whole booke to the Royal Prophet Dauid, as if he supposed no other author.

Touching therfore the argument, or contentes of this diuine Psalter, al Catholique Doctores vniformly agree that it is the abridgement, summe, and substance of al holie Scriptures, both old and new Testament. As may first be probably collected, by that Christ himselfe often comprehending al the old Testament by the termes of the Law

Mat. 5.
7. 11. 22.
Luc. 16.

and Prophetes, in one place (*Luc. 24. v. 44.*) semeth not onlie to reduce al to *the Law and Prophetes iointly*, but also to *the Psalmes alone*, or seuerally. But whether this be our Sauours diuine meaning or no in that place, out of this and manie other places, al the ancient Fathers teach expresly, that the Psalmes are an Epitome of al other holie Scriptures. For example, S. Denys, *li de Eccles. Hierar. contemplat. 2.* after brief recital of the contentes of other holie Scriptures, saith: *This sacred booke of diuine Canticles, doth exhibite both a general song, and exposition of diuine thinges.* S. Basil calleth the *Psalmodie of Dauid the common and most plentiful storehouse of al sacred doctrine: the treasure of perfect Theologie.* S. Ambrose accounteth it the register of the *whole Scripture.* Origen, S. Cyprian S. Ierom, S. Chrysostom, S. Gregorie, S. Beda S. Bernard, Cassiodorus, Eutimius, and others vse the same, or very like termes. S. Augustin particularly distinguishing al the Scriptures into foure sortes of bookes, sheweth that the Psalmes conteyne al: *The Law (saith he) teacheth somethinges, the Historie somethinges, the Prouerbes also and Prophetes teach somethinges: but the Booke of Psalmes teacheth al. It proposeth the law, recounteth thinges of old, prescribeth the due ordering of mens actions, and prophecieth thinges to come. Briefly it is a common treasure of good doctrine, aptly administring that is necessarie to euerie one.* And a litle after, exemplifying in particular points: *Is not here (saith*

The Psalmes are a Summe of al other Scriptures.

S. Greg.
in Psal.
penitent.

They cōtaine the summe of Legal, Historical, Sapiential, and Prophetical doctrine.

he) al greatnes of vertue, and is not here the right square of iustice? is not the comelines of chastitie; the consummation of prudence? is not what soeuer may be called good, lerned in the Psalmes? Here is the knowlege of God; the deere pronounciation of Christ to come in flesh; the hope of general Resurrection; feare of torments; promise of glorie; reuelation of mysteries. Euen al good thinges are here, as in a common great treasure, laide vp and heaped together.

Gods prouidence in sweetly drawing our consent & cooperation of freewill, which is necessarie to saluation.

See then and obserue here (Christian reader) the admirable wisdom, and goodnes of God. The meanes of mans saluation being so disposed, that his owne free consent, and cooperation is therto necessarily required, according to that most approued doctrine of the same S. Augustin: *Qui creauit te sine te; non iustificat te sine te. He that created thee, without thee, doth not iustifie thee without thee*: to helpe our weaknes, and sweetly to draw our mindes, otherwise auerse from trauel and paine, the Holie Ghost hath ordained that in smal rowme, and in pleasant maner, we may attaine necessarie knowlege of God, & our selues, easely kepe the same in memorie, and dayly put in practise our chiefest dutie, in seruing and praising God, by singing, reading, or hearing these diuine Psalmes. which one booke (as euerie one shal be able to lerne it, more or lesse perfectly) openeth and sheweth the way, to vnderstand al other Scriptures, and so to finde, & enioy the hidden treasures of Gods word: in like maner as a key openeth a lock.

ser. 15.
de verb.
Apost.

S. Basil in
prolog.

Holie Scriptures a sealed booke.

For the whole sacred Bible is a sealed Booke, and not rightly vnderstood, til the seale, or lock be opened, by the key of Gods spirite, geuing knowlege; which the Holie Ghost, amongst other wayes, inspireth very often, by sacred Musike or Psalmodie. As S. Gregorie noteth in holie Scripture (4. Reg. 3. v. 15.) where Eliseus not yet knowing Gods wil in a particular case, called for a Psalmist (or player on instruments) and when the Psalmist sang, the hand of our Lord came vpon Eliseus, and presently he prescribing what should be donne, procured plentie of water without rayne, where

Apost. 5.

li. 4 dia-
logi. c.
42.

The Psalter is the key of other Scriptures.

was

was none before, and prophecied victorie against the enemies. Reason also and experience teach, that as *men of cheerful hart are apt to sing*: so the exercise of reading, singing, or playing Psalmes, is a conuenient and a special meanes, to attaine quietnes or cheerfulness of mind.

But as this holie Psalter is the key of other Scriptures, so it selfe is most especially a sealed, and locked Booke, requiring manie keys. *Euery Psalm* (saith S. Hilarie) *hath a peculiar key, and oftentimes there be so manie lockes and keys of one Psalm, as there be diuers persons that speake, to diuers endes and purposes.* For albeit diuers mysteries are sometimes connected, and so require fundrie keys, yet there is but one principal, & proper key of each Psalm: otherwise it should be diuided into manie Psalmes. Our first endeouour therefore must be, to find the proper key of euery Psalm, that is, to know what is principally therein conteyned. To this purpose the lerned Expositors of this booke, haue obserued tenne general pointes, or seueral matters, to which al the contents may be reduced, as it were, so manie keys, and meanes of entrance into the sense, and true vnderstanding of al the Psalmes. And the same may likewise be called the tenne stringes of this diuine instrument. Vpon one of which, euery Psalm principally playeth, touching the rest more or lesse, as cause requireth, for more melodious harmonie, and perfect musike.

The first key, or string, is God himself: One in Substance: Three in Persons. Almighty, Alperfect, Powre, VVisdom, Goodnes, Maiestie, Iustice, Mercie, & other Diuine Attributes. The second, is Gods workes of Creation, Conservation, and Governing of the whole world. The third, Gods Prouidence, especially towards man, in protecting and rewarding the iust: in permitting, and punishing the wicked. The fourth, is the peculiar calling of the Hebrew people, their beginning in Abraham, Isaac, and Iacob: their maruelous increase in Ægypt: diuers estates,

manie

But it selfe is also sealed.

But one principal key of each Psalm.

Tenne keys of the Psalter.

Also tenne stringes.

1. Key.
One God the B. Trinitie.
2.
Gods workes.
3.
Gods prouidence.
4.
The Hebrew people.

manie admirable and miraculous thinges donne amongst them; with their ingratitude, reiection, and reprobation. The fifth principal key, and string is Christ, the promised Redemer of mankind: prophesying his Incarnation, Natiuitie, Trauels, Sufferings, Death, Resurrection, Ascension, and Glorie. The sixt is the propagation of Christs name and Religion, with Sacrifice and Sacramntes, in the multitude of Gentiles beleeuing in him, euen to the vtermoſt coaſtes of the earth, the Catholique Church euer viſible. The ſeuenth is the true maner of ſeruing God, with ſincere faith, and good workes. The eight, holie Dauid interpoſeth manie thinges concerning himſelfe. As Gods ſingular benefites towards him, for which he rendereth thankes, and diuine praifes, recounteth his enimies, dangers, and afflictions of mind & bodie, namely by Saul, Abſalon and others, humbly beſeeking, and obtaining Gods protection. He alſo expreſſeth in himſelfe a perfect image, and patterne of a ſincere and hartie penitent: be- wayling, confeſſing, and puniſhing his owne ſinnes. The ninth is the end and renouation of this world, with the general Reſurrection, and Iudgement. The tenth is eternal felicitie, and puniſhment, according as euerie one deſerueth in this life. Theſe are the tenne keyes of this holie Booke; and tenne ſtringes of this Diuine Pſalter.

Moreouer to finde which of theſe is the proper key, and principal ſtring of euerie Pſalme, lerned Diuines vſe foure eſpecial wayes. Firſt by the title, added by Eſdras, or the Seuentie two Interpreters, for an introduction to the ſenſe of the ſame Pſalme. So it appeareth that the third Pſalme treateth literally of Dauids danger, and deliuerie from his ſonne Abſalon: which is the eight key. though myſtically it ſignifieth Christs Perſecution, Paſſion, & Reſurrection, which is the fifth key. Secondly, if there be no title, or if it declare not ſufficiently the key, or principal matter con- teyned, it may ſome times be found by allegation and application

5.
Christ our Re-
demer:

6.
Conuerſion of
Gentiles, the
Catholique
Church.

7.
Faith & good
workes.

8.
Dauids owne
actes.

9.
General Re-
ſurrection, &
Iudgement.

10.
Eternal glory
and paine.

Foure wayes
to finde the
proper key of
euerie pſalme.

1.
By the title.

2.
Allegation
in the new
Teſtament.

application of some special part thereof in the new Testament. So it is euident *Act. 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5.* that the second Psalme perteyneth to Christ, impugned and persecuted by diuers aduersaries. VVhich is the first key. Thirdly, when greater things are affirmed of anie person, or people, as of Dauid, Salomon, Iewish nation, or the like, then can be verified of them, it must necessarily be vnderstood of Christ, or his Church, in the new Testament, or in Heauen. So the *conclusion* of the 14. *Psalme: He that doth these thinges, shal not be moued for euer,* can not be verified of the tabernacle, nor temple of the Jewes; but of eternal Beatitude in heauen. VVhich is the tenth key. Though the greater part of the Psalme sheweth, that iust and true dealing towards our neighbours, is necessarie for attayning of eternal Glorie. Fourthly when, both the title and Psalme, or part thereof seme hard and obscure, some part being more cleare, the true sense of al may be gethered, by that which is more euident. According to S. Augustins rule, *li. 2. c. 9. & li. 3. c. 26. Doct. Christ.* So the title, and former part of the fifth Psalme, being more obscure, are explained by the last verses, shewing plainly that God wil iustly iudge al men, both iust and wicked, in the end of this world. VVhich is the ninth key. By these and like meanes the principal key being found, it wil more easily appeare, what other keys belong to the same, and what other stringes are also touched. At least the studious may by these helpes make some entrance, and for more exact knowlege search the iudgement of ancient Fathers, and other learned Doctours.

But besides this singular great commoditie, of compendious handling much Diuine matter in smal rowme, this booke hath an other special excellencie, in the kind of stile, and maner of vttering, which is Meeter, and Verse, in the original Hebrew tongue. And though in Greke, Latin, and other languages, the same could not in like forme be

5.
Greatnes of
thinges affir-
med.

4.
Conference
of places.

The stile of
this booke is
Poetic.

exactly translated yet the number, and distinction of verses is so obserued, that it is apt for musike, as wel voices as instruments, and to al other vses of Gods seruants. Neither is musical maner of vttering Gods word and praises, lesse to be esteemed, because profane Poetes haue in this kind of stile vttered light, vaine, and false things. For the abuse of good things, doth not derogate from the goodnes thereof, but rather commendeth the same, which others desire to imitate. And clere it is, that this holie Psalmodie was before anie profane poetrie now extant. For Homer the most ancient of that sorte, writte his poeme, at least two hundred and fourtie yeares after the destruction of Troy: as Apolidorus witnesseth; others, namely Solinus, Herodotus, and Cornelius Nepos say longer. VVheras kind Dauid our Diuine Psalmist, reigned within one hundred yeares, after the Troianes warres. There were in dede Amphion, Orpheus, and Muscus before Dauid, but their verses either were not written, or shortly perished, only a confuse memorie remaining of them, recited, altered, and corrupted by word of mouth: but before them were the sacred Historie of Iob, almost al in verse; and the two Canticles of Moyses, *Exodi 15.* and *Deut. 32.* It is moreouer recorded that Iubal (long before Noes flood) was the father of them, that sang on harpe, and organ. Musike therefore is maruelous ancient. But sacred Poetrie is in manie other respectes most excellent, and most profitable. *This holie Psalmodie (saith S. Augustin) is a medecine to old spiritual sores, it bringeth present remedie to new wvoundes: it maketh the good to perseuere in vvel doing, it cureth at once al predominating passions, vvhich vexemens soules. A little after: Psalmodie driueth away euil spirites, iuuith good Angels to helpe vs, it is a shield in night terrors, a refreshing of day trauels, a guard to children, an ornament to yongmen, a comforte to oldmen, a most seemlie grace to wvomen. Vnto beginners it is an introduction, an augmentation to them that goe forward in vertue, a stable firmament to the perfect: It con-*

Abuse derogate
teth not from
good thinges.

Dauids Psalter
more ancient
then any pro-
fane poetrie
now extant.

Musike very
ancient.

Sacred poetrie
most excellēt.

Gen. 4.

presat.

joyneth the whole Church militant in one voice, and is the spiritual eternal sweet perfume of the celestial Armies, al Sainctes and Angels in heauen.

Toal this we may adde other causes, which moued the Royal Prophete to write this diuine poetrie. First he had from his youth (by Gods special prouidence) a natural inclination to Musike; wherein he shortly so excelled, that before al the Musicians in Israel, he was selected to recreate king Saul, whom an euil spirite vexed. And his skil, together with his deuotion, had such effect, that *when he playde on the harpe, Saul was refreshed, and waxed better. For the euil spirite departed from him*: saith the holie text. VVherfore he made these Psalmes, that him selfe and others might by singing them, imploy this gift of God to his more honour. Secondly, verse being more easie to lerne, more firmly kept in mind, and more pleasant in practise (for *as swine, so musike doth recreate the hart of man*) the Holie Ghost condescending to mans natural disposition, inspired Dauid to write these Psalmes in meeter, *mixing the pouvre of diuine doctrine, with delectable melodie of song, that whiles the care is allured with sweet harmonie of musike, the hart is indued with heauenlie knowlege, pleasant to the mind, and profitable to the soule*. Thirdly, Dauid singularly illuminated with knowlege of great, and most diuine Mysteries, indued also with most gracious disposition of mind, *the man chosen according to Gods ouvne hart* (1. Reg. 13.) would vtter the same Mysteries, with godlie instructions, and praises of God, in the most exquisite kind of stile; that is in verse. For otherwise he was also very eloquent in prose, as wel appeareth by sundrie his excellent, and effectual discourses, in the books of Kinges, and Paralipomenon. For which cause Moyse also described the passage of Israel forth of Ægypt through the read sea in a Canticle, after that he had related the same whole historie, more at large in prose; that al might sing, and so render thankes with melodious voice, and musical

Why King Dauid wrote diuine poetrie

The first cause his natural inclination to musike.

2.
Verse more easie & more pleasant.

3.
Most special great, and memorable things write in verse.

1. Reg.
16. v. 23.

Eccli. 40.

S. Aug.
S. Basili.
in Praefat

Eno. 15.

instruments praising God. Likewise in an other Canticke he comprised the whole law, a litle before his death. So also Barac and Debora: and after them Iudith, song praises to God for their victories in verse. Salomon writte the end of his Prouerbes, and a whole booke (intituled Canticles) & the Prophet Ieremie his Lamentations in verse. Anna ha- uing obtained her prayer for a sonne, gaue thanks to God with a Canticke. The like did king Ezechias for recouerie of health. The Prophets Isaias, Ezechiel, Ionas, Abacuc, and the three children in the fornace: againe in the new Testament, the B. virgin mother, iust Zacharie, & deuout Simeon gaue thanks; & sang praises to God in Canticles.

Deut. 32.

Iudic. 5.

Iudith.

16.

Prou 31.

I. Reg. 2.

Isa. 38.

Isa. 12.

26.

Ezech. 38

Iam. 2.

Abac. 3.

Dan. 3.

Luc. 1. 2.

Canticles in the
new Testa-
ment.

4.
Both diuine
musike and
dittie in Gods
templc.

Fourthly, albeit the holie King was not permitted, to build the gorgious Temple for Gods seruice, as he greatly desired to haue done, yet he prouided both store of musitians (foure thousand in number, of which 288. were maisters to teach) & made these Psalmes as godlic ditties, for this holie purpose, in al solemnities of feastes, and day- lie sacrifice, when the Temple should afterward be built.

I. Par.

23, 25.

5.
The great vse
of these Psal-
mes in the Ca-
tholique
Church.

Fiftly, he made these Psalmes not only for his owne, & others priuate deuotion, nor yet so especially for the pub- lique Diuine seruice in the Temple, and other Synago- gues of the Iewes, but most principally for the Christian Catholique Church, which he knew should be spred in the whole earth. Forseing the maruelous great, and frequent vse therof in the Christian Clergie, and Religious people of both sexes. As he prophecietieth in diuers Psalmes. *Al the earth sing to thee: sing Psalmes to thy name.* Againc, *I wil sing Psalmes to thee (ô God) in the Gentiles, in al peoples, and Nations.* V Which him selfe neuer did, but his Psalmes are euer since Christ, song by Christians, conuerted from gen- tilitic, as we see in the Churches Seruice. For the whole Psalter is distributed to be song, in the ordinarie office of our Breuiarie euerie weke. And though extraordinarily, for the varietie of times, and feastes, there is often altera- tion,

56. 117.

65.

The whole
Psalter in the
ordinarie of-
fice euerie
weke.

tion,

4. (30.
adv.7)
53 62.
66. 90.
94. 118.
133. 148.
149 150.

tion, yet stil the greater part is in Psalmes. Certayne also of the same Psalmes, are without change, or intermission repeted euerie day. And such as haue obligation to the Canonical Houres, must at least read the whole Office priuatly, if they be not present where it is song. The Office also of Masse, ordinarily beginneth with a Psalm. In Litanies, and almost al publique Prayers, and in administration of other Sacraments, and Sacramentals, either whole Psalmes, or frequent verses are inserted. Likewise the greatest part of the Offices, of our B. Ladie, and for the dead are Psalmes. Besides the seuen Pœnitential, and fiftene Gradual Psalmes, at certaine times. So that Clergie mens daly office consisteth much in singing, or reading Psalmes. And therfore al Byshops especially, are strictly bond by a particular Conon (*Dist. 38. cap. Omnes psallentes*) to be skilful in the Psalmes of Dauid: and to see that other Clergiè men be wel instructed therin. According to the Holie Ghosts admonition, by the pen of the same Royal Prophet (*Psal 46.*) *Psallite sapienter; or: intelligenter, that is. Sing Psalmes wvith knowlege, and vnderstanding them.* Not that euerie one is bond to know, and be able to discusse al difficulties, but competently, according to their charge vndertaken in Gods Church. Otherwvise euerie one that is, or intendeth to be a Priest, may remember what God denounceth to him, by the Prophet Osee (*c. 4.*) *Because thou hast repelled knowlege, I wvill repel thee, that thou do not the function of Priesthood vnto me.* Thus much touching the Author, the contentes, the poetical stile, & final cause of this holie Psalter.

Certaine Psalmes euerie day.

Many Psalmes in other Ecclesiastical offices.

Bishops bond to be skilful in Dauids Psalter.

Other Priestes to haue competent knowlege therin.

As for the name, S. Ierom; S. Augustin, and other Fathers teach, that wheras amongst innumerable musical instruments, six wvère more specially vsed in Dauids time, mentioned by him in the last Psalm. *Trumpet, Psalter, Harpe, Timbrel, Organ, and Cymbal.* This booke hath his name of the instrument called Psalter, which hath tenne strings, signifying the tenne commandements, and is made in

VVhy this booke is called the psalter.

forme (as S. Ierom, and S. Bede suppose) of the Greke, letter Δ *delta*, because as that instrument rendreth sound from aboue, so we should attend to heauenlie vertues, which come from aboue: Likewise vsing the harpe, which signifyeth mortification of the flesh, & other instruments, which signifie and teach other vertues, we must finally referre al to Gods glorie, reioyce spiritually in hart, and render al praise to God.

Other instruments make consort with the Psalter.

All vertues are referred to Gods honour.

Concerning interpretation of holie Scriptures.

Scriptures are to be expounded by the common spirit of the Church, not by priuate men.

AS Prophecie (or other holie Scripture) was not at anie time by mans wil, but the (*Prophetes*) holie men of God spake, inspired by the Holie Ghost: so no prophecie (*nor explication*) of Scripture, is made by priuate interpretation. *2. Pet. 1.* but by the same Spirite wherwith it was written, which our Sauour gaue to the Church, to abide for euer, the Spirite of truth; to teach al truth. *IOAN. 14. 16.* Neither perteyneth it to euerie one, to discern the true spirite, but to some. *1. Cor. 12.*

They consist in vnderstanding.

Holie Scriptures consist not in reading, but in vnderstanding. *S. Ierom Dialogo aduers. Luciferianos.*

Holy Fathers do best expound them.

The wordes of holie Scripture are so to be vnderstood, as holie men, the Sainctes of God, haue vnderstood them, *S. Aug Ser. 18. de verb. Domini.* Men must lerne of men, not expect knowlege immediatly of God, nor only by Angels. *Idem, in prologo Doct. Christ.*

Some Mysteries are hidden.

There be some things, mentioned in holie Scripture, which God wil haue hidden, and those are not to be curiously searched. *S. Amb. li. 1. c. 7. de vocat. Gentium.*

They proue our humilitie.

By those things, which to vs are hidden in holie Scripture, our humilitie is proued, *S. Greg. ho. 17. super Ezech.*



THE BOOKE OF PSALMES

PSALME I.

The Royal prophet David placed this Psalm as a Preface to the rest, containing, 1 true happines, which consisteth in flying sinnes, and serving God. 3. The good doe prosper, 5. not the Wicked: 6. as wil appeare in the end of this world.

The right manner of serving God.
The 7. key.

^a He is in the

Mat. 5.



BLESSED ^a is the man, that ^b hath not gone in ^c right way to the counsel of the impious, & hath ^c not stood ^d eternal felicity in the way of sinners, and hath ^d not sitte in the chayne of pestilence: [^b not consented to evil suggestions. ^c not continued in sinne.

^d not finally persisted in Wicked life.

Ier. 1.

2 † But ^e his wil is in the way of our Lord, and in his law he ^e wil meditate day and night. [^e He is wholly occupied & delighted in keeping Gods commandments.

Iere. 17.

3 † And he shal be as a tree, that is planted nigh to ^f the streames of waters, which shal geue his fruite in his time: [^f To him that useth Gods grace wel, more grace is continually geuen.

4 † And ^g his leafe shal not fal: and ^h al things whatsoeuer he ^g shal doe, shal prosper. [^g Through such grace he shal perscuer. ^h al thinges worke to the good of them that love God sincerely.

5 † The impious not so: but ⁱ as dust, which the winde driueth ⁱ from the face of the earth. [ⁱ The Wicked are carried with euery light tentation.

6 † Therefore the impious shal ^k not rise againe in iudgement: ^k nor sinners in the ^l counsel of the iust [^k Al rising at the last day, the wicked shal not rise with hope nor comforth, but in desolation. ^l the happie congregation of the blessed.

7 † For our Lord ^m knoweth the way of the iust, and the way of ^m the impious ⁿ shal perish. [^m approueth & rewardeth. ⁿ in eternal damnation.

ANNOTATIONS. PSALME. I.

They are hap-
pie (in hope)
that decline
from euil.

1. *Hath not gone, not stood, not sitted*] The Hebrew stile, and maner of discourse differeth here from other nations, in mentioning first the lesse euil, and the greatest last. VWhereas we would say in the contrary order: He is happie that hath not *sitted*, that is, hath not settled himselfe in wickednes, nor finally persisted obstinate: more happie, that hath not *stood*, anie notable time continued in sinne: and most happie, that hath not *gone*, nor geuen anie consent at all to euil suggestions

Iustice confi-
sseth in sicing
euil and doing
good.

2. *His euil in the way of our Lord.*] As one part of happines consisteth in declining from euil; so the other is in doing good; the wil desiring, and diligently endeuoring to walke in the way of vertue, and law of God. VWhich is true iustice, and right forme of good life, proposed in this Psalme, for attayning eternal beatitude.

Of Christ.
the 5. key.

Also of his
Church, the
6. key.

PSALME II.

Christ's glorie, the World repining therat, 4. *shal be propagated in al the world.* 7. *His diuine powre as wel spiritual in conuerting mens hartes, as external, in seuerie iustice, is prophesied.*

a Both gētiles.
b and Iewes

strive inuaine
against Christ.

c Pilate and
Herod.

d Annas and
Caiphas.

e The voice of
wicked men,

f & especially
libertines strining
to shake of al
discipline.

g God for al
this wil turne
our Lord shal
scorne them.

the hartes of
manie.

h seuerly re-
prehend,

i and iustly
punish the
obstinate.

k Christ shal
reigne in his
kingdome the
Church.

l God the Fa-
ther speaketh

so in God the
Sonne.

n Christ as
man hath the
Church for

VVHY did the a Gentiles rage, and b peoples meditate vaine things?

† The c kings of the earth stood vp, and the d princes came together in one against our Lord, and against his Christ.

† Let e vs breake their bondes a sunder: and let vs cast away 3 their f yoke from vs.

† He that dwelleth in the heauens, shal g laugh at them: and 4

† Then shal he speake to them in his h wrath, & in his i furie 5 he shal trouble them.

† But k I am appoynted king by him ouer Sion his holie hil, 6 preaching his precept.

† The l Lord said to me; Thou art my m Sonne, I this day haue 7 begotten thee.

† Aske of me, and I wil geue n thee the Gentiles, for thyne in- 8 heritance, and thy possession o the endes of the earth.

o *Spredd through the whole world.*

Act. 4.

Act. 13.
Heb. 1.
& 5.

† And

Apo. 2.
19.

- 9 † Thou shalt rule them " in p a rod of yron, and ' as a potters vessel thou shalt breake them in peeces. [ible] p Gods inflex-wil & powre.
- 10 † And q now "ye kings vnderstand: " take instruction you that iudge the earth. q A prophetic that kinges discipline.
- 11 † Serue our Lord in r feare: and " reioyce to him with trembling. r None is secure before death.
- 12 † Apprehend discipline / lest sometime our Lord be w^rath, and you perish out of the iust way. [from the way of] s Some fall saluation.
- 13 † When his w^rath t shal burne in short time, blessed are al, that trust in him. t God wil iudge iustly and good.
- in the end of this short life both the euil and good.*
So this Psalme concludeth with the ninth key.

ANNOTATIONS. PSALME. II.

2. *Kinges and Princes against Christ.*] VVhen Christ, and his Apostles preached the Gospel, both Iewes and Gentiles, with their Princes, Kinges, and Emperors most furiously resisted, but al in vaine For they could not hinder the wil and powre of God. But the more they persecuted, the more was increased the zele, and number of Christians. Persecution cannot hinder the glorie of Christ.

in hunc
Psal.

8. *The gentiles thyn inheritance*] By this promise of God to Christ, S. Augustin conuinced the Donatistes; & in them the Protestantes, that say, the Church of Christ failed, and became smal, or inuisible; as though Christ the Sonne of God, could sometimes lose his inheritance, which is the Catholique Church, gethered of the Gentiles, and *his possession extended to the endes of the earth.* The Church neuer faileth.

9. *As a potters vessel.*] If a potters vessel (saith S. Ierom *in hunc Psal. tom. 8.*) be broken whiles it is soft, it may easily be repaired, but after it is hard, it can not be made whole againe. So sinners are more easily restored to grace, shortly repeating, then long obdurate: yet that which is vnpossible to man, is possible to God. *Mat. 10. For as clay in the potters hand, so are you in my hand, saith our Lord. Iere. 18.* Custome is sinne more hardly cured.

10. *Ye kinges vnderstand.*] Not onlie innumerable other people of al nations, but also after a while, Kinges and Emperors beleued in Christ. And such as at first persecuted, became most Christian, Catholique, Defenders of the faith. Kinges conuerted to Christianitie.

Ad Pe-
sil. li. 2.
c. 92.
Ad Gaud.
li. 2. c. 26.

10. *Take instruction you that iudge the earth.*] Petilianus, Gaudentius, & other Donatistes inueyghing against Christian Kinges, for punishing heretikes, most falsly auoched, that Christianitie neuer found kinges but inuious, enemies, and persecuters. To whom S. Augustin answereth in feueral bookes, that Christian Kinges, and Princes are not enemies to Christianitie: but are enemies to heretikes, the rebelles of Christ, and his Church For according to this prophetic of king Dauid, Christian kinges are instructed, and know it is their dutie, is the seruice of God, to defend the Church against Heretikes, and other Infidelles. And it is the propertie of Apostataes to fauour heretikes. So good Constantin the great maintained Catholique vnitie; and Iulian the Apostata to make great diuision, tooke Churches from Catholiques, and gaue them to Donatistes, to nourish hate al Christians. Defend Catholiques and punish heretikes. Apostataes fauoure heretikes and schismatikes, because they hate al Christians.

to nourish dissention, and so to ouerthrow al Christians. But God stil protecteth the true Church, against al such suttile, and malicious deuiles: *because it is Christs inheritaunce.*

Ioy and feare.

II. *Reioyce with trembling.*] Gods seruice is tempered with two affections: with ioy, in consideration of his goodnes, mercie, & meeknes; and with feare, in respect of his iustice, and seuerie iudgement. The one is a remedie agauist desperation: the other against presumption.

Dauid persecuted by his sonne.

The 8. key.

PSALME. III.

King Dauid recounteth his danger, when his sonne Absalom conspired against him: 4. and thanketh God for his deliuerie. 9. acknowledging al helpe to be from God. *Mystically, Christs persecution, Death, Burial, and Resurrection.*

† The " Psalme of Dauid, " when he fled from the face of 1 Absalom his sonne. (2. Reg. 15.)

a O God let **L**ORD a why are they b multiplied that truble me: manie 2
me know how **R**ise vp against me.

Ioan. 23

greuously I haue sinned. b that al Israel (1. Reg. 15. v. 13.) with al their
hart foloweth Absalom. So against Christ, the Priestes, the People,
& Gentiles al conspired.

c my life d he † Many say to c my soule: There is d no saluation for him in 3
can not escape his God.

e But I a- † But e thou Lord art my protectour, my f glorie, & exalting 4
uouch that g my head.

God alwaies defendeth me, f geuing me victorie,
g & cōfirming my kingdom.

† With my voice I haue cried to our Lord: and he hath heard 5
h heauen. me from his h holie hil.

i I lay downe † "I haue i slept, and haue k bene at rest; and haue l risen vp, 6
k and rested because our Lord hath taken me.

in expectation of thy helpe. l And am deliuered. Christ dyed,
was buried, & rose againe.

m I know † I wil not feare thousandes of people compassing me: m a- 7
thou wilt help rise Lord, saue me my God.

me, and so l besech thee to do.

n The strength † Because thou hast stroken al that are my aduersaries without 8
and furie. cause: thou hast broken the n teeth of sinners.

o health and † Saluation o is our Lordes: and thy p blessing vpon thy 9
sastie cōmeth people.

from God. p Abundance of grace promised to Gods seruantes.

ANNOTATIONS. PSALME. III.

1. *Psalme of Dauid.*] Al Interpreters agreably teach, that king Dauid made not the titles, which are before the Psalmes. Neuertheless they are authentical, as endited by the Holie Ghost. And it is most probable Efdras added those titles which are in the Hebrew: and the Seuentie interpreters writte the other, in their Greke Edition. Both which S. Ierom translated into Latin.

Titles of the Psalmes added by Efdras and the Septuagint.

In these titles five things may be noted. First, the former two hauing no title at al, the general name of Psalme, common to al, is particularly appropriated to some, and other names to others. VVhich in al are twelue. to witte: Psalme Inscription, Prayer, Canticle, Psalme of Canticle, Canticle of Psalme, Hymne, Testimonie, Vnderstanding, Praise of Canticle, Alleluia, & Gradual Canticle. Secondly, in the titles of some Psalmes are the names of certaine persons, which by S. Augustins iudgement, cited in the Proemial Annotations, and others, prooueth not the same persons to be authores of those Psalmes, but signifieth some other thing. Thirdly, in some titles the time is signified, when the Psalme was made, or song. Fourthly, the matter conteyned in the Psalme, or vpon what occasion it was made, is expressed in some titles. Fifthly diuers other termes are often vsed. in the titles of sundrie Psalmes, as *To the end. For the Octaue. For presses,* and the like, al which we shal briefly explicate, where they first occurre.

Five things to be noted in the titles.

*Psal. 4.
6. 8. 15.
16. & c.*

First therefore this third Psalme is called the *Psalme of Dauid*, not because he is author therof, for he is also author of the former, where his name is not expressed, as is euident by the testimonie of al the Apostles. *Act. 4. v. 25.* but because it treateth particularly and literally of him.

VVhy this is called the Psalme of Dauid.

1. *VVhen he fled from the face of Absalon.*] Here the time is signified, when this Psalme was made, to witte, immediatly after the ouerthrow of his rebellious sonne Absalon, mentioned. 2. *Reg. 18.* before his returne to Ierusalem. For albeit of humane, natural, and fatherlie affection, he greatly lamented the death of his sonne, yet he rendered thankes and praises to God, as reason and dutie bond him.

The time and occasion of making this Psalme.

6. *I haue slept, and haue benne at rest, and haue risen vp.*] King Dauid by his sleeping in persecution, and by his resting, and deliuerie from his persecuters, prefigured Christs Death, Burial, & Resurrection. As appeareth, *Ioan. 2. v. 22.* VVhere the Euangelist saith: that after Christs Resurrection, *his disciples beleued the scripture*, to witte, this and other like prophecies. For otherwise the old Testament doth not so expressly declare such Mysteries, as the Gospel doth: but one thing in the proper, and grammatical signification of the wordes, and an other thing, in shadowes and figures, and both literal. VVhereupon S. Gregory teacheth (*li. 20. c. 1. Moral.*) that holie Scripture (amongst other incomparable excellences) surpasseth al other doctrines, in the verie maner of speaking: because by one and the same speech, it reporteth a thing donne, and proclameth a Mysterie: so relating things past, that with the verie same wordes, it foresheweth things to come.

King Dauid prefigured Christ.

The same Scripture hath diuers literal senses.

PSALME. IIIII.

The holie prophet teacheth, by his owne example, to flee to God in tribulation 3. that other refugies are insufficient, 9. and Gods helpe most assured.

Confidence in God necessary
The 7. key.

a In an instru Vnto " the end, in a songues, the Psalme *b* of Dauid. 1
ment apt for verses. b This Psalme pertyneith to the beloued, signified by the
 word Dauid. *S. Aug.* li. 17. c. 14. ciuit. *S. Beda* in Psal.

c *V*hen **W**HEN *c* I inuocated, the God of my iustice heard me: 2
Saul vniustly in *d* tribulation thou hast enlarged to me. *e* Haue
persecuted mercie on me, and heare my prayer.
iust Dauid, God heard his prayers. *d* being straitly beseged (1. Reg. 23. 26.)
e Likewise helpe me when soeuer I shal nede.
f Why do you † Ye sonnes of men how long are you of *f* heauie hart? why 3
stil harden loue you *g* vanitie, and seeke *h* lying?
your hartes? *g* honour, and transitorie glorie, *h* false and deceitful riches? Ephes. 4.
i Euery godly † And know ye that our Lord hath made his *i* holie one 4
soule. k Rich *k* meruelous: *l* our Lord wil heare me, when I shal crie to
with vertues. him.
l Euerie iust *l* soule hath confidence in God, that he wil heare his crie.
m Iust anger † Be ye *m* angrie, and *n* sinne not: the thinges that you say in 5
is good & ne- *o* your hartes, in your *p* chambers be ye sorie for.
cessarie agais̄t sinne. *n* but then is most nedé to beware not to excede in passion.
haue therfore a continual purpose neuer to sinne. *o* Euil cogitations.
p bewaile & *p* repent before you sleepe.
q Not only † Sacrifice ye the " sacrifice of *q* iustice, and hope in our Lord. 6
external but Manie say: *r* Who sheweth vs good thinges?
most especially internal sacrifice of iustice, and obseruation of Gods command-
ments is most necessarie *r* The solide rewardes promised by God?
s reason and † The / light of thy countenance ô Lord is signed vpon vs: thou 7
grace are hast geuen *t* gladnesse in my hart.
freely geuen to man, wherby he may know that God wil reward the iust. Heb. II. v. 6.
t *V*herin a *t* iust man inuwardly reioyceth.
v. w. x. For † By the fruite of their *v* corne, and *w* wine, and *x* oile they 8
example and are multiplied.
in figure of heauenlic rewardes, God gaue temporal wealth in the old testament.
y In this con- † In *y* peace in the selfe same I wil sleepe, and rest: 9
fidence the iust may rest contented.
z God so pro- † Because thou Lord hast χ singularly setled me in hope. 10
miseth euerie iust person in particular.

ANNOTATIONS. PSALME. IIII.

The significa- 1. Vnto the end.) The Hebrew word *Lammatsca*, signifieth to him that en-
tion of this cometh. And so the Hebrewes interprete, that the Psalmes, which haue this
 word in their titles, were directed either to him, that excelled others in skil of
 musike;

1. PAR. 15. musike; or had authoritie ouer other musicians; or to him, whose office was to sing victories and triumphes. But the Latin, according to the Greeke, hath *In finem, Vnto the end.* which (most commonly signifying perpetuities, or continuance vnto the end of anie thing) in the titles of the Psalmes rather signifieth, that the matter conteyned in the Psalm, pertaineth to future times, or persons; especially to the new Testament. And so S. Augustin expoudeeth it here of Christ, who is the end (or perfection) of the law. Not that the principal contentes belong to Christ, in his owne Person, but to his mystical bodie the Church, and faithful people, whom the Prophete here teacheth to haue confidence in God, moderation in their affections, & patience in tribulation, which is the seventh key, proposing his owne example, & prophetically Christs. The same wherto Christ exhorteth, saying: Ioan. 16. v. vlt. *Haue confidence, I haue overcome the world.* Signifying that his seruantes, through his grace, may also overcome it.

Rom. 10.

6. *sacrifice of Iustice.*] Not only external Sacrifice of diuers kindes, were necessary in the law of nature, and of Moyses, and one most excellent and complement of al, in the new Testament, but also spiritual sacrifice was euer, and is required, and that of three sortes. First, Sacrifice of sorrow, and contrition for sinnes (*Psal. 50.*) *An afflicted spirit is a sacrifice to God.* The second is sacrifice of Iustice, here mentioned. The third is Sacrifice of praise (*Psal 49.*) *Immolate to God the sacrifice of praise.* Concerning the second proposed in this place: He offereth sacrifice of Iustice, that rendereth to euery one that is due. First to God as our Creator, a resignation of our selues, euen our liues, at his diuine pleasure; as to our Master, we must render faith and beleeffe, in al that he proposeth; as to our Father, hope, confidence, & reuerential feare; as to our Lord and King, payment of tribute, that is obseruation of his law and commandments; as to our Captaine, the trauel of warfare in this life; as to our Physitian, patience and toleration, when he cureth our woundes, by chastisement for sinnes; as to our Spouse, chastity of body and mind, fleeing al carnal and spiritual fornication; as to our Freind, frequent conuersation in al actes of deuotion VVe owe to our selues, that seing we consist of soule and bodie, we keepe due subordination, that the soule and reason command, & the bodie, and inferiour appetite obey: as the seruant must obey his master, and the handmaide her mistress. VVe owe to our neighbour, loue from the harr, instruction also from the mouth; and assistance by our helpe, according to his necessitie, and our abilitie; yea though our neighbour be our enemy. But to other enemies contrary thinges are due. To the world, contempt: because the goodes of this world are smal, few, shorte, vncertaine, deceitful, not satisfying the mind, and mixed with manie euils and dangers. To the flesh we owe chastisement, and daylie care, so to feede it, that it serue the soule, & rebel not. To the diuel we must render the shame, that cometh by sinne, acknowledging our faults, and al trutthes, and so returne vpon him *al vanitie and lying,* wherwith he allureth & seduceth. Finally to sinne it selfe, we owe hate, and reuenge, because it is the only euil, that hurteth vs, and due punishment with zeale of iustice, because it dishonoreth God. He that thus offereth *sacrifice of iustice,* may iustly (as it foloweth in the Psalm) hope (yet not in him selfe but) in our Lord. And lest anie should pretend ignorance, saying: *vrho sheweth (or teacheth) vs good thinges?* as though they lacked instruction, the Prophete preuenteth this vaine excuse, saying: *The light of thy countenance O Lord (the light of reason, which is the image of God, wherto we are created like) is signued vpon vs,* fixed in our vnderstanding, that we may see there is a God, that ought to be serued, and that he wil rewarde his seruants. *Heb. 11.*

Three spiritual sacrifices necessary.

Of penance, Iustice, Praise.

VWhat is due to God.

To our selues.

To our neighbour.

To our enemies.

The world.

The flesh.

The diuel.

To sinne.

Light of reason sheweth there is a God that rewardeth.

The general
iudgement.
The 9. key.

Iust men in affliction appeale to God, the reuenger of iniuries. 5. knowing and professing that God hateth iniquity. 9. therefore remitte their cause to him. 11. recite certaine enormious vices of the Wicked. 13. and expect Gods final iudgement of the good and bad.

a The faithful
iust soule that
ouercometh.

† Vnto the end, for a her that obtaineth the b inheritance. 1
The Psalme of David.
her enimies by vertue. b eternal glorie.

c The praier
of the whole
Church, or of

RECEIVE ó Lord c my wordes with thine eares, vn- 2
derstand my crie.
anie faithful (euer beloued) soule.

d Gods helpe
is presently
granted of his
good of his

† Attend to the voice of my prayer, my king and my God. 3
† Because I wil pray to thee: Lord in d the morning thou wilt 4
heare my voice.
part, though it be sometimes differred for the more
seruantes.

e Before al
other affayres
we must pray

† In e the morning I wil stand by thee and wil see: because 5
thou art " not a God that wilt iniquitie.
to God. s. Ciprian. in sine orat. Dominice.

f The wicked
and wicked-
nes haue noe

† Neither shal the malignant f dwel neere thee: neither shal 6
the vniust abide g before thine cies.
conuersation with God. g in the day of iudgement.

h by final sen-
tence of eter-
nal danation.

† Thou hatest al that worke iniquitie: thou wilt h destroy al 7
that speake lie.
† The bloudie and deceitful man our Lord wil abhorre: 8

i Not in mans
powre, but in
Gods mercie
must the iust man trust.
rential feare

† But I in the multitude of i thy mercy. I wil enter into thy 9
house: I wil adore toward k thy holie temple in thy l feare.
k In the Church of God. l with reue-
rential feare as in Gods presence.

m No true
nor solide
goodnes in the

† Because there is m no truth in their mouth: their hart is 10
n vayne.
wicked. n They thinke nothing but vanitie, and mischiefe.

o yelding loth-
some stinck,
bitternes, and rancor,

† Their throte is an o open sepulchre, they did p deceitfully 11
with their tongues, q iudge them o God.
p yet they flatter wih feaned good wordes.

q Albeit the iust desire the conuersion of the wicked, yet if they wil
not repel, then the iust conforme their desires to Gods iust iudgement:
which shal be manifested in the end of the world.

Psal. 13.
Rom. 3.

- 12 † Let them faile of their cogitations, according to the multitude of their impieties expel them, because they haue prouoked thee ô Lord.
- 13 † And let al be glad, that hope in thee, they shal reioyce for euer: and thou shalt dwel in them. And al that loue thy name r *The iust shal receiue* shal glorie in thee, because thou wilt r *blesse the iust.*
- 14 † Lord, as with a shield of thy good wil, thou hast crowned vs. *sentence of eternal glorie.*

ANNOTATIONS. PSALME. V.

5. *Not a God that vvill iniquitie.*] Seing God vvil not iniquitie, as these wordes testifie in plaine termes, it foloweth necessarily, that he is not author, nor cause of anie sinne. For God doth nothing contrarie to his owne wil. But he hateth iniquitie, and in respect thereof *hateth al that vvork iniquities*, as the authours of iniquity, though he loueth them as his creatures and of his part requireth their saluation. God is not author nor cause of sinne.

PSALME VI.

Dauids earnest and hartie praier after he had grievously sinned. 5. which being grounded in filial, not seruil feare, 9. concludeth with assured hope, and confidence in Gods mercie. A patheticall praier of a sinner & the first penitential Psalm. the 7. key.

1 † Vnto a the end in songs, the Psalm of Dauid' for the octaue. [*perteyneth also to penitentes in the new testament.*]

psal. 37. 2 **L**ORD, b rebuke me not in" thy furie; nor c chastise me in b *condemne-* " thy wrath. [*me not eternally c Spare me also for part of the* temporal paine, which I deserue. *I deserue.*]

3 Haue mercie on me Lord, because I am weake: d heale me d *Gene me the* Lord, because al e my bones be troubled. [*medicine of grace.*]
e *My sorow hath inwardly pearced me euen to the bones.*

4 † And my soule is f troubled exceedingly: but thou Lord g how f *with feare* long? [*of thy iust wrath. g leauest thou me in this calamitie?*]

5 h † Turne thee o Lord, and i deliuer my soule: saue me h *Shew a-* for k thy mercie. *gainne thy fa-*
i *avorable contenance. i from this fearful affliction.*

k *Though my sinnes haue deserved the contrary yet shew thy mercy.*
6 † Because there is not in l death, that is mindful of thee: and l *This life is* in m hel who shal confesse to thee? *the time of re-*

p *pentance, after death no cenerfion. m In hel nothing but blasphemie.*
7 † I n haue labored in my sighing, I o wil euerie night washe n *I haue in* my bed; I wil p water my couche with my teares. *part lamèted.*

o *I wil adde more sorow & penance. p I wil persist in my penance, til I be throughly watered with thy grace.*

† My

q my eyes are † My *q eye* is troubled for furie: I haue waxen *r old* *f among* *8*
dimme with al myne enemies.

weeping, for feare of thy iust iudgement. *r my heares* are gray with sorrow.

*Wher*at myn enemies reioyce.

t After due † *t* Depart from me al ye that worke iniquitie: because our *9*
sorrow the true Lord *v* hath heard the voice of my weeping.

penitent hath confidence in God, against his enemies.

¶ *VVil* most certainly accept of true repentance.

† Our Lord hath heard my petition, our Lord hath receiued *10*
 my prayer.

¶ *These* are † Let al myne enemies be *w* ashamed, & very sore troubled: let *ix*
not imprecations, but threatninges, that the wicked *ma* yamend, or els

predictions if they persist in sinne.

Mat. 7.

G. 25.

Luc. 13.

ANNOTATIONS. PSALME. VI.

The *o*ctave
 hgnifieth the
 world to
 come.

i. For the *o*ctave.] Literally it semeth that the Psalmes which haue *For the*
*o*ctave, in their titles, were to be song on an instrument of eight stringes. So the
 Caldec paraphasis translateth. *in citharis octo chordarum: in Citharus of eight stringes.*
 But prophetically S. Augustin, & others expound it, to pertaine to the Resur-
 rection in the end of this world. So Dauid, and al penitent sinners bewaile their
 finnes, and do penance in this life, for the *o*ctave, that is for the world to come.

Hel for some
 sinners.
 Purgatorie
 for others.

i. In thy fury, nor in thy wrath.] By *furie* is signified diuine iustice, irreuoca-
 bly condemning the wicked to eternal damnation: by *wrath*, Gods fatherlie
 chafticement correcting sinners, whom he saueth. ¶ *V*herupoa S. Gregorie tea-
 cheth, that the faithful soule not only feareth furie, but alio wrath: because
after the death of the flesh, some are deputed to eternal torments, some passe to life through
the fire of purgation. ¶ Which doctrine the same holy father confirmeth, by the
 iudgement of S. Augustin more ancient. ¶ *V*ho likewise affirmeth, that al those
 which haue not laide Christ their fundation, are rebuked in furie, because they
 are tormented in eternal fire: and those which vpon right fundation (of true
 faith in Christ) haue *built wood, hay, stubble*, are chaftised in wrath, because
 they are brought to rest of beatitude, but purged by fire. Let therefore the faith-
 ful soule (considering what she hath donne, and contemplating what she shall
 receiue) say: *Lord rebuke me not, in thy furie: nor chaftice me in thy wrath.* As if
 she said more plainly: This only with my whole intencion of hart, I craue, this
 incessantly with al my desires I couete, that in the dreadful iudgement, thou nei-
 ther strike me with the reprobate, nor afflict me with those, that shall be purged
 in burning flames. Thus S. Gregorie, in *i. Psalm penitent. v. i.*

in Psal.
 37.
 i. Cor. 3.

PSALME VII.

Dauids prayer
 in tribulation.
 the 8. key.

David in confidence of his iust cause, and vniust persecution. prayeth for
 Gods helps, 7. and iust reuenge of his enemies. 15. describing their
 malicious intention, and ruine.

The Psalm of Dauid which he song to our Lord, for the *i*
a *This Chusi* wordes of a Chusi the sonne of Iemini. (2. Reg. 16.)
defeated the counsell of Achitophel. as S. Aug. S. Basil & S. Chris. expound it. The

- 2 † **O** Lord my God I haue hoped in thee: saue me from
al that persecute me, and deliuer me. *b Absolom, or
anie other e-
nemie, if
c my life.*
- 3 † Lest sometime *b* he as a Lyon violently take *c* my soule,
whiles there is none to redeme, nor to saue. *God doe not resist and hinder him.*
- 4 **O** Lord my God if I haue done *d* this, if there be iniquitie
in my handes; [*myne enemies fayne & object* *d Such euil as
against me.*
- 5 If I haue rendred to them that repayd me euils, let me wor-
thely fal *e* emptie from myne enemies. [*haue the victorie* *e Let me not
of them.*
- 6 † Let the enemy persecute my soule, and take it, and *f* treade
downe my life in the earth, and bring downe my glorie into
the dust. *f Let me dye
with ignomi-
nie.*
- 7 † Arise Lord in thy wrath: and *g* be exalted in the coastes
of myne enemies. *g Shew thy
powre.*
And arise *o* Lord my God in the *b* precept which thou hast co-
manded: † and a *i* sinagogue of peoples shal compasse thee. *h Seing thou
diddest com-
to protect me.*
- 8 And *k* for it returne on high: † our Lord iudgeth peoples. *i manie wil serue thee the only
true God.* *k For this in-
people.*
- Iudge me *o* Lord according to *l* my iustice, and according to
my innocencie *m* vpon me. [*against my particular* *l my iust cause
enemies.*
- 10 † The wickednesse of sinners shal be consumed, and thou
shalt direct the iust, which searchest the hart and raynes *o* God. *m let fal
vpon me.*
- 11 † My iust helpe is from our Lord, who saucth those that
be right of hart.
- 12 God is a iust iudge, strong, & patient: is he angrie *n* euerie day: *n God doth
differeth.*
[*not punish al sinners presently, but often* *o expecting if
they wil amended*
- 13 † *o* Vnlesse you wil be conuerted, he shal shake his sword,
he hath bent his bow, and prepared it.
- 14 † And in it he hath prepared the vessels of death: he hath
made his arrowes for them that burne.
- 15 † Behold *p* he hath bredde with iniustice: he hath conceiued
forow, and brought forth iniquitie. *p The iniuri-
ous persecutor
iniquitie.*
[*purposing iniustice, conceiueth enuie, and bringeth forth*
- 16 † He hath opened a pit, and digged it vp: and he is fallen into
the dicke, which he made.
- 17 † His *q* sorrow shal be turned vpon his head: and his ini-
quitie shal descend vpon his crowne. [*others turneth to the* *q Enuie, &
desire to hurt
ruine of the
enuiers.*
- 18 † I wil confesse to our Lord according to his iustice: and wil
sing to the name of our Lord most high.

I. Par.
28.
Iere. II.
17.

Isa. 59.
Iob. 15.

Christ's Incar-
nation.
The 5. key.

God is magnified & praised for his meruelous worke of creatures, 5. but
especially of mankind, singularly exalted by the Incarnation of Christ.

a Belonging † Vnto a the end b for " presses, the Psalme of Dauid. 1
to the newe Testament. b Suffering of Christ, and of Christians.

c God the lord of al by crea-
tion, is our
singular lord, **O** LORD e our Lord, how meruelous is thy name in the 2
whole earth ! Because thy magnificence is eleuated, a-
boue d the heauens.

the heaucns, that beleue and trust in him. d God more excellent then
he being the creator, they a creature.

e fulfilled w^he
Christ coming † Out of the mouth of e infantes and sucklings, thou hast 3
into Ierusa- perfected praise because of thine enemies, that thou mayest de-
lem, children stroy the enemy and reuenger.

sung Ozanna † Because I shal see thy heauens, the workes of thy fingers: 4
Mat. 21. the moone and the starres, which thou hast founded.

† What is man, that thou art mindful of him? or the sonne of 5
man, that thou visitest him?

f The Sonne † Thou hast f minished him a litle lesse then Angels; with 6
in assumed g glorie and honour thou hast crowaed him :
humane nature became lesse then Angels.

g But in him mans nature is exalted aboue Angels.

h Christ the † and hast appointed him h ouer the worke of thy handes. 7
Lord of al creatures.

i yea of An † Thou hast subiected i al thinges vnder his feete, al k sheepe 8
gels. Heb. 2. and oxen : moreouer also the beastes of the field.

k Not only al reasonable creatures, but al beastes, and other thinges obey him.

The sea and the Windes obey him. Mat. 8.

† The birdes of the ayre, and fishes of the sea; that walke the 9
pathes of the sea.

l The same † l O Lord our Lord, how meruelous is thy name in the 20
end & begin- whole earth!

ning signifie that as God was meruelous in creating man in so happie state, that if
he would, he might haue annoyded both sinne & death : so he is meruelous in that he
so reuerdeth she blessed in the resurrection, that they can neither siene nor dye.

ANNOTATIONS. PSALME VIII.

1. Presses.] Most Hebrew Doctors say the word *Gith*, may either signifie
the place, where this Psalme was made, or the musical instrument, on which it
Christ's Passio. was song. But most Christian Doctors expound it literally of Christ's Passio.

Isa. 63.

who was stretched on the Crosse, and al his sacred blood pressed, and drawne out of his bodie. VVhich Metaphor Itaias also vseth, demanding of Christ: VVhy is thy clothing redde, and thy garments as theirs, that tread in the *wine presse*: and answereth in Christs person: I haue trodden the *presse* alone. S. Augustin also applieth it morally to the Church, where Christ is the vine, the Apostles are the branches, & spreaders (that is preachers) of the Ghospel, Christians are the grapes, Christian vertues are the wine. Namely patience, and fortitude in afflictions. VVherby the good are purified, and seuered from amidst the reprobate, as wine is pressed out of the grapes, barreled, and laid vp in sellers, and * the huskes and carnels cast to hogges, or other beastes.

Morally it signifies the travels of the Church militant.

Vinacia.

PSALME. IX.

The Church prayseth God for her protection, 4. in repelling the enemies forces, 8. in punishing the wicked, and rewarding the iust.

Gods providence in protecting the good and permitting euil. The 3. key.

- 1 † Vnto the end, for the *a* secrets of the sonne, the Psalme of Dauid. *a* Christs coming in humilitie, and Christians afflictions, are hidden from the world, in Gods providence.
- 2 **I** WIL *b* confesse to thee o Lord with al my hart: I wil tel *b* *g*ue thanks *g* al thy meruelous things.
- 3 I wil be *c* glad and *d* reioyce in thee: I wil sing to thy name o most High. *c* in mind. *d* and bodie.
- 4 † In *e* turning mine enemy backward: they shal be weakened, and perish before thy face. *e* God repelleth the enemy, when man is not able to resist.
- 5 Because thou hast done *f* my iudgement and my cause: thou hast sitte vpon the throne which iudgest iustice. *f* A iust man doth his endeavour, not of him selfe, but by Gods grace ouercometh the enemy.
- 6 Thou hast rebuked the *g* Gentiles, and the impious hath perished: their *h* name thou hast destroyed for euer, and for euer called gentils, and euer. *g* Al sinners because they were generally accounted wicked. *h* The vaine glorious fame of sinners partly decayeth in this world but most especially in the world to come.
- 7 † The *s*wordes of the enemy haue fayled vnto the end: and their cities thou hast destroyed.
- 8 † Their memorie hath perished with a sound: and our Lord abideth for euer.
- 9 He hath prepared his throne in iudgement: † & he wil iudge the whole world in equitie, he wil iudge the people in iustice. *i* iudicial seats of men are often corrupted but Gods neuer.
- 10 † And our Lord is made a refuge for the poore: an helper *k* in op^ortunities, in tribulation. *k* God doth not presently deliver the good from afflictions: but when it is to their spiritual profute.

† And let them hope in thee that know thy name: because thou hast not forsaken them that seeke thee o Lord.

His precepts which men ought chiefly to studie. † Sing to our Lord, which dwelleth in Sion: declare his / stu- 12

m God reuenge the blood of Martyrs. † Because he m requiring blood remembered them: he hath not forgotten the crye of the poore.

n procured by mine enemies. † Haue mercie on me o Lord: See my humiliation n by my 14

o In the publique view of the Church. † Which exaltest me from the gates of death, that I may declare al thy prayfes in o the gates of the daughter of Sion.

p The wicked are intangled in the snares which they lay for others. † I wil reioyce in thy saluation: the Gentiles are p fastened in 16 the destruction, which they made. In this snare, which the y hid, is their foote taken.

† Our Lord shal be known doing iudgements: the sinner is 17 taken in the workes of his owne handes.

q In zeale of iustice not in desire of reuenge. † q Let sinners be turned into hel, al nations that forget God. 18

† Because to the end there shal not be obliuion of the poore 19 man: the patience of the poore, shal not perish in the end.

r By Gentiles is often vnder stood al great al Barbarous nations. † Arise Lord, let not man be strengthened: let the r Gentiles 20 be iudged in thy sight.

s. Augustine For the Ie wes despised Gentiles: as the Romans did.

t. The latter Hebrew Doctors. † Appoint Lord s a lawgeuer ouer them: that the Gentiles 21

u. The latter Hebrew Doctors. † whereby they may lerne what it is to use others uniuistly. It semeth to 22

s. Augustine a prophecie, that such as receiue not Christ, shal beleue Antichrist.

2. The. 2.

The 10. Psalm, according to the Hebrewes.

v In great persecution it semeth to the † v Why Lord hast thou departed far of, despisest in oppor- 23

w Extremely vexed & tormented. † Whiles the impious is proude, the poore is w set on fyre: 24

x in dede the † they are caught in the counsels which they deuise.

y † The Prophet answereth to the complaint of the iust, that

z † wicked are caught in their owne snares.

† Because the sinner is prayfed in the desires of his soule: and the vniust man is blessed.

† The

- 4 † The sinner hath exasperated our Lord, according to the multitude of his wrath he shall not seeke. *y not seeke to recouer Gods*
- 5 † There is no God in his sight: his waies are defiled at all time. *faueur.*
Thy iudgements are taken away from his face: he shall rule ouer all his enemies. *z The wicked doth dominier for a time, and thinketh he shall do so stil.*
- 6 † For he hath sayd in his hart: I wil not be moued from generation vnto generation, without euil. *a and neuer*
- 7 † Whose mouth is ful of cursing, and bitternesse, and guile: vnder his tongue labour and sorrow. *fal into any aduersitie but*
- 8 † He sitteth in waite with the rich in secrete places, to kill the innocent. *stil remaine without mi-*
- 9 † His eyes looke vpon the poore: he lyeth in wayte in secret, as a lyon in his denne. *serie or aue euil.*
- 10 † He lyeth in wayte to take the poore man violently: violently to take the poore man whiles he draweth him. In his snare he wil humble him selfe, and shall fall when he shall haue dominion ouer the poore.
- 11 † For he hath sayed in his hart; God hath forgotten, he hath turned away his face not to see for euer.
- 12 † *b* Arise Lord God, let thy hand be exalted: forget not the poore. *b The prayer of the iust in tribulation.*
- 13 † Wherefore hath the impious prouoked God? for he hath said in his hart; He wil not enquire.
- 14 † Thou seest, that thou considerest labour and sorrow: that thou mayest deliuer them into thy handes.
To thee is the poore left: to the orphane thou wilt be an helper
- 15 † Breake the arme of the sinner and malignant: his sinne shall be sought, and shall not be found.
- 16 † Our Lord shall reigne for euer, and for euer and euer: ye Gentiles shall perish from his land. *c ye vilest men.*
- 17 † Our Lord hath heard the desire of the poore: thy eare hath heard the *d* preperation of their hart; *d The iust ought alwayes to be readie prepared in hart, to suffer patiently al that shall happen vnto them.*
- 18 To iudge *e* for the pupil and the humble, that man adde no more to magnifie him selfe vpon the earth. *e As the first workes of Christ in al humility and patience were strange, and hidden to the world: (v. 1.) so his last iudgement shall be in maiesty and manifest to al in exalting the blessed and suppressing the wicked.*

Rom. 3.

Some diuide this Psalme into two. Sela a note of change, or of rest in musike, or rather of attention. All the Psalmes are iust 150.

21. After the 21. verse the late Hebrew Doctors diuide this Psalme, beginning there the tenth, without anie new title: but only this word *sela*: VVhich the Septuagint, Theodotion, and Symmachus translate *Diapsalma*, that is, change of meeter, or musike, also pause or rest in singing. Aquila whom S. Ierom rather approueth, translateth *semper euer*. Some English Bibles omitte it, others leaue it in the text, not translating it into English. It semeth to most Interpreters to be added as a note to sturre vp attention. And it occureth often, not only in the end of Psalmes, but also in other places. For it is thrise in the third Psalme. And therefore makeith no argument, that this Psalme should be diuided. And those which diuide this into two, ioyne two in the 147. Psalme. So that all agree in the number of 150. Psalmes in the whole Psalter.

*Epist ad
Marcel.*

*Anno.
1577.
1552.
1603.*

PSALME X.

Gods prouident care of the iust. The 3. key.

Dauids freindes aduising him to flee from the persecution of Saul, he answereth, that his trust is in Gods protection. 2. Though the persecutor be very malicious, 4. yet God wil exethrow him, 5. and deliuer the iust.

a *S. Augustin* Vnto a the end the psalme of Dauid applieth it to heretikes, perswading Catholiques to repara vnto their separate congregation, falsly calling it the montayne. 1

b *Ye my freinds* TRUST in our Lord: how say b ye to my soule: Passe des say thus. I ouer vnto the mountayne as a sparrow?

c *Persecuters* † For behold sinners c haue bent the bow, they haue prepared their arrowes in the quiuer, that they may shoote in using al rigor and force, d the darke, at them that be right of hart.

d *falsly pretied* other causes against the innocent to destroy them.

e *It is the manner of persecuters,* and especially of heretikes, to destroy and pul downe that others haue built. † For they haue e destroyed the thinges, which thou didst per- 3
fite: but the iust what hath he done?

† Our Lord is in his holie temple, our Lord his seate is in 4
heauen. *Abac. 2.*

f *Though God* † His eies haue respect vnto the poore: his f eieliddes examine to winke mine the sonnes of men. or sleepe, yet his prouidence stil watcheth, and obserueth al mens actions.

g *Proueth by* † Our Lord g examineth the iust, and the impious: but he 6
tribulations. that h loueth iniquity, hateth his owne soule.

h *Continuance in sinne* bringeth damnation to the soule.

i *God sparing* † i He shal rayne snares vpon sinners: fyre and brimstone, and 7
for the time blast of stormes the portion of their cuppe.
at last must needes of iustice punish severely.

† Be-

8 † Because our Lord is iust and hath loued iustice : his countenance hath scene e quitie.

PSALME. XI.

The Prophet describeth the paucity of iust men, and abundanc of wicked, both at Christs first coming in flesh, 6. and second in maiestie, in the end of the World.

The state of the Church in the first and last times of Christ. The 6. key.

1 † Vnto *a* the end for *b* the octaue, the *c* Psalme of Dauid. *a* Christs first, *b* and last comming, *c* wil bring ioy to the elect.

2 **S**AUE *d* me Lord, because the holy hath fayled *e* because *d* Christ calverities are diminished from among the children of men. *leth his mystical bodie, him selfe. Act. 9. v. 4. e* False and duple dealing hinder from true faith.

3 † They haue spoken vaine thinges euerie one to his neighbour, deiceitful lippes, they haue spoken in hart and hart,

4 † Our Lord destroy al deiceitful lippes, & the tongue that speaketh *f* great thinges

5 † Which haue said: We wil magnifie our tongue, our lippes *f* Insolent & are of vs, who is our Lord? *arrogant.*

6 † For the miserie of the needie, and mourning of the poore, *g* *V*When now wil I arise, saith our Lord: I wil put in *g* a saluation: I wil *sinne most* do confidently in him. *abund*

Christ came into this world: and in like case wil come to iudge.

7 † Wordes of our Lord, be chaist wordes: siluer examined by fire, tryed from the earth, purged seuen fold.

8 † Thou Lord wilt *h* preferue vs.: and keepe vs from this generation for euer. *h* yet stil *there remaine*

some iust whom God preserueth.

9 † The " impious walke round about: according to thy highnes thou hast multiplied the children of men. *i* God *sometimes* suffereth the wicked to do what euil they desire.

ANNOTATIONS. PSALME. XI.

9. *The impious walke round about.*] S. Augustin expoundeth this of worldlie Temporal demen desiring temporal thinges, signified by the seuen dayes, wherein this whole fires hinder life is turned about, as in a whele, not prouiding for the eight day, which is the entrance eternitie, after the day of Iudgement. In an other place he sheweth also, that into heauen this sentence agreeth aptly to the Platonistes, who taught, that this world neuer endeth, but passeth and returneth round about, in a reuolution of manie yeares; Platonistes so that al thinges should happen againe euen as they did before, contrarie to error. this, and manie o:her Scriptures; affirming that God wil preferue the iust, and kepe them from this generation for euer. VVhercás the reprobate, who sette their

their whole mind on temporal things, or expect a reuolution of al, shal eternally walke without the kingdome of heauen, & neuer eate in; though some may cal with the foolish virgins, saith S. Ierom (or some other learned author) vpon this place: *Lord Lord, open (the dore) to vs: but he will answer: that I know you not. Mat. 25.*

PSALME XII.

A prayer in
tribulation.
The 7. key.

A general prayer of the Church, in tribulation, either temporal or spiritual.

a *It more perteyneth to the* † Vnto a the end, the Psalme of Dauid. 1
new testament then to the old.

How long o Lord wilt thou forget me vnto the end? How long doest thou turne away thy face from me?

b *Careful and almost perplex cogitatioes* † How long shal I put b counsels in my soule, sorrow in my hart c by day? 2

c *Very often* *by reason of long persecution and mans Weaknes.*
euerie day.

† How long shal mine enemies be exalted ouer me? 3

† Regard and heare me o Lord my God. 4

d *salnot into mortal sinne.* † Illuminate mine eies that I sleepe not d in death at any time: † lest sometime mineemie say: I haue preuailed against him. 5

They that truble me, wil reioyce if I be moued: † but I haue hoped in thy mercie. 6

e *Patience in tribulation, and reward for victory.* My hart shal reioyce in thy saluation: I wil sing to our Lord which geueth me e good thinges: and I wil sing to the name of our Lord most high.

PSALME. XIII.

Of Christs Incarnation.
The 5. key.

After general grosse ignorance and impiety in the World, 7. Christ shal be incarnate, the Redemer of mankind.

† Vnto the end, the Psalme of Dauid. 1

a *wicked men drowned in sinne are at last so besotted* **T**HE a foole hath said in his hart: There is no God. They are corrupt, and are become b abominable in their studies: there is c not that doth good " no not one.

in their vnderstanding, that they thinke in their hart (though they dare not utter it) that there is no God: that is, none that hath diuine providence in gouerning the world, nor that wil iudge

b *desiled withal sortes of sinne. c not only the most Wicked, but also al mankind were unable Without a Redemer*

† Our Lord hath lookcd forth from heauen vpon the children of men, to see if there be that vnderstandeth, and seeketh after God. 2

Psal. 52.

Rom. 3.

3 Al haue declined, they are become *d* vnprofitable together: *d* *Without* there is not that doth good, no not one. [*faith in Christ none had meritorious* Their throte is an open sepulchre: with their tongues they *our workes* did deceitfully, the poyson of aspes vnder their lippes.

Whose mouth is ful of cursing and bitternesse: their feete *These three* swift to sheed blood. [*verses being not in the Hebrew, nor Greke, yet are in the English. an. 1577. and are three distinct verses in other psalmes. 5. 9. & 35.*

4 *e* Destruction and infelicite in their waies, and the way of *e* They are peace they haue not known: there is no feare of God before *wholly occupied in vexing others.* their eies.

4 *f* Shal not al they know that worke iniquitie, that deuoure my *f* *The Prophet* people g as foode of bread? *speaketh this in the person of God.*

5 They haue not inuocated our Lard, *h* there haue they trem- *h* *Not belieu-* bled for feare, *i* where no feare was. *uing in Gods*

they feared Idols, that is, diuels: i who in dede can not hurt Gods seruants.

6 † Because our Lord is in *k* the iust generation, you haue *k* *Though in-* l confounded the counsel of the poore man: because our Lord *numerable be* is his hope. *very wicked, yet some are iust.*

I mocked and derided those that trust in God.

7 *m* Who wil geue from Sion the saluation of Israel: when our *m* *The Pro-* Lord shal haue *n* turned away the captiuitie of his people, *phet wisheth,*

o *o* Iacob shal reioyce, and *p* Israel shal be glad. *and withal prophecieth that Christ our sauour wil come, who is promised to Israel.*

n *Redemed man from the captiuitie of the diuel. o those that supplant vice p and contem- plate God.*

ANNOTATIONS. PSALME. XIII.

1. No not one.] S. Paul by this place, and the like (Isaie 59. 7. 7.) confirmeth *V*Without his doctrin (Rom. 3.) that both the Iewes and the Gentils (meaning al man- *Christis grace* kind) were in that state, that none, no not one without the grace of Christ, were *no man is not* iust, nor could be iustified, nor saved by the law of Nature, nor of Moyses. *can be iust.* *V*Which proueth the necessitie of faith. But neither that only faith iustificth, nor that the iustest are stil wicked, as Caluin and Beza falsly expound these Scriptures. For the Prophets and S. Paul speake in these places of men before they be iustified, teaching that al mankind was once in sinne, and none could be iustified but by Christ. Neuerthelesse they teach also that men being iustified must, and may *serue iustice vnto sanctification.* And that their workes are not then vnprofitable. For being made free from sinne (saith the same Apostle to the Romans. c. 6.) and become seruants to God, you haue your fruit, vnto sanctification; and the end is life euerlasting. *V*Which point of doctrin, how man is iustified, S. Augustin excellently, & briefly explicaceth (li. 1. de spiritu et lit. c. 9.) in these wordes: The iust are iustified freely by (Christ) his grace, they are not therefore purified by the law: they are not iustified by their proper wil, but iustified freely by (Christ) his grace. Not that it is done without our wil, but by the law our wil is sheved *The law shew- ed the insuffi- ciencie of mans wil. Grace cureth the wil. The wil being cured coope- weake,*

rateth with grace.

Venial finnes exclude not from heauen. Good workes done in mortal finnes auail to saluation.

weake, that grace might cure the wil, and the wil being cured might fulfil the law, nor being vnder the law, nor needing the law.

VVherto we may here adde (and so saue labour of repeating this in other places) an other document of the same Doctor, in the same booke (de Spirit & lit. c. 27.) that the iust do not liue without some finnes, and yet remaine in state of saluation: the wicked do som. times certaine good workes, & stil remaine in state of damnation. For eu'n as (saith he) venial finnes without which this life is not ledde, do not exclude the iust from eternal life: so certaine good workes, with out which the life of the very worst is hardly found, profite nothing the vniust man to eternal saluation, but in eu'lasting damnation, some shal haue more and so. necesse torment.

PSALME. XIIIII.

Of eternal Beatitude.

The 10 key.

a In heaue, as

appeareth by the last verse.

b One requisite thing is to

d Sincerely in thought,

e word, and f dede: g nor

h Glorie is the reward of good workes.

i vsurie excludeth from heauen.

For attayning eternal glorie in heauen, it is necessarie to flee from finnes, and do good workes.

† " The Psalme of Dauid.

LORD who shal dwell in a thy tabernacle? or who shal rest in thy holie hill?

† He that walketh b without spot, and c worketh iustice. 1

† He that speaketh truth in his d hart, that hath not done guile in his e tongue. Nor hath f done euil to his neighbour,

and hath not taken g reproch against his neighbour; f dede: g nor harkened to detraction.

The malignant is brought to nothing in his sight; but them that feare our Lord, he h glorifieth: he that sweareth to his

neighbour, and deceiueh not, † that hath not geuen his money to i vsurie, and hath not s

taken k giftes vpon the innocent: k Likewise doing wrong for bribes.

He that doeth " these things, shal " not be moued for euer.

ANNOTATIONS. PSALME. XIIIII.

VVhy this and certaine others are called the Psalms of Dauid.

1. The Psalme of Dauid] As the appropiating of the general name of Psalme vnto some, doth not preiudice, but that the rest are also Psalms, though they be called Prayers, Canticles, Test monies, and the like: so the application of Dauids name to certaine Psalms, p oueth not other authores of the rest. But the name of Psalme sheweth a spirital songue, apt for musical instrument; and the name of Dauid by interpretation signifieth, that it particularly pertaineth to the beloued.

Both faith and good workes necessarie to saluation.

5. He that doth these things] wheras this, or anie other place of holie Scripture, attributeth saluation to certaine good workes, neither faith, nor other workes are therby excluded, but presupposed as no lesse necessarie, then those which are mentoned. Especially faith is alwayes requisite, without which it is impossible

Heb. 11. impossible to please God, and other vertues either in practise, or in purpose, and preparation of mind, when and where occasion requireth.

5. *shal not be moued for euer*] All states of this world are mutable, and only eternal felicitie in heauen shal continew for euer. Therefore this Psalme can not be vnderstood of the Tabernacle, nor Temple of the old Testament, which were but figures of eternal glorie. But if so much puritie was then requisite, much more al sinceritie, and great sanctitie are necessarie for entrance into heauen.

Only the state of glorie is immutable.

PSALME. XV.

Christ, by the mouth of Dauid, declareth his future victory, and triumph over the world, 9. and death.

Of Christs victorie.

† The *a* inscription of the title *b* to Dauid him self. *a* signifies a thing most worthe to be noted, towitte, Christ crucified.

The 5. key. *Sylographia crucifera.*

b and most worthe of the prophets consideration.

PRESERVE me O Lord, because I haue hoped in thee.

c Christ as man d. d. of ten pray, as appeareth in the Gessel.

† I haue said to our Lord: Thou art my God, because thou needest not my goods.

d Christs passion was not needful nor profitable to God, but to man.

† *e* To the saintes, that are in his land, he hath made al my willes meruelous in them.

e God speakeith shewing

that Christ should make his meruelous charity knowen

to his Apostles, and other seruantes.

† Their infirmities were *f* multiplied: afterward they *g* made hast.

f Men feeling their infirmities

and miseries, g make hast in seeking

remedies.

I wil not assembe their *h* conuenticles of bloud: neither wil I be mindful of their *i* names by my lippes.

h Sacrifices to idols shal

seeke in Gentiles. i Their names shal be changed

from heathen to be called Christians.

† *k* Our Lord " the portion of myne inheritance, and of my cuppe: thou art he, that wil restore myne inheritance vnto me.

k Eternal glorie consisteth in being God.

I God is the reward of suffering paines for

Christ.

† *m* Cordes are fallen to me in goodly places: for *n* mine inheritance is goodlie vnto me.

m In diuision of temporal

inheritance, land is measured by cordes: as Iosue 10. so portions in

heaven are given with large measure.

n Christ also receiued al

nations for his inheritance.

† I wil bleffe our Lord, who hath *o* geuen me vnderstanding:

o Wisdome to

make good ele morcouer also euen til p night, my q veines haue rebuked
 Etion of spiri- me.

tual thinges rather then temporal. p Not only by day, but also by night.

q Also my corporal paines geue me instruction.

r Christ had I r forlaw our Lord in my sight alwaies: because he is s at my 8
 God continu- right hand, that I be not moued.

ally before his eyes: euerie man ought to thincke frequently of God.

f for God stil protecteth the iust.

† For this thing my hart hath beene glad, and my tongue hath 9
 reioyced: moreouer also my flesh shal rest in hope.

t in limbo † Because thou wilt " not leaue my soule in t hel: neither 10
 patrum. wilt geue v thy holie one to see corruption.

v Christs body corrup'ed not in the graue.

w death and Thou hast made w the waies of life knowen to me, thou
 resurrection shalt make me ful of ioy with x thy countenance: delecta-
 is the way to tions on thy right hand, euen to y the end.

bise. x Perfect glorie consisteth in seing God. y in eternity.

ANNOTATIONS. P S A L M E. XV.

Christ a King
 sometimes ex-
 exercised tem-
 poral iurisdic-
 tion.

3. *But lord the portion of myn inheritance*] Christ whom the Iewes expected as
 an earthlie conquerour, that should aduance himself and them temporally in
 this world, was in dede, as the children and multitude called him, king of
 Israel. (Ioan 12.) At which time (as also before) he exercised temporal Iurif-
 diction, in correcting abuses in the Temple (Mat. 21. Ioan. 2.) And when Pilate
 demanded of him, if he were a king (Ioan. 18. v. 37.) he answered: *Thou saist, that
 I am a king.* For this I was borne, and for this came I into the world, that I
 should geue testimonie to the truth. And though he answered withal, that his
 kingdom (to witte the possession, and vse therof) was not of this world, yet
 Pilate by Gods prouidence, writte the title, and would not alter it, I E S V S of
 Nazareth King of the Iewes. But Christs chief inheritance, and reward of his
 merites is God himself, as here he professeth by his prophet Dauid: which is
 also the only true & perfect inheritance of al Christs seruantes, vtherfore Clergy
 men more particularly professe the same, when they first enter into their spiri-
 tual state, adding and dedicating them selues to serue God in Ecclesiastical
 function, not for temporal inheritance, but for a better lotte, God himself, who
 is al Good, and most perfect goodnes, true riches, and eternal inheritance. In
 which election of state to liue and serue God in, euerie Clergie man sayth: *Our
 Lord is the portion of myn inheritance, and of my cuppe: Thou art he that wilt restore
 myn inheritance vnto me.* Man calleth it his inheritance, because he was created
 to serue God, and for his seruice to inherite God: which reward though he lost
 by sinne, yet euerie one returning to Gods seruice, and perseuering therein,
 recouereth by Christ, new right and title to the same inheritance, performing
 their duties in their seueral vocations. Some traueling in the world, but not
 louing it: others sequestered from secular affayres, duly administring sacred
 offices, more peculiarly called Diuine seruice.

1. *Not leaue my soule in hel*] How Caluin and Beza sometimes corrupt this

God the pro-
 per inheritace
 of Christ, and
 Christians.
 Clergie men
 professe ex-
 pressly to serue
 God, for God
 him selfe not
 for temporal
 profite.

Act. 2.
 v. 25.

Act. 2.
 v. 13.

Psal. 65.

v. 11.

2. Tim 2.

v. 4.

text

text, alwayes peruert the sense, and most absurdly oppose them: selues against Protestantes
 al ancient holie Fathers, concerning the Article of Christs descending in soule denying that
 into that part of hel called *Limbus patris*, is largely noted *Gen 37. Act 2. & 1. Pet 3.* Christ descen-
 ded into lim-
 Bibles permitting the word *hel* to remaine in the text, a latter Edition for *hel*, bus translate
 putteth *grauē*, with this only note in the former place, that *this is chiefly meant graue for hel*.
 of Christ by whose Resurrection al his members haue immortality. And *Act 2.* they repe-
 their new text by this paraphrasis: *Thou shalt not leaue me in the graue, VVesting*
 that which pertaineth to the bodie, rising from the graue, to the soule, which
 was not at al in the graue, al the time the bodie lay there.

1552.
1577.
1603.

PSALME XVI.

*A iust mans prayer in tribulation, 10. describing his enemies cruelty, 13. by Gods pro-
 uidence prote-
 cting the iust.
 The 3. key.*

1 † The " prayer of Dauid.

HEARE ô Lord my *a* iustice: attend my petition: *a* in my iust
 With thine eares heare my prayer, *b* not in deceitful *cause* heare
 lippes. *my petition.*

b seing I pray sincerely, not in feare'd affection.

2 † From *c* thy countenance let my iudgement procede: let *c* Thou that
 thine eies see equities. *seest al thinge
 declare my right against mine aduersaries.*

3 † Thou hast proued *d* my hart, and visited it *e* by night: *f* by *d* my intētion
 fire thou hast examined me, *g* and there is no iniquitie found *e* most secre-
 in me. *cogitations.*

f by tribulations. *g* whose conscience is pure from greuous sinne, may
 pray with this confidence, otherwise repentance is first necessarie. Bus
 the whole Church may euer pray in this maner, because there be al-
 wayes some iust and holy, in respect of whom it is truly called holy.

4 † That my mouth speake not the workes of men: for the *h* for thy pre-
b wordes of thy lippes I haue kept the *i* hard wayes. *cepts.*

i the narrow way of vertue.

5 † *k* Perfitte my pathes in thy pathes: that my steppes be not *k* none can-
 ued. [*of them selues walke rightly, but by Gods helpe.*]

6 I haue cried, because thou hast heard me ô God: incline thine
 care to me, and heare my wordes.

7 † Make thy mercies meruelous, which sauest them that hope
 in thee.

8 † From them that resist / thy right hand keepe me, as the apple *l* against thy
 of the eie. [*omnipotent powre*]

9 † Vnder the shadowe of thy winges protect me: † from the *m* from their
m face of the impious, that haue afflicted me. [*cruel and furious countenances.*]

n they haue shut out al pittie or commiseration. Mine enemies haue compassed my soule, † they haue shut vp 10 their *n* farré; their mouth hath spoken pride.

Q They intend viterly to destroy me euen to the ground. † Casting me forth now haue they compassed me: they haue 11 sette their eies to bend them o vnto the earth.

p Except God preuent, *m*as industry is not sufficient, that they may *r* This is a prophecy, *h*ar the wicked from the elect *t* the pleasures amongst good things. † They haue taken me as a lion readie to the pray: and as a 12 lions whelpè dwelling in hid places.

† Arise Lord, *p* preuent him, and supplant him: deliuer my 13 soule from the impious, *q* thy sword † from the enemies of 14 thy hand.

q restraine their powre, which they haue by thy permission, no persecute so much as they intend.

Lord from *r* a few out of the land diuide them, *s* in their life: their bellie is filled of *t* thy secretes.

which are many, shal at the day of iudgement be separated *s* which iudgement beginneth sometimes in this life.

They are filled with children: and they haue leaft their remanents to their litle ones.

† But *v* In iustice shal appeare to thy sight: I shal be *w* filled *y* when thy glorie shal appeare?

w Nothing doth satiate mans mind, but the sight of God in eternal glorie.

ANNOTATIONS. PSALME XVI.

This Psalme called a Praier is both a sword & buckler in afflictio.

1. The prayer of David] This Psalme of the matter coneyned is called a prayer' V Which holie David so composed, as *w*. s both conuent for himselfe, being molested with vniust afflictions by the wicked, and for anie other iust person, or the whole Church in persecution, seruing *s* a spiritual sword to strike the enimies, and as a shield to beare of *w*ith patience and fortitude al their forces.

PSALME XVII.

David singularly protected by God. The 8. key.

King Davids thanks to God for his often deliuerie from great dangers, first in general, 9. then more particularly describe. *h* Gods terrible maner of fighting for him, 18. against his cruel, and otherwise potent enimies. 22. attributing the same to Gods good pleasure, and iustice of his cause, 31. praiseh God, 33. his only protector. 41. an a depresser of his enemies.

a Though literally this Psalme perteyned to

† Vnto *a* the end, *b* to the seruant of our Lord David, *w*ho *i* spake to our Lord the wordes of this canticle, in the day, that our Lord deliuered him out of the hand of al his enimies, and out of the hand of *c* Saul, and he said: (2. Re. 22.)

David

David, yet in figure of Christ: and of the Church, or euerie iust soule.
 b The Holie Ghost inspired David to render these thankes for his
 often deliuerie from dangers. c Saul is specially named because he
 was his most potent worldlie enemie.

2 I wil d loue thee ô Lord e my strength: † Our Lord is my d These first
 firmament, and my refuge, and my deliuerer. *wordes (as
 also diuers others) are added, and many changed in this and other Psalmes
 by the Septuagint, who often leauing the Hebrew text render the sense, and
 so this agreeth in substance with the same Psalm recorded. 2. Reg. 22.
 e by whom I am strong.*

Mat. 2.

My God is my helper, and I wil hope in him. My protectour
 and the f horne of my saluation, and my receiuer.

4 † Praying I wil inuocate our Lord: and I shal be sau'd from f High & fir-
 mine enemies. *me saluation.*

5 † The g sorrowes of h death haue compassed me: and i tor- g This is apt-
 rentes of iniquitie haue troubled me. *ly applied to
 al mankind after his fal, declaring our state in sinne, and inducing to
 penance, in the office of Masse on Septuagesima Sunday. h mortal flesh
 subiect to dea:h. i violent incurstions o' tentions to sinne.*

6 The sorrowes of k hel haue compassed me: the l snares of k exceeding
 death haue preuented me. *great afflictions
 of hund, like to torments of hel, which I also feare.
 l secrete temptations haue deceiued me.*

7 † In my tribulation I haue inuocated our Lord, and haue
 m cried to my God: *m Earnest
 prayer is the best remedie in al tribulations.*

And n he hath heard my voice from his holie temple: and n As it is cer-
 my crie in his sight, hath entered into his cares. *taine that God
 heard Davids prayers; so he assuredly heareth al that sincerely
 flee vnto him.*

8 † The earth was shaken & trembled: the foundations of moun- o Gods anger
 taines were troubled, and were moued, o because he was wrath. *to shake, euen
 with them. against sinne maketh high and loftie things
 the most obstinate presumptuous
 sinners.*

9 † p Smoke arose in his wrath: and fire flamed vp from his p Diuine
 face: coles were kindled from him. *wrath is like
 to smoke of the noscables, or flaming fire, and burning
 coles.*

10 † He q bowed the heauens, and descended: and r darkenesse q Gods pu-
 vnder his feete. *ishment sometimes cometh so swiftly, as
 bowed towards the earth. r Gods furie is as
 a darke deso-
 late night, or horrible mist.*

¶ Yet when he ascended vpon the cherubs, and flew: he flew 11
 vpon the wings of windes.
as flying with wings of mercie; comforteth & protecteth them.
 ¶ And he put darkenesse his *ſ.* couert, his tabernacle is round 12
 about him: darkeſome water in the cloudes of the aire.
is alſo ſecret in his determinations, and couert in his proceedings or actes.
 ¶ Because of the *t* brightnesse in his sight the cloudes passed, 13
 hayle and coles of fire.
 ¶ instructeth him by his meruelous vvorkes. VVhich mystically
 Christ illuminate the vvorld by his Apostles, and other preachers
 his iustice, peace, and his vvil in al thinges pertyning to man.
 ¶ And our Lord thundered from heauen, and the Higheſt gaue 14
 his voice: haile and coles of fire.
 ¶ And he shot his arrowes, and diſſipated them: he multiplied 15
 lightnings, and trubled them.
 ¶ And the fountaynes of waters appeared, and the foundations 16
 of the vvorld were reueled.
 At thy rebuke ô Lord, at the blaſt of the ſpirit of thy vvraath.
 ¶ He ſent from on high, and tooke me: and he receiued me out 17
 of manie *v* waters.
 ¶ He deliuered me *w* from my moſt ſtrong enemies, and from 18
 them that hated me: becauſe they were made ſtrong ouer me.
Moabites, Ammonites, and al temporal and ſpiritual enemies.
 ¶ They preuented me in the day of mine affliction: and our 19
 Lord was made my proteſtour.
 ¶ ſpeaketh for moſt part in proper termes, vvithout Metaphores or
 other figures. Yet in the myſtical ſenſe of Chriſt, and Chriſtians.
 ¶ And he brought me out into largeneſſe: he ſaued me, be- 20
 cauſe he *x* would me.
 ¶ And our Lord wil reward me according to my iuſtice, and 21
 according to the purity of my handes he wil reward me.
 ¶ Becauſe I haue kept the vvayes of our Lord, neither haue I 22
 done impiouſly from my God.
 ¶ Becauſe al his iudgementes are in my ſight: and his iuſtices 23
 I haue not repelled from me.
 ¶ And I ſhal be immaculate *y* with him; and ſhal keepe me 24
 from mine iniquitie.
 ¶ *x* And our Lord wil reward me according to my iuſtice: and 25
 according to the puritie of my handes in the ſight of his eies.
verſe, inculcating that God wil render to euery one as they deſerue.
 ¶ With the holie thou ſhalt be holie; and vvith the innocent 26
 man thou ſhalt be innocent.

- 27 † And with the elect thou shalt be elect: and with the peruerse thou shalt be peruerted.
- 28 † Because thou wilt saue the humble people: and the eies of the proud thou wilt humble.
- 29 † Because thou dost illuminate my lampe ô Lord: my God illuminate my darkenesse.
- 30 † Because in thee I shal be deliuered from tentation, and in my God I shal *a* goe ouer the wal. *a* *pass* ouer *al* *difficulties.*
- 31 † My God his *b* way is vnpolluted: the wordes of our Lord are examined by fire: he is protector of al that hope in him. *b* *Gods* *pre-* *cepts.*
- 32 † For *c* who is God but our Lord? or who is God but our God? *c* *One* *only* *God,* *Creator* *and* *Sauour* *of* *al.*
- 33 † God that girded me with strength: and made my way immaculate.
- 34 † That perfited my feete as it were of hartes: and setting me vpon high thinges.
- 35 † That teacheth my handes to battel: and hast put mine armes, *d* as a bow of brasse. *d* *Amongst* *other* *actes,* *Dauid* *killed* *a* *lion,* *and* *a* *beare,* *&* *Ge-* *liath. 1. Reg.* *17.*
- 36 † And hast geuen me the protection of thy saluation: and thy right hand hath receiued me: And thy discipline hath corrected me vnto the end: and thy discipline the same shal teach me.
- 37 † Thou hast enlarged my pases vnder me: and my steppes are not weakened:
- 38 † I wil pursew myne enemies, and ouertake them: and wil not returne til they faile.
- 39 † I wil breake them, neither shal they be able to stand: they shal fal vnder my feete.
- 40 † And thou hast girded me with strength to battel: and hast supplantted them that rise against me vnder me.
- 41 † And *e* myne enemies thou hast geuen me their backe, and them that hate me thou hast destroyed. *e* *As* *God* *[* *geueth* *streingih* *to* *his* *seruants,* *so* *he* *diminisheth* *the* *natural* *streingih* *and* *corage* *of* *his* *enemies.*
- 42 † They cried, neither was there that would saue them, to our Lord; neither did he heare them.
- 43 † And I wil breake them to powder, as the dust before the face of winde: as the durt of the streates I wil destroy them.
- 44 † Thou wilt deliuer me from the contradictions of the people: thou wilt appoynte me to be head of the Gentiles.
- 45 † A people, *f* which I knew not, hath serued me: in the hearing of the eare it hath obeyed me. *f* *Conuerstion* *of* *Gentiles* *to* *Christ,* *as* *the* *Moabites,* *1* *dumians,* *and* *others* *were* *subdued* *by* *Dauid. 1. Par. 11. 14. 18. 19. 20.*

2. Re 22.

g The reuol-
ring and re-
probation of † The *g* children being alienes haue lyed to me, the children 46
alienes are inueterated, and haue halted from their pathes.
the Iewes persioured by Absolons rebellion and others. 2. Reg. 15. 16.

† Our Lord liueth, and blessed be my God, and the God of my 47
saluation be exalted.

h God stil † O God *h* which geuest me reuenges, & subdewest peoples 48
proteſteth the vnder me, my deliuerer from mine angrie enemies.
Church of Christ, as he preserued Dauid.

† And from them that rise vp against me thou wilt exalt me: 49
from the vniust man thou wilt deliuer me.

Therefore wil I confesse to thee among nations o Lord: and wil 50
Use of Psal- say i a psalme to thy name,
mes is most frequent in the Church of Gentiles. See the praemial Annotations. page. 12.
Magnifying the saluations of his king, and doing mercie to his 51
Christ Dauid, and to his seede for euer.

2. Reg.
22.
Rom. 15.

PSALME. XVIII.

*Propagation of the Catho-
lique faith.*
The 6. key. Gods perfect goodnes and glorie is shewed by his great workes, and by his
Apostles sent with heauenlic commission, to preach in al tongues to al na-
tions. 6. Christ coming into the world, and returne vnto heauen. 8. his im-
maculate Law: 13. Wherin notwithstanding the iust shal haue neede to pray
for remission of (smaller and daylie sinnes.

a perteyning † Vnto *a* the end, the psalme of Dauid.
to the beloued of the new Testament.

b The silent † THE *b* heauens shew forth the glorie of God, and the 2
workes of firmament declareth the workes of his handes.
God declare his Majestie to them that consider therof; his preachers declare
the same by wordes, to al that wil heare.

c The constant † *c* Day vnto day vttereth word: and night vnto night sheweth 3
course of tri knowledge.
mes sheweth that the same was disposed by Gods powre, and dayly propagation of faith,
especially of Christian doctrine sheweth Christs powre, & assured perpetuic of his Church.
d Some of e- † There are *d* no languages, nor speeches, whose voyces are 4
very language not heard.

or natio haue beleued in Christ, receiuing the Catholique Religion.

e *s. Paul* af- † *e* Their sound hath gone forth into al the earth; and vnto 5
firmeth that the endes of the round world the wordes of them:
this hath bene fulfilled by the Apostles preaching in al the world. Rom. 10.

f By the † He put his tabernacle in *f* the sunne: & himself as a *g* brid- 6
sunne a most grome coming forth of his bridechamber.
excellent and superelemental creature, the Prophet describeth Christ, making his course
through this world, illuminating, comforting and strengthing the Church his tabernacle,
wherinc

wherein he perpetually dwelleth. g Christ the bridgrome, and the bride are neuer diuorced; his loue, wisdom, and powre, euer her by his immaculate law.

LUC. 24.

Mat. 27.
Mar. 15.

Mat. 27.
Mar. 15.

- 7 He hath reioyced as a giant to runne the way, † his comming forth from the toppe of heauen: And his recourse euen to the toppe therof: neither is there that can hide him selfe from his heate.
- 8 † " The law of our Lord is immaculate *h* conuerting soules: *h* The old the testimonie of our Lord is faithful, geuing wisdom to *law was like* little ones. *wise pure in it*
- 9 † The iustices of our Lord be right, making hartes ioyful: the precept of our Lord lightsome; illuminating the eies. *selfe and holy,*
- 10 † The feare of our Lord is holie, permanent for euer and also *maketh* euer: the iudgements of our Lord be true, iustified in them- *the obseruers* selues. *immaculate.*
- 11 † To be desired aboute gold and much pretious stone: and more sweete aboute honie and the honie combe.
- 12 † For thy seruant *i* keepeth them, in keeping them is *k* much reward. *i* How sweete the law of keeping it. *k* Conformably to this text the prophete professeth (Psal. 118. v. 12.) that he kept them for reward, in which place the heretikes translation is corrupted.
- 13 † Sinnes *l* who vnderstandeth? from my secreete sinnes cleanse *l* None in this life knoweth perfectly his owne estate, whether he be worthy of loue or hate, Eccle. 9 but hopeth and feareth.
- 14 me: † and from other mens spare thy seruant. *m* If mortal sinnes haue If *m* they shal not haue dominion ouer me, then shal I be immaculate; and shal be cleansed from the greatest sinne. *from al sinne.*
- 15 † And the wordes of my mouth shal be such as may please: *n* Gods hel- and the meditation of my hart in thy sight alwayes. *n* Gods hel- *o* Lord *n* my helper, and my *o* redemer. *o* as his first grace redeeming ping grace is stil necessarie to perseuer, *o* as his first grace man is necessarie for our first conuersion.

ANNOTATIONS. PSALME. XVIII.

3. The law of our lord is immaculate, conuerting soules.] Gods law in it selfe God conuer- being most pure, and immaculate, is the proper meanes, wherby the Holie 1eth and iusti- Ghost conuerteth soules from sinnes to iustice. Not that euerie one is iustified, sic h soules in- vvhich readeth, heareth, or knoweth the law, but by keeping it, through grace structing the of the Holie Ghost. VVho is the author and vvorker of iustice, by disposing by his law, and the soule to cooperate in maner, partly here described: Gods faithful and most sweetly draw- true testimonie, by his law, geueth wisdom, faith and knowlege to the hum- ing their free ble, his right iustices, comfort the hartes of the faithful, his cleere precept teacheth cooperation them their dutie; his holie feare perseuereth vvith them; his true iudgements are most by grace.

delectable, and *desiderable* aboue al vvorlddie riches or pleasures. So by these and like spiritual motiues the soule freely desireth, accepteth, vndertaketh, endureth, and by continual assistance of grace, obserueth Gods law; and so meriteth the great reppard, vvhich is promised for keeping it. *v. 12. 2. Tim. 4. v. 6.*

PSALME XIX.

The subiects

prayer for
their superior.

The 7. key.

Faithful people ioyne their prayer, for their Prince or Prelate, 4. With sacrifice offered for his preservation, and prosperous successe.

a Though

† Vnto a the end, the Psalme of Dauid.

Such a prayer
yet it more

was very fitly made for Dauid Ezechias, or other kinges of Iuda,
properly serueth for Christian Kinges and Prelates.

b The king,
or o. her super-

O VR Lord heare b thee in the day of tribulation: the name 2
of the God of Iacob protect thee.

rior praying
be applied to
mystical body
his seruantes

for him selfe, his subiects pray with him, and for him. It may also
Christ, praying whiles he vvas mortal, or now praying for his
the Church, but in both these cases, our prayers are only necessary for
not for him.

† Send he ayde to thee from the holie place: and from Sion 3
defend he thee.

c The He-

† Be he mindeful of al thy c sacrifice: and be thy holocaust 4
made d fatte.

brevv vvord
M I N C A
in forme of

signifieth sacrifice of floure, and vnbloudy, so perteyneth to the Eucharist,
bread, and vvine. d be acceptable for him, for vvhom it is offered.

† Geue he vnto thee according to thy hart: and confirme he al 5
thy counsel.

e in the
prosperous

† We shal reioyce e in thy saluation: and in the name of our 6
God we shal be magnified.

state of thee

our superiour.

† Our Lord accomplish al thy petitions: now haue I knowen 7

f his anointed
king, or Priest.
our Saviour

that our Lord hath saued f his CHRIST.
Mystically faithful people acknowlege the victory of Christ
ouer death and al enemies.

He shal heare him from his holie heauen: the saluation of his
righthand is, g in powers.

g in great

streingth, or

heauenlie forces.

† These in chariotes, and these in horses: but we wil inuocate 8
in the name of the Lord our God.

i men trusting
in humane

† i They are bound, and haue fallen: but we haue risen and 9
are set vpright.

and worldly

powre fal into captiuitie.

k By prote-
ction of the

† Lord k saue the king, and heare vs in the day, that we shal 10
inuocate thee.

head the body

is also conserued.

PSALME. XX.

Praise to God for Christs exaltation after his passion: 9. And depression of his enemies.

Christs exaltation.
The 5. key.

1 † Vnto *a* the end, the Psalme of Dauid.

to the new Testament, principally to Christ, partly to godly and kinges, and generally to al the blessed, vvhich euermore overcome spiritual

a Perteyning victorious enemies.

2 **L**ORD in *b* thy power the king shall be glad: and vpon thy saluation he shall reioyce exceedingly.

ouermore his enemies by his diuine powre, reioyced in v. ctorie.

b Christ our king as man in v. ctorie.

3 The *c* desire of his hart thou hast geuen him: and of the will of his lippes thou hast not defrauded him.

was the saluation of his

c Christs most special desire people.

4 † Because thou hast *d* preuented him in blessinges of sweetnesse: thou hast put on his head a crowne of pretious stone.

verified in Christ, is also applied to Martyres, vvhich suffer in preparation of mind to suffer death for the

d This most principally or are ready truth.

5 † He asked life of thee: and thou gauest him length of daies for euer, and for euer and euer.

6 † Great is his glorie in thy saluation: glorie and great beautie thou shalt put vpon him.

7 † Because thou shalt geue him *e* to be a blessing for euer and euer: thou shalt make him ioyful in gladnesse with thy countenance.

but only Christ imparteth such grace to others: for in him al are eternally glorified.

e Al Sainctes receiue blessing of glorie, blessed that Gen. 21. Isaac. 8.

8 Because the king hopeth in our Lord: and in the mercie of the Highest he shall not be moued.

9 † Let *f* thy hand be found of al thy enemies: let thy righthand find al, that hate thee.

desires to Gods vvil, do pray that the vvicked may be punished. It is also a prophecie, that so it shall come to passe.

f The iust conforming their be punished.

10 † Thou *g* shalt put them as an ouen of fyre *h* in the time of thy countenance: our Lord in his wrath *i* shall trouble them, and fyre shall deuoure them.

verse: *Thou shalt put them &c.* *h* This also can not be vnderstood of anie vvho in the general or particular iudgement shall geue sentence vvicked. *i* And immediately hel fyre shall deuoure them.

g And so it followeth in the next but of Christ, vpon the them.

11 Their *k* fruite thou shalt destroy from the land: and their seede from the children of men.

[*k*ed, and namely the Iewes that Christ, saile in their denises.

k Altho vvicked who persecute denises.

12 Because they haue turned the euils vpon thee: they haue deu-

fed counsels, which they could not establish.

Because thou shalt put them backe: in thy remnantes thou shalt prepare their countenance.

1 Whiles the wicked perisk, the iust Be exalted Lord in thy powre: *1* we wil chaunte and sing thy powers.
reioyce and praise God in songue and Psalme.

PSALME XXI.

Christs Passion & effectes thereof.
The 5. key.

Christ prayeth in his Passion, 7. describeth the acerbitie thereof; 20. foresheweth by way of prayer his Resurrection: 23. more clerly the fundation and propagation of his Church (27. & 30. interposing the singular foode of the most blessed Sacrament) euen to the endes of the earth in al nations.

a Redemptio of mankind *†* Vnto the end " for the *a* morning enterprife, the Psalme *b* of Dauid.

*v*ndertakē by Christ, and performed by his death, beganne to be shewed by his Resurrection in the morning of the third day. *s. Aug.*

b in figure of Christ the beloued of God.

c God is Creator of al his creatures, but in **G**OD *c* my God haue respect to me: *d* why hast thou forsaken me? *e* far from my saluation are the wordes of my sinnes.

Mat. 27.

more peculiar sorte God of Christ by personal vnion. *d* Thou neither deliuerest me frō dying: nor yeldest me such comforth, as thou voutsafest to other Sa ctes.

7. 6. Mat. . 27. c I am neither deliuered from dying, nor comforted in my passion, hauing *v*ndertaken to dye for the sinnes of mankind, & reputed them as myn owne wordes or factes.

f Albeit I crie by day, *g* and by night, on the crosse and in the garden, to haue the chalice of death remoued from me, and *h* Yet there is no follie, nor fault in this petition, which is with submission of mans wil to Gods wil.

i Thou from heauen *†* But *i* thou dwellest in the holie place, *k* the prayse of Israel. *4* *W*ilt beare when it is conuenient. *k* whose wisdom and goodnes the Church worthely praiseth.

1 Patriarkes, *†* In thee *l* our fathers haue hoped: they hoped, and thou didst *g* *P*rophetes, and deliuer them.

*o*ther holy mē praying in their distresses obtained their requestes.

m VVere temporally deli- *†* They cried to thee, and were *m* sauēd: they hoped in thee, and *6* uered by thy mightie hand from their persecuters. *n* not frustrate of their humble prayers, were *n* not confounded.

o God that comforted his *†* *o* But I am a *p* worme and no man: a *q* reproch of men and *7* seruantes in their tribulations, leif Christ without his ordinarie consolation, to suffer more then ever any other did. *p* wicked persecuters respected not Christ as a man, but contemned him, as a very worme *q* as most reprochful of al men.

r as the basest of al the people.

† s Al

8 † *f* Al that see me haue scorned me: they haue spoken with the lippes, and wagged the head. [*became Christs cruel enemies* *f Almost al at the time of his passion, afflicting, blaspheming, and scorning him, as the Euangelistes record.*]

9 † He hoped in the Lord, let him deliuer him: let him saue him, because he wil him. *t The Euangelistes write blasphemies, with his owne blasphemers.*

10 † Because thou art he that *w* hast drawn me out of the wombe: my hope from the brestes of my mother. *w diuine powre with a virgin.*

11 † Vpon thee I haue bene cast from the matrice: y from my mothers wombe thou art my God, † depart not from me. *x As I haue no father but thee*

O God: so without intermission from my incarnation to this had thee my protector: y leaue me not now without comforte dye as thou hast determined, and I freely consented: yet leaue death but raise me againe to life. *Psal. 15. 7. 9. 10.*

Because tribulation is verie nigh: because there is *z* not that wil helpe. [*are become myn enemies, and those few that would, can not helpe me.*]

13 † Manie *a* calues haue compassed me: *b* fatte bulles haue besieged me. [*fasciuous yongmen, b and the scribes Pharises the people haue al conspired against me.*]

14 † They haue *c* opened their mouth vpon me, as a lion raue-ning and roaring. [*me and perswading the people* *c condemning to grie:*]

Crucifie, crucifie him.

15 † As *d* water I am powred out: and al *e* my bones are dispersed. [*with paines of torments, as fluide water not able to consist: and strongest partes of my bodie are weakened, verified, when our downe under his* *d so weakned* *e My bones* *Sauour sel crosse.*]

f My hart is made as waxe melting in the middes of my bellic. *f the part that to faile.*

16 † My strength is withered as a *g* pot-shard, and my tongue *h* cleaued to my iawes: and thou hast *i* brought me downe into the dust of death.

is dried vp, as a potters vessel is baked in the furnace. h Through great drugh, which our Sauour professed on the crosse saying: i thus thou O God hast suffered me to come to the last breath of death. Yer finally our Sauour gaue vp his spirite, before he should haue *g al my powres, and radical humiditie exceding thirst.* *life, next to died. 7. 21.*

17 † Because manie *k* dogges haue compassed me: the counsel of the malignant hath besieged me. *k Agane this royal Prophet as clere as the historic.*

recounteth by whom, and how our B. Sauour should suffer, euen Euangelistes afterwards haue written the

18 They haue digged my handes and my fecte: † they haue *l* numbered

- l* Our Sauiour *l* numbered al my bones.
our body was foracked on the crosse, that his bones might be seene and counted.
- m* The persecuters *m* considered and beheld me: † they *19*
decreined haue *n* deuided my garmentes among them, and vpon my
thus crucie: o vesture they haue cast lot.
reioyced, and beheld it with their eyes, and without al compassion persisted in malice,
garmentes for blasphemed. *n* the souldiars that crucified our Sauiour, taking his
the pro- † their paye: o yet in mysterie of his Church, d'u ded not his coate.
precie. † But thou Lord *p* prolong not thy helpe from me: looke *20*
Christis speed) reurrection. toward my defense.
- q* Christaul † Deluer, o God, *q* my soule from the sword: and myne *21*
was not repe- r onlie one from / the hand of the dog.
rated from his bodie by force of the tormentes, but he preventing death freely yeldd
vp his spirite. *10. 10. v. 9. & 10.* r the most pure, and sanctified soule, of vrbolse
fulnes another iust soules are sanctified. / that it stay not in hel, vvhich deuoured
another soules in the old Testament.
 † Saue me out of the lions mouth: and my humilitie from the *22*
 hornes of vnicornes.
- t* The propagation of the Church of *t* " I wil *t* declare thy name to my bretheren: " in the middes *23*
 of the Church I wil prayse thee.
v not the carnal but spiri- † Ye that feare our Lord praise him: al the *v* seede of Iacob *24*
tual children glorific ye him:
 of Iacob, Isaac, and Abraham. Rom. 9. v. 8.
 † Let al the seede of Irael feare him: because he hath not con- *25*
 demned, nor despised the petition of the poore. Neither hath
 he turned away his face from me: and when I cried to him he
 heard me.
- w* the Church † With thee is my praise in *w* the great Church: I *x* wil ren- *26*
ge hered both der my vowes in the sight of them that feare him.
of leues and Gentiles is very great and vniuersal. *x* Our Sauiour promised to geue his
ovrne bodie, the bread of life *10. 6* and performed the same at his last supper.
y those that † " The *y* poore shal eate, and shalbe filled: and they shal *27*
be faithfull, praise our Lord that seeke after him: their hartes *z* shal liue
humble and for euer and euer.
poore in spirit participat the fruct of this most excellent Sacrament. *z* The effect of this
B. Sacrament is the resurrection in glorie, and life euerlasting.
a Gentiles † Al the endes of the earth *n* shal remember, and be conuer- *28*
which haue ted to our Lord:
bene idolaters shal recollect themselves, when they heare Christ
preached, and shal turne to true Religion.
 † And al the families of the Gentiles shal adore in his sight. *29*
 † b Because

- 30 † *b* Because the kingdome is our Lords: and he shal haue dominion ouer the Gentiles.
 ther deserue to be conuerted, nor to perseuere in iustice; yet Christ haue a continual kingdom; which is the perpetual visible Catholique Church.
- 31 † Al the *c* fatte ones of the earth haue eaten, and *d* adored: in his sight shal al fal, *e* that descend into the earth.
 but also the mightie ones of the world shal be conuerted to Christ, B. Bodie in the Sacrament: *d* and religiously adore the same. *e* Al God, shad adore him in this Sacraments.
- 32 † And *f* my soule shal liue to him: and my *g* feede shal serue him.
 come, it shal haue no more powre. *g* Again the prophet inculcath the once ouer-continuance of the Catholique Church.
- 33 † The generation to come shal be shewed to our Lord: and the *h* heauens shal shew forth his iustice to the people that shal be borne, whom our Lord hath made. [*preachers of Christ.*]

ANNOTATIONS. PSALME. XXI.

1. *For the morning enterprise.*] In respect of the end for which Christ suffered, this Psalme is intituled: *for the morning enterprise*: that is, for Christs glorious Resurrection, and other effectes of his Passion. VVhich holic Dauid by the spirite of prophcy so describeth here long before with diuers particular circumstances as the Euangelistes haue since historically recorded, that it may not vnfitly be called, *The Passion of Iesu Christ according to Dauid.*

Christs Resurrection. The Passion of Christ according to Dauid.

3. *Thou wilt not heare.*] Our B. Sauour seeing his most terrible death imminent, prayde conditionally, *if it pleased his heauenlie Father*, to haue the same remoued from him; and was not heard, as the Psalmist here prophecieth. The principal reason was, because God of his diuine charitie had decreed, that mankind should be redemed by this death of his Sonne. Christ also him selfe of his excellent charitie, consented here vnto & therefore persisted not in his conditional prayer, but added and absolutely prayed, that not his owne wil, but his Fathers might be fulfilled. And in this he was heard, to his owne more glorie, and other infinite benefites of innumerable soules, as it foloweth, v. 25. *when I cried to him he heard me.* S. Paul also witnesseth (Heb. 5. v. 7.) that Christ *offering prayers and supplications to him that could saue him from death, was heard for his reuerence*: that is, in respect of his inestimable merite in humane nature vnited in person to God. An other cause, why Christ was not deliuered from violent death, as manie holic persons were, when they cried to God in distresses, as S. Augustin sheweth (Epist. 120. c. 11.) was for example to Christians, whom God wil haue to suffer temporal afflictions, and death, for the glorie of life euerlasting, according to S. Peters doctrin, *Christ suffered for vs, leauing an example that you may folow his steppes*:

Christs conditional prayer was not heard.

His absolute prayers were alwaies heard.

Christs suffered for our example.

18. *They haue digged.*] Of obstinate malice the Iewes haue corrupted this place (and God knoweth how manie others) in the Hebrew text of some editions, reading *caari*, which signifieth *as a lion*, without al coherence of the sense for *caari* they digged or peared, to auoid so plaine a prophcie of nailing Christs handes and fecte to the crosse.

The Hebrew text corrupted by the Iewes.

This Psalm
is of Christ.

23. *I will declare thy name to my brethren*] Here it is evident that this Psalm is of Christ, not of David, by S. Pauls allegation (*Heb. 2. v. 11. 12.*) saying: He that sanctifieth (towitt Christ) diddand not to cal the sanctified his bretheren.

Prophecic of
the visible and
vniuersal
Church.

23. *In the middes of the Church I will praise thee*] After Christs Passion and Resurrection, in the rest of this Psalm, other two principal pointes of Christian Religion are likewise prophecied: His perpetual visible Church, and the B. Sacrament of his bodie. The former is here prophecied by way of inuiting *at the seede of Iacob to glorifie God (v. 24.) at the seede of Israel to feare him (v. 25.)* to wit, innumerable Christians the true Israelites, the vniuersal Church in the whole world. As for heretical partes, or parcels in the world, such as the Donatistes, which going forth from the Catholique Church say: Christ hath lost his great Church, the diuel hath taken the whole world from him, and he remaineth only in a part of Africa, they do not praise God (saith S. Augustin) but dishonour God and Christ, as if God were not faithful in his promise, as if Christ were dispossessed of his kingdome the Catholique Church. Left anie should replie, that Christ is praised though the Church be decayed, or be very smal, the Holie Ghost hath preuented such arguments, saying: v. 26. His praise is in the great Church. VVhich could neither be verified in the part of Donatistes

in hunc
Psal.

S. Augustin pro
ueth the
Church to be
alwaies visible
and great by
this Psalm.

in Afrike, nor now in the part of Protestantes since Luther in Europe. Further S. Augustin explicateth, & vrgeth the verses following in this Psalm, against the same blind, deaf, and obstinate Donatistes, who did not, or would not see, nor heare, that *at the endes of the earth shal remember, and be conuerted to our Lord.* The holie Scripture saith not, *the endes of the earth, but at the endes:* wel goe too (saith this great Doctor) peraduenture there is but one verse, thou thoughtest vpon some thing els, thou talkedst with thy brother, when one read this; marke, he repeteth and knocketh vpon the deaf; *All the families of the Gentiles shal adore in his sight:* Yet the heretike is deaf, he heareth not, let one knocke againe: *Because the kingdom is our Lords, and he shal haue dominion ouer the Gentiles.* Hold these three verses bretheren. Thus and more S. Augustin against those that thinke the true Church may faile, or become inuisible or obscure. And though it be not in like prosperous state at al times, and in al places, yet it is alwaies conspicuous, and more general then anie other congregation professing whatsoever pretended religion.

The Eucharist
prophecied in
this place.

27. *The poore shal eate.*] Seing this Psalm is of Christ, as is proued by S. Pauls allegation of 23. verse, and by the concordance therof with the Euangelists, it is necessarily deduced, that the *vorres* mentioned in the former verse, and these wordes, *the poore shal eate and be filled,* can not be referred to the sacrifices of the old Testament, but to the blessed Sacrifice and Sacrament of the Eucharist, which our Sauour promised, after he had replenished the people with sine loaves, and which he instituted at his last supper in presence of his Apostles. So S. Augustin doubteth not to vnderstand it, and to teach, as wel in his duble expositio of this Psalm as in his 120. Epistle. c. 27. The poore, that is the humble and poore in spirite shal eate & be filled, the fatte ones, or the rich being proud, do also adore and eate, but are not filled. They also are brought to the *table of Christ,* and participate his bodie & blood, but they adore only, are not also filled, because they do not imitate (Christs humilitie) they diddaine to be humble. VVhere it is clere, this holie father by Christs bodie and blood meaneth not bread and wine as signes of his bodie and blood, for bread and wine can not be lawfully adored: neither doth he meane our Lords bodie as it was on the crosse, or is in heauen, for so it is not eaten, but as it is in formes of bread and wine on Christs table, the Altar.

Real presence
of Christ in
the Eucharist.

PSALME. XXII.

A forme of thankesgeuing for al spiritual benefites (described under the metaphor of temporal prosperitie) euen from a sinners first conuersion, to final perseuerance, and eternal beatitude.

Thaksgueuing for Gods protection. The 7. key.

1 † The Psalme of Dauid.

1 O VR a Lord ruleth me, and nothing shal be wanting to me: † in place b of pasture there he hath placed me.

a Christ the good pastor, governeth, protecteth, b and feedeth his faithful flocke.

3 Vpon c the water of refection he hath brought me vp: † he hath d conuerted my soule.

c Baptisme of regeneration, d which is the first iustification.

He hath conducted me vpon e the pathes of iustice, f for his name.

[cepts which the baptised must obserue. Mat. 28. v. 20. in the name and powre of Christ, not in mans owne merites.

4 † For, although I shal walke in g the middes of the shadow of death, I wil h not feare euils: because thou art with me.

g in great dangers of we may resist.

Thy i rod and thy k staffe: they haue comforted me.

i Gods direction and law is streight, k and strong.

5 † Thou hast prepared in my sight l a table, m against them; that truble me.

l Christ hath prepared for in hunc Psal. the diuel.

our spiritual foode the B. Sacrament of the Eucharist. s. Cyprian. Epist. 63. Eutim. m against al spiritual enemies, the world, the flesh, and

Thou n hast fatted my head with oyle: and my o chalice inebriating how goodlie is it!

n Christian soules are also Matrimonie, and bloud.

strengthened by the Sacraments of Confirmation, Penance, holie Orders, and Extreme Vnction. o The B. Sacrament and Sacrifice of Christs bodie

6 † And thy mercie shal folow me p al the dayes of my life:

p continual and final perseuerance is by Gods special grace.

And that I may dwel in the house of our Lord, q in longitude of dayes.

q in eternal life.

PSALME. XXIII.

Christ is Lord of the whole earth, being Creatour, and Redemer of man.

3. Good life (with faith in him) is the way to heauen. 7. whither Christ ascending with triumph Angels admire him.

Christ Lord of al the world. The 5. key.

1 † The a first of the Sabbath, the Psalme of Dauid.

a Christ rising from death the first day of the weeke, had al powre heauen and in earth. Mat. 28.

b Not only the soile it selfe but al the fruiēt, and al that dwel therein are Gods.

THE earth is our Lordes, and *b* the fulnesse therof: the round world, and al that dwel therein.

Because he hath founded it vpon the seas: and vpon the riuers hath prepared it.

c Though Christ created and redeemed al, yet only the iust shal inherite heauen.

† Who *c* shal ascend into the mount of our Lord? or who shal stand in his holie place?

d not occupied him selfe in vaine and unprofitable thinges, but in commendable workes.

† The innocent of handes, and of cleane hart, that hath not taken his soule *d* in vayne, nor sworne to his neighbour in guile.

e Gods mercy goeth before his Sauour.

† He shal receiue blessing of our Lord: and *e* mercie of God

*i*ustifications iust workes folow, and so glorie is the reward of al.

f This sorte of people thus seruing God, shal receiue euerlasting blisse.

† This is *f* the generation of them that seeke him, of them that seeke the face of the God of Iacob.

g The prophet ring in spirite profopoeia)

† Lift vp your gates *g* ye princes, and be ye lifted vp *o* eternal gates: and the king of glorie shal enter in, Christs Ascension, inuitheth Angels to receiue him, and (by speaketh also to the gates of heauen, by which he is to enter.

h Angels wer admiring, & demanding as in a dialoguc, how Christ is become so glorious!

† *h* Who is this king of glorie? Our Lord *i* strong & mightie

† The Prophet answereth that Christ by his powre hath ouercome al enemies in battel.

k Againe he willetb gels to open the gates, and biddeth the gates to enlarge them selues.

† *k* Lift vp your gates ye princes, and be ye lifted vp *o* eternal gates: and the king of glorie shal enter in.

l the Angels demand as. Who is this king of glorie? *m* The Lord of powers he is the king of glorie.

before: *m* the prophet answereth: that Christ is Lord also of Angels, and al heauenlie powres vnder God.

PSALME XXIII.

A general prayer of the faithful against al enemies, 4. with desire to be directed in the way of godlines, 7. and to be pardoned for sinnes past. 9. acknowledging Gods meecknes, 17. our weaknes, necessitie of helpe, and hope in God: 22. concludeth with prayer for the whole Church.

A prayer of the faithful. The 7. key.

a This Psalme † Vnto *a* the end, the Psalme of Dauid.

*p*erteyneth more properly to the new testament. And is artificially composed: the verses beginning with distinct letters in order of the Hebrew Alphabet, to the last verse.

- 2 **T**O THEE \hat{o} Lord I haue lifted vp *b* my soule: \dagger my *b* *my mind,*
 God in thee is my confidence, let me *c* not be ashamed: *to be attaine.*
- 3 \dagger Neither let mine enemies scorne me: for al *d* that expect *d* that pati-
 thee, shal not be confounded. *ently expect*
the time when God wil assist.
- 4 \dagger *e* Let al be confounded that do vniust things in vayne. Lord *c* *This maner*
 shew me thy wayes: and teach me thy pathes. *of praying is*
frequent in the Psalmes, signifying as a prophecie, that so it wil come to passe
and the conformitie of the iust to Gods iustice.
- 5 \dagger Direct me *f* in thy truth, and teach me: because thou art *f* *in true faith*
 God my Sauour, and thee haue I expected *g* al the day. *and religion.*
g al our life we must desire more and more knowlege of true doctrine.
- 6 \dagger Remember \hat{o} Lord thy commiserations, and thy mercies:
 that are from the beginning of the world.
- 7 \dagger The sinnes *b* of my youth, and *i* my ignorances doe not *h* *from the*
 remember. [*first vse of reason, at which time manie are careless, i* *& negligent*
to lerne how to serue God.
- According to thy mercie remember thou me: for thy good-
 nesse \hat{o} Lord.
- 8 \dagger Our Lord is *k* sweete, and *l* righteous: for this cause he wil *k* *As God is*
 geue a law to them that sinne in the way. *sweete in ge-*
ning good motions: I so he is seuer to them that resist his grace.
- 9 \dagger He wil direct the milde in iudgement: he wil teach the
 meeke his wayes.
- 10 \dagger Al the wayes of our Lord, be *m* mercie and *n* truth, to them
 that seeke after his *o* restant and his *p* testimonies. *m* *God merci-*
 teth with his grace: *n* and iustly rewardeth good workes. *fully preuen-*
 his covenant with man: *p* and testimonie of *o* *Gods law is*
 his wil.
- 11 \dagger For thy name \hat{o} Lord thou wilt be propitious to my sinne:
 for *q* it is much. *q* *sinne in re-*
spect of auersion from God is great & nedeth his grace.
- 12 \dagger Who is the man that *r* feareth our Lord? he *l*. appoynteth
 him a law in the way, that he hath chosen. *r* *He that fea-*
 which is the beginning of wisdom, receiueh siue spiritual *reth our*
 here mentioned: 1. God iustrecteth him *God*
 commodities
 by his law.
- 13 \dagger . His soule 2. shal abide in good things: and 3. his seede shal 2. *bestoweth*
 inherite the land. [*al necessaries vpon him: 3. others shal imitate*
his good example.
- 14 \dagger Our Lord is 4. a firmament to them that feare him: & 5. his 4. *God wil*
 testament that it may be made manifest to them. [*protect him: 5. According*
to Gods covenant he shal enjoy the manifest sight of God for his eternal reward.

† Myne eies are alwayes to our Lord : because he wil plucke 15
my feete out of the snare.

† Haue respect to me, and haue mercie on me : because I am 16
smans weaknes Without Gods helpe.

† The tribulations of my hart are multiplied : deliuer me from 17
Tribulatiōs t my necessities.

can not be avoided, but must necessarily be suffered : therefore o
God geue vs grace to passe through them without sinne.

† See my v humiliation, and my labour : and w forgeue al my 18
v myn affliction.

w take away the cause and affliction wil be mitigated.

† Behold mine enemies, because they are multiplied, and with 19
x wicked men x: vniust hatred hated me.

of hatred do endeuour to draw others into sinne.

† Keepe my soule, and deliuer me : I shal y not be ashamed, 20
y Those that hope in God shal neuer be confounded.

† The innocent and righteous haue cleaued to me : because I 21
expected thee.

† z Deliuer Israel o God, out of al his tribulations. 22
z Al The letters of the Alphebet being complete in this Psalme, this last verse beginneth with Pere, Redeeme, praying God to redeme and deliuer Israel, that is, the whole Church from tribulations.

PSALME. XXV.

Dauids prayer
distressed in
persecution.
The 8. key.

*Dauid in banishment among the Philistines, trusteth in the iustice of his
cause, 9. and prayeth God earnestly to deliuer him, that he may wish
more freedom and commodity serue him as he desireth.*

† Vnto a the end the Psalme of Dauid. 1
a This Psalme is also a conuenient prayer for anie Christian in tribulation.

† IUDGE b me o Lord because I haue w walked in my inno-
*b Be thou o God arbiter of the cause between Saul and me, thou knowest myn innocencie in this behalfe,
though I am vniustly charged by Saul, and his freindes.*

† c Proue me Lord, and tempt me : burne my reynes and my 2
*c Left perhaps I be not so innocent as I desire, and as in respect of Saul I hope that I am, do thou
O God proue me as thou wilt by tribulations.*

† Because thy mercie is before mine eies : and I am wel pleased 3
in thy truth.

† I d haue

- 4 † I *d* haue not sitten with the counsell of vanitie: and with them that doe vniust thinges. I wil not enter in a good conscience, and zeale against the wicked, alleageth his sincere more then ordinarie men may do, God so inspiring him *d* David in confidence of proceeding, extraordinarily:
- 5 † I *"* haue hated the Church of the malignant: and with the impious I wil not sitte.
- 6 † I *e* wil wash my handes among innocentes: *f* and wil com-*e* The rest of this Psalme
passe thy altar ô Lord: *e*uerie Priest reciteth in Masse, before he offer the holic Sacrifice, professing, & putting him selfe in memorie, that he must only communicate with the innocent, or of pure conscience; *f* and so approach to the Altar. *presigured* *Leuit. 16. v. 4.*
- 7 † That I *g* may heare the voice of praise, and *b* shew forth *g* Shutting the cares of my hart from euil and vaine thoughtes I wil attend to godlie inspirations, *b* and so with mental prayer, and external voice (as the holic order of this sacred office requi- reth) praise thee ô God in thy meruelous workes.
- 8 † Lord I haue loued *i* the beautie of thy house, and the place *i* I can not buce of *k* the habitation of thy glorie. *k* singularly
loue the excellencie of this place dedicated to thy seruice: where is true faith; vnitie, and charitie of thy people, the guard of holic Angels, the administratiõ of sacred mysteries, assistance of the Holic Ghost, real presence of Christ our Lord, al replenished with Diuine maicstie. *k* This representeth vnto me the glorious heauenlic kingdom of God and al Sainctes.
- 9 † I Destroy not ô God my soule with the impious, and my life I suffer *m* with bloudie men. [*not therefore to be contaminate by the wicked, nor to be deuoured with them.*]
- 10 † In whose *m* handes are iniquities: their *n* righthand is re- *m* They are plenished with giftes. [*stil readie to committe more and more iniquities. n themselves being corrupted, endeouour by giftes of wordly commodities to corrupt others.*]
- 11 † But *o* I haue walked in mine innocencie: *p* redeme me, and *o* Euerie one haue mercie on me. [*ought so to purge his conscience, that he may be innocent, or free from great sinne. p deliuer me from this necessitie of dwelling among the wicked.*]
- 12 † My *q* foote hath stood in the direct way: in *r* the Churches *q* I intend to I wil blesse thee ô Lord. [*walk right. r I desire to praise thee amongst thy true faithful seruantes.*]

ANNOTATIONS. PSALME. XXV.

5. *i haue hated the Church of the malignant.*] Holic Dauid forced by reason of persecution to dwell amongst Infidels the Philistians; after he had twise spared King Saules life (1. Reg. 24. v. 5. et. c. 26. v. 9.) lamented (v. 19.) how great affliction it was to him, *to be cast out, that he could not dwell in the inheritance of our Lord* (where God was rightly serued) and that his enemies had done so much as *in them lay, to make him fall into idolatrie, by their fact, as it were saying: Goe serue* A singular great affliction to be hindered from Gods true seruice.

Christians
must abhorre,
and abstaine
from al con-
uenticles of
Heretikes and
other Infidels.

serue strange goddesses. Neuertheless his zeale was such that (as he here professeth) he hated the Church of the malignant: that is, the congregations of al miscreants: & his immaculate religious puritie was so perfect, that he would not so much as in external shew, conforme his actions to theirs, in matters of religion, nor yeld his bodelie presence in their conuenticles: but said: *With the impious I will not sitte.* Instructing vs Christians (for the word *to the end*, in the title sheweth that this Psalm perteyneth also to vs) that we must both *hate the Church or congregations of the malignant*, to witte, of Painims Iewes, Turkes, and Hererikes, and *not sitte*, nor personally be present with them in the exercise of their false pretended religions.

PSALME. XXVI.

An other confident prayer of Dauid in tribulation.

The 3. key.

a Before

his second
anointing,

b Against ignorance
God illuminateth his
and death not to

c How special
a benefite Da
uid esteemed it

f Albeit the
spiritual or
carnal enimie
g God either
able to hurt
him spiritually
h when a marty

Dauid being in great distresse through persecution, and hauing assured confidence in God, describeth the great securitie of Gods protection. 7. sheweth the same experienced in him self. 12. prayeth for continuance thereof 13. and incorageth his owne soule, in hope of life euerlasting, to perseuer in vertue.

† The Psalm of Dauid a before he was annoynted. I
as is probable. 2. Reg. 2.

O V R Lord is b my illumination, and c my saluation,
d whom shal I feare?

seruantes. c against infirmities he geueth strength. d so he feare anie mans malice, suteltie, nor force. *LUC. 21. 7. 15.*

Our Lord is the protectour of my life, of whom shal I be afraid?

† Whiles the harmful approach vpon me, to eate my flesh. 2
Mine enemies that trouble me, them selues are weakened and are fallen.

† If campes stand together against me, my hart shal not feare. 3
If battel rise vp against me, in this wil I hope.

† One thing I haue asked of our Lord, this wil I seeke for, 4
that I e may dwel in the house of our Lord al the dayes of my life.

to be in the Catholique Church the only true house of God!

That I may see the pleasentnes of our Lord, and visite his temple.

† Because he hath f hid me in his tabernacle: in the day of g
euils he hath protected me, in g the secrete of his tabernacle.
seke to ouerthrow me, yet I am secure in the Catholique Church.

suffereth not the enimie to find his seruant. h or not to be

† In h a rocke he hath exalted me: and now he hath i exalted 6
my head ouer mine enemies.

or confessor dieth, then he getteth the victorie against the persecutors.

I k haue

I *k* haue gone round about, and haue immolated in his tabernacle an host of iubilation: I *l* wil sing, and say a Psalm to our Lord. *k Diligently recounting al thy benefices, I render thanks by sacrifice and praise.*

I not only in hart, but also singing with loud voice and instrument.

- 7 † Heare *o* Lord my voice, wherwith I haue cried to thee: haue mercie on me, and heare me.
- 8 † My *m* hart hath sayd to thee, my face hath sought thee out: *m In my inward sincere cogitation I desire, and seeke that I may see thee, n face to face.* *n* thy face *o* Lord I wil seeke. *Cor. 13. 7. 12.*
- 9 † Turne *o* not away thy face from me: *p* decline not in wrath from thy seruant. *o In the meane time o*
- Lord, grant me thy fauour, p leaue me not though thou be angrie with me.*
- Be *q* thou my helper: forsake me not, neither despise me *o* *q He speaketh God my Sauour. [in the person of orphanes.*
- 10 Because *r* my father and my mother haue forsaken me: but our Lord hath taken me. *r Though carnal parentes forsake the iust man in tribulation, yet God hath then most special care of him.*
- 11 † Geue me *s* a law *o* Lord in thy way: *t* and direct me in the right path, because of mine enemies. *s Establish my hart in thy law. t conserue me in the right way, which thou hast already taught me, and it is the more necessarie, because myne enemies labour to peruert me.*
- 12 † Deliuier me not into *v* the soules of them that truble me: because *w* vniust witnesses haue risen vp against me, and iniquity hath lyed *x* to it selfe. *v the willes. w false witnesses accused Dauid, others please themselves.*
- accused Christ: Mat. 26. others do stil accuse the iust Mat 5. x the wicked selues in lying, but the chief hurt finally turneth vpon*
- 13 † I *y* beleue to see the good things of our Lord, in the land of the liuing. *y The prophet and al iust men are comforted by God, and hope of reward in heauen.*
- 14 † *z* Expect our Lord, doe manfully: and *a* let thy hart take courage, and *b* expect thou our Lord. *z The iust exhorteth his owne soule to patience, a fortitude, b and longanimitie.*

PSALME. XXVII.

Dauid prayeth to be defended from the eternal destruction of the wicked, which (by way of imprecation, or conformitie to Gods iustice) he prophecieth 6. Feeling by inspiration that his prayer is heard, rendereth thanks to God, 9. and prayeth for al the people.

1 A Psalm to Dauid him selfe.

TO THEE *o* Lord I wil crie, my God *a* keepe not silence *a* from me: lest at any time thou hold thy peace from me, *Omitte not to comfort me.*

H

and

and I shall be like to them that goe downe into the lake.

† Heare ô Lord the voice of my petition whiles I pray to thee: 2
whiles I lift vp my handes to thy holie temple.

b Suffer me not to be overcome: for God † *b* Draw me not together with sinners: and with them that; worke iniquitie destroy me not.

tempteth none to euil. Iac. 1.

Which speake peace with their neighbour, but euils in their hartes.

c The iust in zeale of iustice pray that † *c* Geue them according to their workes, and according to 4
the wickednesse of their inuentions.
sinne may be punished.

According to the workes of their handes geue vnto them: render them their retribution.

d Ignorance doth not excuse when men may and † Because they haue *d* not vnderstood the workes of our Lord, 5
and in the workes of his handes thou shalt destroy them, and
e not build them vp.

wil not vnderstand.

e God saue † *e* not without our cooperation with his grace.

† Blessed be our Lord: because he hath heard the voice of my 6
petition.

† Our Lord is my helper, and my protectour: in him my hart 7
hath hoped, and I was holpen.

f being comforted in spirite † And *f* my flesh florished againe: and *g* with my wil I wil confesse 8
to him.

is as it were refreshed. g freely and gladly.

h God protecteth and prospereth the † Our Lord is the strength of his people: and he is *h* the pro- 8
rector of the saluations of his annoynted.

kings good endeuours for his people.

i As Psal. 19. † Saue *i* thy people ô Lord, and blesse thine inheritance: and 9
and often rule them, and extol them for euer.

elswhere the prayeth for † subiectes pray for their Superior: so mutually the superior 9
the subiectes.

PSALME XXVIII.

The Church of Christ endowed with excellent mysteries.

The 6. key.

The royal prophet sing in spirite the most sacred Mysteries, brought by Christ into this world, inuirteth al to offer their best things, euen themselves wholly, as sacrifice of thanks, for so excellent benefites, preached with magnificence. 5. VVherby innumerable are gathered into his Church here replenished with grace, and in heauen with glorie.

a 2. Reg. 6. 7. † The Psalme of Dauid, " in the consummation *a* of the 1
17. 1. Par. 16. tabernacle.

7. 1.

ANNO-

ANNOTATIONS.

1. *In consummation of the tabernacle.*] The ſeuentic Interpreters teſtifie by ad-
ding this title, that king Dauid made this Pſalme (as he did alſo ſome others)
when the Arke of God was brought into the tabernacle, which he had pitched
for it in Sion. 2 *Reg. 6. 1. Paral. 16.* VVherin he ſaw by propheticall ſpिरितe, and
here vttereth other farre greater myſteries, & more excellent benefites, brought
into the world by Chriſt, and preached by him, and his Apoſtles, then agreed to
the Arke, or the time of the old Teſtament; but are verified in the admirable
fruite of innumerable people of al nations, and of manie great Potentates
conuerred to Chriſtianitie.

Myſteries of
the Catholi-
que Church
prophecied in
this Pſalme.

BRING *b* to our Lord ye children of God: bring to our
Lord *c* the ſonnes of rammes.

2 † Bring to our Lord *d* glorie and honour, bring to our Lord
glorie vnto his name: adore ye our Lord *e* in his holie court.

3 The voice of our Lord *f* vpon waters, the God of *g* maieſtie
hath *h* thundered: Our Lord vpon *i* manie waters.

4 † The voice of our Lord *k* in powre: the voice of our Lord
l in magnificence.

5 † The voice of our Lord *m* breaking ceders: and our Lord
shal breake the *n* ceders of Libanus:

6 † And he ſhal breake them in peeces as a *o* calfe of Libanus.
p and the heloued as *q* the ſonne of vnicornes.

7 The voice of our Lord *r* diuiding the flame of fire:

8 † The voice of our Lord *s* shaking the deſert; and our Lord
shal moue *t* the deſert of Cades.

9 The voice of our Lord *v* preparing * hartes, and he ſhal disco-
uer thicke woodes: and in *x* in his temple al ſhal ſay glorie.

10 † Our Lord maketh *y* to inhabite the floud: and our Lord
z ſhal ſit king for euer.

Our Lord *a* wil geue ſtrength to his people: our Lord *b* wil
bleſſe his people in peace.

and adore God in ſinceritie of ſpिरितe, *e* in his holie Catholique Churh. *f* Here
matter intimated then happened in the bringing of the Arke into a tabernacle
Sion, when Dauid danced, and offered hoſtes for ſacrifice, others ioyning with
ſolemnitie. But this voice of our Lord vpon waters is rather verified of our Bleſſed
owne preaching with *g* maieſtie *h* thundering, & by his Apoſtles vpon *i* manie
nations: *k* in powre of miracles. *l* in magnificence preaching as hauing in dede
Scribes and Pharifees. *Mat. 7. r. 29.* *m* breaking cedars among innumerable others, conuerting
higheſt Potentates. *n* of Libanus, Emperoures, kinges and greateſt Princes of the world:
o as a calfe of Libanus ſo meekly ſubmitting them ſelues to Chriſts yoke, and ſpiritual
obedience of his Church. *p* Al which is done by Chriſt our Lord the beloued of God, *q* as the
ſonne of vnicornes, is moſt tenderly beloued by the parentes. *r* This voice of our Lord diuiding
the flame of fire. the Holie Ghoſt proceeding from the Father and the Sonne, came vpon the
Apoſtles, as in diuided tongues of fire. *s* wherwith the deſert, the Gentiles of the wide and wild

b Offer ſacrifice
of thankes
for the ſingular
benefites
after recounted
in this
Pſalme.

c Rammes
were of the
more principal
things
that were offered
in the law
of Moyſes.

But the ſonnes
of rammes
importe in
myſtical ſenſe
better hoſtes
then rammes.

d The firſt
thing in ſacrifice
is to glo-
riſe, honour,

is a greater
prepared in
him in that
Saviours
v waters, manie
*w*re, not as the
powre, not as the
world

world, *vvere shaken and moued, & the desert of Cades,* some of the Iewes also compunct in hart with remorse of conscience hearing the voice of S. Peter, and other Apostles. *v The same voice of our Lord preparin^g hartes,* inspiring the mindes of men with spede, like hyndes and does, to ascend the high hilles of free and perfect life, in contemplatiue vertues. *vv* So our Sauour shal discover the *thicke woodes,* reuile the hidden Mysteries of the old Law, by preaching Christian doctrine, and vse of Christian Religion. *x in his holie Temple,* the Catholique Church, wherin al true Christians shal glorifie God. *y* making the great abundance of people, who are like *the sea* when it ouerfloweth the land, to dwell in the same Church. *z* Christ our Lord sitting, & ruling king ouer al foreuer: *a* by his grace *geuing strenght* to his people, to passe through the tentations of this life; *b* and blesse the iust *vvith* eternal peace in heauen.

P A S L M E. XXIX.

Dauid rendereth thanks for his establishment in his kingdom. The 8. key.

King Dauid by voice and instrument rendereth thanks to God for his peaceable state in the kingdom, s. inuitheth others to reioyce in Gods benefites, teaching by his owne example that God sometimes geneth more comfort sometimes sheweth his wrath, but al for our good.

† A *a* Psalm of Canticle, *b* in the dedication of Davids house.

a The general name of this Psalm common to this whole booke conteyning in al 150. is more particularelie appropriated to some, which more specially were playde vpon musical instruments as most vsuallie songue with humaine voices. So this, called *a* Psalm of Canticle, signifieth that voyces began the musike and instruments were adioyned. As contrariwise others are called *Canticles of Psalmes*, where instruments began and voices followed. *b* After manie great tribulations, King Dauid prospering built an excellent house or palace. (2. Reg. 5. v. 11. Paralip. 14. v. 1.) And at his first dwelling therein, made this Psalm, beginning himselfe to sing the same with voice, other musitians ioyned with him in the praises of God and thankesgeuing for his benefites.

c Though God in himselfe is most high, and neither needeth, nor can be exalted by men, yet the royal prophet knew from manie troubles, and dangers. *e* not suffering his enemies to be delighted in his ruine.

† *I* WILL *c* exalt thee o Lord, *d* because thou hast receiued me: *2* neither hast *e* delighted myne enemies ouer me.

f conferred my bodie in health amongst innumerable dangers.

† O Lord my God I haue cried to thee, and thou hast *f* healed *3* me.

† Lord thou hast *g* brought forth my soule out of hel: thou *4* hast saued me from them that goe downe into the lake of sinnes, and so from hel.

† Sing to our Lord *b* ye his sainctes: and *i* confesse to the me-*5* morie of his holines.

it, from vvhom it cometh, and not from your selues: *i* confesse his vvithout your desertes.

† Because *k* wrath is in his indignation: *l* and life in his wil. *6*

angrie, *l* yet he meaneth vvell vnto vs.

At *m* euening shal weeping abide: and in the morning gladnesse.

m The state of a iust mans life

is often changed from sorow to comfote, and from comfote to sorow.

7 † And I said in my abundance: *n* I wil not be moued for euer.

n Though we suppose our selues firmly established:

8 † O Lord *o* in thy wil, thou hast geuen strength to my beautie. Thou hast *p* turned away thy face from me, and I became troubled.

o yet God of his good will tovardes vs

sometimes geueth *strength*, and *corege*, *p* sometimes suffereth vs to our *ovne*

vveakenes,

9 † To thee *o* Lord *q* I wil crie: and I wil pray to my God.

q must still *crie* and *pray* for Gods

helpe, *r* in

10 † *r* What profite is in my bloud, whiles I descend into corruption?

r in manner here expressed or the like.

Shalst thou confesse to thee, or declare thy truth?

11 † Our Lord hath heard, and had mercie on me: our Lord is become my helper.

12 † Thou hast turned my mourning into ioy vnto me: thou hast cut my sackcloth, and hast compassed me with gladnes.

13 † That *s* my glorie may sing to thee: and I be not compunct: Lord my God for euer *t* wil I confesse to thee.

s finally in this my good state: *t* I shal alwayes confesse and praise thee.

PSALME. XXX.

A prayer of a iust man exceedingly afflicted stil confident in God, 11. describing his manie calamities (in respect of his enemies) undeserued, 18. prayeth for his owne deliuerie, and their iust punishment. 20. praiseth and thanketh God for his goodnes. 24. exhorteth al others to do the same.

How to pray in affliction. The 7. key:

1 † Vnto *a* the end, the Psalme of Dauid, for *b* excessse of minde.

a Perteyning to the new Testament. *b* especially to the iust troubled and almost mind in great affliction. See *v. 23.*

2 **I**N THEE *o* Lord *c* haue I hoped, *d* let me not be confounded for euer: in thy iustice deliuer me.

c How greuously loeuer thus.

I am afflicted yet I trust in thee, *d* therefore I pray

3 † Incline thine eare to me, make hast to deliuer me. Be vnto me for a God protector: and for a house of refuge, that thou mayst saue me.

4 † Because thou art my strength, and my refuge: and for thy name thou wilt conduct me, and wilt nourish me.

5 † Thou wilt bring me out of this snare, which they haue hid for me: because thou art my protector.

6 † Into *e* thy handes I commend my spirit: thou hast *f* redeemed me *o* Lord God of truth.

e I offer and resigne my selfe to thee.

Psal. 70.

Luce. 23.

f Thou hast
resignatiōs of
B. Sacrament;

often deliuered me. This verse is most aptly applied in al
our soules to Gods wil, namely whensoever we receive the
likewise in the houre of death, and at manie other times.

† Thou hast hated them that obserue vanities, vnprofitably. 7
But I haue hoped in our Lord: † I shal reioyce and be ioyful 8
in thy mercie.

Because thou hast respected my humilitie, thou hast saued my
soule out of necessities.

g not suffered
me to be shut
vp.

† Neither *g* hast thou shut me vp in the handes of the enemie: 9
thou hast set me feete in a large place.

† Haue mercie vpon me ô Lord because I am in tribulation: 10
myne eicis trubled for wrath, my soule, and my bellie:

h al my partes
external and
internal, body

† Because *h* my life is decayed for sorrowe: and my yeares for 11
gronings.

and mind are trubled.

My strength is weakened for pouertie; and by bones are tru-
bled.

i My frein-
des dare not

† Aboue al myne enemies I am made a reproch both to my 12
neighbours excedingly: and *i* a feare to my acquaintance.

conuerse with me, lest they incurre displeasure for my sake.

They that saw me, fled forth from me: † I am forgotten, from 13
the hart as one dead.

I am made as a vessel destroyed: † because I haue heard the 14
reprehension of manie that abide round about:

In that whiles, they assembled together against me, they con-
sulted to take my soule.

† But I haue hoped in thee ô Lord: I sayd: Thou art my God: 15

† my lottes are in thy handes. 16

Deliuier me out of the handes of my enemies, and from them
that persecute me.

k Makethy
light to shine
in my soule,
me from the

† *k* Illustrate thy face vpon thy seruant, *l* saue me in thy 17
mercie:

that I may vnderstand that is right. *l* and through thy mercie deliuier
force of myne aduersaries.

† Lord let me not be confounded, because I haue inuocated 18
thee.

Let the impious be ashamed, and brought downe into hel:

† let the deceitful lippes be made mute. 19

m so proudly
behauing
them selues, as
at last render
haue of God.

Which speake iniquitie against the iust, *m* in pride, and *n* a-
buse.

if they had no superior, neither in earth nor in heauen, to whom they shal
account: *n*. and abusing their present powre and authoritic, which they

† How

- 20 † How great is the multitude of thy sweetnesse ô Lord; which thou o hast hid for them that feare thee. o As yet in this present is hidde: life the reward of the iust
- Thou hast perfited it for them that hope in thee, p in the sight of the children of men. p but shal be made manifest in sight of al men.
- 21 † Thou q shalt hide them in the secrete of r thy face from the disturbance of men. q In the meane time of honour, r title as we speake to a king; your maiestie: or to a noble man, your Lordshippe.
- Thou shalt protect them in thy tabernacle from the contradiction of tongues.
- 22 † Blessed be our Lord: because he hath made his mercie mercieulous to me in the fenced citie.
- 23 But I haue said in s the excelle of my minde: I am cast away from the sight of thine eies. s in myn extreme affliction being almost distracted in my mind, I said that in reason I would not haue sayd. Holie Iob spake some thinges in such state of affliction. ch. 3. & 42.
- Therefore thou hast heard the voice of my prairer, whiles I cried to thee.
- 24 † † Loue our Lord al ye his sainctes: because our Lord wil require truth, & wil repay them abundantly that doe proudly. the prophet, or other iust person exhorteth al the seruants of God v to constancie.
- 25 Do ye v manfully, and let your w hart take courage, al ye that x hope in our Lord. w longanimitic, x and final perseverance to the end.

PSALME. XXXI.

Forguenes of sinnes is a happie thing: 3. wherto manie are brought by affliction geuing them vnderstanding, so mouing them to confesse their sinnes, 6. pray for remission, 10. not despaire, but hope in Gods mercie, and so reioyce with sincere hart.

The second penitential Psalme. The 7. key.

- 1 † To a Dauid him selfe " vnderstanding. a This Psalme sheweth how Dauid was brought to vnderstand his sinnes, to confesse, bewayle, and obtaine remission of them.

BLESSED are they, b whose iniquities are forgiven: and b The first blessing of a sinner is the forgiveness of his sinnes.
 " whose sinnes c be couered. c by charitic, which couereth the multitude of sinnes. 1. Pet. 4.

- 2 † Blessed is the man, to whom d our Lord hath " not imputed sinne, " neither is there e guile in his spirit. d Satisfaction being made. e VWhen sinners repent sincerely without guile, then God forgueeth: without which cooperation none is iustified.
- † Because

Rom. 4.
1. Pet. 4.

f because I ac-
knowledged *g* † Because *f* I held my peace, my bones are * inueterated, 3
not my greuous *g* *g* whiles I cried al the day.
sinnes, I was stil fore afflicted. *g* though otherwise I ceased
not to pray but without any fruiēt or good effect.

deuoured
as if they
were
old.

h thy diuine *h* † Because day and night thy hand is made heauie vpon me: 4
prouidence *h* *h* am turned in my anguish, whiles *i* the thorne is fastened.
that I deserue *i* *i* by remorse of myn owne conscience which telleth me
al this affliction.

k therefore I † I *k* haue made my sinne knowen to thee: and my iniustice 5
do no longer I haue not hid.
discible with *k* *k* men nor am silent to thee, but expressly acknowledge my sinnes.

I said: I wil confesse against me my iniustice to our Lord: and
thou hast forgeuen the impietic of my sinne.

l As I do now † For this *l* shal euerie holie one pray to thee, in time conue- 6
recal my selfe nient. But yet *m* in the flood of manie waters, they shal *n* uot
being stricken appoche to him.

with Gods heauie hand; so must euerie one that wil be purged from his sinnes
and sanctified pray to thee, when he is afflicted. *m* Though calamities be meruelous
great like to a diluge: *n* yet they shal not opresse him, that relieth vpon God.

† Thou art my refuge from tribulation, which hath compassed 7
me: my exultation, deliuer me from them that compass me.

o God spea- † I *o* wil geue thee vnderstanding, and wil instruct thee in the 8
keth: promi- way, that thou shalt goe; I *p* wil fasten mine eies vpon thee.
sing by these tribulations to geue his seruants vnderstanding, and
instruction: *p* with perpetual protection.

q Be not ther- † Doe *q* not become as horse and mule, which haue no vn-
fore careles, derstanding.

like to brute beastes, but consideratiue of your actions.

r The Prophet In *r* bit and bridle binde fast their cheekes, that approach not
or anie inst to thee.

soul beseecheth God to hold this strait hand of discipline ouer
sinners, for their conuersion.

s sinners de- † Manie *s* are the scourges of a sinner, but *t* him that hopeth 10
serue much in our Lord mercie shal compasse.

punishment. *t* but repenting, and trusting in God shal finde his mercie.

v The end of † Be *v* ioyful in our Lord and reioyse ye iust, and glorie al ye 11
true penance right of hart.

is ioy to which therefore the prophet inuited al penitents.

ANNOTATIONS. PSALME. XXXI.

Vexation ge-
ueth vnder-
standing.

1. *vnderstanding.*] VVhen Dauid had sinned and somewhile neglected to
confesse his fault, Gods mercie by affliction made him to vnderstand his owne
estate, who then repenting, confessing, and sorowing for his sinnes made this

Psalme.

Sinne must be punished.

Good workes are of grace.

Protestantes expound this place contrary to many other clere places.

contrarie to the exposition of ancient fathers.

God couering or not imputing sinne doth quite take them away.

The contrarie doctrine is iniurious to God: to Christ,

to holie Scriptures, to glorified Sainctes.

Sincere repentance is a necessarie disposition of sinne. After remission

Psalme which is therefore intituled *Vnderstanding of Dauid*. It geue vs also to vnderstand, and to know, saith S. Augustin, that we must neither trust in our owne merites, nor presume to escape punishment of sinne. Thy first vnderstanding therefore or lesson, must be, to know thy self to be a sinner. The next is, that when with faith thou beginnest to worke wel by loue, thou attribute not this to thyn owne strengith, but to the grace of God.

1. VVhose finnes are covered. 2. not imputed.] Calvin and his complices gether poyson of these holie wordes, denying that finnes are truly taken away, but only covered, and stil remaine say they in the iustest. VVhich sense would make this Scripture contrarie to other places. *Isaie 6.* thyn iniquitie shal be taken away, and thy sinne shal be cleaned. *Ioan. 1.* The lambe of God which taketh away the sinne of the world. *Act. 3.* Be penitent and conuert, that your finnes may be put out. *1. Cor. 6.* you are washed, you are sanctified, you are iustified. & the like, which shew the true real taking away of finnes, true sanctification, and iustification. As S. Ierom (or some other ancient authentical autor) explicateth this place saying: Sinnes are so covered by baptisme & penance, that they are not to be reueiled in the day of iudgement. *not imputed* in him that diligently purgeth him selfe in this world, or by martyrdom. S. Augustin teacheth the same saying: Sinnes are covered, are wholly covered, are abolished: Neither must you vnderstand (saith he) that sinnes are covered, as though stil they were, and liued. VVhy then did the prophet say; sinnes are covered? they are not to be punished. More clerly, *li. 1. c. 13.* cont. duas Epist. Pelag. The Pelagians calumniating Catholiques, as if they taught, that finnes are not taken away, but shaued, as heares are cut with a raso; the rootes remaining in the flesh. *which* (he answereth) *none affirmeth but an insidel.* Likewise S. Gregorie teacheth, that a sinner couereth his finnes wel, when with contrarie vertues he ouerwhelmeth former vices, and with good deedes blotteth out former euil deedes. He couereth them euil, when either for shame, or feare, or obstinacie, or desperation he concealeth his finnes, omitting to confesse them. God couereth sinnes, as a phisition couereth woundes, by applying medicinal plaster, which in deede cureth them. Thus ancient, lerned holie Fathers expound this text. Further explicating, that albeit things covered, and only thereby hidde from men, do remaine as they were before they were hid, yet whatsoeuer is hid to God, is in dede vtterly taken away, for nothing that is, can be hid from God. And the contrarie doctrine of Protestantes is iniurious either to Gods powre, if they say he can not quite take away sinnes, or to his mercie, if he wil not, or to his iustice, if he neuer punish sinnes euer remaying, and to his truth if he repure otherwite, then in deede the thing is. It is also iniurious to Christ, to say, his blood and death is not effectual to take away sinnes. iniurious to innumerable places of holie Scripture, which affirme plainly that sinnes by Gods grace are vtterly taken away. Finally it is iniurious to Sainctes in heauen, arguing them as stil infected with sinnes, if in dede sinnes yet remaine in them which is most absurde, and blasphemie to speake. And yet foloweth by necessarie consequence. For if the iustest liued & died in sinne, they should remaine eternally in sinne.

2. Neither is there guile in his spirite.] In remission of sinnes the penitent necessarily must cooperate, that he haue no guile in his spirite, or hart, for if he haue, then he faileth of the forsaid blessednes, and his iniquities are not forgoen, nor his finnes covered to God, but to be imputed and punished. Yet the repentance of a sinner be it neuer so sincere, hartie, and without guile doth not merite remission of sinne, but only disposeth therto. But after remission

it is satisfactorie for the paine due for finnes, and meritorious of glorie. According as S. Augustin here teacheth saying Good (or meritorious) workes see not before faith, and remission, but follow the same.

PSALME XXXII.

The perfectiō of Gods workes deser. bed. The 2. key. *The prophet exhorteth to praise God, 4. describing his powre, providence, mercie, and wisdom. 16. no saluation but by him. 20. and therefore prayeth for his helpe.*

The Psalme of Dauid.

a not in your selues b praise is not comelic in mortification offering your bodies a the Psalter and without which e praising God for the f Gods rules and precepts are most iust h God euer ioyne these i Gods word is omnipotent. k unknown, as riches hid

REIOYCE ye iust *a* in our Lord: *b* praying becometh *1* the righteous.

in the mouth of a sinner. Eccli. 15.

† Confesse ye to our Lord on *c* the harpe: on *d* a psalter of *2* ten strings sing to him.

living hoste, Roan. 12. d of this instrument this booke is called

it signifieth the obseruation of the tenne commandments, no praise please h God.

† Sing ye to him *e* a new song: sing wel to him in iubilation. *3*

grace of Christ in the new testament.

† Because the *f* word of our Lord is right, and al his workes *4* are *g* in faith.

and right. g he performeth whatsoeuer he promiseth.

† He loueth *b* mercie and iudgement: the earth is ful of the *5* mercie of our Lord.

together.

† By *i* the word of our Lord the heauens are established: and *6* by the spirit of his mouth al the power of them.

† Gathring together the waters of the sea, as it were in a bot- *7* tel: putting the depthes *k* in treasures.

in secreete places.

† Let al the earth *f*: are our Lord: and let al the inhabitantes of *8* the world be moued at him.

† Because he said, and they were made: he commanded and *9* they were created,

† Our Lord *l*: dissipateth the counsels of nations: and he re- *10* proueth the cogitations of people, and he re proueth the counsels of princes.

† But the counsel of our Lord abydeth for euer: the cogita- *11* tions *m* of his hart in generation and generation.

alwayes fulfilled.

† Blessed is the nation, whose God is our Lord: the people *12* whom

a not in your selues b praise is not comelic

in mortification offering your bodies a the Psalter and without which

e praising God for the f Gods rules and precepts are most iust h God euer ioyne these i Gods word is omnipotent. k unknown, as riches hid

As in Babylon he founded their tongues. m his abo- lute wil is

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As in Babylon he founded their tongues. m his abo- lute wil is

- n* whom he hath chosen for his inheritance. *n* the people
of Israel in the old testament: and Christians of all nations in the new.
- 13 † Our *o* Lord hath looked from heauen: he hath sene al the *o* Gods per-
children of men. *o* Gods per-
petual prouidence.
- 14 † From his prepared habitation he hath looked vpon al, that *p* Gods wis-
inhabite the earth. *p* Gods wis-
dom infinite.
- 15 † Who *p* made their hartes feuerally: who vnderstandeth al *q* No powre
their workes. *q* No powre
in earth is of
anie force without God.
- 16 The *q* king is not saued by much powre: and the gyant shal *r* of his ma-
not be saued in the multitude of his strength. *r* of his ma-
ster (or of
him selfe.
- 17 † The horse fayleth *r* to safetic, *s* and in the abundance of *r* of his ma-
his force he shal not be saued. *r* of his ma-
ster (or of
him selfe.
- 18 † Behold the eies of our Lord be vpon them that feare him: *s* him selfe.
- 19 † That he may deliuer their soules from death: and nourish
them in famine.
- 20 † Our soule expecteth our Lord: because he is our helper and
protector.
- 21 Because in him our hart shal reioyce: and we haue trusted in
his holie name.
- t* Let thy mercie *o* Lord be made vpon vs: as we haue hoped *t* *O* God
in thee. [*which hast al perfection, shew thy mercie in protecting,
and sauing al that trust in thee.*]

PSALME. XXXIII.

*King Dauid by his owne example being deliuered from danger, exhorteth
al men to render thanks for Gods benefites. 12. shewing wherin iustice
consisteth, 16. and Gods special prouidence towards the iust.* Gods prouidence.
The 3. key.

- 1 To Dauid, when " he changed his countenance before a *A*-
Abimelech, and he dismist him, and he went away. (1. Reg. 21.) This Psalme is
al'o composed
in order of the
Alphabet.
- 2 *H*is proper name was Achis 1. Reg. 21. but al kinges of Palestina were
called Abimelech, as Pharao in Egypt, Nabuchodonosor in Babylon.
- 2 **I** *b* W I L bleite our Lord at *c* al time: his prayse alwayes in *b* *I* prayse
my mouth. [*God c both in prosperitie and aduersitie.*]
- 3 † In our Lord *d* my soule shal be praised: let the milde heare, *d* when *I*
and reioyce. [*serue our Lord, my soule shal be praised in his service.*]
- 4 † Magnifie ye our Lord with me: and let vs exalt his name for
euer.
- 5 † I haue sought out our Lord, and he hath heard me: and from
al my tribulations he hath deliuered me.

- † Come ye to him, and be illuminated: and your faces shal not be confounded. 6
- e** *Euerie man be he how poore soeuer f the proper guardian Angel of euerie one.* † This *e* poore man hath cried, and our Lord hath heard him: 7 and from al his tribulations he hath saued him. *when he prayeth shal be heard.*
- † The *f* Angel of our Lord shal put in him selfe about them 8 that feare him: and shal deliuer them.
- † Taste ye, and see that our Lord is sweete: blessed is the man, 9 that hopeth in him.
- g** *with filial feare.* † Feare *g* ye our Lord al ye his sainctes: because there is no 10 lacke to them that feare him.
- h** *the rich of this world setting their* † The *h* rich haue wanted, and haue bene hungrie: but they 11 that seeke after our Lord shal not be diminished of any good. *mind vpon their wealth, are poore in spiriual giftes.*
- † Come children, heare me: I wil teach you the feare of our 12 Lord.
- i** *Euerie one desireth to be happie, but he* † Who is the man *i* that wil haue life: loueth to see good 13 daies. *in dede shal be happie, that fleeth from euil, and doth good.*
- † " Stay thy tongue from euil: and thy lippes that they speake 14 not guile.
- † Turne away from euil, and do good: seeke after peace, and 15 pursewe it.
- † The eyes of our Lord vpon the iust: and his cares vnto their 16 prayers
- k** *God seeing al mens actions & intentions,* † But the *k* countenance of our Lord is vpon them that doe 17 euil things: to destroy their memorie out of the earth. *wil render as they deserue.*
- † The iust haue cried, and our Lord hath heard them: and out 18 of al their tribulations he hath deliuered them.
- † Our Lord is nigh to them, that are of a contrite hart: and 19 the humble of spirit he wil saue.
- † Manie are the tribulations of the iust: and out of al these 20 our Lord wil deliuer them.
- l** *Though the iust seme for a time to be at last reward* † Our Lord keepeth al their *l* bones: there shal not one of them 21 be broken. *forfaken, yet God that giveth them internal strength, wil . and crowne in them his owne giftes.*
- m** *for their sinne they are* † The death of sinners is verie il: and they that hate the iust 22 *m* shal offend. *suffred to fal into more sinne.*

23 Our Lord wil redeme the soules of his seruantes: and al that hope in him *n* sha. not offend.

that accept of his grace, shal finally not offend.

ANNOTATIONS. PSALME. XXXIII.

1. *He changed his countenance*] S. Augustin by holie Dauids changing of his countenance, and by changing the king of Geth his name, who in the booke of kinges (where the historie is recorded) is called Achis, and here Abimelech, geth-reth that here is an hidden, and great Mysterie. VVhich he explicatech partly by interpretation of the Hebrew names, but more especially by Dauids changing of his countenance, which prefigured Christ, eternal God becoming also man, and so making great changes in the world. For as Dauid killed Goliath, and for his good act gotte enuie, so Christ killing the diuel, and humilitie in Christs mēbers killing pride, are persecuted by the wicked. For Christ was both to the ruine, and Resurrection of manie. He changed Sacrifice and Priesthood. The Iewes had sacrifice according to the order of Aaron, in victims of cattle, and this was in mysterie. For there was not then the Sacrifice of the bodie and blood of our Lord: which the faithful, and those that haue read the Gospel do know, which Sacrifice is now spread in al the round earth. A litle after: the Sacrifice of Aaron is taken away, and the Sacrifice according to the order of Melchisedech begane to be. He therefore, *I know not vwho*, changed his countenance, Let it not be, *I know not vwho*, for our Lord Iesus Christ is knowne. He would haue our health to be in his bodie and blood. From whence did he commend his bodie and blood: from his humilitie. For vnles he were humble, he would neither be eaten nor druncke. Behold his highnes: In the beginning was the word, and the word was with God, and God the word. Loec the euerlasting meate, and Angels eate it, supernal powres eate it, celestial spirites eate it, and they eate, and are fatted, and the thing remaineth whole, which satisfieth and reioyceth them. How then hath the vvisdome of God fedde vs with the same bread, the word was made flesh and dwelt in vs: It were too long to recite this great Doctors vvhole discourse. He further sheweth that Christ dismissed the Iewes, and vvent from them to the Gentiles. Thou seekest novv Christ (saith he) among the Iewes, and findest him not: because he hath changed his countenance. For they sticking to the sacrifice according to the order of Aaron, held not the Sacrifice according to the order of Melchisedech, and haue lost Christ: and the Gentiles haue begunne to haue him. Againe this holie father vvilleth vs to remember the Gospel: VVhen our Lord Iesus Christ spake of his bodie, he said: Vnles you eate the flesh of the Sonne of man, and drinke his blood, you shal not haue life in you: because he had changed his countenance, this semed as furie, and madnes vnto them, to geue his flesh to be eaten of men, & his blood to be drunkē, therefore Dauid vvas reputed madde before Achis, vvhē he said: you haue brought this madde man vnto me. Doth it not seme madnes: Eate ye my flesh, and drinke my blood? He semed to be madde, thus S. Augustin. Neuer imagining the figuratiue interpretation of our new Sacramentaries: vvhō say Christ gaue no more but a figure of his bodie & blood, for then it had bene easly vaderstood by the Capharnaites, and no such contradiction, nor murmuring had happened. Yet S. Augustin saith more plainly, if more plaine may be. *Christ caried himselfe in his owne handes.* And hovv this can be done (bretheren) in man, vvhō can vnderstand? For vvhō is caried in his

A secret great misterie in the title of this Psalme.

Some become worse, some better by Christ. Sacrifice and Priesthood changed.

God most high is become lovve

He is our sacramental meate. Christ least the Iewes, & received the Gentiles.

The real presence of Christ in the Sacraments.

Catech.
R. o. p. 2.
63. q. 24.

in his owne handes. VVe find not how it can be vnderstood in Dauid, according to the letter: but in Christ vve find it. For Christ vvas caried in his owne handes, vwhen geuing his verie bodie, he said: This is my bodie. for he caried his bodie in his owne handes.

Not only faith *14 is stay thy tongue, &c.]* Both these verses, and frequent other places in the Psalmes, they plainly that iustice consisteth not only in faith, but in abstaining from euil and doing good: yet requiring and presupposing true faith, vwithout which no workes are available to iustice, nor to euerlasting life.

PSALME XXXIIII.

Dauid, in figure of Christ, prophetically by way of innuocating Gods helpe, forsheweth his persecucion, and the iust reuenge vpon his persecutors, 9. with praise to God. 13. his charitie towards his cruel aduersaries. 17. whom neuertheles God punisheth, 20. for pretending peace in wordes, and in fact persecuting, 23. rendering to al as they deserue.

Christs persecution.
The 5. key.

a Dauid signi To a Dauid himself.

fieth beloued desiderable, or strong of hand, that is Christ, aboue al beloued of God, desired of man, the strong conquerour of death and hel. S. Aug. in hunc locum.

b By way of **I**VDGZ *b ô* Lord them that hurt me: ouerthrow them that imprecation **I**mpugne me.

heprophecieth that God wil overthrow the persecutors of Christ, and of Christians.

c **o**ffensue † Take *c* armour and *d* shield: and rise vp to helpe me. 2

d **d**ensensue. † Bring forth the sword, and *e* shut vp against them, that per- 3

e **p**reoccupate secute me: say to my soule: I am thy saluation.

and prevent the malice of the persecutor.

f **S**uch a pu- † Let them *f* be counfounded & ashamed, that seeke my soule. 4

nishment and confusson shal fal in the end vpon al the malicious, after that the iust shal haue Let them be turned backward, and be confounded that thinke

ouercome tri- euil against me

bulations. † Be they made as dust before the face of winde; and the angel 5 of our Lord straitning them.

† Let their way be made darkenesse and slippernes: and the an- 6 gel of our Lord purfewing them.

† Because they haue hid the destruction of their snare for me 7 without cause: in vaine huc they vpbrayted my soule.

† Let the snare which he knoweth not, come on him; and 8 the net, which he hath hid, catch him: and let him fal into the verie same snare.

g **I**n the time † But *g* my soule shal reioyce in our Lord: and shal be deligh- 9 of trouble in ted vpon *h* his saluation.

hope, h after deluerie, in eternal saluation,

† Al my bones shal say: Lord, who is like to thee?

10
Deliu-

Deliuering the needie from the hand of them that are stronger then he: the needie and poore from them that spoile him.

- 11 † Vniust witnessles ryling vp, asked me things that k I knew i such falsse
not. [witnesses did rise against Christ Mat. 26. k thinges that were not; for God
himselfe, that knoweth allthinges knoweth not that which neither was, is, nor can be.
- 12 † They repayed me euil things for good, l sterilitie to my l they made
soule. my life, verified in Christ, not in David, for he was killed by his enemies.
- 13 † But I when they were troublesome to me, m did put on cloth m A leur Sa
of heare. [uiours life was penance for others, needing none for himselfe.
I humbled my soule in fasting: and my prayer shall be turned
into my bosome.
- 14 † As a n neighbour, as our brother, so did I please: as mour- n Christ the
ning and sorowful so was I humbled. good Samari-
tane that releued the wounded man. Luc. 10.
- 15 † And they o reioyced against me, and p came together: o.p.q. al this
q scourges were gathered together vpon me, and I was r ig- was fulfilled
norant. [according to the letter in our Saviours passion. r Our Lord knoweth
not anie iust cause, why the Iewes so persecuted him, for they had
no iust cause but meere malice.
- 16 † They were dissipated, and not compunct, they tempted me,
they scorned me with scorning: they gnashed vpon me with
their teeth.
- 17 † Lord s when wilt thou regard? t restore thou my soule f as Psal. 21.
from their malignitie, myne only one from the lions. and Mat. 27.
God why hast thou forsaken me? not deliuered me from temporal death, nor
yelded me such consolation, as thou gauest other Sainctes in their agonies?
t a prophecie of Christs resurrection.
- 18 † I wil confesse to thee in v the great Church, in a graue v Prophecie
people I wil prayse thee. [of the Catholique Church. as Psal. 21.
- 19 † Let them not reioyce ouer me that are my aduersaries vniu- w This place
stly: w that hate me without cause, and t winckle with the eies. is applied by
our Saviour to himselfe. Ioan. 15.
- 20 † Because they spake in deede x peaceably to me: and in the x The Phari-
anger of the earth speaking they meant guiles. ses and Hero-
dians said: Master we know that thou art a true speaker &c. meaning to
intrappe him with treason. Mat. 22.
- 21 † And they y opened their mouth awide vpon me: they said; y The same
Wel, wel, our eies haue seene. Priestes indged him worthy of death, and procured the people to
crie: Crucifie him, crucifie, him.
† Thou

a *Againe his Resurrection is prophesied.* † Thou hast sene ô Lord, keepe not silence: & Lord depart not 12
 from me.
 † Arise and attend to my iudgement: my God, and my Lord 13
 vnto my cause.
 † Iudge me according to thy iustice ô Lord my God, and let 14
 them not reioyce ouer me
 † Let them not say in their hartes: Wel, wel, to our soule: nei- 15
 their let them say: We haue deuoured him.
a *At the day of iudgement the wicked* † Let *a* them blush and be ashamed together, that reioyce at 26
 my euils.
shal receiue sentence of damnation.
 Let them be clothed with confusion and shame; that speake
 great things vpon me.
b *the blessed of eternal glorie.* † Let *b* them reioyce and be glad, that wil my iustice: and let 27
 them say alwayes: Our Lord be magnified, that wil the peace
 of his seruant.
 † And my tongue shal meditate thy iustice, thy prayse al the 28
 day.

PSALME XXXV.

Gods prouid-
 ence.
 The 3. key.

The prophet describeth the wicked malice of obstinate sinners 6. Against which he opposeth Gods infinite goodnes, 9. with his prouident mercie towards the worst, and iust reward of the good; 12. praying to escape the dangerous gulfe of pride.

a *Morespecial* † *a* Vnto the end, to *b* the seruant of our Lord Dauid him selfe. 1
ly *describing the state of men in the new testament, then in the old. b instruction for Dauid not as a king, or a prophet, but as the poore seruant of God.*

c *wittingly and resolute-ly preferring wicked life before vertuous.* **T**HIS vniust hath said within him selfe, that he *c* would 2
 and *resolute-ly* *sinne*: there is no feare of God before his eies

d *God so hateth sinne committed of incere malice, that he commonly reiecteth such sinners, and more often offereth new grace to those, that sinne of frailitie, or ignorance.* † Because he hath done deceitfully in his sight: *d* that his ini- 3
 quitie may be found vnto hatred.

e *Some ignorance is inuincible whē one hath a good wil to lerne, doing his endeour to knowv the truth in doctrin, & his dutie in manners, but can not get knowlege therof, and then he is excused before Gods; though he erre in opinion, or in fact: others are negligent to lerne, and their error is grosse ignorance and is a sinne, greater or lesse, according to the importance of the thing, which they ouhgt to knowv. Others are more vvilful, desiring to be ignorant; that they may sinne vvith the lesse remorse, or repining of their ovne conscience, and this is affected ignorance, and most* † The wordes of his mouth are iniquitie, and guile: he *e* would 4
 not vnderstand that he might doe wel.

hath a good wil to lerne, doing his endeour to knowv the truth in doctrin, & his dutie in manners, but can not get knowlege therof, and then he is excused before Gods; though he erre in opinion, or in fact: others are negligent to lerne, and their error is grosse ignorance and is a sinne, greater or lesse, according to the importance of the thing, which they ouhgt to knowv. Others are more vvilful, desiring to be ignorant; that they may sinne vvith the lesse remorse, or repining of their ovne conscience, and this is affected ignorance, and most

and most hainous, and odious sinne. For which God often leauing them destitute of ordinarie grace, which he geueth to others, they fall into reprobate sense, and into more horrible sinnes.

5 † He hath meditated iniquitie in his bed: he hath set himselfe on euery way not good, and malice he hath not hated.

6 Lord *f* thy mercie is in heauen: and *g* thy truth euen to the clowdes.

f God doth not vtterly shut vp his mercie from the most wilful & wicked sinners, but geueth them sometimes good motions, and sufficient helpe, that they may repent, be iustified & saued, if they do not wittingly harden their owne hartes, and stil wilfully repel Gods grace. *g* For so God promiseth (vwho is most faithful) that he vvil forgeue sinners, and receiue them into his fauoure againe, whensoever they resoluving to serue him, repent and cease to sinne.

7 † Thy iustice as the hilles of God: thy iudgementes are great depth.

8 Men & *b* beastes thou wilt saue ô Lord: † as thou *i* hast multiplied thy mercie ô God.

b Thou ô God that hast care of al creatures, not only of men but also of brute beastes, art euer readie of thy part to saue both moderate men, in vvhom the light of reason remaineth, and also grosse senseles persons, vvich are become brutish like horie and mule or other beastes. *i* For to our Lord multiplieth his mercie.

But *k* the children of men, *l* shal hope in the couert of thy winges.

k Yet with condition that senseles or brutish men, must become reasonable men; the children of men, not coltes, whelpes, pigges &c. *l* Sinners thus conuerted shal not only haue al necessaries in this life, as al liuing creatures haue in this world, but also shal hope of spiritual, heavenly, & eternal glorie prepared for Angels, and children of men: as in the verses follovyng.

9 † They shal be inebriated with the plentie of thy house: and with the torrent of thy pleasure thou shalt make them drinke.

10 Because with thee is the fountaine of life: and in thy light we shal see light.

11 † Extend thy mercie to them that know thee, and thy iustice to them, that are of a right hart.

12 Let *m* not the foote of pride come to me: and let not *n* the hand of a sinner, moue me.

m Lest anie impediment hinder the obtayning and possession of eternal reuward, the iust must specially pray not to be infected vvith pride: *n* nor be ouercome by the forcible tentations of other sinners, by persvasion, nor euil example.

13 † There *o* haue they fallen that worke iniquitie: they were expelled, *p* neither could they stand.

o The first sinne, to vvith of diuels, vvvas pride, and mans sinne vvvas by persvasion of the diuel, *p* neither of vvich could escape punishment.

PSALME. XXXVI.

An exhortation not to enuie nor imitate the euil, who for most part prosper in this world, and are damned eternally: but to flee euil and doe good, duly considering that God diuersly permitteth and punisheth the wicked, and likewise comforteth and afflicteth the iust, al for their good.

An exhortatiõ to contempt of this vvorld. The 7. key.

This Psalm is composed in order of the Alphabet, euerie distick beginning with a diuers letter, to moue the reader to diligent attention, which may serue in place of a larger cōmentarie.

† A Psalm of *a* to Dauid him self.

a For Dauids and euery iust mans instruction.

HAUE *b* no emulation toward the malignant : neither enuie them that doe iniquitie.

b Neither be thou offended that the wicked do prosper in this world, nor imitate them that thou maist also prosper.

† Because *c* they shal quickly wither as grasse : and as the 2
blossomes of herbes they shal soone fal.

c For al this life, and consequently the prosperitie therof is shorte, and uncertaine.

† Hope in our Lord and doe good : and inhabite the land, 3
and thou *e* shalt be fed in the riches therof.

d Put thy trust in God, liuing content in this world: *e* & he wil geue thee that is necessarie.

† Be delighted in our Lord : and he wil geue thee the petitions 4
of thy hart.

† *f* Reuele thy way to our Lord, and hope in him : and he wil 5
doe it.

f Commend al thyn affaires to God.

† And he wil *g* bring forth thy iustice as light : and thy iudge- 6
ment as midday : † be subiect to our Lord, and pray him. 7

g Partly making vertue appeere to the comfort of the vertuous, and example of others in this life, but especially in the next world.

Haue no emulation in him, that prospereth in his way : in a man that doth iniustices.

† Cease from wrath, and leaue furie : haue not emulation that 8
thou be malignant.

† Because they that are malignant, shal be cast out : but they 9
that expect our Lord, the same shal inherite *h* the land.

h In the land of the liuing.

† And yet a litle while, and the sinner shal not be : and thou 10
shalt seeke his place, and shal not find it.

† But the meeke shal inherite the land, and shal be delighted 11
in multitude of peace.

† The sinner shal obserue the iust : and shal gnash vpon him 12
with his teeth.

† But our Lord shal scorne him : because he foreseeeth that his 13
day shal come. Mat 5.

† Sinners haue drawn out the sword ; they haue bent their 14
bowe ;

That

That they may deceine the poore and needie: that they may murder the right of hart.

15 † Let i their owne swordes enter into their hartes: and let their bowe be broken.

i By way of imprecation (as in manie other places) the prophet forsheweth that wicked men shal fal into the euils, which they prepare for others.

16 † Better is a litle to the iust, aboue much riches of sinners.

17 † Because the armes of sinners shal be broken in pieces: but our Lord comfirmeth the iust.

18 † Our Lord knoweth the daies of the immaculate: and their inheritance shal be for euer.

19 † They shal not be confounded in the euil time, and in the
20 dayes of famine they shal be filled: † because the sinners shal perish.

But the enemies of our Lord forthwith as they shal be honoured and exalted, vanishing shal vanish as smoke.

21 † The sinner shal borrow, and not pay: but the iust is merciful and wil geue.

22 † Because they that blesse him shal inherite the land: but they that curse him shal perish.

23 † With our Lord the steppe of man shal be directed: and he shal like wel of his way.

24 When k he shal fal, he shal not be brused: because our Lord putteth his hand vnder.

k *Though the iust fal of fraillie or ignorance into venial sinne, yet Gods grace shal stay him that he fal not into mortal. The iust falleth seven times in the day, & riseth. Prou. 24.*

25 † I haue bene yong, for I am old: and I haue not sene the iust forsaken, / nor his seede seeking bread.

Eccle. 2. l So king David obserued: and it very rarely hapeneth, that the iust or their children are destitute of necessarie sustenance in this vworld. If it chance in some, it is to their greater merite, and is manifestly recompensed in spiritual giftes. In which sense S. Basil expoundeth, that it is alwayes verified For God euer rewardeth good workes either temporally, or spiritually, or both wayes. S. Augustin also (conc. 3. in hunc Psal.) exemplifieth in Abraham, Isaac, and Iacob with al his familie, who were forced to goe into other countiees by reason of famine. and by Gods prouidence were there sustained, Gen. 12. 26. 46. and S. Paul among his other tribulations mentioneth famine and thirst. 2. Cor. 11. v. 27. Seing therefore these so iust persons sought their bread in necessitie, he expoundeth this holie Scripture in the Allegorical sense, that the Church from her beginning in Ierusalem to the end of the world, neuer wanteth the true word of God, true faith and doctrin, which is the spiritual bread vvhervvith the soule is nourished.

26 † Al the day he is merciful and lendeth: and his seede shal be in blessing.

m In these
two principles,
declining fro
serueth these

† *m* Decline from euil, and doe good: and *n* inhabite for euer 27
and euer.

euil and doing good, true iustice consisteth. *n* and he that finally ob-
tayne pointes, meriteth and shal possesse heauen.

† Because our Lord loueth iudgement, and he wil not forsake 28
his saines: they shal be preserued for euer.

The vniust shal be punished: and the seede of the impious shal
perish.

† But the iust shal inherite the land: and shal inhabite for euer 29
and euer vpon it.

† The mouth of the iust shal meditate wisdom, and his tong 30
shal speake iudgement.

The law of his God in his hart: and his steppes shal not be sup- 31
planted.

o to draw
him to mortal
sinne, which

† The sinner considereth the iust: and seeketh to *o* murder 32
him.

is death of the soule.

† But our Lord wil not leaue him in his handes: neither wil he 33
condemne him, when iudgement shal be geuen of him.

† Expect our Lord, and keepe his way: and he wil exalt thee, 34
that thou mayst inherite the land: when the sinners shal perish
thou shalt see.

† I haue seene the impious highly exalted, and aduanced as the 35
ceders of Libanus.

† And I passed by, and behold he was not: and I sought him, 36
and his place was not found.

p rewardes.

† Keepe innocencie, and see equitie: because there are *p* re- 37
maynes for the peaceable man.

† But the vniust shal perish together: the remaines of the im- 38
pious shal perish.

q mans iusti-
ce and wel
doing is not of

† But the saluation of the iust is *q* of our Lord: and he is their 39
poteetor in the time of tribulation.

his owne powre but of Gods grace.

† And our Lord wil helpe them, and deliuer them: and he wil 40
take them away from sinners, and saue them: because they
haue hoped in him.

PSALME XXXVII.

The third
penitential
Psalmc.
The 7. key.

*King Dauid, or anie other penitent, earnestly prayeth God to remitte his
sinnes, and mitigate the paines which he acknowledgeth him selfe to haue
deserued, 12. lamenting the afflictions which he suffereth by such as some-
times were his freindes, 14. whose tentations he now resisteth, trusting in
God.*

Pro. 31.
Isa. 51.

God, resigning himselfe to Gods wil, confessing his owne iniquitie, and humbly praying for Gods helpe.

1 A Psalm of Dauid, in a recordation of the sabbath.

2 In remembrance that by sinne we lost the rest and peace, which man had in the state of innocencie; secondly we lost the peace of conscience; thirdly the rest and peace of eternal felicitie.

2 **L**ORD *b* rebuke me nor in thy furie: *c* nor chastise me in thy wrath.

b Condemne me not to eternal paine: *c* nor punish me in purgatorie fire; but purge me so in this life, that the purging fire be not needful. By which fire (saith S. Augustin) though some shal be saued (*gravior ramen erit ille ignis, quam quicquid potest homo pati in hac vita*) yet that fire shal be more greuous, then whatsoeuer; a man can suffer in this life. S. Gregory also expoundeth this same place, as if Dauid sayd thus: I know it wil come to passe, that after the end of this life, some shal be cleansed by purging flames, some shal be vnder the sentence of eternal damnation. But because I do esteeme that transitorie fire more intolerable then al present tribulation, I desire not only not to be rebuked in furie of eternal damnation, but also I feare to be purged in the wrath of transitorie correption. Thou therefore O Lord whom I serue in my spirite, whom I know to be the Sauour of al men, rebuke me not in furie of perpetual damnation, nor chastise me in wrath of purging punishment. See Annotat. Psal. 6.

3 Because *d* thy arrowes are fast sticked in me: and thou hast *e* fastened thy hand vpon me.

d Afflictions of mind and bodie sent by thy iust iudgement. *e* thou hast strooke me with an heauie hand.

4 There is *f* no health in my flesh, at *g* the face of thy wrath: my bones haue no peace at *h* the face of my sinnes.

f I already feele in my flesh, in al my bones, and powres great affliction, *g* considering thy iustice, *h* and my sinnes.

5 Because mine iniquities are gone *i* ouer my head: and as a *k* heauie burden are become heauie vpon me.

i which are exceedingly increased, almost ouerwhelming my spirite. *k* sinnes not washed away by penance by their weight carie the soule into more and more wickednes.

6 † My *l* scarres are putrified and corrupted, because of my folishnes.

l stil corrupting those partes which were whole before, as a pestered sore that is not cured.

7 I am become miserable, and am made *m* crooked euen to the end: I went sorowful al the day.

m not able to goe straight to do any good worke, being guiltie of greuous sinne.

8 Because *n* my loynes are filled with illusions: and there is no health in my flesh.

n concupiscence struing in me.

9 I am afflicted and am humbled exceedingly: I *o* rored for the groning of my hart.

o from the sorrow of my hart, my voice hath broken out into clamour.

p *o* God thou knowest my desire, to be restored to thy fauour. † Lord, p before thee is al my desire: and my groning is not hid from thee. 10
 q those that were my freindes and companions in sinne are become myn enemies, because I forsake them: † My q frendes, and my neighbors haue approached, & stood against me. 12
 r sought by al meanes to intangle me againe. And they that were neere me, stood far of: † and they did violence which fought my soule. 13
 s I now re- nouce al sinne. † But I as s one deafe did not heare: and as one dumme not opening his mouth. 14
 t I now relie upon thee o God. † And I became as a man not hearing: and not hauing re- proofes in his mouth. 15
 v for this cause I am returned to thee and do pray that mine enemies may not preuail against me. † Because t in thee o Lord haue I hoped, thou wilt heare me o Lord my God. 16
 w I resigne my selfe to thee. † w Because I said: Lest sometime mine enemies reioyce ouer me: and whiles my feete are moued, they speake great thinges vpon me. 17
 x though thou knowest al yet with mouth confession is made to saluation. y and I meditate of that which deserued. † Because x I am readie for scourges: and my sorow is in my sight alwaies: 18
 z one kind of detraction is in reueling secrete faultes, an other in feaning and imputing false crimes, the third (here mentioned) in calling vertue vice, as penance, hypochrisie. † Because x I wil declare my iniquitie: and I wil y thinke for my sinne. 19
 a Graunt me Lord final persenerace in thy grace, and seruice. † They that repay euil thinges for good, z detracted from me: because I folowed goodnes. 21
 † a ForfAKE me not o Lord my God, depart not from me. 22
 Attend vnto my help, o Lord the God of my saluation.

PSALME. XXXVIII.

Gods prouidence.
 The 3. key.

*A*inst man in remediles persecution resolueth to suffer al with peace and silence: s. praying God to take him from this world, confessing the vanitie therof. s. and relying on Gods prouidence (11. who punisheth man for his sinnes) prayeth for release.

Vnto

- 1 † Vnto *a* the end, to *b* Idithun him selfe, a canticle of David. *a* Some expound this Psalme of the Iewes in captiuitie in Babylon, but this title, and the matter conteyned shew, that it rather pertaineth to the new Testament. *c* weakē men
- b* to be songue by Idithun and his scholars & successors, or rather by Christians.
- 2 **I** *c* HAVE said: I wil keepe my waies: that I offend not in my tongue. [*d* in affliction not able to deliuer them selues, seeke reuenge, by murmuring and other euil speeches, but the perfect resolute to rule their tongues:] I haue set a gard to my mouth, when the sinner stood against me.
- 3 † I was dumme and humbled, and kept silence *d* from good things: and *e* my sorrow was renewed. *d* euen to forbear some-persecution.
- 4 † My *f* hart waxed hote within me: and in my meditation a *f* fyre shal burne. *f* sorrow suppressed ma-
keth the hart to burne with zeale, and indignation.
- 5 † I haue spoken in my tongue: Lord *g* make mine end knowne to me. [*g* please thee les me know how long I shal liue, desiring *g* If it way to dye; as Elias desired. 3. Reg. 19.]
- And the number of my daies what it is: that I may know what is lacking to me.
- 6 Behold thou hast put my daies measurable, and my *h* substance is as nothing before thee. *h* my life and al that I haue eternitie.
h is as nothing compared to thy
- Doubtles al things are vanitie, euerie man liuing.
- 7 † Surely man passeth as *i* an image; yea and he is troubled *k* in vayne. [*i* or image appearing in a glasse, which is quickly forgotte. *k* therefore there is no cause man should be troubled in mind for temporal miseries.]
- He gathereth treasure; and knoweth not to whom he shal gather them.
- 8 † And now what is my expectation? is not our Lord? and my substance is with thee.
- 9 † From al mine iniquities deliuer me: *l* a reproch. to the foolish thou hast geuen me. *l* Thou hast suffered me to be reproched by the foolish that prosper in this worlds.
- 10 † I was dumme, and opened not my mouth, *m* because thou *m* I know
- 11 didst it: † Remoue thy scourges from me. *n* my tribulation: is by thy providence.
- 12 † By the strength of thy hand I haue faynted in reprehensions: for iniquitie thou hast chastised man. *o* my life deher moisture.
- And thou hast made his *o* soule pyne away as a spider: but *o* my life deher moisture.
- † Hearc

† Heare my prayer ô Lord, and my petition; with thyne eares 13. *d*
 receiue my teares. Keepe not silence: because I am a p stranger
 with thee, and a pilgrime, as my fathers.

d *Almen are strangers in this life, heauen being our home.*

† Forgeue me, that I may *q* be refreshed before I depart: and 14
r shal be no more.

q *that I may recover spiritual strengith in this life: r. after which I shal not be in state to do free workes of satisfaction nor merite.*

PSALME. XXXIX.

Christe coming and redemption of mankind
 The 5 key.

Christe faithful members after long expectation congratulate his coming in flesh. 6. He directing his speech to his Father, professeth to performe the Redemption of mankind, and to denounce the same in the whole world: 12. prayeth for his seruantes, vndertaking to satisfie for their sinnes.

† Vnto *a* the end, a Psalm to Dauid himselfe. 1
a *pertyning vnto the new Testament.*

† **E**XPECTING *b* I expected our Lord, and he hath attended to me. 2

b *the faithful of the old and new Testament reioyce in the coming of Christ.*

† And he heard my prayers, and brought me out of the lake 3
 of miserie, and from the myre of dregges.

And hath set my feete vpon *a* rocke: and hath directed my steppes.

† And he hath put a new canticle into my mouth: a song to 4
 our God.

Manie shal see, and shal feare: and they shal hope in our Lord.

† Blessed is the man, whose hope is in the name of our Lord: 5
 and hath not had regard to vanities and false madnes.

† Thou hast done manie thy meruelous thinges ô Lord my 6
 God: & in thy cogitations there is none that may be like to thee.

I *c* haue declared and haue spoken: they *d* multiplied aboue number.

c *Christ by him selfe and by others preached the Gospel of salvation. d the multiplication of Christians therby.*

† *e* Sacrifice and oblation thou wouldest not: but *f* eares thou 7 *Heb. 10.*
 hast persited to me.

e No sacrifice of the old testament sufficed to satisfie Gods iustice for the sinne of man. *f* Christ by the care of obedience performed the redemption of man by his death, as was determined from eternitie. S. Paul for [eares] saith [both e] See Annotations. Heb. 10.

Holocaust and for sinne thou didst not require: † then said I; 8
 Behold I come
 In the

- 9 In the *g* head of the booke it is written of me, † that I should doe thy wil : my God I would, and thy law in the middes of my hart.
- g* The summe of holie Scripture is of Christs Incarnation & death for redemption of man.
- 10 † I haue *h* declared thy iustice in the great Church, loe I wil not stay my lippes : Lord thou hast knowen it.
- h* Againe Christ inculcath the preaching and receiuing of his Gospel in the whole world.
- 11 † Thy iustice I haue not hid in my hart : thy truth and thy saluation I haue spoken. I haue not hid thy mercie, and thy truth from the *i* great council.
- i* In the greatest and wisest congregations of this world, Christ concealeth not his mercie and truth. So himselfe professed before Annas, Caiphaz, Pilate, and their counsels. S. Paul preached Christ at Athens, and in manie nations, and so the other Apostles. For their voice went into al the coastes of the earth.
- 12 † *k* But thou ô Lord make not thy commiserations farre from me : thy mercie and thy truth haue alwayes receiued me.
- k* The prophet now speaketh in the name of Christs mystical bodie the Church: praying to be made partaker of mercie, and to be deliuered from euils.
- 13 † Because euils haue compassed me, which haue no number: mine iniquities haue ouertaken me, & I was *l* not able to seee.
- l* The sinnes also of those which beleue in Christ are so manie, that they can not be fully sene in particular.
- They are multiplied aboue the heares of my head: and *m* my hart hath forsaken me.
- m* almost faint in considering so manie and so great iniquities amongst those that profess Christ.
- 14 † It may please thee ô Lord to deliuer *n* me : Lord haue respect to helpe me.
- n* The whole Church prayeth in the name of al for the infirme members.
- 15 Let *o* them be confounded and ashamed together, that seeke my soule, to take it away.
- o* The prophet foresheweth that the reprobate for their obstinate malice, seeking to hurt others shal be confounded.
- Let them be turned backward, and be ashamed that wil me euils.
- 16 Let them forthwith receiue their confusion, that *p* say to me : Wel, wel.
- p* that scornfully say : wel, wel : wishing a euil to good men.
- 17 † Let al *q* that seeke thee, reioyce and be glad vpon thee : and let them that loue thy saluation, say alwayes : Our Lord be magnified :
- q* which not only in mouth and outward profession, but also in sinceritie of hart seeke thee, may with confidence reioyce, and praise God.

† But *r* I am a begger, and poore: Our Lord is careful of me. 18
r Christ speaketh in the name of sinners truly repenting, whose sinnes he vndertaketh to redeme, and wash away by his passion.

Thou art *f* my helper, & my protector: my God be not slacke.
f The faithful of the old testament pray for Christs first coming into this world, and the faithful now pray for his second coming to purge his Church, and to reward the good.

PSALME XL.

Christ's Passion and Resurrection.
 The's key. *The prophet pronounceth them happie that wil beleue in Christ, coming in humilitie and pouertie. 5. Christ describeth his owne poore afflicted state in this life, by reason he is to satisfie for the sinnes of the world; the malice of his aduersaries, 10. especially of Iudas, 11. and by way of prayer, prophecieth his owne Resurrection.*

† Vnto *a* the end, a Psalm to Dauid him selfe.

a Perteyning to the new testament, as appeareth by the 10. verse alleaged by our Saviour.

This Psalm is also applied by the Church in the office of the sick, whom whosoever assisteth in that case, may hope to haue assistance in their owne like necessitie.

Io. 13.
v. 18.

BLESSED is the man that vnderstandeth concerning *b* the 2
 needie, and the poore: in *c* the euil day our Lord wil deliuer him.

b He is happier hat is not scandalized in Christ (Luc. 7. v. 23.) coming in pouertie, and suffering extreme afflictions. *c* He that trusteth in Christ, notwithstanding the contrarie motiues of his wordlie miserie, shal be deliuered by him in al distresse.

† Our Lord *d* preferue him, and geue him life, and make him 3
 blessed in the land: and *e* deliuer him not vnto the wil of his enemies.

d Our Lord wil geue to such seruantes more grace in this life, and glorie in the next.
e not suffer him to be ouercome in tentations.

† Our Lord helpe him *f* vpon the bed of his sorow: thou hast 4
 turned al his couche in his infirmitie.

f When such constans seruantes are sick to death, Christ wil most especially comforte and helpe them.

† I said: *g* Lord haue haue mercie on me: heale my soule, because I haue sinned to thee. 5

g Christ in the behalfe of his mystical bodie confesseth their sinnes, and prayeth for them.

† Mine enemies haue spoken euils to me: When shal he die, 6
b and his name perish?

b After death suffered for mankind Christ rise: *h*, and his name and kingdom is glorious.

† And if *i* he came in to see, he. spake vayne thinges: his hart 7
 hath gathered together iniquitie to him selfe.

i Those that came not of good wil, but of malice to obserue Christs deedes and wordes, carped at both, sometimes saying, he taught against the law, and against Moyses; sometymes that he cast out diuels in the powre of Beelzebub.

He went forth. and spake together.

8 † Al mine enemies whispered against me : they did thinke euils to me.

9 They *k* haue determined an vniust word against me : I Shal not he that sleepeeth adde to ryse againe ?

k At last they resolved that he should die. I But they could not so suppress his powre, for he rose againe in glorie.

o. 13.
Act. 1.

10 † For *m* the man also of my peace, in whom I hoped : who did eate my breades, hath greatly troden me vnder foote

m By our sauours application of this verse, it is certaine that the traitor Iudas is here described. 10a. 13. v. 18.

11 † But thou *o* Lord haue mercie vpon me, and raise me vp againe : and I *n* wil repay them.

n in the day of iudgement Christ Iudge of al wil render to euerie one as they deserue.

12 † In this I haue knowen that thou wouldest me : because mine enemye shal not reioyce ouer me.

13 † But me thou hast receiued *o* because of innocencie: and thou hast confirmed me in thy sight for euer.

o As before in respect of sinners, Christ Iudge of al wil render to euerie one: so here in his owne person he auoucheth his owne innocencie, which made him apt to satisfie for others.

14 † Blessed be our Lord the God of Israel *p* from the beginning of the world, and for euermore : *q* Be it, be it.

p For this mercie of Almighty God in sauing the elect by his Sonnes death, he is to be praised for euer eternally. *q* All the blessed agree in this, that God is eternally to be praised and therto say Amen. So be it, so be it.

Some diuide the Psalmes into fve bookes, supposing the first booke to end here with these wordes; *be it, be it*: not obseruing that the last Psalm e hath not this ending. S. Ierom confuteth this opinion by our Sauours, and S. Peters naming it the booke, not bookes of Psalmes. Luc 20. v. 42. Act. 1. Moreouer if this were the end of one booke, then the Psalm following should not be called the 41. Psalm, but the first Psalm of the second booke.

PSALME. XLI.

The feruent desire of the iust, 6. much afflicted in this life, 12. and assured hope of eternal joy. Eternal glory.
The 10. key.

1 † Vnto the end, vnderstanding to the sonnes of a Core.

a The sonnes of Core repented, and departed from their fathers (sch sine, and so escaped miraculously the horrible pitte of damnation, into which their father and his complices fel. Num. 26. v. 10 By which example al seduced, and deceiued Christians are admonished, not to persist in schisme or other sinnes. And wordlie men, ambitious of honour be warned to desire & seke God about al thinges, first of al the kingdome of heauen (to be liuing members of the Catholique Church) and the iustice therot: to seke thinges which are aboue, not which are vpon the earth; left hel deuoure them, as it deuoured the complices of Core. Num 16 v. 31.

2 **E**VEN as the harte *b* desireth after the fountaines of waters:
c so doth my soule desire after thee *o* God.

b A harte waxing old, and burdened with much heare, and great hornes, draweth a serpent into his nosethrels, so being infected with poyson, desireth most ardently to drinke, and afterwards casteth his hornes, and heare, and becometh as it were yong againe. *c* with such feruent desire a true penitent, feeling him selfe infected with poyson of sinnes, seeketh the water of Gods grace.

† My soule hath thirsted after God *d* the strong *e* liuing: 3
f when shal I come and appeare before the face of God?

d. e. God is omnipotent, and in dede the only true liuing God: diuels who are honored in idols, can do no more then God permitteth, and so they can kil the soules, that consent vnto their tentations, but can not restore spiritual life againe. *f* The soule being iustified, and stil assaulted with new tentations desireth to be with God.

† My *g* teares haue bene breades vnto me day and night: 4
 whiles it is said to me dayly: *b* Where is thy God?

g I haue had no other refection, but to leaue my sorow with weping. *b* The wicked exprobrate the iust, as though God would neuer helpe them, because he suffereth them to be sometimes long in tribulation.

† These things haue I remembred, and haue powred out my *5*
 soule in me, because I shal passe into the place *i* of a meruelous
 tabernacle, euen to the house of God.

i King David was not permitted to build the temple, much lesse did he enter into anie such meruelous tabernacle in his mortal life, but must nedes be vnderstood, to speake here of the heauenlie tabernacle, prepared by Christ for his seruants.

In the voyce of exultation, and confession: the sound of one
 feasting.

† Why *k* art thou sorowful my soule? and why dost thou *6*
 truble me?

k The prophet comforteth him selfe, or anie iust soule, in the hope of euerlasting ioy.

Hope in God, because yet I *l* wil confesse to him: the saluation
 of my countenance, † and my God. 7

l render thanks and praises.

My soule is trubled toward my selfe; therefore wil I be mind-
 ful of thee from the land *m* of Iordan, and Hermoniim from
 the litle mountaine.

m Al this life is like to the smal strait place betwene Iordan and a litle hil called Hermoniim, but from this straitnes the hope of the iust is, to be placed in heauen.

† Depth *n* calleth on depth, in the voyce of *o* thy shoud-gates. 8
 Al thy high things, and thy waues haue passed ouer me.

n One tentation stil succedeth an other: *o* and the same so great, as if God opened the gates, and suffered them to ouerflow like fluddes of water.

† In *p* the day our Lord hath commanded his mercie: and *q* in *9*
 the night a song of him.

p But God helpeth in opportunitie, not suffering his seruantes to be tempted about their strength, geu ng them fruit with tentations: *q* yea in the greatest tribulation, he geueth ordinarily most comfort, making them sing spiritually in hart, if not also in voyce.

With

10 With me *r* is prayer to the God of my life: † I wil say to God:
Thou art my defender.

r one special meanes to procure diuine consolation is prayer in distresse.

Why hast thou forgotten me? and why goe I sorrowful, whiles
mine enemy afflicteth me?

11 † Whiles my bones are broken, mine enemies that trouble me
haue vpbayded me:

Whiles they say to me day by day: Where is thy God?

12 † Why art thou heauie ô my soule? & why dost thou trouble me?
f Hope in God, because yet I wil confesse to him: the salua-
tion of my countenance, and my God.

f *Stil the iust soule taketh comfort in assured hope of saluation, the eternal vision of God.*

PSALME. XLII.

*The iust innocateth Gods sentence against the deceitful, that seeke his
spiritual ouerthrow, 4. acknowledgeth his helpe, from almightie God
the B. Trinitie, in whose vision glorie consisteth.*

One God the
B Trinitie.
The 1. key.

1 † A Psalme *a* of Dauid.

a Holie Dauid often prefiguring Christ, here representeth euerie faithful seruant of God,
and particularly when they begiane a great and holie worke; as when Priestes celebrate the
diuine Sacrifice, they with their assistantes recite by interchangeable verses this Psalme.

I V D G E *b* me ô God, & discerne my cause from the nation
not holie, from the vniust and deceitful man *c* deliuer me.

b After that we haue examined, and prepared our selues to the most holie Sacrifice and Sa-
crament, according to S. Pauls admonition (let a man proue himselfe, and so eate this bread,
and drinke this chalice, 1. Cor. 11.) we pray God, to iudge between our true sincere intention,
and the vniust deceitful endeoures of our enemy: *c* and so to deliuer and protect vs from
futile malice.

2 † Because thou art God *d* my strength: *e* why hast thou repel-
led me? and why goe I sorrowful, *f* whiles the enemy afflicteth
me?

d With thee I can do anie thing, without thee nothing, *e* thou seemest sometimes not to re-
gard me, *f* whiles tentations are more sensible then thy grace.

3 Send forth *g* thy light and thy truth: *b* they haue conducted
me, and haue brought me into thy holy hil, and into thy taber-
nacles.

g As thou hast sent Christ the light and truth into this world, grant vs the same now in parti-
cular. *b* These two giftes of God, the light of knowing our duties and truth, with sincere in-
tention to performe the same, haue brought vs into thy Church, and vnto thy Altar.

4 † And *i* I wil goe in to the altar of God: to God, which
k maketh my youth ioyful.

i Accompanied with light of truth, and sincere intention, we confidently approach to thyn
Altar ô God, *k* vvhich changeest our old corruption into newnes of life.

† I wil confesse to thee *l* on the harpe *m* ô God *n* my God: *s*
 o why art thou sorowful ô my soule? and dost thou trubel
 me?

℥ But to this purpose we praise God on the harpe, mortifying our affections.

m. n. The former word is of the plural number in hebreuv, Eloim, the other of the singular, signifying the Blessed Trinitie, one God. o Thou needest not therefore my soule, be penitue, or desolate.

† *p* Hope in God, because yet *q* wil I cōfesse to him: the salua- 6
 tion *r* of my countenance, and *s* my God.

p But trust in God, *q* praise him, *r* vvhom I hope to see face to face, *s* the true eternal God.

PSALME. XLIII.

The state of
 the Iewes.
 The 4. key.

The prophet describeth the first calling, and difficultie state of the Iewish nation, 6. their prosperitie at other times. 10. Againe their afflictions in captiuitie, and persecutions.

† Vnto *a* the end, for the sonnes of *b* Core to vnderstanding. 1

¶ Though this psalme doth first and literally petyne to the people of Israel, yet al thinges happening to them, vv ere in figure of the Christian Catholique Church, vv hich begane vv ith difficulties, aftervv ards prospered, and againe suffereth much persecution. *b* Core signifieth caluus, bauld; also caluaria a scul, or place of sculles: the name of the place vv here our Sauour vv as crucified, so the children of Core signifie the children of Christ S. Aug.

O GOD we haue heard with our eares: our fathers haue 2
 declared to vs.

The *c* worke, that thou hast wrought in their dayes: and in
 the dayes of old.

¶ The particular calling of Abraham out of Chaldea, protection of him, and Isaac, and Iacob, the deliuerie of al Israel out of Ægypt, and establishing them in the promised land of Chanaan, with innumerable, great, and strange thinges donne for them.

† Thy hand destroyed the nations, and thou didst plant them: 3
 thou didst afflikt the peoples, and expel them:

† For *d* not by their owne sword did they possesse the land, 4
 and their owne arme did not saue them:

¶ The Israelites conquered not by ordinarie povvre, but by the miraculous hand of God.
 See ioseph 27. But thy right hand, and thyne arme, and the illumination of

thy countenance: because *e* thou wast pleased in them.

¶ Not that this people detierued of themselves, but of Gods free election, al the vvorld being vvicked, he gaue peculiar grace to Abraham, Isaac, Iacob and some others, and then for their sakes protected the vvhole people, in them conseruing a vv isible Church

† Thou art the same my king and my God: which comman- 5
 dest the saluations of Iacob.

† In *f* thee we shal turne out our enemies with *g* the horne, 6
 & in thy name we shal contemne them that ryse vp against vs.

¶ As in former examples, so in Dauids time, not mans strenght, but Gods hand gaue them great vvictories. *g* As an oxe vvith his horne casteth a smal thing into the vv in d.

† For

10^{f.} 24. 7 † For I wil not hope in my bowe: and my sword wil not saue
1. R. c. 17. me.

8 † For thou hast saued vs from them that afflict vs: and them
2. R. c. g. 8. that hate vs thou hast confounded.

9 † In God we shal be prayfed al the day: and in thy name we
wil confesse for euer.

10 † But *h* now thou hast repelled and confounded vs: and thou
wilt not goe forth o God in our hostes.

h The prophet foretelleth that after prosperitie God wvould suffer the Iewes to falle into capti-
uitie, & manie afflictions, which also signified allegorically diuers states of Christs Church.

11 † Thou hast turned vs backe behind our enemies: and they that
hated vs, spoyled for themselues.

12 † Thou hast geuen vs as sheepe that are to be eaten: and thou
i hast disperfed vs among the nations.

i The Iewes are now meruelously disperfed, and depressed.

13 † Thou hast sold thy people *k* without price: and there was
l no multitude in the exchanges of them.

k In the destruction of Ierusalem the remanant of the people were sold for smal, as it wree for
no price. They had sold Christ for thirtie pence; *l* and now no multitude, nor number of
money at al was geuen for them, but thirtie of them were sold for one pennie, Iosephus de
bello Iudaico.

14 † Thou hast made vs a reproche to our neighbours, a scorne
and mocking stocke to them, that are round about vs.

15 † Thou hast made vs for a parable to the Gentiles: a wagging
of the head among the peoples.

16 † Al the day my shame is against me, and the confusion of my
face hath couered me.

17 † At the voyce of the vpbrayder, and the reprocher: at the face
of the enemy and persecutor.

18 † Al these thinges haue come vpon vs, *m* neither haue we for-
gotten thee: and we haue not done wickedly in thy testament.

m Vntil Christs passion the Iewish people did not wholly fal from God, and true religion.
And of them were chosen the Apostles, and manie others, that founded and propagated the
Church of Christ.

19 † And our hart hath not reuolted backward: and *n* thou hast
declined our pathes from thy way:

n The negatiue particle is here vnderstood by zeugma, according to the hebrew thus: our
hart hath not reuolted backward, neither hast thou suffered our pathes to decline frō thy way.

20 † Because thou hast humbled vs in the place of affliction, and
the shadow of death hath couered vs.

21 † o If we haue forgotten the name of our God, and if we haue
spred forth our handes to a strange God:

o *An other hebrew phraise, If we haue, for, we haue not.*

† Wil not God enquire of these thinges? For he knoweth the 22
secretes of the hart.

Because *p* for thee we are killed al the day: we are esteemed as 23
sheepe of slaughter. Rom. 8.

p The Prophetes and others persecuted partly before Christ, much more the Apostles, and
other Christians in the new Testament.

q A prayer † *q* Arise why sleepest thou ô Lord? Arise, and expel vs not to 23
in affliction. the end.

† Why dost thou turne away thy face, forgettest our pouertie 24
and our tribulation?

† Because *r* our soule is humbled in the dust: our *s* bellie is 25
glewed in the earth.

r we are at deaths doré, readie to become dust. *s* lying as groueling sorowing on the earth:

† *t* Arise Lord, helpe vs: and redeme vs for thy name. 26

t tilthou deliner vs from these tribulations.

Christ most ex
cellently in-
dowing his
Church.
The 6. key.

PSALME. XLIIII.

*David singularly moued in hart and tongue, 3. prophecieth Christs excel-
lencie, indowing his Church with most worthe dowries. 11. by way of
exhortation forsbeweing her internal and external beautie. 17. with per-
petual succession of Pastors feeding the flock euen to the worlds end.*

† Vnto *a* the end, for them, *b* that shal be changed, *c* to the 1
sonnes of Core, *d* for vnderstanding, *e* a Canticle for the be-
loued.

a Perteyning to the new Testament. *b* Gentiles conuerted from paganisme to Christianitie:
c and al others returning from schisme, or other sinnes, *d* for their instruction, *e* this Psalm
is a mariage songue of the beloued bridgome and bride: Christ and his Church.

MY *f* hart hath vttered *g* a good word: I tel my workes 2
h to the king.

f I haue receiued by diuine inspiration in my hart and cogitation, *g* a most high Mysterie.

h To the honour therefore and glorie of this king (whom I secretly see in my hart) I vtter
and referre al my vyorkes, and this particular Canticle.

My *i* tongue is the penne of a scribe, that *k* writeth swiftly.

i From the abundance of my batt, my tongue also speaketh, *k* & that presently without delay

† *l* Goodly of beautie about the sonnes of men, grace is pow- 3
red abrode in thy lippes: therefore hath God blessed thee for
euer.

l Description of Christ, most excellent in al internal and external giftes.

† Be *m* girded with thy sword vpon thy thigh, ô most mightie. 4

m The prophet seeing in spirue the perfections which he wisheh in Christ, in maner of
congraulating, describeth his fortitude, fighting against the diuel for the Church.

† With

5 † With thy beautie and fayrnesse *n* intend, *o* procede prof-
peroufely, and *p* reigne,
n *purposing*, *o* *prosecuting*, *p* *and perfecting the conquest, and so establishing thy spiri-
tual kingdome.*

Because of *q* truth, and *r* mildenesse, and *s* iustice: and thy
right hand shal conduct thee meruelously.

q Not vvith warlike armour of this world, but by assauling the aduersarie with truth: *r* defen-
ding thyselfe and thy souldiers with the shield of mildnes, *s* and striking the enemy with the
sword of iustice. V Which right force of spiritual fight hath meruelous good successe.

6 Thy *t* sharpe arrowes, the *v* peoples vnderneath thee shal
fal into the hartes of the kings enemies.

t Preaching of Christs Gospel, his grace mouing the hartes of the hearers, is liuelie and forci-
ble, more pearcing then anie two edged sword. *v* The example of people conuerted, shal moue
the hartes of the aduersaries to come also vnto the truth.

7 † " Thy seate *o* God *w* for euer and euer: a rod of direction
the rod of thy kingdom.

w *Christs kingdom shal haue no end. Luc. i. v. 33.*

8 Thou *x* hast loued iustice, and hast hated iniquitie: therefore
God, *y* thy God, hath annoynted thee with the oile of gladnes
z about thy feloves.

x Thou defendest and rewardest the good, finally forsakest and punishest the wicked. *y* more
peculiarly the God of Christ, by hypostatical vnion. *z* Diuers kings (as Dauid him selfe, Iosa-
phat, Ezechias, and Iosias) were as godlie as Salomon, and perseuered good to the end, which
is doubted Salomon did not: but Christ incomparably was annoynted, & indued with al graces
about al kinges.

9 † *a* Myrrhe, and *b* Aloes, and *c* Cassia from thy *d* garmentes,
10 from houfes of yuorie; out of the which † *e* the daughter of
kinges haue delighted thee in thy honour.

a Mortification which conserueth from putrifying, *b* humilitie aswaging pride, *c* being smal
in the first spring groweth great, *d* humanitie assumed; and sanctified persons, in vvhom
Christ dwelleth as in cleane, shining, odoriferous houfes; *e* sincere faithful soules more deare
to their spouse Christ, then daughters of temporal kinges.

11 The *f* Queene stood on thy right hand in golden rayment:
compassed with *g* varietie.

f The Catholique Church, in faith purified as gold: *g* vvith varietie of states, as Clergie, Laity
and diuers sortes of religious Orders, and other professions, al vnited in the same faith, hope,
and charitie.

h Heare daughter, and *i* see, and *k* incline thyne eare: and
forget thy people, and the house of thy father.

h carifullly al that Christ thy spouse speaketh to thee by his Spirite. *i* diligently put the same
in practise: *k* vvith al obedience and readines, and retorne not to former infidelitie, nor to
corrupt life.

12 † And the king *l* wil couet thy beautie: because he is the
Lord thy God, and *m* they shal adore him.

l Christ loueth the Church adorned with his giftes, *m* and mutually, his true children loue
and serue him.

† And the daughters *n* of Tyre with giftes, al the rich of the 13
people shal besech thy countenance.

n Manie of al nauions submitte themselves, and al that they haue to Christ.

† Al the glorie of that daughter of the king is *o* within, in 14
p borders of gold † clothed round about with varieties. 15

o Internal vertues are most special ornaments: *p* exterior are required to edifie others in
diuers sortes *q* Virgins shal be brought to the king after her: her *r* neigh-
of vertues. bours shal be brought to thee.

q By this meanes manie more are conuerted to christianitie: *r* and one countrie inuitcheth
and draweth an other.

† They shal be brought in ioy and exultation: " they shal be 16
brought into the temple of the king.

† " For / thy fathers there are borne sonnes to thee: thou shalt 17
make them princes ouer al the earth.

s As Apostles came in place of Patriarches and Prophetes: so stil Bishops, and Priestes succede
in the Church, pastors, and gouernours therof.

† They shal *t* be mindeful of thy name in al generation and 18
generation.

t These pastors shal stil teach the true Christian doctrine.

Therefore shalt *v* peoples confesse to thee for euer: and for euer
and euer.

v and stil there shal be Christian people that wil folow and professe the same.

ANNOTATIONS. PSALME. XLIIII.

7. *Thy seate o God for euer and euer*] Seing S. Paul (Heb. i. v. 8.) affirmeth ex-
Caluin ex- pressly that these wordes are spoken of the Sonne of God, Christ our Sauour,
poundeth this and therby proueth his excellencie aboue Angels: Iohn Caluin is wonderful
Psalme con- bold to auouch that in the simple & proper sencie, Dauid spake of his sonne Sal-
trarie to S. mon, and the daughter of Pharaon, as if that were the literal sencie, and S. Paul
Paul. only expounded it mystically But first the solemne preface in the two first ver-
ses importeth farre greater thinges, then agree to anie terrestrial king Second-
ly, this execllent beautie described (v. 3.) aboue the sonnes of men, can not be
verified of Salomon, for Absalom (2. Reg. 14. v. 25.) and Adonias were also very
beautiful. (3. Reg. i. v. 6.) As for Salomons wisdom, or other vertues, he per-
seuered not therein, and so he was not blessed for euer. Thirdly, the prophet here
calleth the person of whom, and to whom he speaketh, God. v 7 & 12. Fourt-
ly, not only the ancient Fathers, and Doctors of the Church, but also the He-
brew Rabbinis, and the Chaldee paraphrasis, expound this Psalme literally of
the promised Messias, and his kingdom the Church.

16. *They shal be brought into the temple of the king.*] The temple of the king, saith
S. Augustin, is the Church, the temple of the king is in vnity, the temple of the
No saluation Church is not ruinous, not cut in sunder, not diuided: the ioyning of liuing stoues
of the Church. is charitie. Nothing is more euident. Attend now the verie temple of the king,
for from thence he speaketh, because of the vnity spread in the round earth. For
those that would be virgins (faithful soules) vnles they be brought into the tem-
ple of the king (the Catholique Church) they can not please the bridgrome.

17. For thy fathers there are borne sonnes to thee.] The Apostles begotte thee (ô Christ an Church) they were sent, they preached, they are the fathers. But could they be alwaies corporally with vs: Could anye of them tatie here til this time: could they tatie to the time yet to come? But vvas therefore the Church least desolate by their departure? God forbid. For thy fathers, sonnes are borne to thee. VVhat is this for thy fathers, sonnes are borne to thee? The Apostles were sent fathers, in place of the Apostles sonnes are borne to thee; Bishops are appointed. For whence were the Bishops borne, that are at this day through the vworld? the Church herselfe calleth them fathers, she begate them, and appointed them in the seates of the fathers. Do not therfore thinke thy self desolate (o christian Church) because thou seest not Peter, seest not Paul: for thou seest not them by vvhom thou wast borne, but of thyne issue fatherhood is sprong to thee For thy fathers, sonnes are borne to thee, thou shalt make them princes ouer al the earth. This is the Catholique Church. Her children are made princes ouer al the earth: her sonnes are constitute d for fathers. Let them acknowledge this that are cut of: let them come to the vnitie, be they brought into the temple of the king. Thus S. Augustin.

Perpetual suc-
cession of By-
shops in place
of the Apo-
stles.

PSALME. XLV.

The Church in persecution acknowledgeth Gods perpetual defence, 5. making her thereby more glorious, 10. sometimes granting rest (11. God himself checking the persecuters) and euer protecting her.

The Church
prospereth
also in perse-
cution.
The 6. key.

1 † Vnto *a* the end, to the sonnes of Core, for *b* the secretes.

a Belonging to the Church of Christ. *b* As wel the cause, vwhy God suffereth his Church to be persecuted, as his assured protection in difficulties, are hidden secretes to the world.

2 **O** V R God is a refuge. *c* and strength: an *d* helper in tribulations, which *e* haue found vs exceedingly.

c Al refuge is not secure for one man is not able alwaies to defend an other: but God is a sure and strong refuge. *d* euer able and in conuenient time willing to helpe *e* This whole vworld is ful of tribulations, but the Church suffered the greatest in the first persecutions, & shal suffer as great in the time of Antichrist. English Catholiques suffer most of al nations in this age, and can not be suppressed, but stil increase in number and fortitude.

3 † Therefore wil we *f* not feare when *g* the earth shal be troubled: and *h* mountaines transported into the hart of the sea.

f Therefore al Catholiques may assuredly know, that the whole Church can not faile *g* though very manie, as now in England, *h* and very eminent persons, as some noblemen, and some Priestes haue reuolted, yet al vvil not.

4 † Their waters haue sounded, and were troubled: the mountaines were troubled in his strength.

5 † The violence of the riuer *i* maketh the citie of God ioyful: the Highest hath sanctified his tabernacle.

i Such *b. id* examples make the good to recollect themselues more diligently, and to reioyce in Gods grace, by which they stand fast.

6 † God is in the middes therof, it shal not be moued: God wil helpe it *k* in the morning early.

k before the heate of persecution shal inuade al, for the elect the dayes of tribulation are short ned.

† Nations are troubled, and *l* kingdomes are inclined: he gaue *7*
m his voice, the earth was moued

l Sometimes one nation or kingdome rebelleth against the Church, but can not destroy it.
m by the spirite of Christ, Antichrist, and al his members shal be destroyed.

† The Lord of hostes is with vs: the God of Iacob is our de- *8*
 fender.

† Come ye, and see the workes of our Lord, what wonders he *9*
 hath put vpon the earth: † *n* taking away warres euen vnto *10*
 the end of the earth.

n *The Church sometimes hath great peace, and tranquillitie.*

He shal destroy bow, & breake weapons: and shields he shal
 burne with fire.

† *o* Be quiet, and see that I am God: I shal be exalted among *11*
 the gentiles, and I shal be exalted in the earth.

o *God himselfe restrayneth the wicked, suddainly abating their furie, or cutting of their
 forces.*

† The Lord of hostes is with vs: the God of Iacob is our de-
 fender.

PSALME. XLVI.

Vocation of
 Gentiles.
 The 6. key.

*Gentiles are called, and inuited to praise God for his magnificence: 6. for
 Christs Ascension, and powre.*

† Vnto the end, for *a* the sonnes of Core.

a *For Christians that leaue the sinnes of their fathers, and reioyce in Christ crucified: See
 Annotation. Psal. 41.*

A *L* YE Nations *b* clappe handes: make iubilation to *2*
 God in the voyce of exultation.

b True ioy of the hart sheweth it selfe both in voyce of exultation, and also in gesture of body,
 by clapping of handes, dancie (as king Dauid did before the Arke. 2. Reg. 6.) likewise with
 instruments.

† Because our Lord is high, *c* terrible; a great king ouer *d* al *3*
 the earth.

c *To al the wicked, d not only of one or few kingdoms, but of al the earth..*

† He hath made peoples subiect *e* to vs: & gentiles vnder our *4*
 feete.

e *VWhen kings, and countries become Christians, they are made subiectes to the Church that
 was before, not heades and rulers therfore.*

† He hath chosen his inheritance in vs: the beautie of Iacob *5*
 which he loued.

† *f* God is ascended in *g* iubilation: and our Lord in the voyce *6*
 of trumpet.

f *Christ God & man, after his Passion, rose from death and ascended: g not leauing his Church
 desolate, but making her ioyful by an other comforter the Holie Ghost.*

- 7 † Sing ye to our *b* God, sing ye: Sing ye to our *i* king, sing ye.
h The same Christ is our God, by his Diuinitie: *i* and our king by his Humanitie.
 8 † Because God is king of al the earth: sing ye *k* wisely.
k Doe your endeouour to vnderstand vwhat you sing, read, or heare in Gods word. At least to know the principal Mysteries, and pointes of Christian doctrine, euerie one according to their capacitie and state or profession.
 9 † God shal reigne ouer the gentiles: God sitteth vpon his holie seate.
 10 † Princes of peoples are gathered together with *l* the God of Abraham: because the strong *m* goddes of the earth, are exceedingly aduanced.
 1 The faithfull of the old and new Testament are vnitid in the seruice of one, and the same eternal God. *m* In respect of the Blessed Trinitie, holie Scripture here, and in manie places vlieth names of the plural number as *Eloim* Goddes, not diuiding Gods substance, vvhich is one, but insinuating distinction of Diuine Persons. The Father, the Sonne, and the Holie Ghost. Vvhich Mysterie is more expressly mentioned in Baptisme, and professed by Christian gentils, then it was by the people of the Iewes.

PSALME XLVII.

God most, and euerie where laudable, is especially praised in the Church of Christ (presigured by Sion, and there begunne) 9. Al thinges being fulfilled in the Church, euen as they were prophocied, and promised, 12. the faithfull are exhorted to consider and congratulate the same.

The Church founded and protected by God
The 6. key.

- 1 A Psalme *a* of Canticle to the sonnes of Core, the *b* second of the Sabbath.
a Voices beginning the musike instruments prosecuted; *b* especially for the second day of the weke, the day after the sabbath, which is our Sunday, called Dominica, our Lords day.
 2 GREAT is our Lord, and to be prayed exceedingly in
G the citie of our God, in his holie mount.
c Ierusalem, and mount Sion were most obliged to praise God, for greatest benefites received, to the Catholique Church therby prefigured, and hauing received farre greater, is most of al bounden to be gratfull.
 3 † Mount Sion is founded with the exultation of *d* the whole earth, *e* the sides of the North, the citie of the great king.
d This can not be affirmed of Sion, or Ierusalem, but is only verified of the Catholique Christian Church: *e* whose coastes do extend to the North, and to al quarters of the round earth.
 4 † God shal be knowen in *f* the houses therof, *g* when he shal receiue it.
f The same one God, one Christ, one Faith, and one Religion in al particular Churches of the vvhole militant Church. *g* And this Vniuersalitie, and Vnitie shal be, after that Christ taking mans nature shal be ascended, and shal send the Holie Ghost, to found & beginne this Church.
 5 † For behold the kings of the earth *h* were gathered together: they assembled in one.
h For the assured certaintie of that is foreshewed, the Prophet speaketh in the pretterence, as if it were already done in his time, which he then sauy in spirite.

† They seeing it so, were in admiration, were troubled, were 6
moued: † trembling tooke them. 7

Their sorowes *i* as a woman traueling, † In a vehement spi- 8
rit *k* thou shalt breake the shippes of Tharsis.

i Nothing more moueth the hart, & affecteth al the bodie and soule, then spiritual cogitations of faith and religion, and therefore it is compared to a woman traueling with child, who hath most careful and greuons paines. *k* In vvhich great conflict of mans spirite, God by his grace geueth force, to breake through the contrarie assaultes of our enimie, to remoue al impediments, and to ouercome the difficulties.

† *l* As we haue heard, so haue we seene in the cite of the Lord 9
of hostes, in the cite of our God: God hath founded it for euer.

l This consideration that al is now done, that was of old prophecied, is a meruclous confirmation and consolation to Christians.

† We haue receiued thy mercie, ô God, *m* in the middes of 10
thy temple.

m Grace and mercie is only granted to those that are vwithin, or come vnto the Catholique Church.

† According to thy name ô God, so also is thy prayse vnto the 11
endes of the earth: thy right hand is ful of *n* iustice.

n As God is praised for his mercie, so also for his iustice; which do neuer preiudice the one the other.

† Let mount Sion be glad, and the daughters of Iuda reioyce, 12
because of thy iudgements ô Lord

† Compasse Sion, and embrace ye her: *o* tel ye in her towers. 13

o Consider the fortresses of the Church, which are the holic Fathers, and Doctours, that watch and defend her vualles.

† Set your hartes *p* on her strength: and *q* distribute ye her 14
houses, that you *r* may declare it in an other generation.

p So rest you assured for al matters of faith in this pillar of truth. *q* obserue and marke diligently how manie particular Churches were spedely founded in the world, *r* and declare this to other generations, that they may also hold fast the same faith, or returne vnto it, if they be relapsed; or at last embrace it, if sower they haue not.

† Because *s* this is God, our God for euer, and for euer and 15
euer: he *t* shal rule vs euermore.

s Christ God incarnate that vvorketh al this, is our very God and Sauour, not for a few yeares, an hundred, six hundred, or a thousand, but for euer and euer. *t* he shal rule as a king, and consequently haue a kingdom his militant Church euermore, to the very end of this vvorld. As he shal likewise haue his triumphant Church in eternitie.

PSALME. XLVIII.

Exhortation
to flee from
sinne for feare
of hel,
The 7. key.

The royal prophet inuiring al states and sortes of men, to heare him attentively, 6 sheweth that al ought to feare eternal damnation, that liue wickedly, 9. vainly and foolishly seeking (13. euen like brute bestes) carnal pleasures, which they can not long enioy, nor long escape hel. 16. confidently animating him selfe, and al good men, that trust not in this world.

1 † Vnto the end, *a* to the sonnes of Core a Psalm.

a In this and diuers other titles, both before and yet ensuing, is said, To the sonnes, or, for the sonnes of Core, a Psalm, or Canticle, or vnderstanding & the like; but in no place, a Psalm, Canticle &c. of the sonnes of Core, vvhich no way proueth that they were the authores of such Psalmes, but rather the contrarie.

2 **H**E A R E these things *b* al ye Gentiles: receiue with your
Eares al ye, that *c* inhabite the earth.

b Al ye nations and sortes of people, *c* that dwel vpon the earth, lerne this lesson vvhich I wil teach you.

3 † Al ye earthly persons, and children of men: together in one
the rich and the poore.

4 † My mouth shal speake wisdom, and the meditation of my
hart prudence.

5 † I wil *d* incline mine eare vnto a parable: I wil *e* open my
proposition *f* on a Psalter.

d Holie David harkened to God inspiring him, *e* and declared to others that vvhich he receiued from God, *f* not only by his penne or tongue, but also for better insilling it into their mindes he founded it vpon the instrument called the Psalter, vvhich had tenne stringes, signifying the obseruation of the tenne commandments.

6 † *g* Why shal I feare in the euil day? *b* the iniquitie of my heele
shal compass me.

g What especial thing is there in this life, vvhich or for vvhich I or anie haue cause to feare the dreadful day of iudgement? *b* Marry this we must feare, iniquitie, by which any supplanteth, defraudeth, oppresseth, or anie way wrongeth others, for that vvil inuolue the offender in the sentence of eternal damnation.

7 † They *i* that trust in their strength: and glorie in the multi-
tude of their riches.

i Such be they that trust in their present powre, riches, or other wordlie thing.

8 † A *k* brother doth not redeme, *l* man shal redeme: he shal
not geue vnto God his reconciliation.

k A mans owne brother can not helpe a sinner in that day, *l* much lesse anie other man; so the Hebrew praise by zeugma, vnderstandeth an other negative particle.

9 † And the price of the redemption of his owne soule: and he

10 shal *m* labour for euer, † and *n* shal liue yet vnto the end.

m stil suffer paine, *n* and not dye, but liue in eternal torments.

11 † He shal not see death, when he shal see *o* the wise dying
p the vnwise, and *q* the foole shal perish together.

o Al both wise and foolish do dye temporally: but the wise liuing in eternal ioy, the foolish liue in eternal paine, *p* those that beleue not anie other life after this, *q* and those that beleuing an other life, yet liue badly in this, shal perish in eternal damnation.

12 And they shal leaue their riches to strangers: † and their *r* se-
pulchers their *s* houses for euer.

r They shal never returne from their sepulchers, *s* to enioy againe their houses and earthlie
Their Tabernacles in generation and generation: they haue possessions.
renowned their *t* names in their landes.

t which vainely they labour to establish in their posteritie.

† And *v* man, when he was in honour, did not vnderstand: he *13* was compared to beasts without vnderstanding, and became like to them.

v A most pithie and brief consideration, for man to thinke, how absurdly, he being endow- ed with reason, vnderstanding, & free wil, like vnto Angels, and capable of eternal glorie, setteth his vvhole studie, and care vpon corporal and temporal thinges, so making himselfe like vnto brute beasts.

† This their way is *w* a scandal to them: and *x* afterward in *14* their mouth they shal take pleasure.

w This care of wordlie thinges is the stumbling block, and cause of eternal ruine: *x* yet they shal be obstinate, and praise their owne desires, sul persisting therein.

† As *y* sheepe they are put in hel: death shal feede vpon them. *15* And the iust shal rule ouer them *z* in the morning: and their aide shal waxe old in hel from their glorie.

y Amongst other creatures a sheepe can least helpe her selfe in miserie: euen so the damned in hel are altogether vnable to deliuer themselues from theace, or to get any reliefe, *z* in the general resurrection they shal be most of al in miserie, as euer dying and neuer dead: the iust vvhom they vvronged, shal be their iudges, al freindes shal faile them, after they haue passed their glorie, and pleasure in this vworld.

a *The confi-* † Neuerthelesse *a* God wil redeme my soule out of the hand *16*
dence of the of hel; when he shal take me.
iust.

† Feare not when a man shal be made rich: and when the glory *17* of his house shal be multiplied,

† Because when he shal dye, he shal not take *b* al thinges: *18* neyther shal his glorie goe downe with him.

b *He shal leaue* al worldlie thinges and take nothing with him.

† Because his soule in his life shal be *c* blessed: he wil confesse *19* to thee *d* when thou shalt do him good.

c *temporally:* *d* so long as he enjoyeth wordlie profites he wil seme grateful to God;

† He shal enter in, euen to the progenies of his fathers: and he *20* shal *e* not see light for euer.

c *but they shal not see the true light of heauen.*

† *f* Man, when he was in honour, did not vnderstand: he was *21* compared to beasts without vnderstanding, and became like to them.

f Remember and consider o worldlie man, that God made thee an excellent creature: which thou neglecting makest thyself like to a beast. *As, v. 15.*

PSALME. XLIX.

Christ in his first coming calleth al Nations. 3. in his second wil iudge the world. 7. In the meane time God exhorteth al men to serue him in puritie of vertue, which he much preferreth before external sacrifice of the old law. 17. reprehending such as professe or teach the right way, and liue wickedly.

General Iudge
ment. the 9.
Key.

1 † A Psalm *a* to Asaph.

a To be sung or tuned by Asaph a maister of musike.

2 **T**HE *b* God of goddes our Lord hath spoken : and he hath called the earth, from the rising of the sunne euen to the going downe.

b God almightie, who is greater then are al falsly supposed goddes, or holie persons, that participating of his goodnes are called goddes, (as Kinges, Pricies, Iudges) coming into this world in mans nature, calleth al men to saluation.

2 † Out *c* of Syon the beauty of his comelines.

c The Church of Christ began in Sion.

3 † God wil come *d* manifestly: our God and he wil not kepe silence. • Fire shal burne forth in his sight: and round about him a mighty tempest.

d Christ that came in humilitie, and more obscurely to suffer, and to redeme vs, wil come in maiestic, and manifestly to iudge. • Immediately before the general iudgement, fire shal burne al transitorie things.

4 † He shal *f* cal the heauen from aboue : and *g* the earth to discern his people.

f Geue signes in the firmament, *g* and in earth.

5 † Gather ye together his saincts vnto him: which ordaine his testament *h* aboue sacrifices.

h Which know that to keepe Gods commandments in following vertues, is aboue the oblation of external sacrifice.

6 † And the heauens shal shew forth his iustice : because God is Iudge.

7 † *i* Heare ô my people, and I wil speake: Israel, and I wil testifie to thee: God thy God am I.

i God instructeth his people.

8 † I wil not rebuke thee in thy sacrifices: and thy holocaustes *k* are in my sight alwaies.

k sacrifices

9 † I wil *l* not take calues out of thy house : nor buckegoats out of thy flocks.

are grateful to God.

l but in regard that God needeth not these earthly things, he rather requireth a grateful mind. For otherwiseman in dede can geue nothing to God: seing al that is in the whole world is Gods owne in propriete

10 † Because al the wilde beasts of the woods be myne, the cattle in the mountaines and oxen.

11 † I haue knowne al the foules of the ayer: and the beauty of the fiede is with me.

12 † If I shal be hungrie, I wil not tel thee: for the round earth is myne, and the fulnes therof.

13 † Wil I eate the flesh of oxen? or wil I drinke the blood of bucke goats?

† *m* Immolate to God ¹¹ the sacrifice of praise, and ¹² pay 14
thy vowes to the Highest.

m Spiritual sacrifice of prayse. *n* & due payment of voluntarie vowes made in honour of God,

† And *o* inuocate me in the day of tribulation: I wil deliuer ¹⁵
thee, and thou shalt glorifie me.

o and praying to him for helpe in tribulation are most grateful.

p He that wil † But to the sinner God hath sayde: *p* Why doest thou declare ¹⁶
reach others, my iustices, and takest my testament by thy mouth?

must especi- † But thou hast hated discipline: & cast my words behind thee. ¹⁷
ally flee from

sinne, & serue † If thou didst see a theefe, thou didst rune with him: and ¹⁸
God sincerely. with adulterers thou didst put thy portion.

† Thy mouth hath abounded with malice: and thy tongue ¹⁹
fouged guiles.

† Sitting thou spakest against thy brother, and against thy mo- ²⁰
thers sonne thou didst put a scandal: † these things hast thou ²¹
done, and I haue held my peace.

† Thou hast thought vniustly that I wil be like thee: I wil
reproue thee, and set it against thy face.

† Vnderstand these things you that forget God: lest sometime ²²
he take you violently and there be none to deliuer you.

† The ¹¹ sacrifice of prayse *q* shal glorifie me: and there is the ²³
way, by which I wil shew him the saluation of God.

q God is honored by mans gratitude, and other good worker.

ANNOTATIONS. PSALME. XLIX.

Sacrifice of
praise dispo-
seth men to
bring with them
the fruit of ex-
ternal sacri-
fice.

14. 23. *The sacrifice of praise.*] For better and more due performing of exte-
nal sacrifice, it is requisite, that those which offer it, or desire to participate, do
bring with them necessarie internal vertues, or disposition; as sorow and re-
pentance for their sinnes, which is a kind of improper sacrifice (mentioned in the
next Psalme) the sacrifice of iustice, which rendereth to euerie one that is due
(Psal. 4.) and sacrifice of praise, or thankes geuing, for al Gods benefices re-
ceiued or expected; which kindes of internal and improper sacrifices, do no-
thing preiudice, but rightly prepare men to the fruit of external sacrifice, euer
vsed in the law of nature, the law of Moyses, and of Christ. This place also hath
an other higher and propheticall sense of the Sacrifice of Christs bodie in the
Eucharist, which is both propitiatorie, and Sacrifice of praise and thankes ge-
ning. So S. Augustin (orat. aduersus Iudeos. c. 6.) teacheth, that here certainly
is a plaine change of the old sacrifices. The same he affirmeth Ep. 120. c. 18.
God foreshewing that the old sacrifices should be changed, which were offer-
red in shadow of a sacrifice to come. I wil not take (saith God to Israel) calues
nor goates at thy hand, &c. but appointeth that al Israel (al nations from the
rising of the sunne to the setting) shal immolate the sacrifice of praise; the
same Christ, whom old Simeon knew an infant, whom he receiued into his
handes. Likewise, li. contra aduers. legis & prophet. c. 20. The Church offer-
reth to God in the bodie of Christ the sacrifice of praise.

The Sacrifice
of the Eucha-
rist prophes-
ied.

PSALME. L.

King David in great sorow for his sinnes of adultrie and murder, most seriously prayeth God of his manifold mercies to remitte and purge al his offences, and paines due for them. 12. to restore unto him the grace of the Holie Ghost, lost by his sinnes; 15. that he may teach others (as in deede his singular example may teach the whole world true penance) 19. contrition of hart, worthely to offer sacrifice, for the whole Church.

The fourth penitential Psalme. The 7. key.

1 † Vnto *a* the end, a Psalme of David, † " when Nathan the Prophet came to him, after that he had sinned with Bethsabee. (2. Reg. 12.)

a Pertayning not only to David, but also to al penitentes, especially of the new testament

‡ **H**A V E. mercie on me *o* God, *b* according to thy great mercie. *b* My sinnes being very great, neede thy great mercie.

And according to *c* the multitude of thy commiserations, take away myne iniquitie.

c Yea manie sortes of thy mercies: not only remission of the crimes, but also mitigation of the paines due for the same. Thy merciful grace to be truly sorie, to make some part of satisfaction, to beware hereafter not to fal againe, to geue better example of penance, and of vertuous life, and to perseuer to the end.

4 † " Wash me *d* more amply from mine iniquitie: & *e* cleanse me from my sinne.

d O God thou hast forgouen me, and taken away my sinnes, as thy prophet hath told me (2. Reg. 12. v. 13.) but my soule so fouly polluted, needeth yet more washing. *e* cleanse also the dregges that remaine, and al habites and inclinations to sinne. So our Sauour afterwards taught. (Ioan. 13. v. 10.) He that is washed needeth not sauing to wash his feete (il affectations and reliques of former sinnes) but is cleane wholly.

5 † *f* Because I do know myne iniquitie: and my sinne is *g* before me alwaies.

f VVhiles I did not know; not consider nor acknowledge my sinnes, I could not be forgouen, but now I know and acknowledge them: *g* and I cease not to consider of them with sorow.

6 † To thee *b* onely haue I sinned, and haue done euil before thee: that thou mayst *i* be iustified in thy words, and mayst *k* ouercome when thou art iudged.

b Principally (for so this particule [only] here signifieth) the enormities of my sinnes consist, in that I haue offended thy Diuine Goodnes and Maiestie, the King of the worldes, immortal, inuisible, onlie God, to whom is due al honour and glorie for euer and euer. 1. Tim. 1. v. 17.

i Thou which hast promised forgiveness to al sinners that truly conuert, shal herein be iustified by receiuing me againe to grace: *k* and ouerthrow thy calumniators, that iudge wickedly of thy proceedings, as if either thy iustice or mercie were peruerted.

7 † For behold " I *l* was conceiued in iniquities: & my mother conceiued me in sinnes.

l I and al are borne in original sinne, the reliques wherof, concupiscence and weakenes incline vs to other sinnes, which we haue added. In regard of which our infirmitie, thy mercie is readie to recal vs, and help vs.

† For behold thou *m* hast loued truth: *n* the vncertaine, and 8
hidden thinges of thy wisdom thou hast made manifest to me.

m Besides thou hast also geuen me knowledge of true faith, and right doctrine, which thou euer louest, and art accustomed to reduce, and direct such into the true way of penance.
n yea thou hast moreover shewed to me thinges vncertaine, or vnknown to manie others, geuen me the gift and spirit of prophecie, to know hidde mysteries, and to euerie one God geueth some particular benefites, which he loueth in him; and is ready of his part to confirme and maintaine the same, that they be not lost.

† Thou shalt sprinkle me with *o* hyssope, and I shall be clen- 9
fed: thou shalt wash me, and I shall be made *p* whiter then
snow.

• Most merciful Lord thou wilt (as I see in the spirit of prophecie) sprinkle me, and all men with thy blood, from the Crosse, where they shall geue thee vinegre about hyssope to drinke. (Ioan. 19.) *p* by which washing I shall be cleane from sinne, and become in time pure, yea whiter then snow. A figure of this hyssope was obserued in Moyse Law. Num. 19. signifying the liuelie heat of Christs infinite charitie.

† To *q* my hearing thou shalt geue ioy and gladnes, and *r* the 10
bones humbled shall reioyce.

q When myn affections shall be cleane purged, I shall take singular great delight to beare of thee, *r* and all my powres of mind and bodie, which are now afflicted, shall reioyce.

† *s* Turne away thy face from my sinnes: and wipe away all 11
mine iniquities.

s Leau of thy cogitation of punishing, to which purpose first take away myn iniquities, for other wise if they remaine, Gods iustice can not but punish them.

† *t* Create a cleane hart in me *o* God: and renew a right spirit 12
in my *u* bowels.

t Create in me new grace, wherby my hart shall be pure. So S. Paul calleth a iust soul a new creature. Galat. 6. v. 15. *v* In my inward thoughtes.

† Cast me not away from thy face: and thy Holie spirit *w* take 13
not from me.

w suffer me not so to fall againe, that thy grace depart from me.

† Render vnto me *x* the ioy of thy saluation: and *y* confirme 14
me with the principal spirit,

x which I had before my fall, of Christ promised of my seede, and alter not the same for my sinnes. Dauid also and other penitents pray here, that God wil restore vnto them the ioy, which they had in the state of grace, of eternal saluation promised; *y* confirme & conferue in me hereafter, a strong, constant, and willing spirite to perseuere.

† I *z* Wil teach the vniust thy waies: and the impious shall be 15
conuerted to thee.

z No way can a penitent better shew him self grateful to God, for remission of his sinnes, then by instructing, exhorting, and perswading other sinners to repentance, to leau their former ill wayes, and turne to God.

† Deliuier me *a* from bloudes *o* God, the God of my saluation: 16
and my tongue shall exult [for] thy iustice.

a From the guilt and punishment of murder, causing Vrias and others with him to be slaine. Other penitents pray to be deliuered from what sinnes soeuer they haue committed, by sheding

shedding blood, or other wrongs and iniuries; promising to praise Gods iustice, in offering and giving grace, according to his promise to sinners, that they may repent.

17 † Lord, thou *b* wilt open my lippes: & my mouth shal shew forth thy prayse.

b Thou o God first stirring me up, opening my lippes, which of my selfe I can not do, then my tongue and mouth wil praise thee.

18 † Because if thou *c* wouldest haue had sacrifice, I had verily giuen it: with holocaustes thou wilt *d* not be delighted.

c If thou wouldest especially legal sacrifice, I would easily haue offered great store: *d* but the best of that kind is not sufficient:

19 A " sacrifice to God is *e* an afflicted spirit: a contrite, and humbled hart, o God thou wilt not despise.

e true contrition of hart pleaseth thee farre better.

20 Deale fauorably o Lord in thy good wil *f* with Sion: that the walles of Ierusalem may be built vp.

f After a penitent hath remission of his owne sinnes, he must pray for the whole Church.

21 *g* Then shalt thou accept sacrifice of *b* iustice, *i* oblations, & *k* holocaustes: *l* then shal they lay calues vpon thyne altar.

g The Church prospering, her faithful children shal offer *b* the sacrifice of iustice, rendering to enerie one that is due; *i* also free offerings without obligation, *k* yea holocaustes, which is the chiefest, *l* calues, and like hestes vpon the altar, according to the state of the old law: but in the law of Christ, the most B. sacrifice by him instituted.

ANNOTATIONS. PSALME. L.

2. [When Nathan came to Dauid.] As Nathan denouncing to Dauid that our Temporal punishment had (vpon his repentance and confession) taken away his sinne, added punishment is neuertheless that because he had made the enemies of God to blaspheme, his due after remission should dye: so Dauid knowing that more was required then only remission of sinnes, for that the bond of satisfaction remained after his sinnes were remitted,

red, persisted in penance, praying, lamenting, and beseeching God according to his great and manifold mercies, to take away his iniquitie, albeit the prophet Nathan had now told him, that our Lord had taken away his sinne, because there yet remained temporal paine due for the same. He prayeth also v. 4. that God wil, wash him more amply, from his iniquitie, and cleanse him from his sinne. For albeit the guilt of mortal sinne be washed and taken away, yet besides remporal punishment that is due, the soule that was so polluted, nedeth to be washed, and cleansed from the euil habite, or pronnes to fal againe, gotten by the former custome, or delectation in sinne.

Custome of sinne maketh more pronnes to fal againe.

7. [I Was conceived in iniquities.] An other reason why sinners after remission of al mortal sinnes, neede to be washed, and cleansed, is, because being borne in original sinne, after remission thereof, there remaineth concupiscence, that striueth against vertue, and inclineth to sinne, from which we must pray, and labour to be more and more washed and cleansed.

Concupiscence remaineth after original sinne.

19 sacrifice] Holie Scriptures make often comparison between two kindes of sacrifices, preferring internal before external, as more grateful to God. And of

Spiritual sacrifice prefer-

red before ex- spiritual sacrifices, this of a contrite spirit is first in order, and maketh the way
ternal. to the sacrifice of iustice, because iustice presupposeth repentance, and finally
succedeth sacrifice of praise, and thankesgeuing.

PSALME. LI.

Dauids inue-
ctiue against
Doeg,
the 8. key.

*Holie Dauid inueigheth against wicked Doeg a traitor. 7. prophecieth his
ruine. 10. and his owne exaltation.*

Vnto the end, vnderstanding to Dauid, † when Doeg a the 1
Idumeite came and told Saul: Dauid is come into the house of 2
b Achimelech. (1. Reg. 22.)

a Of the race of Esau, half a Ievv, but either an Infidel, or fauor of Infidels, a spie for Saul,
a persecutor of Dauid, & a murderer of Innocents. 2. Reg. 22. v. 9. 18.

b High priest, slaine with 84. more Priestes and others, because they were supposed to
fauour Dauid. *ibidem.*

V H Y doest thou c glorie in malice, which art 3
mightie in iniquitie?

c Thou persecutor Doeg, why art thou so malicious, to abuse thy credite with king Saul,
to the murdering of innocents?

† Al the day hath thy tongue thought iniustice: as a sharp rasor 4
thou d hast done guile.

d playing the part of a spie, in betraying to Saul, that I was with Achimelech?

† Thou hast loued malice more then benignitie: e iniquitie 5
rather then to speake equitie.

e Though he told a truth, yet it was iniquitie to betray innocents.

† Thou hast loued al wordes of precipitation, a deceitful 6

f Thou shalt tongue.

viterly be de- † Therefore Wil God destroy thee for euer, he wil f plucke 7
stroyed. g & thee out, & remoue thee out of thy tabernacle: & g thy roote
al thy race. out of the land of the liuing.

† The iust shal see, and feare, and shal laugh at him, and they 8
shal say: Behold the man, that hath not put God for his helper. 9

h for a short
time in this
world.

But hath hoped in the multitude of his riches, and hath
h preualed in his vanitie.

† But I as i a fruitful oliue tree in the house of God, haue ho- 10
ped in the mercie of God for euer: and for euer and euer.

i Dauid prophecieth his owne exaltation, and conseruation of his seede in the kingdom
of Israel. † I wil k confesse to thee for euer, because thou hast done it: 11

k Sing praise, and I wil expect thy l name, because it is good in the sight of
and thanks thy saints:

to thee. l thy Goodnes, which agreeth to thy name.

PSALME. LII.

As in the thirteenth psalme, Christs Incarnation is prophesied, after that sinne abounded in the world: so here is foreshewed that after general wickednes, 5. Christ wil come to iudge the bad, 7. and deliuer the good.

The general
Iudgement.
the 9. key

Vnto the end, for *a* Maeleth, *b* vnderstandings of Dauid.

a Weaknes, or mourning, *b* S. Augustin expoundereth this Psalme as an instruction to those that suffer persecution and iniuries, especially nere the end of the world.

THE foole hath said in his hart: There is no God.

† They are corrupte, and become abominable in iniquities: there is not that doth good.

† God hath looked forth from heauen, vpon the children of 3 men: to see if there be that vnderstandeth, or seeketh after God.

4 † Al haue declined, they are become vnprofitable together: there is not that doth good, no there is not one.

5 Shal they not al know that worke iniquitie, that deuoure my people as food of bread?

6 God they haue not inuocated: there haue they trembled for feare, where no feare was.

Because God hath *c* dissipated the bones of them *d* that please men: they are confounded, because God hath despised them.

c God wil ouerthrow al the counsels, and forces *d* of worldlie politiqnes.

7 *e* Who wil geue out of Sion the saluation of Israel: when God shal conuert the captiuitie of his people: Iacob shal reioyce, and Israel shal be glad.

e The true Church afflicted desireth Christs coming to deliuer the oppressed.

PSALME. LIII.

Dauid in distresse crieth to God for helpe, 6. confidently trusting therein, 8. and promising sacrifice of thankesgeuing.

A prayer in
distresse.
the 7. key.

1 † Vnto *a* the end, *b* in songs vnderstanding for Dauid † when
2 the Ziphites were come, and said to Saul: *c* Is not Dauid hid with vs? (1. Reg. 1. 23. & 26.)

a Though historically this Psalme *b* was song by Dauid the author therof, shewing how he prayd in danger, and rendered thanks for his deliuerie, *c* when vpon notice geuen that he abode in the mountaines, Saul straitly beseged him, with a great armie, but the Phillistims inuading the countrie, Saul was forced to leaue Dauid, and to turne his forces against them, 1. Reg. 23. yet it perceyneth also literally to al iust men in distresse, especially to the Church of Christ, praying in like dangers, and God by his like prouidence, deliuering his seruantes in extremities.

O God saue me *d* in thy name : and in thy strength ;
e iudge me.

d For the glorie of thy name : *e* for the iustnes of my cause defend me.

† **O** God heare my prayer with thine eares: receiue the words *4*
of my mouth.

† Because *f*strangers haue risen vp against me, & the strong haue *5*
sought my soule: and they haue not set God before their eies.

f Barbarous highland men haue betraide the place of mync abode to the persecuters.

† For *g* behold God helpeth me: and our Lord is the receiuer *6*
of my soule.

g But I feare them not, because I am in Gods protection.

† *h* Turne away the euils to mine enemies: and in *i* thy truth *7*
destroy them.

h A iust prayer, that God wil turne intended mischief, vpon the deuifers heades, *i* according
to his promise, that he wil defend the innocent.

† *k* I wil voluntarily sacrifice to thee, and *l* wil confesse to thy *8*
name o Lord, because it is good:

k Offering voluntarie sacrifice, more then is commanded: *l* and praise thee o God,

† *m* Because thou hast deliuered me out of al tribulation: and *9*
n mine eie hath looked downe vpon mine enemies.

m as I am bond *n* I reioyce in thy iust iudgements against the wicked.

PSALME LIIII.

Gods prouidence to-wards the good and bad: the 3. key. *The prophet (as wel in his owne, as other iust mens person) describeth great calamities suffered, 10. prayeth against the wicked, 13. lamenting especially that those which professe friendship, are aduersaries. 17. and declareth Gods prouidence in protecting the good, and destroying the bad.*

Vnto *a* the end, *b* in songes, *c* vnderstanding to Dauid. *1*

a A song as wel for king Dauid himselfe, as others of al times; *b* to sing, *c* and consider Gods prouidence, in suffering one man to afflict an other in this life.

HEARE my prayer o God, despise not my petition, *2*
† Attend to me; and heare me. *3*

† I am made sorowful in my *d* exercise: and am troubled at *4*
the voice of the enimie: and at the tribulation of the sinner.

d This life is a warefare, and a continual combate.

Because they haue *e* wrested iniquities vpon me: & *f* in anger
they were troublesome to me.

e calumniated me, *f* and persecuted me in great furie.

† My hart is troubled in me: and *g* the feare of death is falne *5*
vpon me.

g so inwardly afflicted, as if death were at hand.

- 6 † Feare and trembling are come vpon me; and *b* darkenes hath couered me.
- b* I haue scarce sense, or discourse of reason, being almost overwhelmed with troubles.
- 7 † And I said: *i* Who wil geue me wings as of a doue, and I wil fly: and rest?
- i* would God I could flie, that in the simplicite of a doue, I might spedely part away from these afflictions.
- 8 † *k* Loe I haue gone far flying away: and I abode in the wil-
dernes.
- k* I haue fled so farre as I could from troubles:
- 9 † I *l* expected him, that *m* saued me from *n* pusillanimitie of spirit, and *o* tempest.
- i* for the rest I remitted to Gods wil and good pleasure, *m* and he suffered me not to be ouerthrowne, *n* though I am weak, *o* and the tentations are great.
- 10 † *p* Precipitate ô Lord, and *q* diuide their tongues: because I haue sene *r* iniquitie, and *s* contradiction in the citie.
- p* O God abate the pride of arrogant persecuters, *q* suffer them not to agree amongst themselues. *r* They are ful of al iniquitic, *s* they haue also contentions among themselues, turne the same to our good.
- 11 † Day and night shal iniquitie compasse it vpon the walles therof; and *t* labour in the middest therof, and *v* iniustice.
- t* With their continual great iniquitie, they haue their troubles, *v* but leaue not their iniustice.
- 12 † And there hath not ceased out of the streetes therof *w* vsurie, and guile.
- w* They are still vsurers, and deceitful oppressors of the poore.
- 13 † For *x* if myne enimie had spoken euil to me, I would verely haue borne it.
- x* It is a greater grieffe to suffer iniuries of those that seme to be freindes. And if he that hated me had spoken great things vpon me: I would perhaps haue hid myselfe from him.
- 14 † But *y* thou a man of the same minde: my *z* guide, and my familiar.
- y* A man that was, or semed of the same mind, faith, and religion, *z* whom I so trusted, that I would haue gone, whither soeuer he should haue ledde me.
- 15 † Which diddest *a* take swete meats together with me, in the *b* house of God we walked with consent.
- a* Thou that didst participate the same holie sacraments with me, *b* in the Catholique Church.
- 16 † Let *c* death come vpon them: and let them goe downe quicke into hel.
- c* As Core & his complices: spoken of iust zele, not of desire to reuenge: verified in those that sune wittingly and knowing, for they descend, as it were, aliue into hel. Because there is wickednes in their habitations, in *d* the middes of them.
- d* The whole crew of the wicked conspire in iniquitie.

† But I haue cried to God, and our Lord wil saue me. 17

† In e the euening, and morning, & at midday, I wil * speake, 18 * or pr
and declare, and he wil heare my voice.

e The prophet alludeth to three more specially appointed houres of Diuine seruice, the daylie sacrifice at morning, and euening, and other sacrifices commonly about midday. VVhich also are the three principal times of Diuine Seruice in the Church of Christ. Martius, Euen-song, and the Sacrifice of Masse. VVhich Eutyimius and other Grecians cal Lyturgiam. S. Clement also (1i 7. c. 25. *Apost. Instu*) testifieth that the Apostles ordained three set houres of common prayer euerie day.

† He wil redeme my soule in peace from them, that approach 19
to me: because among manie f they were with me.

f Manie enimies combined together approached vnto me, to ouertrow me.

g Eternal God. † God wil heare, and he g which is before the worldes wil 20
humble them.

† For there is b no change with them, & they feared not God: 21
he hath stretched forth his hand in repaying.

b They wil neuer repent of their wickednes.

† They haue contaminated his testament, they are i diuided 22
by the wꝛath of his countenance; and k his hart hath approached.

i They harden their hartes against his threatned wꝛath: k but Gods prouident illuminateth
others to know and teach the truth, when it is impugned, or contemned.

l His wordes are made softer then oile: and m the same are
dartes.

l Gods wordes, which in them selues are meke and swete, m are hard to the incredulous, & as dartes that wound them. Christ said (Ioan. 6.) Vnles one eate my flesh, & drinke my blood, he shal not haue life in him, which the Capharnaites not vnderstanding said one to another: This is a hard speech, who can abide it: which S. Augustin here saith was the first heresie against our Sauiours, preaching. It was not hard to S. Peter, who in the name of the rest, answered, that Christ had the wordes of eternal life. He yet vnderstood not the secreete of our Lords speech, but he piously beleued that the wordes were good, vvhich he vnderstood not.

† n Cast thy care vpon our Lord: and he wil nourish thee: he 23
wil not geue o fluctuation to the iust for euer.

n Therefore in al doubties of doctrin, in al distresses of persecution, and other difficulties vvhich surpassie thy vveakenes, cast thy care vpon our Lord, and he vvil nourish thee.

o He vvil not suffer the iust to remaine alvvayes in fluctuation, that is, in doubtful, dangerous, and vvanering thoughtes or perplexities, as vvhens a shippe is tossed in the vvaues of the sea, but vvil geue quiet repose of mind, as in a sure hauen vvithout danger of drowning.

† But thou ô God wilt bring p them downe into the pitte of 24
destruction.

p Contrariwise, the wicked and obstinate shal fal into destruction.

q Bloody and deceitful men shal not liue halfe their daies.
but I wil hope in thee ô Lord.

q Often or for most part, blood-suckers dye before the course of nature requireth, as Saul, Absolon, Achitophel, Achab, Iezabel, and the like.

PSALME. LV.

David being in danger before Achis king of Geth, confidently imploreth Gods helpe, against the great malice and powre of his enemies; 8. fore-sheweth their ruine, his owne exaltation, 12. and offereth praises and thanks. Dauids prayer in danger. the 8. key.

1 Vnto *a* the end, *b* for a people, that is made far from the Sainctes, David in *c* the inscription of the title, *d* when the foreners held him in Geth. (1. Reg. 12. v. 12.)

a This Psalme pertaineth also to future times, *b* for the vse of anie iust persons, or people, that are against their wil separated from the publike diuine Seruice of holie Church: *c* most worthie to be noted with title, for perpetual memorie, *d* made by David when the Philistims detected him to their king in Geth.

2 **H**A V E mercie on me *o* God, because *e* man hath troden vpon me: *f* al the day impugning he hath afflicted me.

e Now one sorte of ill disposed men, now an other, *f* neuer cease to seeke my destruction.

3 Myne enemies haue troden vpon me al the day: because they are *g* manie that warre against me.

g Saul with his great armie, the Philistims, and other strangers, some in manifest hostilitie, others detecting and betraing me to myn aduersaries. So al that lue godly in Chr.ist haue manie enemies visible and inuisible.

4 † From *b* the height of the day I shal feare: *i* but I wil trust in thee.

b Of these most eminent great dangers I am in deede as feard, *c* but so that my trust and assured confidence is in thee *o* God.

5 In God I wil praise *k* my wordes, in God haue I hoped: I wil not feare what flesh may do to me.

k Wordes and promises made to me; or the good which I speake or do by Gods grace.

6 † Al the day did they *l* detest my wordes; against me, *m* al their cogitations are vnto euil.

l They caluminate whatsoeuer I say, *m* wresting al my wordes to euil sense.

7 † They wil *n* inhabite and keepe secret: they wil obserue my heele.

n They meete together, and secretly conspire to intrappe me or catch me tripping.

8 As they haue expected *o* my soule, † *p* for nothing shalt thou saue them: *q* in wrath thou wilt breake peoples.

o to take my life: *p* for this their vaine purpose to destroy me, thou wilt saue them, as they deserue, that is, *q* thou wilt breake them in peeces.

6 O God, † I haue shewed my life to thee: thou hast set my teares in thy sight.

10 As also in thy promise: † then shal mine enemies be turned backward.

In what day soeuer I shal inuocate thee: loe I haue knowne
that thou art my God.

† In God I wil praise & the word, in our Lord wil I praise thee 11
sayng, I haue hoped in God, I wil not feare what man can do
to me.

• I wil alwayes gratefully acknowledge thy promises, and sayings, for they are assured.

† In me, o God *f* are thy vowes, which I wil render, praises 12
to thee.

• I haue purposed and vowed to offer sacrifice of praise, and by thy helpe wil performe it.

† Because thou hast deliuered my soule from death, and my 13
feete from falling: that I may & please before God, in *v* the
light of the living.

• do that pleaseth God, & in true faith and pious workes.

PSALME. LVI.

Dauids great *The Prophet prayeth in tribulation, 4. testifieth Gods helpe, 6. praiseth his*
patience. *greatnes: 8. promising, and inuiting all nations to praise him.*
the 8. key.

Vnto *a* the end, *b* destroy not, to Dauid in *c* the inscription of 1
the title; *d* when he fled from the face of Saul into the caue.

• The heroical facts of Dauid are for examples, to all Christians.

• Innocent Dauid hauing opportunitie to kil his vniust persecutor, obeyed the motion of God,
suggesting vnto him, not to destroy his enimie; contrarie to the counsel of his freindes:
e a thing most worthie, to be recorded for perpetual remorie, *d* being in so great and vniust
truble, as to lye in the caue of a mountaine, yet spared to kil, or hurt him, that driue him
into such straites. See the historie 1. Reg. 24.

1. Reg.
22. 24.

HA V E mercie on me o God, haue mercie on me: because 2
my soule hath trusted in thee.

And I wil hope in the shadow of thy winges, vntil iniquitie
passe.

† I wil crie to God the highest: God that hath done me good. 3

† He sent *e* from heauen, and deliuered me: he hath geuen 4
into *f* reproche them that trode vpon me.

• Extraordinary diuine helpe, passing mans powre. *f* It fel reprochfully to Saul, that Dauid
might haue slaine him if he would, yet did neither hurt him, nor insult vpon him, but meekely
and piously admonished him of his error, and iniurious persecution.

God hath sent his mercie, and his truth, † and hath deliuered 5
my *g* soule out of the middes of *b* Lions whelpes: I slept

• my life.
• from most
trubled.

• mightie and rauinous persecuters.

The sonnes of men, their *i* teeth are weapons and arrowes:
and their *k* tongue a sharpe sword.

• Though they haue not lions naturall teeth, yet they exercise crueltie by artificial weapons,
• and with their cruel tongues incite their folowers to the same furie. 1. Reg. 22. 7. 16.

Be exalted

6 † Be exalted about the heauens ô God: and thy glorie vpon al the earth.

7 † They prepared a snare for my feete: and bowed downe my soule.

They *l* digged a pit before my face: and they are falne into it.

l Saul endeouored manie wayes to ouerthrow Dauid, amongst other meanes prouoked him to sette vpon the Philistims, thincking they should haue slaine him, 1. Reg. 18. v. 17. but the same Philistims ouerthrew Saul. 1 Reg 31.

8 † My hart is readie ô God, my hart is readie: I wil sing, and say :: Psalmes more in vse
:: a Psalme. with Christian

9 † Arise my glorie, arise psalter and harpe: I wil arise early. Gencils, then

10 † I wil confesse to thee among *m* peoples ô Lord: and I wil say :: a Psalme to thee among *n* the Gentiles. they were with the Ie-

m n Gods benefites bestowed vpon Dauid, and vpon faithful Christians pre- wes. See page. 12.
figured by him, are for euer to be praised by al peoples and nations.

11 † Because thy mercie is magnified euen to the heauens, and thy truth euen to the cloudes.

12 † Be axalted about the heauens ô God: and thy glorie vpon al the earth.

PSALME. LVII.

Holie Dauid inueigheth against dissimbling wicked men. 7. describeth their manifold punishment, 11. wherin the iust shal be comforted. Gods prouidence in suffering euil. the 3. key.

1 † Vnto *a* the end, *b* destroy not, to Dauid in; *c* the inscription of the title.

a This Psalme was made vpon the same occasion, and to the same purpose as the former, *b* to exhorte the iust and inaoent to patience, *c* by Dauids memorable example.

2 † F *d* in very dede you speake iustice: iudge right things ye sonnes of men.

d Few are so wicked, but they speake and pretend iust things:

3 † For in *e* the hart you worke iniquities: in the earth your *f* handes forge iniustice.

e but neither thincke wel, *f* nor do wel, but both contrarie, which feared sanctitie is duple iniurie.

4 † Sinners are alienated from the matrice, they haue erred from the wombe: they haue spoken false things.

g These wicked sinners that flatter and incite king Saul, seme to haue spent al their life from their infancie in malice.

5 † They haue furie according to the similitude of *b* a serpent: as of the aspe that is deafe, and stoppeth his eares.

b Their furie is vnquyer, til they may wound the innocent with their poisonful sting, neither wil they harken to good admonitions, but stoppe their eares like an aspe, that layeth one eare close to the ground, and stoppeth the other with his taile.

† Which wil not heare the voice of the inchanters, and of the 6
forcerer enchanting wisely.

† God shal breake their k teeth in their mouth, the l checke 7
tooth of the lions, our Lord wil breake in peeces.

‡ But God wil breake their cruel force, though it seemeth most strong, and insuperable.

† They shal come to nothing as water running downe: he 8
hath bent his bow til they be weakened.

• Gods iust determination of punishing the wicked stil remaineth beat and readie, though
execution be some while differred.

† As n waxe that melteth, shal they be taken away: o fyre 9
hath falne on them, and they haue not scene the sunne.

• That force and powre which is now inuincible, hard and strong like a lions strongest
teeth, shal then be as impotent and soft as waxe: • Gods wrath, like fire, the most forcible
element, shal fall vpon them, and they shal be cast into utter darkenes, deprived of the sunne
and al comfortable light.

† Before your p thornes did vnderstand the old bryar: as li- 10
uing so in wrath he swalloweth them.

† Before their malice can bring to effect, the great mischieffes which they plette and purpose,
God suddainly cutteth them of before they fully vnderstand of, either sickness or death, casteth
them as it were alieue into hel.

† The iust q shal reioice when he shal see reuenge: he shal 11
wash his handes in the bloud of a sinner.

q The iust reioice in the punishment of the wicked for three causes, first in zele of iustice,
conforming his wil and mind to Gods iudgements; secondly, for that himselfe through Gods
mercie hath escaped that terrible damnation; thirdly, for that he is now deliuered from mo-
lestation, and continual tribulation.

† And man shal say: If certes there be fruite to the iust: r there 12
is a God certes iudging them on the earth.

r The iust seing, or by faith knowing what punishment remaineth for the wicked, is therby
assured that the good shal reape fruiet for his wel doing, and that in the meane time God re-
beth and iudgeth on the earth, though as yet it appeareth not so euidently.

PSALME. LVIII.

Another pray- *Holie Dauid (being beseged in his owne house by men sent to kil him)*
er of Dauid in *confidently prayeth God to deliuer him, 6. and al faithful nations in like*
danger. *danger: 7. and praiseth God.*
the 8. key.

Vnto the end, destroy not, to Dauid in the inscription of the 1
title, a when Saul sent, and watched his house to kil him.

(1. Reg. 19.)

• King Saul hauing thrise attempted in vaine to kil Dauid, (1. Reg. 18. v. 11. & c. 19. v. 9) sent
some of his guard to fetch him, from his owne house, that he might be slaine: but God moued
the mind of Michol, to admonish him of the danger, and to helpe him away in fastie, though
Saul thought she would haue bene a scandal vnto him (or cause of ruine) by the handes of
the Philistians 1. Reg. 18. v. 21. Vpon which occasion Dauid made this Psalm. As he also made
others, for perpetual memorie of Gods like benefices, in deliuering him in iminent dangers,
when

¶ When Saul sent three troupes of seruicants to kil him, and folowed them himfelfe. 1. Reg. 19.
 v. 20. likewise vhen he was knowen and bevrayed before Achis king of Geth. 1. Reg. 21.
 also in Ceils, in the deserts of Ziph, and of Maon. c. 23, in Engaddi, c. 24. in Hachila. c. 26.
 and againe amongst the Philistians. c. 27. and 30.

2 **D**ELIVER me from mine enimies *o* my God: and from
 them that rise vp against me defend me.

3 † Deliuere me from them that worke iniquitie: and from
 bloody men saue me.

4 Because loe they *b* haue taken my soule: the strong haue
 false violently vpon me.

b They haue so straitly beseged me, that it is now in their handes, to take away my life.

5 † Neyther is it mine iniquitie, nor my sinne *o* Lord: *c* with-
 out iniquitie haue I runne, and gone directly.

c Of my part I haue committed no fault against my enimies, for which they can haue anie
 iust cause to persecute me.

6 † Ryse vp to meete me, and see: and thou *o* Lord the God of
 powres, God of Israel attend to visite *d* al nations: haue *e* no
 mercie on al that worke iniquitie.

d The prophet foreseeing in spirite, that the Catholique Church shal be vniustly persecuted,
 prayeth, and teacheth others to pray, that God wil mercifully visite his faithful people of al
 nations: *e* and not spare obstinate persecuters.

7 † They wil returne *f* at euening: and they shal suffer famine
g as dogges, and shal compasse the cite.

f Persecuters labouring how much, or how long fouer, shal at night, that is, in the end of al
 their wicked endeoures be vnstisfied in their desires, *g* as hungrie dogges that runne hun-
 ting al the day, & night also, stil seeking & not finding wherwith to fil their rauencous mouthes
 and deuouring bellies.

8 † Behold they *b* wil speake in their mouth, and a sworde in
 their lippes: *i* because who hath heard?

b They threaten and determine to vse al crueltie, *i* as if there were no God, that heareth, and
 wil punish it.

9 † And thou *o* Lord wilt scorne them: thou wilt bring to
 naught al the nations.

10 † I wil keepe my strength to thee: *k* because thou art my
 11 receiuer: † my God, thy mercie shal preuent.

k Through Gods grace the Church is stil strong and the vertuous do perseuere.

12 † God wil shew vnto me concerning mine enimies, kil them
 not *l* lest sometime my peoples forgete.

l God suffereth afflictions to fall vpon his seruants to kepe them exercised, lest in prosperitie
 they forgete their duties to him.

Disperse them in thy strength: and *m* depose them my pro-
 tector *o* Lord.

m Deprive them of powre, that they may not do so much euil as they desire.

13 † The sinne of their mouth, the word of their lippes: and let
 them be taken in their pride.

And for *n* cursing and lying they shall be *o* talked of † in con- 14
summation: in *w* wrath of consummation and they shall not be.

n After that their iniquitie is complete *o* they shall be accused and punished for their blasphemies and lies. And they shall know that God will rule over Iacob: and over the ends of the earth.

p As. v. 7. † They *p* shall be turned at evening, and shall suffer famine as 15
dogges: and shall compass the citie.

† They shall be *q* dispersed to eate: and if they be not filled, 16
they *r* will murmur also.

q They shall in vaine seeke oyle for their lampes with the foolish virgins, repent with Iudas, and finding no helpe, *r* shall continually blaspheme in hel.

s In the resurrection. † But I will sing thy strength: and will exalt thy mercie in *s* the 17
morning.

Because thou art become my receiuer, and my refuge, in the day of my tribulation.

My helper, I will sing to thee, because thou art God my receiuer: my God, my mercie.

PSALME. LIX.

King Davids thanks for victories. the 8. key.

King David after his owne and the peoples manie tribulations, 8. rendereth thanks for their renowned victories, 11. atchined by Gods only powre.

† Vnto the end, for them, *a* that shall be changed, in *b* the inscription of the title *c* to David him selfe, *d* for doctrine, † *e* when he set fire on Mesopotamia of Syria, and in Sobal, *2* and Ioab returned, and stroke Idumæa in the valley of salt-pittes twelue thousand. (2. Reg. 8. & 10. & 1. Paral. 18.)

a The change of state from aduersitie to prosperitie in the people of Israel, was a figure of the like change in the Church of Christ, *b* worthie to be remembered, *c* for the instruction, *d* of Gods beloued, *e* as the same are more largely recorded in the bookes of kinges.

O GOD thou *f* hast repelled vs, & hast destroyed vs: thou *3*
wast angrie *g* and hast had mercie on vs.

f God suffereth his people to be afflicted, as *w*el for their sinnes, as for exercise in vertue, *g* after sheweth his mercie in pardoning, and fauour in aduancing them.

† Thou hast moued the earth, and hast troubled it: heale the *4*
breaches thereof, because it is moued.

h by punishig † Thou hast shewed vnto thy people *b* hard thinges: thou *5*
sinners. hast made vs drinke the wine of compunction.

i VVarning † Thou hast *i* geuen a signification to them that feare thee: *6*
them to amed. they flee from the face of the bow.

k and then restoreth them † That thy beloued *k* may be deliuered, saue me *w*ith thy right *7*
to former good state. hand; and heare me.

- 8 † God hath spoken in *l* his holie : I shal reioyce, and *m* shal diuide Sichem : and shal mesure the valley of tabernacles.
- l* God also as he hath promised by his holie oracle, *m* hath aduanced king Dauid, in his temporal kingdom, and doth much more aduance him, and other elect in euerlasting life.
- 9 † Galaad is mine, and Manassès is mine : and Ephraim the strength of my heade.
- 10 † Iuda my king: Moab *n* the pot of my hope. *n* *As a vessel for meaner vases*
Into Edom wil I *o* stretch out my shoe : the foreners are subiect to me. *o* *Bring it vnder my dominion.*
- 11 Who shal conduct me into a fenced citie? who shal conduct me euen into Idumea?
- 12 † Shal not thou *ô* God, *p* that hast expelled vs: and *q* wilt not thou *ô* God goe forth in our hostes?
- p* As God doth sometimes punish: *q* so he also rewardeth.
- 13 † Giue vs aide from tribulation : because mans saluation is vaine.
- 14 † In God we shal doe *r* strength: and he shal bring to no- *r* strongly,
thing them that afflict vs. with fortitude.

PSALME. LX.

Faithful people of the whole earth pray, and acknowledge that God mercifully beareth their prayer. 6. expect the eternal kingdom of Christ, in which they shal praise him for euermore.

A confident prayer for Christs Incarnation. the 5. key.

- 1 Vnto the end, *a* in hymns to Dauid.
- 2 *In songes of praise and thanks to God.*
- 2 **H**E ARE *ô* God my petition: attend to my praier.
- 3 **H** † From *b* the ends of the earth I haue cried to thee: whiles my hart was in anguish, thou *c* didst exalt me on a rocke
- b* From all coastes of the earth faithful people pray to God, *c* the Church builded vpon an assured fundation, is exalted to great powre and dignitie.
- 4 † Thou hast *d* conducted me, because thou art made my hope: a toure of strength from the face of the enimie.
- d* God conducteth, defendeth, and deliuereth those that confidently trust in him.
- 5 † I shal inhabite in *e* thy tabernacle for euer: I shal be protected in the couert of thy wings.
- e* *in the Church, a place of assured protection.*
- 6 † Because thou my God hast heard my prayer: thou hast giuen inheritance to those that feare thy name.
- 7 † Thou wilt adde *f* dayes vpon the dayes of the king: his years euen vnto the day of generation and generation.
- f* Christs kingdome the Church perpetual to the end of this world, and eternal after the general Resurrection.

† He is permanent for euer in the sight of God: his *g* mercie 3
and *h* truth who shal require?

g Who is able to vnderstand, or explicate how great Christs mercie is in redeming vs, *h* and his truth in performing his promised rewardes?

† So *i* wil I say a Psalme to thy name for euer and euer: that 9
I may render my vowes *k* from day to day.

i For so inestimable benefices, I wil alwayes praise thee with Psalmes, Canticles, or other thanks in this life: *k* and eternally in the life to come.

PSALME. LXI.

Exhortation to good life, in respect of reward, or punishment. the 7. key.

A iust man encoregeth his owne soule to serue God in sincere humilitie, 9. exhorteth also al others to trust in God, not in false and worldlie pollicie, or wealth, because Gods powre and mercie wil render to euerie one as they deserue.

Vnto the end, for *a* Iduthun a Psalme of Dauid: r

a Directed to Idithun, one of the masters of musike, to sing it, or to make tune for it.

Shal *b* not my soule be subiect to God? for of him is my sal- 2
uation.

b The wicked threatng to ruinate others, Dauid, or anie iust man, feareth them not, because his soule is subiect to God.

† For he is my God, and my sauiour: my receiuer *c* I shal be 3
moued no more.

c Therefore I firmly purpose neuer to be moued from God.

† *d* How long set you violently vpon a man: *e* you al doe 4
kil: as it were vpon *f* a wal; that is leaning, and a wal shaken.

d In vaine do you myn aduersaries stil assault me, *e* though ye be al confederate to kil me, *f* supposing me to be like a ruinous, or shaken wal, that is easily throwne downe.

† But *g* yet they thought to repel my price, *h* I ranne in thirst: 5
they *i* blessed with their mouth, and cursed with their hart.

g They thinck stil to desprive me of my reward, the price of my laboures and merites, *h* but I runne so much more diligently, as thirsting after righteousnes in this life, and glorie in the next, to finish my course. *i* A most dangerous tentation, when after threatens and crueltie, persecutors endenour, by sweete wordes, and promises to perswaded the iust to fall into sine.

† But yet my soule be thou subiect to God: because my pati- 6
ence is from him.

† Because he is my God, and my sauiour: my helper. *k* I shal 7
not remoue.

k I resolutly purpose nor to yeld to anie tentations.

† In God is my saluation, and my glorie: the God of my helpe, 8
and my hope is in God.

† Hope in him *l* al ye the congregation of people: powre out 9
your harts before him, God is our helper for euer.

l Gods faithful seruantes are not only constant themselves, but also exhorte and perswade al others, as much as in them lieth, to serue God and trust in him.

† But

- 10 † But yet the children of men are vaine, the children of men are *m* liers in balances : that they may deceiue by vanitie together. *m* *Vsing false weightes they defraud one an other.*
- 11 † Hope not in iniquitie, and couete not robberies : if riches abound set not your hart vpon them.
- 12 † *n* Once hath God spoken, these *o* two things haue I heard : *n* *God hauing nce spoken it is most assured. o* *Two especial attributes of God.*
- at. 16. 13 † That *p* powre is Gods, and *q* mercie ô Lord is to thee : be-
um. 2. cause thou wilt render to euery one according to his workes.
- Cor. 3. *p* God is Omnipotent, so that he can both reward, and punish infinitely; *q* and Merciful, that
il. 6. he is readie to receiue al sinners into his fauour, if they wil repent and turue vnto him.

PSALME. LXII.

Dauid in banishment with great affection desirath to vnite himselfe with God in meditation, 4. purposing and promising euer to praise him : 10. prophicieth the vaine endeuours, and condemnation of his enimies; and his owne aduancement.

Dauids deuotion in banishment. the 8. key.

1 A Psalme *a* of Dauid when he was in the desert of Iuda (1. Reg. 22.)
a Holie Dauid made this deuout meditation when he was in the forest of Haret, or desert of Ziph 1. Reg. 22. & 23. and could not come to the tabernacle of God, nor to Ierusalem, where he especially desired to be, in the inheritance of our Lord, which was to him a great affliction. As the like is now to Catholiques, when they are put in close prison for their faith, or otherwise hindered, that they can not be present at the most holie and daylie Sacrifice. In which case we must supplie as we may, this great losse, and comfort ourselues with this, or like Psalme, or prayer, saying : O God my God, to thee, I watch.

2 **O** GOD my God to thee I watch, *b* from the morning light. *c* My soule hath thirsted to thee, *d* my flesh to thee very manie wayes.

b Euen from the first downing of the morning, *c* my soule thirsteth after thee, *d* yea also my very flesh, and whole bodie feeleth great paines, by this affliction of mind, and desireth reliefe and rest.

3 † In a desert land, and inaccessible, and without water, *e* so in the holie haue I appeared to thee, *f* that I might see thy strength, and thy glorie.

e Being now in case that I can not serue thee, ô God, as I would, yet I exhibite myselfe present in spirite, before thy holie place, *f* meditating thy powre, and thy glorie.

4 † Because *g* thy mercie is better then liues, my lippes shal praise thee.

g This consolation in banishment from thy diuine Seruice, is sweeter to me then manie temporall liues, or anie worldlie prosperitie.

5 † *h* So wil I blesse thee in my life : and in thy name I wil lifte vp my hands.

h For as the Passions of Christ abound in vs (saith S. Paul 2. Cor. 1.) so also by Christ our comfort aboundeth.

† As with *i* marrow and fatnes let my soule be filled: *k* and 6
my mouth shal praise with lippes of exultation.

i *Reple* with my soul *o* God, with the aboundance of thy grace, *k* so shal I be more able to
praise thee.

† If I have bene mindful of thee vpon my bedde, *m* in the 7
morning I Wil meditate on thee: † because thou hast bene 8
my helper.

l Seing in the night, also in my bed I meditate of thee; *m* I wil more diligently do the same in
the morning.

† And in the couert of thy wings I wil reioice, my soule hath 9
cleaued after thee: thy right hand hath receiued me.

† But *n* they in vaine haue sought my soule, *o* they shal enter 10
into the inferiour partes of the earth.

n My temporal and spiritual enemies: *o* and they shal be damned for their sinnes.

† They *p* shal be deliuered into the handes of the sworde, 11
they shal be *q* the portions of foxes.

p It happened literally to Saul, that he was staine in battle, which he made against his enemies;
q and his dead bodie was hung on a wall (1. Reg. 31.) exposed to wilde beastes, or birdes, though
it was afterwards burnt and buried.

† But *r* the king shal reioice in God, al shal be praised that 12
swear by him: because the mouth is stopped of those that
speake wicked things.

r Dauid was presently after Sauls death exalted to the kingdome, in figure of Christ, whose
name and glorie was exalted, after the destruction of the Iewes by Paganic Emperours.

PSALME. LXIII.

A confident
prayer in tri-
bulation.
the 7. key.

*A prayer of the iust reposing their whole trust in God: 7. and reioycing
that the enemies machinations are frustrate.*

Vnto the end, a Psalm of Dauid.

HE ARE *o* God my prayer when I make petition: from the 2
feare of my enimie deliuer my soule.

† Thou *a* hast protected me from the *b* assemblie of the ma- 3
lignant: from the multitude of them that worke iniquitie.

a By example of thy former protection, *b* from the conspiracie of wicked men, I trust most
assuredly in thy helpe.

† Because they haue sharpned their tongues as a sworde: they 4
haue bent the bow a bitter thing, † that they may shoote in 5
secretes at the immaculate.

† Sodanely they wil shoote at him, and wil not feare: they 6
c haue confirmed to themselues a wicked worde.

e They are resolved to intrappe me,

They haue talked to hide snares: they haue saide, who shal see
them?

7 † They haue searched iniquities : they *d* haue failed searching with scrutanie.

d But as they haue failed : so they shal stil faile, and be ouerreached in their bad counsels ; as Achitophel. 2. Reg. 17.

8 † Man shal come to a deepe hart : and God shal be exalted.

9 *e* Childrens arrowes are made their woundes : † and their tongues are weakned against them.

e God hath chosen the weake of this world to confound the strong.

10 Al that saw them *f* were troubled : † and euerie man feared. *f* much merueled, seeing the wicked so punished.

And they shewed forth the workes of God : and they vnderstood his doinges.

11 † The iust shal reioice in our Lord, and shal hope in him, and al the right of hart *g* shal be praised.

g The iust shal be praised, for rightly seruing God.

PSALME. LXIII.

God is rightly praised in Sion and Ierusalem (in his Church only) for his benefites bestowed and promised. 8. Vnto which also in the time of grace, al nations shal be called. Conversion of Gentiles. the 6. key.

1 To the end, a Psalm of Dauid, *a* the Canticle of Ieremie, and Ezechiel, to the people of the transmigration, when they began to goe forth.

a The frequent Interpreters seeing Dauid here prophetic of the peoples returne from Babylou, added the names of Ieremie and Ezechiel, who being in that captiuitie, prophesied the same more largely. As like wise these and other Prophetes, foresaw in spirite, and more especially prophesied the going forth of al nations from Babylon, that is, forsaking Idolatry, and embracing true Religion in the Church of Christ, so S. Augustin, Eutymius, and others.

2 **A**N hymne ô God becometh thee *b* in Sion : & a vow shal be rendered to thee in Ierusalem.

b Not in Babylou, nor els vvhether, but only in the Church, praises and vowes are grateful to God.

3 † Heare my prayer : *c* al flesh shal come to thee.

c Al nations shal know thee.

4 The wordes of the wicked *d* haue preuailed vpon vs : and thou wilt be *e* propitious to our impieties.

d The wicked are insolent in threatenng, *e* but thou mercifully pardoning our sinnes, they shal not hurt vs.

5 *f* Blessed is he, whom thou hast chosen, and taken : he shal dwell in thy courtes.

f They are happie to whom thou hast prepared grace, and glorie.

6 † *g* We shal be replenished in the goods of thy house : holie is thy temple, *h* meruelous in equitie.

g The voice of the faithful, reioycing in the hope of eternal glorie. Rom. 5. *h* nothng polluted shal enter into heauen. Apo. 21.

Heare vs ô God our sauour, the hope of al the ends of the earth; and in the sea farre.

† Preparing *i* mountanes in thy strength, girded with might: 7 which trublest *k* the depths of the sea, the found of the waues 8 therof.

f Thou which art al powreful, as appeareth by the huge montaines, *k* seas, and other thy workes.

† The Gentiles shal / be troubled, and they that inhabite the 9 borders shal be affraide of thy signes: *m* the outgoinges of the morning and euening thou shalt delight.

l Thou wilt by thy omnipotent powre moue the harres of obdurate men, and so conuert innumerable of al nations to thee. *m* Thou wilt draw manie to thee, with ioy and gladnes, from the vttermost coastes of the east and west.

† Thou hast visited the earth, and hast inebriated it: thou hast 10 multiplied to enrich it.

The *n* riuer of God is replenished with waters, thou hast prepared their *o* meat: because *p* so is the preparation therof.

n God wrought diuers miracles in watets (Gen. 7. Exo. 7. 14. 15. Iosue. 3. 4. Reg. 5. 6. &c.) *o* likewise in prouiding meate for his people. (Exo. 16. 3. Reg. 17. 4. Reg. 4. 7. &c.) which were figures of Baptisme, Eucharist, and other Sacraments of Christ, washing from, sunnes, and augmenting grace, *p* so replenishing the Church with most sacred Mysteries.

† Inebriate *q* her riuers, *r* multiplie her fruites: in her 11 dropps she shal reioyce springing.

q Endewing the Apostles and other preachers with spiritual grace and learning, *r* continuing the succession of pastores to water and feede the faithful people.

† Thou wilt / blesse the crowne of the yeare of thy goodnes: 12 *t* and thy fildes shal be replenished with plentie.

f God blesseth the whole course, or circle of time, of the Church militant in this world, *t* and the crowne, or happie end of euerie iust persons life.

† The *u* beautiful places of the desert shal be fat: and the 13 *w* litle hilles shal be girded aboute with exultation.

v Euen those which before had only a shew of beantie, but in dede vvere barren, shal yelde abundant fruit. *w* those vvhich are more eminent shal particularly reioyce in their ovne, and others spiritual progresse in vertue.

The *x* rammes of the shepe are clothed, and *y* the valleis shal 14 abounde with corne: *z* they wil crie, yea they wil say an hyme.

x The principal pastores shal in proportion reioyce aboute the rest, for the grace and glorie of *z* their flocke. *y* the subiectes also and inferior people shal be satiate vwith their happie lotte. *z* Al together, prelates and people, higher and lower shal vwith vniforme voice sing praises to God, and perpetual hymnes.

ANNOTATIONS. PSALME. LXIII.

Aug. 17m. 12. *God will blesse the crowne*] Vnder the Allegorie of the land of Iurie, Perpetuities of vtherunto the people of God were to be restored, after their captiuitie in the Church. Babylon, the Psalmist here prophesieth greater things, then can be verified of the temporal state of the Iewes, that the militant Church shall still be blessed from the beginning to the end, yielding expected fruit; and al the iust, that perseuere to the end of their liues, shall receive most happie and glorious reuwardes of their laboures. As S. Paul after his meritorious trauels confidently expected his glorious reuward, vvhhen he saide (2. Tim. 4.) I haue fought a good fight, I haue consummate my course, I haue kept my faith. Concerning the rest, there is layde vp for me, a Crowne of iustice, vvhich our Lord will render to me in that day, a iust Iudge. And not only to me, but to them also that loue his coming. And this is called the crowne of the yeare of Gods benignitie, because God of his owne benignitie, vvhithout mans former desert geueth grace, and in the end for merite folloving, geueth a crowne of glorie. So our Blessed Sauour according to his fulnes of grace, vvhich was in his soule, and infinite merite, receiued a crowne of glorie, in the consummation of his temporal life; after the space of thirtie three yeares. And our Blessed Ladie the mother of God, receiued an ansvverable crowne to her excellent grace and merites, in the consummation of her life, at the end of sixtie three yeares. In memorie of vvhich numbers of yeares, deuout men haue piouly instituted certaine formes of prayers, called the Crownes, or Coronas of our Sauour, and of our Ladie.

Reward of the iust.

Saintes crownes are of Gods benignitie.

The Coronas of our Lord, and our Ladie.

PSALME. LXV.

The prophet inviteth al men to praise God for his meruelous workes, and benefites donne to the Iewes. 7. Who being Ingratful, 8. Gentiles are called, 16. and bring forth better fruit. Gentils succede the Iewes. the 6. key.

- 1 Vnto the end, a Canticle *a* of resurrection.
- 2 *Mystical resurrection, Gentiles succeeding in place of the Iewes.*
- 2 **M**ake ye *b* iubilation to God al the earth, † say a psalme to his name: geue glorie to his praise.
- b *Show your internal ioy by external wordes and deedes.*
- 3 † Say ye to God: *c* How terrible are thy workes o Lord! in the multitude of thy strength thine enimies *d* shall lie to thee.
- c* In drowning the world, in confounding the tongues in Babel, in burning Sodom and Gomorra with brimston, in plaging the Egyptians, in drowning Pharao and his vvhole armie in the read sea; in destroying the Chananites and other infideles, in punishing the tenne tribes, and after vvhich the other tivo by captiuitie, and innumerable other punishments, al for sinnes, *d* for vvhich euen the wicked, though not sincerely conuerted, yet of sterile feare, feaned and falsly promised to amend, but performed it not: as Pharao afflicted vvhith plagues, vvas forced to promise libertie to the children of Israel, vvhich he after vvhards denied.
- 4 † Let al the earth adore thee, and sing to thee: let it sing a psalme to thy name.
- 5 † Come ye, and see the workes of God: terrible in counsels ouer the children, of men.

† Who turneth *e* the sea into drie land, in *f* the riuer they 6
shal passe on foote, *g* there we shal reioyce in him.

e The read sea, *f* when Iosue brought the people ouer Iordan, *g* in remembering and reciting these singular benefites.

† Who ruleth in his strength for euer his eyes looke vpon the 7
gentiles: *h* they that exasperate him let them *i* not be exalted
in themselues.

h Gods chosen people the Iewes did often exasperate God by their ingratitude, murmuring, and other finnes: whom the prophet therefore admonisheth, *i* not to be proud, lest they be laboured, and brought lowe.

† Ye *k* Gentiles blisse our God: and make the voice of his 8
prayse hearde.

k By way of *inuation* the Psalmist prophesieth the conuersion of Gentiles.

† Who hath put *l* my soule in life: and hath not geuen my feete 9
to be moued.

l The voice of the whole Church: confessing Gods prouidence and protection, that she neuer fa leth; for the Iewes falling from Christ the Gentiles beleued in him; and some nations, or countreys falling from Religion, others are conuerted.

† Because thou *m* hast proued vs *o* God: by fire thou hast tried 10
vs, as siluer is tried.

m God suffereth his Church to be persecuted with al kindes of tribulation, as some are here recited.

† Thou hast brought vs into a snare, thou hast laide tribula- 11
tions on our backe: thou hast set men vpon our heades.

† *n* We haue passed through fire and water: and thou hast 12
brought vs out into refreshing.

n But through Gods assistance his seruants passe through, and ouercome all tentations.

† I wil goe into thy house with *o* holocaustes: I wil render 13
thee *p* my vowes: † which my lippes haue distinguished. 14
And *q* my mouth hath spoken in my tribulation.

o Sacrifice of thankes, *p* and voluntarie vowes, *q* that which anie promisseth to God in tribulation, they must performe accordingly.

† *r* Holocaustes with marrow wil I offer to thee, with incense 15
of rammes: I wil offer to thee oxen with bucke goates.

r These were the best external sacrifices of the old law.

† *s* Come ye, heare, and I wil tel al ye that feare God, what 16
great things he hath done for my soule.

s But both then and now the internal sacrifices of contrite hart, of iustice, and of diuine praise best please God

† To him haue I cried with my mouth, and haue exulted: vn- 17
der my tongue.

t from the hart, which is vnder the tongue, and directeth the tongue what to speake.

† *v* If I haue beheld iniquitie in my hart, our Lord wil not 18
heare.

v Whosoever wil be heard in prayer, must repent of his finnes.

† Therefore

- 19 † Therefore hath God heard, and hath attended to the voice of my petition.
 10 † Blessed be God who hath not removed my prayer, and his mercie from me.

PSALME LXVI.

Propagation
of the Church.
the 6. key.

The prophet prayeth for (and wishal foresheweth) the propagation of the Church of Christ.

- 1 Vnto the end, in hymes, a Psalme a of Canticle to Dauid.
 a This Psalme beginning to be songe by voices, instruments were adioyned.
 2 **G**od b haue mercie vpon vs, and c blesse vs: d illuminate his countenance vpon vs, and e haue mercie on vs.
 b God first remitte our sinnes: c then geue vs thy manifold graces, d grant faith and repentance, e and so forgeuens of sinnes.
 3 † That we may know thy way vpon earth: in al nations thy saluation.
 4 † Let peoples ô God, confesse to thee: f let al peoples confesse to thee. f *Al nations shal be conuerted.*
 5 † Let nations be glad & reioice: because thou iudgeth peoples in equitie, and the nations in earth thou doest direct.
 6 † Let peoples ô God confesse to thee, let al peoples confesse to thee: † the earth hath yelded her fruite.
 7 † g God, h our God blesse vs, † i. God blesse vs: and let al the endes of the earth feare him.
 g God the Fater, h God the Sonne, i God the Holie Ghost, saue the peoples of al nations, by Euangelical preaching of thee, the most Blessed Trinitie.

PSALME LXVII.

Notwithstanding great persecutions the Church prospereth. 10. Especially in the new testament, by Apostolical function, 18. ministerie of Angels, Christs Ascension, coming of the Holie Ghost, 31. confirming the faithfull, repressing the insolent, and conuerting manie. 35. For al which the prophet inuitheth al men to praise God.

The Church
stil conserued.
The 6. key.

- 1 Vnto the end, a Psalme of Canticle, to Dauid himself.
 2 **L**et a God arise, and let his enimies be disperfed, and let them that hate him b flee from his face.
 a In maner of praying that God wil vouchsafe to defend the Church, the Psalmist prophecieth that God wil arise, b and the enimies shal flee away, not daring to abide the combate.
 3 † As smoke vanisheth, let them vanish away: as waxe melteth at the presence of fire, so let sinners perish at the presence of God.
 4 † And c let the iust make merrie, and reioyce in the sight of God: and let them be delighted in mirth.
 c As God is terrible to the wicked: so he is comfortable to the iust.

† Sing to God, say a Psalme to his name: *d* make way to *s* him, who *e* mounteth vpon the west, *f* Lord is his name.

d Resist not Gods inspiration, but receiue it with ioy and thanks. *e* who triumpheth ouer death *f* God is Lord, not only of these or those nations, countries or other creatures, but absolutely and vniuersally of al.

Reioyce ye in his sight, they shal be trubled at the presence of him: † the father of orphanes, and iudge of widowes. 6
God in his *g* holie place: † God that maketh men to inhabite 7
h of one manner in a house.

g That is the true holie Church, which hath *h* vnicie in doctrin, touching faith and maners. S. Cypr. ep. 76. That bringerth forth them, *i* that be bound, in strength,

likewise them, that *k* exasperate, that dwell *l* in sepulchers.

i That be bond in sinne. *k* euen rebellious willes are altered by Gods mercie, and freely embrace his law. *l* also the dead and drie hartes that cared not for spiritual thinges, are softened, and quickned with new grace.

† O God *m* when thou wentest forth in the sight of thy 8
people, when thou didst passe through the desert.

m The benefites bestowed on the Israelites, are written in the bookes of Moyses, Iosue, and Iudges.

† The earth was moued, and the heauens also distilled, at the 9
presence of the God of Sina, at the face of the God of Israel.

† *n* Voluntarie rayne shalt thou seperat ô God to thine inheritance: and it was *o* weakned, but thou hast persited it.

n Not mans deseruing, but Gods mere good wil, and free grace caused Christ to come, and by himselfe and his Apostles to preach the Euangelical doctrin, which watereth the whole world, *o* God chose the weak, but made them strong.

† Thy *p* liuing creatures shal dwell in it: thou hast prepared *q* in 11
thy swetnes for the poore, ô God.

† Those whom thou hast chosen, and so made thyn owne peculiar people, shal enioy this grace. *q* Thou gauest Mannain the desert, the B. Sacrament in the new testament.

† Our Lord shal geue *r* the word to them that euanglize, 12
s with great powre.

r God geueth to the preacher what to speake, *s* and to some he geueth also powre to worke miracles, in confirmation of their doctrin. Mar. 16.

† The *t* king of hoastes the beloued of the beloued: and 13
v to the beautie of the house, to diuide the spoyles.

t Some potent king, or (as it is in the Hebrew) kinges being beloued, of the beloued of God, the only Sonne of God, shal yeld themselues to the same beloued Sonne of God: *v* which shal redound to the glorie and beautie of his Church, gayning such spiritual prayes from the diuel.

† If ye *w* sleepe among the midst of the lottes, the wings 14
of a doue layde ouer with siluer, and the hinder parts of her
backe in the palenes of gold.

w If you be in such danger, that the aduersaries cast dice, or lottes for your persons, and goodes, yet you shal be deliuered, as if a doue, with her glistering fethers, like siluer and gold, sic away into a secure place, without losse or diminution, but rather with increase of vertues.

† Whiles

15 † Whiles *x* the heauenlie discerneth kings ouer her, *y* with
snow they shal be made white in Selmon.

x VWhen the heauenlie king determineth thus of earthlie kinges, *y* they shal be purged from
their sinnes, and made white like snow, that falleth in mount Selmon, which is a shadowed
hil, thicke with trees, in mount Ephraim nere to Iordan.

16 † " The *z* mountane of God a fat mountane.

‡ The Church of God is visible, and durable like to a mountane.

17 A mountane *a* crudded as cheese, *a* *b* fatte mountane: † " why
c suppose you crudded mountanes?

a Combined, or ioyned together, as when milke is turned into curde, and so into cheese.
b fructful, enriched by spiritual giftes of the Holie Ghost. *c* ye that are not of this Church, do
in vaine and erroneously imagine, that anie other mountaines are vaited.

A mountane, in which it hath wel pleased God to dwel ther-
in: for in dede our Lord wil dwel euen to the end.

18 † The *d* chariote of God is ten thousand folde, thousands of
them that reioyce, our Lord in them, *e* in Sina in the holie place.

d Innumerable Angels ministers of Gods wil, do continually attend vpon his Diuine Ma-
iestie, as if he (who otherwise nedeth no seruice) were caried by them, as in a chariote of
infinite magnificence. Dan 7. *e* So God appeared in Maiestic, when he gaue his law in mount
Sinai.

19 † Thou art *f* ascended on hygh, thou *g* hast taken captiuitie:
thou *b* hast receiued gifts in men: for euen those *i* that do
not beleue, our Lord God to inhabite.

f Christ ascended with innumerable Angels attending vpon him, *g* caried with him the fa-
thers of the old testament, that had benne captiue, *b* as man he receiued giftes of God, in and
for men, his faithful seruantes, *i* yea also he receiued for his merite, that innumerable, which
before were incredulous, were conuerted, and God dwelt in their soules.

20 † Blessed be our Lord day by day: the God of our saluations
wil make vs a prosperous iourney.

21 † Our God is the God of sauing: and *k* the issues of death are of
our Lord, our Lord.

k Our Lord, I say, our Lord, and none but he could overcome death by dying.

22 † But yet God *l* stil breake the heads of his enimies: the hearie
croune of them, that walke in their sinnes.

l Though Christ died to deliuer al men from death. yet he wil geue capital sentence of eter-
nal death to al that obstinaty remaine his enimies, and multiple sinnes vpon sinnes, to the end
of their temporal life.

23 Our Lord Said: Out *m* of Basan I wil conuert, I wil conuert
n into the depth of the sea.

m Euen of the rudest barbarous nations, manie shal be conuerted to Christianitie *n* namely
Gods grace is extended into the llandes of the Ocean, and other seas.

24 † That thy foote *o* may be dipped in bloude: the tongue of thy
dogges [*made redde*] with *** the same [*bloud*] of the enimies.

o But such seuer slaughter shal fal vpon the obstinate contemners of this grace, that mens
feete shal be defiled in their bloud, and dogges shal lappe it.

† They *p* haue seene thy entringes in ô God, the entringes of 25
my God: of my King Who is *q* in the holie place.

p Manie haue sene, or knowen in general, but the faithful more exactly know how Christ came into this world, his conuersion therin, and his going forth: *q* his reigning now in heauen our Mediatour, by whom al other intercessors haue access to God.

† *r* Princes came before *s*ioyned with them that sang, in 26
the middes *t* of young wemen plaing on tymbrels.

r The Apostles sowing the first seeede of Euangelical doctrine, *s* with whom other Apostolical men, *t* and other soules of al nations conuerted by their preaching, most ioyfully sing together in hart, voice, and instruments: especially in good workes, shew their grateful affections to our Redeemer.

† In *v* churches blesse ye God our Lord, of *w* the fountains 27
of Israel.

v And al this in the particular Churches of diuers Kingdomes, and partes of the world: *w* beginning with the Israelites in Ierusalem, and so proceeding into al Iurie, and Samaria, and to the *x* most of the earth. Act. 1.

† There *x* Benjamin a youngman, in excessse of minde. 28

x S. Paul of Iacobs yongest sonne Benjamin, last called to Apostleship, was chiefly sent to the Gentiles.

y The Princes of Iuda: their leaders: the Princes of Zabulon,
the Princes of Nephthali.

y Other Apostles of diuers tribes sent first to the Iewes, secondarily to Gentiles.

† Command thy strength ô God: *z* confirme this ô God, 29
which thou hast wrought in vs.

z As the Church began by the omnipotent powre of God; so by the same only powre it is conscrud.

† From thy temple in Ierusalem, kings shal offer giftes to 30
thee.

† Rebuke *a* the wilde beasts of the reede, the congregation 31
b of bulles in the kine of thy peoples: *c* that they may exclude
them, which are tried with siluer.

a Chastice therefore ô God, al persecuters of thy Church, who are but as weake wauering reedes, in comparision of thy powre: *b* no better then bulles, with kync, that is, captaines and popular people, *c* endeouoring to alienate the constant proued confessors from their faith.

Disipate the nations that wil warres: † Legates shal come 32
d out of Ægypt: Æthiopia shal préuent his handes to God.

d A prophecie that manie should be conuerted to Christ in Ægypt, and Æthiopia: as appeareth by the innumerable multitude of religious Monkes, & Nunnes in those countries, shortly after the Apostles dayes.

† Ye kingdomes *e* of the earth sing to God: sing to our Lord: 33

e The like afterwards in al other nations, whom therefore the prophet inuitheth to praise God, for so inestimable benefites in the whole world.

† Sing ye to God, that mounteth vpon the heauen of heauen, 34
to the East.

Behold

35 Behold he wil giue to his voice *f* the voice of strength, † giue you glorie to God vpon Israel, his magnificence, and his powre in the cloudes.

f Christ wil come to iudge, in terrour of voice, and vvith magnificence, accompanied vvith holie Angels and other Sain&tes.

36 † God is meruelous in his faintes, the God of Israel he wil giue powre, and strength to his people, God be blessed.

ANNOTATIONS. PSALME. LXVII.

16. *The mountaine of God.*] For better discerning the true Church from other congregations, the Prophet here describeth certaine proprieties thereof, for he calleth it a mountane, because it is most visible to al mea. Secondly a fatte mountane, that is, replenished vvithal vertues, and giftes of the Holie Ghost; vvherof it is called Holie. Thirdly it is crudded, or consolidated in vnitie of faith and Religion, vvwhich conioyne the vvhole bodie, making it solide and firme, as the ruen turneth liquide milke into curde, and so into cheefe. Fourthly, it is the Congregation, vvherin God alvvayes remaneth, euen to the end, for euer; vvwhich they veth trvo other proprieties; that the Church neuer faileth; nor erreth in do&trin: God stil dvelling therein, and consequently conserueth it from error in do&trin.

Markes of the Church :
Visibilitie.
San&titie.
Vnitie.
Perpetuitie.
Assured veritie.

17. *Why suppose you crudded montaines*] As for other congregations, it is certaine and eident, that they are not the Church of God, because they are not crudded, that is, not vnited, in the same pointes of faith, but only in negatiue pointes, and in general opposition against the Catholique Church, and among themselues notoriously disagteing and diuided. As they also vvant the other markes of the true Church.

No other pretended Church hath the marke of vnitie or the rest.

PSALME. LXVIII.

Christ in middes of afflictions (as one in dangerous waters) s. describing the malice of persecutors, and his owne true zeale, 14. prayeth his heauenlic Father for helpe. 23. By way of iust imprecation, forsheweth the seuerer punishment of his aduersaries, 30. his owne glorious Resurrection, and prosperous building of his Church. For which he inuited al creatures to praise God.

Christs afflictions and victorie. the 5. key.

1 Vnto *a* the end, *b* for them that shal be changed, *c* to Dauid.

a Perteyning to the new Test:ment, *b* for gentiles conuerted to Christianitie, and from vice to vertue, *c* prefigured in Dauid.

2 **S**A VE me *o* God : because *d* waters are entered into my soule. *d* *V*ehement afflictions inuiron my hart.

3 † *I* *e* sticke fast in the myre of the depth: and there is no sure standing.

e I am as one intangled vvith quicke sand, or quadmyre in the bottom of a great vvater.

I am come into the depth of the sea: and a tempest hath
ouerwhelmed me.

† I haue *f* labored crying, my iawes are made hoarse: my eies 4
haue failed, whiles I hope in my God.

f Our Lord sweate bloud for anguish in his prayer, and vvas not deliuered from his Passion,
neither are his seruantes presently deliuered from tribulations, but as is most to Gods honour
and their ovvne good.

† They are multiplied about the heares of my head, that hate 5
me without cause.

Mine enimies are made strong, that haue persecuted me vn-
iustly: *g* then did I pay the thinges that I tooke not.

g Our Sauiour who had no sinne, payde the ransom for al sinnes.

† O God thou knowest my *h* foolishnes: and *i* mine offen- 6
ces are not hide from thee.

h O God thou knowest, that this vvhich seemeth follie to vvorlddie men, is true vvisdom;
i and though men charge me vvith offences, thou knowest that I am innocent.

† *k* Let them not be ashamed vpon me, which expect thee 7
Lord, Lord of hostes.

k Suffer not the weake to be scandalized in my passions.

Let them not be confounded vpon me that seeke thee, 8
God of Israel.

† Because for thee haue I sustained reproch, confusion hath 8
couered my face.

† I am become a forener to my brethren, and a stranger to 9
the sonnes of my mother.

† Because *l* the zele of thy house hath eaten me: and the 10
reproches of them that reproched thee, fel vpon me.

l The zele of seeking Gods honour, in ppropagating and aduancing his Church, is the cause
of persecution. As vve see those are lesse persecuted, vvhich haue lesse godlie zele.

† And I couered my soule in fasting: and *m* was made a 11
reproch to me.

m The vvicke do reproch those that mortifie themselues.

And I put heare cloth my garment, & I became a parable to them. 12

† They spake aganst me *n* that sat in the gate; and they soong 13
aganst me that dranke wine.

n The great men and iudges, also the drunkards and rascalitie of the people.

† But I, *o* my prayer to thee 8 Lord: a time of thy good 14
pleasure 8 God.

o But I direct my prayer to thee.

p In the multitude of thy mercie heare me, in the truth of
thy saluation:

p Expecting the time of thy good pleasure.

† Deliuer me out of the myre, that I stick not fast: deliuer me 15

q tribulations, from them that hate me, and from the depthes of *q* waters.

† Let

Ioan. 1

Ioan. 2
Rom. 1

16 † Let not the tempest of water drowne me, nor the depth swallowe me : ⁊ neyther let the pit shut his mouth vpon me.

⁊ Though Christ died and vvas buried, and in soule descended into hel, yet he could not be holden in his sepulchre, nor in limbo, but rose againe.

17 † Heare me ô Lord because thy mercie is benigne : according to the multitude of thy commiserations haue respect to me.

18 † And turne not away thy face from thy seruant : because I am in tribulation, heare me speedily.

19 † Attend to my soule and, deliuer it : / because of mine enemies deliuer me.

f That they may either be conuerted, or confounded, and so do no more hurt.

20 † Thou knowest my reproch, & my confusion, & my shame.

21 † In thy sight are al they that afflict me, my hart hath looked for reproch and miserie.

And I expected some bodie that would be sorie together with me, and there ⁊ was none : and that would comfort me, and I founde not.

ab. 27. † Not anie that could mitigate our Sauours affliction, vwould shew compassion towards him.

an. 19. 22 † And they gaue v gal for my meate : & in my thirst they gaue me vinegre to drinke.

⁊ But contrariwise vwhen he complained of thirst, they gaue him gal and vinegre to drinke.

om. 11. 23 † w Let their table be made a snare before them, & for retributions, and for a scandal.

vv A prophecie of the destruction of the Ievves, at the time of Pasch, vwhen they should thinke to eate their paschal lamb vvith ioy.

24 † Let x Their eies be darkned that they see not : and make y their backe crooked alwaies.

x They are also blinde in hart, that they vvil not see the truth of Christs doctrine: y but bow themselves to earthlie things, and vvorldlie gaines euen to this day.

25 Poure out thy wrath vpon them : and let the furie of thy wrath ouertake them.

26 Let their habitation be made desert : and in their tabernacles let there be none to dwell.

27. 1.

27 Because z whom thou hast stricken, they haue persecuted: and vpon the sorrow of my wounds they haue added.

z Christ, vvhom God of this mercie designed to suffer death, for redemption of mankind, the Ievves of mere enuie and malice persecuted to death.

28 † Adde thou a iniquitie vpon their iniquitie : and let them not enter into thy iustice.

a A prophecie that God would suffer them, to fal from one iniquitie to an other.

† *b* Let them be put out of the booke of the liuing: and with 29
the iust let them not be written.

b In the end of their liues, they shal not be found in the booke of life, vwhere they suppose
themselues to be written.

e I am poore and sorowful : *d* thy saluation ô God hath 30
receiued me.

e The voice of Christ, humbling himselfe to death, euen to death of the Croffe : *d* from
which he rose againe.

† I wil praise the name of God with canticle : and wil magni- 31
fie him in prayse.

† And *e* it shal please God more then a young calfe : that 32
bringeth forth hornes and hoofes.

e Deuout praise and thankesgeiuing please God more then sacrifices of the most tender calves,
which were otherwise also grateful sacrifices.

† Let the poore see and reioyce : seeke ye God, and your soule 33
shal liue.

† Because our Lord hath heard the poore : and he hath not 34
despised *f* his prisoners.

f God doth assuredly comfort al such, as are imprisoned for professing the truth.

† Let *g* the heauens and earth praise him, the sea, and al the 35
creeping beastes in them. *g* *Al the creatures of God.*

† *b* Because God wil saue Sion : and *i* the cities of Iuda shal 36
be built vp.

b God wil alwayes establish and protect the Catholique Church : *i* and particular Churches,
members of the vniuersal shal also prosper.

And they shal inhabite there, & by inheritance they shal get it.

† And *k* the seede of his seruants shal possesse it, and they that 37
loue his name shal dwel in it.

k Perpetual succession of the Catholique Church.

PSALME. LXIX.

Dauids prayer *An other prayer of Dauid, when he was persecuted by Absolom : made in*
in persecutiô. *a Psalme after his deliuerie.*
the 8. key.

Vnto *a* the end, a Psalme of Dauid, in remembrance, that our 1
b Lord saued him.

a An apt prayer also for the afflicted in the nevv Testament, *b* from the danger of Absolom.
(2. Reg. 18.) or from anie persecutor.

○ God *c* intend vnto my helpe: Lord *d* make hast to helpe 2
me.

e Al men at al times nede Gods helpe : *d* but most present nede, in present dangers.
The rest of this Psalme is conteyned in the 39. Psalme, from the 15. verse. but there the whole
Church prayeth for helpe, the world being almost drowned in sinnes; here Dauid, or other
particular persons, or peoples pray in their seueral distresses,

† Let

- al. 39. 3 Let them be confounded, and be ashamed, that seeke my soule.
- 4 † Let them be turned away backward, and be ashamed that wil me euils.
- Let them be turned away forthwith ashamed, that say to me: Wel, wel.
- 5 † Let al that seeke thee reioyce, and be glad in thee, and let them say alwayes: Our Lord be magnified: which loue thy saluation.
- 6 † But I am needie and poore: ô God helpe me thou art my helper, and deliuerer: ô Lord be not slacke.

PSALME. LXX.

King Dauid, or anie other iust person, prayeth God to continew his grace, and protection against the malice of the enimie.. 5. Recounteth Gods mercie in deliuering him from falling into tentations. 6. prayeth for the same in old age, or weakenes of bodie and spirite, 20. and promiseth perpetual gratitude and praises.

A prayer for perseverance in vertue. the 7. key.

1 A Psalme *a* for Dauid, *b* of the sonnes of Ionadab, and *c* the former captiues.

a Though this Psalme (as also diuers others) is intitled to, or for Dauid, it proueth not that some other was the author therof, but the Seuentie Interpreters insinuate hereby, that it pertaineth in more particular sorte to Dauid, growing old; *b* they adde also the sonnes of Ionadab *a* most holie familie, *c* whô for their singular pietie, were suffered to remaine in Ierusalem, in the first captiuitie. Ierem. 35.

2 **I**N thee ô Lord *d* I haue hoped, let me not be confounded for euer: † in *e* thy iustice deliuer me, and receiue me.

al. 30. *d* The wordes of Dauid, or anie faithful iust person. *e* God of his iustice reuengeth the iniuries done to his seruantes.

Incline thine care to me, and saue me.

3 † Be vnto me for a God protector, and for a fenced place: that thou maist saue me:

Because thou art my firmament, and my refuge.

4 † My God deliuer me out of the hand of the sinner, and out of the hand of him that doth aganst the law, and of the vniust.

5 Because thou art *f* my patience ô Lord: ô Lord my hope from my youth.

f Through thy grace I haue patience to expect thy pleasure, when I shall be releued.

† Vpon thee haue I bene confirmed from the wombe: from 6
my mothers bellie thou art my protector.

In thee is my singing alwaies: † I was made to manie as 7
g a wonder: and thou art a strong helper.

g It seemeth strange to most men, why the iust haue more troubles then the wicked.

† Let my mouth be filled with praise, that I may sing thy glo- 8
rie: h al the day thy greatnes.

h A necessarie prayer for perseuerance, which none can haue without special and continual helpe of grace.

† Reiect me not in the time of olde age: i when my strength 9
shal faile, forsake me not.

i Against this special danger, and last assaults of the enimie, Christ hath instituted the Sacrament of Extreme Vnction.

† Because mine enimies haue said to me: and they that wat- 10
ched my soule, consulted together,

† Saying: God hath forsaken him, pursew, and take him: be- 11
cause there is none to deliuer.

† O. God be not farre from me: my God haue respect to mine 12
ayde.

† Let them be confounded, and sayle that detract from my 13
soule: let them be couered with confusion, and shame; that
seeke euils to me.

† But I wil alwaies hope: and k wil adde vpon al thy praise. 14

k The best meanes to conserue vertue, is to exercise the same, adding good workes towards our neighboures, and praises to God.

† My mouth shal shew forth thy iustice: al the day thy 15
saluation. Because / I haue not knowne lerning, m I wil enter
into the n powres of our Lord: † ô Lord I wil be mindful of 16
thy iustice onely.

l I professe not exact knowlege of natural things; m but I consider and contemplate the infinite powre of God, which appeareth in his workes, n and his iust iudgements; as partly haue appeared in punishing, and rewarding some in this life, but especially wil be manifest in the end of this world.

† O God thou hast taught me from my youth: and vntil now 17
I wil pronounce thy meruelous workes.

† And vnto ancient age, and olde age: ô God forsake me not? 18
Vntil I shew forth thy arme to al the generation, that is to
come.

Thy might, † and thy iustice ô God euen to the highest, great 19
meruailes which thou hast done: ô God who may be like to
thee?

† How

20 † How great tribulations hast thou shewed me, manie and euil: and turning thou o hast quickened me: and from the depthes of the earth thou hast brought me backe againe.

• *After tribulations recreated me.*

21 † Thou hast multiplied thy magnificence: and being turned thou hast comforted me.

22 † For I also wil confesse to thee in the instruments of Psalme thy truth: ô God I wil sing to thee on the harpe, holie one of Israel.

23 † My p lippes shal reioyce, when I shal sing to thee; and my soule, which thou hast redemed.

P *I wil praise thee with mouth and hart.*

24 † Yea and my tongue al the day shal meditate thy iustice: when they shal be confounded and ashamed that seeke euils to me.

PSALME. LXXI.

By way of prayer the Psalmist prophesieth Christs coming, our King and Iudge: 4. the deliuerer of mankind from the thraldom of the diuel. 8. shee greannes of his spiritual kingdom in the Gentiles. 16. and his continual glorie and praise.

Christ our
king & Iudge.
the s. key.

1 a Concerning Salomon.

• This Psalme is of Christ, perfigured by Salomon, whose kingdom was most glorious of al the kinges of Gods people; for of king Salomon himselve manie thinges in this Psalme can not be truly vnderstood. S. Aug.

2 O God giue thy iudgement to b the king: and thy iustice to c the sonne of the king.

• O God most blessed Trinitie, geue powre and authoritie, to the Sonne of Man, God incarnate, King of al kinges, c the Sonne of king Dauid, to iudge for mankind against the diuel.

To iudge thy people in d iustice, and thy poore in iudgement.

d Christ paying ransom for al mankind, and so man renouncing the diuel, and seruing God is iustly, not iniuriously deliuered from captiuitie of sinne, and of the diuel.

3 † Let e the mountains receiue peace for the people: and f the litle hilles iustice.

• A prophecie of the Apostles receiuing powre to preach Christs Gospel, of peace and reconciliation of men to God by penance; f and of other Apostolical men that folow their steppes.

4 † He g shal iudge the poore of the people, and shal saue the children of the poore: and he shal humble the calumniator.

g Salomon in figure of Christ was for a time a iust and good king.

† And he shall continue with the sunne, and before the
moone in generation and generation.

l But only Christ, not Salomon, nor anie other king of that people, contineweth, or reigneth
for euer.

† He shall descend as rayne vpon a fleece: and as droppes
distilling vpon the earth.

i The maner of Christs incarnation most silent, siuete, and grateful.

† There shall rise in his dayes iustice, and abundance of peace,
¶ until the moone be taken away.

& Againe the prophet inculcath that Christs kingdom, his Church, shall continue for euer.

† And he shall rule from sea vnto sea: and from the riuer
euē to the ends of the round world.

l The Church is not only vniuersal in all times, but also in places.

† Before him shall the Æthiopians fall downe: and his enemies
shall lick the earth.

† The kings of Tharsis, and the Islands shall offer presentes:
the kings of the Arabians, and of Saba shall bring giftes.

m The three Sages or Kinges, which adored our Sauiour, and offered gold, frankencense, and
myrrh, were the first that fulfilled this prophecie: and afterwards Constantine the great, and
other Emperors, Kinges, and Princes. *n* Amongst other Ilandes great Brytannic (the greatest
of Europe) was conuerted to Christ, according to this prophecie: first some few in the A-
postles time (Metaphrastes apud Surium, Theodoret, epist. ad Timoth. Sophronius, Ser. de
Nat. Apost. & alij.) More in the time of Eleutherius. Lastly our English nation by S. Augustin
and others sent by S. Gregorie.

† And all kinges of the earth shall adore him: all nations shall
serue him.

† Because he shall deliuer the poore from the mightie: and
the poore which had no helper.

† He shall spare the poore and needy: and he shall saue the
soules of the poore.

† From vsuries and iniquitie he shall redeme their soules: and
their name shall be honorable before him.

o How is this prophecie verified, except the Church be
always visible? † And he shall liue, and there shall be giuen him of the gold
of Arabia, and they shall adore it alwaies: all the day they shall
blessse him.

† And there shall be a firmament in the earth, in the toppes of
mountanes, the fruite thereof shall be extolled farre aboue Libanus:
and they shall flourish of the citie, as the grasse of the earth.

† Be his name blessed for euer: before the sunne his name is
permanent.

And all the tribes of the earth shall be blessed in him: all
nations shall magnifie him.

† Blessed

18 † Blessed be our Lord the God of Israel, o who only doth meruelous things. o No miracles can be donne but by Gods powre.

19 † And blessed be the name of his maiestie for euer: and al the earth shal be filled with his maiestie. p Be it, be it.

p Above al other desires the holic prophet wished Gods glorie, and praises in al the earth, as it is in heaven.

20 † q The praises of Dauid, r the sonne of Iesse are ended.

q It seemeth by this appendix added by Esdras, that this Psalme was last composed, though not put in the last place, but as it came to his handes. r Dauid the natural sonne of Iesse, made no more Hymnes, that is, no more musical praises of God after this Psalme, but the prefigured Dauid Christ our Sauour, the Sonne of God, in his bodie the Church, singeth stil new praises. S. Aug. in enarrat. Psal. sequentis. 72.

P S A L M E. LXXII.

The royal prophet, first professing the unspeakable goodnes of God, 2. in Affliction in this world is recompensed in the end. the. 9. key. the person of the weake complaineth, that the wicked prosper, and the iust are afflicted. 15. reprehendeth the murmuration, for though we can not comprehend the secrete iudgements of God. 18. yet they are most iust. 25. So with desire to rest in God, he promiseth euer to praise him.

1 A Psalme a to Asaph.

a To be songe by Asaph the master of musike, and his companie.

HOw b good is God to Israel, to them, that are of a right hart!

b God is so excellent good, as no tongue can expresse, no hart can conceiue.

2. † But c my secte were almost moued, my steppes almost slipped.

c The peace and prosperitie of the wicked tempted me, to leaue the right narrow way, and to goe the brode easie way with them.

3. † Because I haue had zele vpon the wicked, seing the peace of sinners.

† Because there is d no respect to their death: and e stabilitie in ther plague.

d They neuer thincke of death; e and if they suffer some affliction, they quickly remoue it from them.

5. † In f the labours of men they are not, and with men they shal not be scourged.

f They trauel not so much as good men do, neither are they so often punished.

6. † Therefore g hath pride helde them, they are couered with their iniquitie and impietic.

g Which maketh them proud, and so they runne into al sortes of iniquitie.

† Their iniquitie hath proceeded as it were of fatte : they 7
haue passed into *h* the affection of the hart.

h *Whatsoeuer mischief came in their mind, they feared not to committe it in fact.*

† They haue thought, and haue spoken wickednes they haue 8
spoken iniquitie *i* on high.

i *boldly extolling their owne wordes and workes, and despising others.*

† They haue sette their mouth vnto heauen : ad their tongue 9
hath passed in the earth.

† Therefore wil my people *k* returne here : and *l* ful daies 10
shal be found in them.

k *For this prosperitie of the wicked, some of Gods people wil fall from the right way, l and their dayes wil abound with calamities.*

† And they haue saide : *m* How doth God know, and is there 11
knowledge in the highest ?

m *The voice of the weake, inclining to diffidence, and doubt of Gods knowlege, and prouidence.*

† Loe the sinners them selues, and they that abounde in the 12
world, haue obtained riches.

† And I saide : Then haue I iustified my hart without cause, 13
and haue washed my handes amongst innocentes :

† And haue bene scourged al the day, and my chastising in the 14
mornings.

† If I saide : I wil speake this : behold *n* I reprovued the 15
nation of thy children.

n *The prophet in his owne person answereth, that if he should say such things, he should reprove Gods children, as faultie, vnworthie of his protection, and to be neglected ; wheras it is Gods prouidence to chastice his children whom he loueth.*

† I *o* thought to know this thing, it is labour before me : 16

o *In this life we can not know the particular causes, why the iust are afflicted, and manie wicked prosper in this world.*

† Vntil I may enter into the sanctuarie of God : and may vn-17
derstand concerning their latter endes.

† But yet *p* for guiles thou hast put it to them : thou hast cast 18
them downe whiles they *q* were eleuated.

p *But only in general we are taught, that euils are prepared for the guiles, or deceptes, q pride, and other finnes of the wicked.*

† How are they brought into desolation, they haue failed 19
sodanely : they haue perished for their iniquitie.

† As the dreame of them that rise ô Lord, in thy citie thou 20
shalt bring their *r* image to nothing.

r *Not real but imaginarie felicitie.*

† Because

21 † Because my hart is inflamed, and my reynes are changed:
 † *Almost burned up with afflictions.*

22 And I am brought to nothing, and knew not.

23 † As a beast am I become with thee: and I v alwaies with thee.

‡ Charged with heauie burdens, without knowlege how long, or to what end,
 † yet not destitute of thy protection.

24 † Thou hast helde my right hand: and in thy wil thou hast conducted me, and with glorie thou hast receiued me.

25 † For what is to me w in heauen? and besides thee what would I vpon the earth?

¶ *Nothing to be desired in heauen, nor in earth but God.*

26 † My x flesh hath fainted, and my hart: God of my hart, and God my portion for euer.

‡ *In bodie and mind I thirst after thee, my true inheritance.*

27 For behold, they y that make them selues sacre from thee, shal perish: thou z hast destroyed al, that fornicate from thee.

¶ *Men by their freewill make themselves enemies to God. z determined their damnation, forseeing their final finnes.*

28 † But it is good for me to cleaue to God: to put my hope in our Lord God:

That I may shew forth al thy prayes, in the gates of the daughter of Sion.

PSALME. LXXIII.

Faithful people pressed with persecution lamentably complayning, beseecheth God to respect his owne inheritance, cruelly afflicted; 10. and leift long without helpe, 12. whereas heretofore he releued his people in like distresses. 18. And therefore confidently hopeth he wil renenge the blasphemers of his name,

A prayer in long affliction. the 7. key.

1 Vnderstanding a to Asaph.

‡ Instruction for the congregation of the faithful in distresse, not to seeke temporal rewards and prosperitie, but to expect spiritual and eternal. S. Aug.

V H Y hast thou o God b repelled for euer: is thy furie wrath vpon the sheepe of thy pasture?

‡ In long persecution the weake beginne to feare, or suspect, that God hath vterly abandoned them.

2 Be c mindful of thy congregation, d which thou hast possessed from the beginning.

‡ But the stronger pray with confidence, d being assured that God who hath conserued his Church hitherto, from the beginning of the world, wil conserue it stil to the end.

Thou

Thou hast *e* redemed the rod of thine inheritance: mount Sion, in which thou hast dwelt.

e An other reason why God wil conserue his Church is, because he hath deliuered it often in a strong arme; as from bondage in Ægypt, from persecution and oppression in the time of Iudges, and kinges, and lastly redemed it from the tyrannic of the diuel by Christs death.

† Lift vp thy handes vpon *f* their prides for euer: how great 3 things hath the enimic done malignantly in the holy place:

f Thirdly the pride of the enimies moueth God to reuenge their wickednes, and so to deliuer his *owne* people.

† And they that hate thee haue gloried: in the middes of *g* thy 4 solemnitic.

g They pretend to keepe solempne feastes like to thine.

They haue sette *h* their signes, for signes: † and haue not 5 knowne, *i* as in the issue on high.

h They set vp altars against thyn altares, or some new deuised external shew, against the holie Rites of the Church: *i* and that in publike places, in the endes of high wayes, or portes, and pinnacles.

As *k* in a wood of trees they haue with axes † cut out the 6 gates therof together: in hatcher, and chippeaxe they haue cast it downe.

k The prophet describeth the maner how persecutors destroy temples, and al sacred things.

† They haue burnt thy sanctuarie with fire: they haue pollu- 7 red the tabernacle of thy name in the earth.

† Their *l* kinred together haue saide in their hart: Let vs 8 make al the festiual daies of God to cease from the earth.

l The whole crew, or band of persecutors.

† Our *m* signes we haue not seene, there is now no prophet: 9 and he wil know vs no more.

m The weake complaine that God sheweth not wanted signes, nor sendeth succourse to his people, by raising some prophet, or other meanes to helpe them.

† How long *o* God shal the enimic vpbraide: the aduersarie 10 prouoke thy name for euer?

† Why doest thou turne away thy hand, and thy right hand, 11 out of the middes of thy bosome for euer?

† But *n* God our king before the worldes: he hath wrought 12 saluation in the middes of the earth.

n The perfect do answer, that God both hath, and wil releue his people.

† Thou in thy strength hast confirmed *o* the sea: thou hast 13 *p* crushed the head of Dragons in the waters.

o Made the redde sea like wallis. *p* drowned Pharao and his hoste.

† Thou

- 14 † Thou hast broken the heads of the dragon : thou hast giuen him for meate to the peoples *q* of the Æthiopians. *q* of blacke diuils.
- 15 † Thou hast *r* broken vp fountanes, and torrentes : thou hast dried the riuers *f* of Ethan.
- r* *geuen water out of rockes, I made passage ouer Iordan.*
- 16 † The day is thine, and the night is thine : thou hast made the morning and the sunne.
- 17 † Thou hast made al the coasts of the earth: the summer and the spring thou hast formed them.
- 18 † Be mindeful of this, the enimie hath vpbraided our Lord: and a foolish people hath prouoked thy name.
- 19 † Deliuer not to beasts the soules that confesse to thee : and the soules of thy poore forget not for euer.
- 20 † Haue respect vnto thy testament : because they that are *t* obscure of the earth, are filled with houses of iniquities.
- t* Ignorant, blind, and barbarous infidels, lodge al kindes of iniquitie in their consciences.
- 21 † *v* Let not the humble be turned away being confounded : the poore and needy shal praise thy name.
- v* and therefore it is vmeete, that faithful people should be in bondage vnder them.
- 22 † Arise God, iudge thy cause : be mindfūl of those thy reproches, that are *w* from the foolish man al the day.
- w* These foolish audacious men do continually blasphemous al holie thinges.
- 23 † *x* Forget not the voices of thine enimies : the *y* pride of them that hate thee, hath ascended alwaies.
- x* Omite not to punish them, *y* seeing they are obstinate and obdurate in pride, and *z* hatred.

PSALME LXXIIII.

Christ (with his Assessors) wil iudge the whole world, at the last day : in General iudgement. the 9. key.
 the meane time exhorteth sinners to amend their life; 7. for none shal escape iust iudgement. 11. The wicked shal be punished, and the good rewarded.

I Vnto the end, *a* Corrupt not, a Psalme of Canticle to Asaph.

a Either this was the beginning of a songue, to the tune wherof this Psalme was song; as some Hebrew Rabbins testifie; or, as S. Augustin and other fathers explicate, the Septuagint do admonish vs, by occasion of this Psalme, not to faile in our hope, for that God wil in no case violate his promise nor purpose, but wil render to euerie one in the day of Iudgement, as they deserue.

V *V* *e* *b* wil confesse to thee ô God : *e* *w* *e* wil confesse, and wil inuocate thy name..

b Christ with his Apostles, and other asseſſorie iudges, wil praise and thanke God, for his admirable good providence, and gouernement of this world.

e This duplication of the same word, consumeth vs of the assured performance of that, which is here prophesied.

We wil tel thy meruelouse workes : † when *d* I shal take a 3
time, I wil iudge iustices..

d Christ our singular, principal, and proper Iudge only, and no mere creature, knoweth the determinate time of general iudgement.

† *e* The earth is melted, and al that dwel in it : *f* I haue confirmed the pillars thereof.

e The earth at that time shal be purged with flaming fire : *f* yet shal not be destroyed, but changed in qualities.

† I said to the wicked : *g* doe not wickedly : and to them that 5
offend : *b* Exalt not the horne.

g An epitome, or brieſe summe of Christs doctrine, to flee from sinne. *b* be not proud, abuse not the powre you haue, to do what you please.

† Exalt not your horne on high : speake not iniquitie aganſt 6
God.

† For neither from the East, nor from the West, nor from the 7
desert mountanes : † *i* because God is Iudge. 8

¶ *V* When other Iudges sitte on tribunales, some may be absent, or escape from their sentences : but al without exception shal be brought in persons, when Christ God and Man shal iudge.

† This man he humbleth, and him he exaltech, † *l* because 9
there is a cuppe in the hand of our Lord *m* of mere wine ful of mixture.

† Some shal haue sentence of eternal paine in hel; some of eternal reward in glorie, *l* though (partly in this world, partly in particular iudgement of euerie soule) God hath alieardy, and wil before the last day punish sinners, yet there resteth more punishment, and no impenitent sinners shal escape, but al shal drinke of the bitter cuppe of eternal damnation. *m* strong wine not delayde with water, but mingled with bitter sharpe things, as gal, vinegre, brimstone &c. and so powred into festered woundes, so they shal suffer vntolerable endles paine, mixed with the worme of conscience, losse of glorie, rancor of hart, and eternal desperacion.

And he hath powred it out *n* of this into that, but yet the dregges therof are not emptied: al the sinners of the earth shal drinke.

n Varietie of hellish torments, from one extreme to another : as from snowwaters to exceeding heate. Iob. 24.

† But I wil shew forth for euer: I wil sing to the God of Iacob. 10

† And I wil breake al the hornes of sinners : and *o* the hornes 11
of the iust shal be exalted.

¶ The iust for wel vsing their powre of freewil, and of al powre geuen them in this life, are rewarded in heauen.

PSALME. LXXV.

The royal prophet singeth Gods praises, for his particular providence towards the Iewes: 10. further to be extended to al the meeke of the whole earth.

Gods providence towards his people the 3. key.

1 Vnto the end, in prayfes, a Psalme *a* to Asaph, a Canticle to *b* the Assirians.

a For the congregation offaithful and godlic people. *b* Amongst others, one notorious example of Gods providence is recorded of an hundred fourefcore & siue thousand Assirians, slaine in one night by an Angel. 4. Reg. 19.

2 **G**od is knowne *c* in Iewrie: in Israel his name is great.

c God was not only known in general, as to pagane Philosophers, and some others, but more particularly to the Iewes, the issue of Abraham, Isaac, and Iacob, by his special benefites towards them.

3 † And *d* his place is made in peace: and *e* his habitation in Sion.

d God suffering al other nations to erre for their sinnes, in their fond phantесies of false goddes, reserved the Israelites for his Church, *e* establishing the principalitie therof in Sion.

4 † *f* There he brake the powres of bowes, the shulde, the sword, and the battle.

f For obtaining and conferving of Sion from wicked Infidels, God ouerthrew al sortes of contrarie forces.

5 † Thou *g* doest illuminate meruelously from the eternal

6 mountaynes: † al the foolish of hart *h* were troubled.

g God not only gaue his people temporal victories ouer their enemies, but also illuminated their mindes with knowlege of true religion: *h* others are often troubled in mind, hearing the truth, but are not conuerted through their obstinate follie.

† They *i* slept their sleepe: and al the men of riches found nothing in their handes.

i VVorldlie men in supine carlesnes as in a sleepe, passe ouer this life, and afterwards find themselues excluded from heauen, for lacke of merites, and good workes, with the foolish virgins.

7 † At *k* thy reprehension ô God of Iacob, they *l* haue al slumbered that mounted on horses.

k God vndertaking the defence of his people, and threatning the aduersè part, *l* they failed in courage, as men ouercome with drowsines of sleepe.

8 † Thou art terrible, and who shal resist thee? *m* from that time thy wrath.

m Euen from the first notice of thy wil, the aduersaries were deiccted, fearing thy potent wrath.

∴ The Prophetes do often speake in the preterence, for the assurance of the thinges to come.

† From *n* heauen thou ∴ hast made thy iudgement hearde: 9
o the earth trembled and was quiet.

n Terrible signes from the firmament appearing before the day of iudgement,
o persecutors and others being terrifed shal be astonied and silent.

When God arose vnto iudgement, *p* that he might saue al 10
the mecke of the earth.

p God wil come to iudge the world, more especially for the iusts sake.

† Because *q* the cogitation of man shal confesse to thee: and 11

r the remanes of the cogitation shal keepe festiual day to thee.

q Men that shal seriously thinke and meditate vpon these thinges, vvil praise and thanke God for them: *r* and the effect, and svere repast of such meditation, shal make as it were a great festiual day, in the deuout soule spiritually ioyned vwith God.

† *f* Vowe ye, and *t* render to our Lord your God: al ye that 12
round about him bring giftes.

f The soule thus inflamed with Gods loue, is then apt of gratitude, for his goodnes tovardes man, to make vowes of thinges vvherto vve are not obliged, *t* but most necessarie it is to be maturely aduised, and not rashly, nor lightly to vovv; for being orce vovved, vve are strictly bound to vvhatsoeuer vve haue lawfully promised. And it is great sinne to vovv vnder discretely.

To *v* the terrible, † and him that taketh away the spirite of 13
princes, terrible to the kinges of the earth.

v Remembring that for vovves, and al other vvoakes vve must ansvver to God, vvhoo is a terrible iudge, readie to punish in bodie and soule., sparing none for their greatnes, nor pnces, nor kinges, nor vulgar foete, for al are to him alike.

PSALME. LXXVI.

Gods special protection of the Ievves. the. 4. key.

Anie faithful deuout person meditating Gods benefites, 7. examineth his conscience, that nothing be in his soule, that may offend God. Who is alwayes readie to forgene: 11. and therefore he stil rencveth his purpose to serue God sincerely, 15. particularly remembring the deliuerie of Israel from Egypt.

Vnto the end, for *a* Idithun, a psalme *b* to Asaph. 1

a For Idithun to sing, or to make tune for it. *b* For the faithful congregation to consider Gods benefites.

† **VV**ith *e* my voice I haue cried to our Lord: with my 2 *psal. 14*
voice to God *d* and he attended to me.

c Having heretofore prayed, *d* I haue obtayned.

† In the day of my tribulation I sought God, with my handes 3
e in the night before him: and I *f* was not deceiued.

e Especially being in tribulation, and praying vwith hart and handes lifted vp, as vvel in the night as day: *f* I was not frustrate of my prayer.

4 My *g* soule refused to be comforted, † I *b* was mindeful of God, and was delighted, and was exercised: and *i* my spirite fainted.

g I was sometimes in such anguish that nothing seemed comfortable, *b* but I relied vpon God so firmly, *i* that my spirite came into an extasie, or traunce.

5 Myne eies *k* preuented the watches: I was *l* troubled, & spake not.

k I arose early before the ordinarie time of avvayking, *l* my hart being attentive inwardly, I vttered nothing vwith my tongue.

6 † I thought vpon old daies: and the eternal yeares I had in minde.

7 † And I meditated in the night with my hart, and I was exercised, and I *m* swept my spirite.

m I diligently examined my conscience.

8 Why, *n* wil God reiect for euer: or wil he not adde to be better pleased as yet?

* Assuredly God vvil not reiect for euer, but he vvil be pleased with his Church.

9 † Or wil he cutte of his mercie for euer, from generation vnto generation?

10 † Or wil God forget to haue mercie? or wil he in his wrath keepe in his mercies?

11 And I sayde: *o* Now haue I begune: *p* this is the change of the right hand of the Higheft.

• VWhiles I thus thought, I erred greatly, now I see and confesse that God suffereth al calamities for the good of his seruantes: *p* and this I knew not by my selfe, but by the inspiration of God, making this change in me by his gracious hand.

12 † I haue bene mindful of the workes of our Lord: because I wil be mindful, from the beginning of thy meruelous workes.

13 † And I wil meditate in al thy workes: and in thy inuentions I wil be exercised.

14 † O God in the holie is thy way: what God is great as our

15 God? † thou art the God that doest meruelous things.

16 Thou hast made thy powre knowne among peoples: † thou hast with thine arme redemed thy people, the children of *q* Iacob, and Ioseph.

q The progenie of Iacob, receiued and nourished in Ægypt for Iosephs sake, as his adopted children.

17 † The waters *r* saw thee *o* God, the waters saw thee: and they were afraid, and the deptes were troubled.

r The read sea, and Iordan felt thy diuine powre, and obeyed thy wil.

† A multitude of the founding of waters: the cloudes gaue 18
a voice.

f Noife of waters meeting after the Israelites were passed, thunders and lightnings also hapened, to the terror of the persecutors, though not mentioned in Exodus.

For in deede arrowes doe passe: † the voice of thy thunder 19
in a wheele.

Thy lightnings shined to the rounde world: the earth was
moued and trubled.

† Thy way in the sea, and thy pathes in many waters: and thy 20
steppes shall not be knowne.

† Thou hast conducted thy people as sheepe: † in the hand of 21

t By the ministry of moyses and Aaron.
sterie of Moyses and Aaron.

Exo. 14

PSALME. LXXVII.

Gods great
Benefites be-
stowed vpon
the Iewes,
and their in-
gratitude.
the 4 key.

*The royal prophet exhorting the people to attend, 5. reciteth manie great
benefites of God towards their forefathers (whose ingratitude, often re-
bellion, and chastisement he stil noteth) 9. in their entrance into the
land of Chanaan: 12. also before the same in Egypt, and in the desert.
42. How God plagued the Egyptians: 52. protected, and conducted his
people into the promised land. 56. where likewise they often offended,
were punished: 65. yet were stil conserued: 69. and the tribe of Iuda
exalted in king Dauid.*

Vnderstanding a to Asaph.

I

a Commended to Asaph a chiefe musician, that the people might vnderstand and consider
Gods benefites.

MY people attend ye to b my law: incline your care vnto
the wordes of my mouth.

b Neither the law, nor the people was Dauids, but presenting Gods person, he speaketh in
his name or authoritie, with whose inspiration he was replenished. S. Greg. Prefat. in Iob. c. 2.

† I wil open my mouth in c parables: I wil speake d propo- 2
sitions from the beginning.

Mat.
5. 35.

c Albeit the prophet reciteth historically things donne, yet the same were parables, simili-
tudes, and figures of other things: d yea of secret hidden Mysteries, obscurely signified in the
old Testament, and reueled in the new.

† How great things haue we heard and e haue knowne them, 3
and f our fathers haue told vs.

e Which partly we know by written holie Sriptures: f partly by Traditions.

† They

4 † They were not hid from their children, in an other generation.

Telling the prayfes of our Lord, and his powers, and his meruelous workes which he hath done.

5 † And he *g* raised vp a testimonie in Iacob : and *h* made a law in Israell.

g God of his mercie without precedent merite, raised vp a peculiar people of Abraham, Isaac, and Iacob, *h* and gaue them a particular law, first of Circuncision, & more largely by Moyses.

How great thinges he commanded our fathes, *i* to make the same knowne to their children : † that *k* an other generation may know.

i So Abraham instructed his children and his house after him, Gen. 18. *k* in like sorte others taught their children.

The children that shal be borne, and shal rise vp, and shal tel their children.

7 † That they may *l* put their hope in God, and may *m* not forget the workes of God : and may *n* seecke after his commandmentes.

l For three causes God gaue his law, that his people may haue confidence in him, he shewing his care to instruct and gouerne them; *m* that they remember his benefites; *n* and kepe his commandmentes.

8 † That they become not as their fathers : *o* a peruerse generation and exasperating.

• The Iewish nation very often, and in great numbers murmured, rebelled, and committed other great sinnes, and therefore Dauid exhorted the people of his time, not to do the like. And this exhortation perteyneth more especially to Christianes. as S. Paul teacheth. 1. Cor. 10.

A generation, that hath not directed their hart, their spirit hath not bene faithful towards God.

9 † The *p* children of Ephrem bending, and shooting with bow : were turned in the day of batel.

p They first (trusting in their owne strength) without Gods commandment (Num. 14.) went forth to batle and were ouerthrowne. 1. Par. 7. v. 21.

10 † They kept not the testament of God : and in his law they would not walke.

11 † And they forgate his benefites, and his meruelous workes, which he shewed them.

12 † Before their fathers he did meruelous thinges in the land of Ægypt, in the filde *q* of Tanis.

q Tanis the principal citie in Ægypt nere the riuer Nilus, where Moyses wrought his great miracles.

13 † He diuided the sea & brought them through : and he made the waters to stand as in a bottle.

† And

† And he *v* conducted them in a cloude by day: and al the 14
night by light of fire.

v This cloude shadowed them from the heate of the sunne in the day, and the fire shined in
the night, al the time that they were in the desert.

† He stroke the rocke in *f* the desert: and gaue them water to 15
drinke as in a great depth.

f In mount Horeb: and there was continual water in al the campe, which occupied nere foure
miles in length and breadth.

† And he brought forth water out of the rocke: and made 16
waters runne downe as riuers.

† And they added as yet to sinne vnto him: they prouoked 17
the Highest to wrath in the place *t* without water.

t Which naturally wanted water: but by miracle had abundance.

† And they tempted God in their hartes: so that they asked 18
v meats for their liues.

v Not content with Manna, they demanded to haue flesh.

† And they spake cuil of God: they saide: *w* Can God prepare 19
a table in the desert?

w Stil incredulous, not beleuing Gods omnipotencie, they thought that, albeit he had geuen
them manna, and water, yet he could not geue them flesh.

† Because he stroke the rocke and waters ranne, & torrentes 20
flowed:

Can he also giue *x* bread, or prepare a table for his people?

x By bread in general is understood al competent meate vsual for a table.

† Therefore our Lord heard, and *y* made delay: and *z* fire was 21
kindled in Iacob, and wrath ascended vpon Israel.

y For th's incredulitic, murmuring, and other sinnes God kept the children of Israel fourtie
yares in the desert, til al that were of age, when they came from Ægypt, were dead, except
only Iosue and Caleb. *z* In the meane time amongst other punishments, manie murmurers
were burnt to death with strange fire. Num. 11.

† Because they beleued not in God, nor hoped in his salua- 22
tion.

† And he commanded the cloudes from aboue, and opened 23
the gates of heauen.

† And he rayned them Manna to cate, and bread of heauen he 24
gaue to them.

† Bread *a* of Angels did man cate: he sent them victuals in 25
abundance. *a* Manna made by Angels.

† He *b* transported the Southwinde from heauen: and in 26
his powre he brought in the Southwestwinde.

b God so changed the wiad, that it brought abundance of quails and other birdes, into their
campe. Exo. 16. Nu. 11.

27 † And he rayned vpon them flesh as dust : and as the sand of the sea fethered fowles.

28 † And they fel in the middes of their campe : about their tabernacles.

29 † And they did eate and were filled exceedingly, and their desire he brought to them:

30 † They were not defrauded of their desire.

c As yet their meats were in their mouth :

e Immediately after a moneth (for so long they had abundance of these birdes *ibid.* v. 29.) they were stricken with a plague, and manie died, for their concupiscence.

31 † And the wrath of God ascended vpon them.

And he killed their fat ones, and *d* the chosen of Israel he hindered.

d The most fresh strong men died, and so were hindered from possessing the promised land of

32 † In al these things they sinned as yet : and they beleued not in his meruelous workes. Chan2an

33 † And their daies failed in vanitie: and their years *e* in hast.

e In fourtie yeares about six hundred thousand died.

34 † When he liew them, they sought him: and they returned, and *f* early they came to him. *f* They offered morning

35 † And they remembered that God is their helper: and the high God is their redemer. *sacrifice.*

36 † And they loued him *g* with their mouth, and with their tongue they did lie to him.

g But were not sincere in their hartes.

37 † But their hart was not right with him: neither were they counted faithful in his testament.

38 † *b* But he is merciful, and wil be propitious to their sinnes: and he wil not destroy them.

b Howsoeuer multitudes of people committe great sinnes, and are seuerely punished, yet Gods mercie prese rueth some by his effectual grace, and neuer suffereth the whole Church to faile, nor to be destroyed.

And he abunded to turne away his wrath: and he kindled not al his wrath.

39 † And he remembered that they are flesh: *i* spirit going, and not returning.

i Mans life is like the winde, that stil passeth, and the same returneth not. As Aristotel teacheth. Here the Hebrewes note the middes of the Psalter, in 1263. verses. and so manie in the rest.

40 † How *k* often haue they exasperated him in the desert: prouoked him to wrath in the place without water.

k The people of Israel murmured so often in the desert, that it was not easie to tel how often See the Annotation.

† And *l* they returned, and tempted God: and the holic one 41
of Israel they exasperaed.

l For *ef*soones repenting they offended God againe and againe.

† They did not remember his hand: in the day that he rede- 42
med them from the hand of the afflicter.

† As he put *m* his signes in Ægypt, and his wonders in the 43
silde of Tanis.

m The first signe was in turning a rodde into a serpent, which was a miracle, but no
plague, the other signes were also plagues to the Ægyptians.

† And he turned *n* their riuers into bloude, & their *o* showers 44
that they might not drinke.

n The first plague. *o* Pooles, lakes, and al sortes of water, yea showers, or raine water;
which seldome happeneth in Ægypt.

† He sent vpon them *p* a * swarme of flies, and it eate them: 45
and *q* the frogge, and it destroyed them.

p The fourth plague, in order as they are recited in Exodus. *q* The second plague.

† And he gaue their fruites to *r* the blast, and their labors to 46
s the locuste.

r This was: lesse plague, not mentioned in with the greater. *s* The eighth plague.

† And he killed their vineyardes with *t* haile: and their mul- 47
berie trees with *v* horefrost.

t The senenth plague. *v* This also is omitted in.

† And he deliuered *w* their beast to haile: and their possession 48
x to fire.

¶ Not only al trees, and plantes, but also beastes were subiect to the haile. *x* and to fire
leghtings.

† He sent vpon them *y* the wrath of his indignation: indig- 49
nation, & wrath, and tribulation: immissions *z* by euil angels.

y In these general termes, of wrath, indignation, and tribulation, the Prophet comprehendeth
al the other plagues, to witte, the third of scinies, the fifth of pestilence, the sixt of boyles
in men and beastes, the ninth of darknes three dayes together. *z* Al which God sent by
the ministerie of diuels, euil angels.

† He made a way to the path of his wrath, he spared not their 50
liues from death: and their cattel he shut vp in death.

† And *a* he stroke al the first borne in the land of Ægypt: the 51
first fruites of al their labors in the tabernacles *b* of Cham.

a The tenth and greatest plague, 11. v. 5. & c. 12. v. 29. *b* Egyptians also descended 52
from cham, by his soune Mesraim. Gen. 10. v. 6.

† And he *c* tooke away his people as sheepe: and led them as 52
a flock in the desert.

c After that Ægypt was thus plagued, God brought Israel out of their seruitude, as a
shepherd leddeth his sheepe, and defendeth them.

† And

53 † And he brought them forth in hope, and they feared not: and the sea covered their enemies.

54 † And he brought them into *d* the mount of his *e* sanctification, the mount, which his right hand purchased.

d Iudea a hillie countrie. *e* Into that countrie which God chose, and endewed with manie blessings.

And he cast *f* out the gentiles from their face: and by lot he *f* As is written in Iosue. diuided the land of them in a corde of distribution:

55 † And he made the tribes of Israel to dwell in their tabernacles.

56 † And *g* they tempted, and exasperated God the highest, and they kept not his testimonies.

g After the conquest and quiet possession, the Israelites often fel into grosse sinnes, especially in the time of Iudges.

57 † And they turned away themselues, & kept not the couenant: euen as their fathers, they were turned as a *h* crooked bow.

h A croked bow deceiveth the archer, so this people failed to serue God, and deceiued them

58 † They incensed him to wrath in their *i* hilles: and in their *i* selues.

i grauens they prouoked him *k* to emulation.

i In their altares erected in hilles to Idoles. *k* By grauen imagies of Idoles, they prouoked God to indignation.

56 † God heard, and contemned: and he brought Israel to nothing *l* exceedingly.

l Not absolutely to nothing, but punished them exceedingly, til they repented, and then spared and deliuered them from tribulation, as appeareth in the booke of Iudges.

60 † And he reiected the tabernacle *m* of Silo, his tabernacle, *n* where he dwelt among men.

m The Arke of God sometime kept in Silo, Iosue 18. in the tribe of Ephraim, was taken by the Philistims. *n* 1. Keg. 4. and neuer returned thither agane. *n* but wherfoeuer the Arke was, there God more especially heard their petitions, and gaue answers.

61 † And he deliuered *o* their force into captiuitie: and their beaurie into the hands of the enemie.

o For their sinnes God suffered the Arke to be taken.

62 † And he *p* shut vp his people in the sword: and he dispised his inheritance.

p And the Israelites to be sore afflicted by their enemies.

63 *q* Fyre deuoured their young men: and their virgins were not lamented.

q The zele, and iust wrath of God suffered these calamities to happen.

64 † Their *r* Priestes fel by the sworde: and their widows were not wept for.

r Ophni and Phinees the sonnes of Heli slaine and Heli himselve hearing that the Arke was taken fel from his stoole and broke his neck. 1. Reg 4.

† And ſour Lord was raiſed vp as one that ſleepeth : as a 65
mightie man hauing ſurſited of wine.

¶ Neuertheles God plagued the infidels, and conſerued his Church. 1. Reg. 5.

† And he ſtroke his enimies on the hinder partes : an euer- 66
laſting reproch he gaue to them.

t As before. † And he reiected the tabernacle : of Ioseph : and the tribe 67
v. 60. of Ephraim he choſe not.

† But he choſe the tribe *v* of Iuda, mount Sion which he 68
loued.

v After a time the Arke was brought into the tribe of Iuda.

† And he built *w* his ſanctuarie as of ynicornes in the land, 69
which he hath founded for euer.

w The Church was firme, and euer preſerued in the old teſtament til Chriſt, and from Chriſts
time to the end of the world.

† And *x* he choſe Dauid his ſeruant, and tooke him from 70
the flockes of ſheepe: from after the ewes *w* with yong he tooke
him.

x Gods particular grace in chooſing, and exalting Dauid, was a ſpecial benefite to the
Iſraelites.

To *y* feede Iacob his ſeruant, and Iſrael his inheritance. 71

y To rule and gouerne the people of Iſrael.

† And he fedde them in the innocencie of his hart : and in the 72
*v*nderſtandings of *z* his hands he conducted them.

z Prudently uſing his powre and authoritie.

ANNOTATIONS · PſALME · LXXVII.

The people of 40. How often haue they exasperated?] Moyses (Deu 9. v. 7.) repeting what had
Iſrael often murmured in to wrath, from the day, that they came out of Egypt, and alwayes contended
the deſert. againſt him. And our lord himſelf expoſtulating their ingratitude, & often

Tenne times murmuring ſaith (Num. 14. v. 22.) in the beginning of the ſecond yeare, that
more notori they had then tempted him tenne times; either by this certaine number ſigni-
ouſly. fying an vncertaine, or els chiefly tenne times: for ſo often we find recorded
that they tempted him, and murmured within that ſmal time more notorion-

1. ly. Firſt nere, vnto the redde ſea (Exod. 14. v. 11.) where ſeing, the Egyptians
perſuing them, they murmured againſt Moyses, for bringing them out of E-
2. gypt, ſaying: It had benne much better to haue ſerued the Egyptians, then to
3. 4. die in the wildernes. Secondly, for want of ſweete water. Exod. 15. v. 24. Thirdly,
5. 6. for lack of meate, Exod. 16. v. 3. Fourthly, keeping Manna for the next day,
7. contrarie to Gods commandment. *ibid.* v. 20. Fifthly, going on the Sabbath day,
8. alſo contrarie to Gods commandment, to gether Manna, *Ibid.* v. 27. Sixthly,
9. for want of water in Raphidim. Exod. 17. v. 2. Num. 26. v. 2. Seuently in
Horeb, adoring a calfe & the image therof. Exod. 32. Eightly, repyning for their
trauels in the wildernes Nu. 11. v. 1. Nintly, loathing Manna, and burning
with

with desire to eate flesh. Ibid. v. 4. 5. 6. Tently despairing to possesse the promised land of Chanaan; after that the discouersers had reported the difficulties, with the force of the people, and of the cities against which they must fight. Nr. 14. v. 1. Al which and the rest, saith S. Paul, happened to them in figure of vs: and are written for our correption (or admonition) that we murmur not as they did. 1. Cor. 10.

PSALME. LXXVIII.

The Prophet, in person of the Church, lamenteth the crueltie of persecutors (both in the old and new testament) 5. prayeth for release, with iust reuenge against Gods enimies, that blaspheme his name, 3. and promiseth to be grateful in diuine praises.

The Church suffereth verie great persecutions. the 6. key.

1 A Psalme a to Asaph.

a to be sung by Asaph and his companie, in the behalfe of people vited in faith.

O God b the Gentiles are come into thine inheritance, they c haue polluted thy holie temple: they haue made Ierusalem d as a watch toure of fruits.

b Cruel infidels haue inuaded. those things, which pertaine to thy Church. c euen possessed and prophaned the holie temple of the Iewes, and Churches of Catholique Christians. Fulfilled by Antiochus, in Ierusalem; by the Vandals in Africke, by Protestants, and Puritanes, in diuers partes of Europe, and wil be more vniuersally by Antichrist in al Christendom. d In steed of great and faire Churches, Gods seruances are fane-to-usc meane houfes, yea poore cottages

2 † They haue made e the carcases of thy seruants, meats for the fowles of the aire: the flesh of thy sainctes for the beastes of the land.

e Some persecutors suffer not Martyrs bodies to be buried, but hang them on polles, and pinacles, where birdes may eate them.

3 † They haue poured out their bloude as water round about Ierusalem: and there was none to burie them.

4 † We are f become a reproch to our neighboures: a scorne and mocke to them that are round about vs:

f Christianes Gallileans, Catholiques Homousians, and now Papistes, in spite and reproch

5 † How long o Lord wilt thou g be angrie for euer: shal thy zele be kindled as a fire?

g Sinnes prouoking Gods wrath, are one cause why he suffereth his people to be persecuted.

6 † Poure out thy wrath vpon the Gentiles, h that haue not knowne thee: & vpon the kingdomes, that haue not inuocated thy name.

h Though the faithful committe some sinnes, yet in respect that they beleue rightly, haue zele in Gods cause, and denie not God, they are nerer to grace and fauour.

† Because they haue deuoured Iacob : and his place they haue 7
made desolate.

† Remember not our old iniquities, let thy mercies quickly 8
preuent vs : because we are become exceeding k poore.

Especially when they repent, and confesse their finnes, then those that neither know nor
wil know God ; but obstinately impugne and resist the truth, & so much afflicted, and despised,
that none wil regard the truth which we professe.

† Help vs ô God our sauour : and for the glorie of thy name 9
ô Lord deliuer vs : and be propitious to our finnes for thy
names sake.

† Lest they say perhaps amongst the Gentiles : / where is their 10
God ? and m be notified in the nations before our eies.

The reuenge of the bloud of thy seruants, which hath benne
shed : † let the groning of the fettered enter in thy sight. 11

Albeit ô Lord, thou suffer vs to be punished, yet suffer not thyn enimies to insult, as though
thou were not our God ; and consequently thou haddest no people at al in the world. m There-
fore we pray, that the reuenge of thy seruantes bloud may be so notified, that it can not be
denied, nor doubted of. Which is also here prophesied, that it wil so come to passe in the end.

According to the greatnes of thine arme, possesse thou n the
children of them that are put to death.

n *Preserue also, ô God, the reliques of thy seruantes, the successors of thy Martyrs.*

† And o render to our neighbours seuenfold in their bo- 12
some : their reproch wherewith they haue reproched thee
ô Lord.

• This also is a prophesie, that God wil most severely reuenge the blasphemie of persecutors.

† But p we thy people, and the sheepe of thy pasture, wil 13
confesse to thee for euer:

p Gods people deliuered from persecution, and perpetually conserued, wil alwayes praise God
for the same.

Vnto generation and generation we wil shew forth thy praise.

PSALME LXXIX.

Christ our
Redemer
from sinne
and captiuitie.
the. 5. key.

*The Prophet prayeth for the release of Israel in great tribulation. 15. for-
sheweth the coming of Christ to redeme man from sinne, and from
thraldome of the diuel.*

† Vnto a the end, for b them, that shal be changed, testimo- 1
nie to c Aſaph, a Psalme.

a Perteyning to the new Testament, b especially to Gentiles, that shal be conuerted to Christ.
c for perpetual memorie to the congregation of faithfull.

† Thou

2 † **T**hou that rulest Israel, attend: that *d* conductest Ioseph as a sheepe.

d By Ioseph the prophet vnderstandeth al Israel; because the first birthright being taken from Ruben being geuen to him, to witte double portion of inheritance, two tribes oftwelue.

3 Which sittest vpon the cherubs, *e* be manifest † before
f Ephraim, Benjamin, and Manasses.

e Appear, and shew thy mightie hand before thy people: *f* wherof Ephraim, Benjamin, and Manasses following the Arke, when they marched or camped, should most directly see what appeared therein, the other nine tribes being placed before it, and on both sides. Num. 2.

Raife vp *g* thy might, and come, to saue vs.

g Thou which alwayes can helpe vs, now vse thy powre in deliuering vs from this temporal miserie.

4 † O God *h* conuert vs: and shew *i* thy face, & we shal be saued.

h Ser vs in a better state. *i* Shew thy benigne countenance and fauoure, Mystically, send the promised Messias, Christ, the essential Image of God. 2. Cor. 4. v. 4. Collof. 1. v. 15.

5 † O Lord the God of hostes, how long wilt thou be angrie
k vpon the prayer of thy seruant?

k How long wilt thou differre to heare our prayer?

6 † Thou wilt feede vs with the bread of teares: and giue vs
drinke with teares *l* in mesure.

l Thou dost iustly punish vs, but thou temperest the same with measure, that it exceeds not to

7 † Thou hast made vs to be a contradiction to our neigh: *our ruine.*
bours and our enemies haue scorned vs.

8 † O God of hosts *m* conuert vs: and shew thy face, and we
n shal be saued.

m God first preuenting vvith his grace, *n* man may cooperate therwith to his iustification, and saluation.

9 † Thou didst transport *o* the vineyard out of Ægypt: thou
didst cast out *p* the Gentiles, and plantedst it.

o Thy Church and people, *p* the Chananites.

10 † Thou wast the guide of the way *q* in the sight therof: thou
didst plant the rootes therof, and it *r* filled the earth.

q The cloude, and pillar of fire were visible guides. *r* and it multiplied mightely.

11 † *s* The shadow of it couered the mountanes: and the
bowghes of it the ceders of God.

s Hyperbolical speech to signifie the great multiplication of the Israelites.

12 † It extended her branches euen to *t* the sea; and her boughes
vnto *v* the riuer.

t from the mediterranean sea of Palestin, *v* to the riuer Euphrates. Exo. 23. v. 31. Bent.
11. v. 24.

13 † Why hast thou destroyed the hedge therof: and al that passe
by the way doe plucke it.

† The

† The *w* boare of the wood hath destroyed it : and *x* the 14 singular wilde beest hath eaten it.

v cruel enemies more like to most cruel beastes then to men. *x* yea so cruel, as none els in the world are like vnto them.

† O God of hostes returne : regard *y* from heauen, and see, and 15 visite this vineyard.

y The Prophet now prayeth for the coming of Christ, which he saw in spirite.

† And *z* persite it, which thy right hand hath planted : and 16 vpon *a* the sonne of man whom thou hast confirmed to thee.

z The Church of the old testament, in her best state, wanted the perfection, which the Church of Christ hath. *a* Christ our Messias most commonly calleth by this title : The Sonne of man.

† *b* Things burnt with fyre, and digged doune at the incre- 17 pation of thy countenance shal perish.

b So thy vinyard can not indure if it be stil afflicted, and trodden downe.

† Let *c* thy hand be vpon the man of thy right hand : and 18 vpon the sonne of man, whom thou hast confirmed to thee.

c Christ working by Gods powre redresseth all miseries.

† And we depart not from thee, thou wilt quicken, vs : and 19 we wil inuocate thy name.

† *d* O Lord the God of hostes conuert vs: and shew thy face, 20 and we shal be saued.

d The same is the 8. and the 15 verse (with litle alteration) and here repeted the third time, In which we also pray for three thinges first to be purged, and conuerted from sinne, second to be illuminated by Christ, the Image of God, Thirdly to be sanctified, and saued in eternal glorie to haue the fruition of the most blessed Trinitie.

PSALME. LXXX.

Inuitation to celebrate festiual dayes de- uoutly. the 7. key. *A*l men are inuited to celebrate festiual dayes, 6. which were instituted in memorie of benefites receiued. 9. the deuout shal be protected, and the negligent leift in distresse.

† Vnto *a* the end, for *b* wine presses, a Psalme to *c* Asaph 1 him selfe.

a This Psalme perteyneth not only to the old testament, but also to the new, *b* Gods seruants oppressed with tribulations, *c* to be songe by Asaph a chief master of musike.

† **R** Eioice to God our helper: make Iubilation to the God 2 of Iacob.

† Take ye Psalme, and *d* giue timbrel: pleasant Psalter with 3 the harpe.

d Make readie all these musiscal instruments.

- 4 † Sound ye with trumpet in e the :: new moone, in f the :: The feast of Neomenia.
 :: notable day of your solemnitie. :: Feast of trumpets.
- e In the Calendes, or first day of euery moneth, in remembrance of Gods providence, and perpetual government of al creatures: f and most especiall solemnitie in the first day of the seventh moneth, in memorie of Isaac conserued from death, in whom God promised Abraham, to multiplie his seede, and to blesse al nations. Gen. .7 v. 21. c. 21. v. 12. c. 22. v. 18.
- 5 † Because it is a precept in Israel, and iudgement to the God of Iacob.
- 6 † He put it for a testimonie in g Ioseph, when he came out of the Land of Ægypt: he heard a tongue which he knew not.
- g The people of Israel signified by Ioseph, as. Psal. 79. v. 2.
- 7 He :: turned away his backe b from burdens: his handes serued :: In memorie of this benefite Pasch was instituted.
 in baskettes.
- b God deliuered the same people from their vntolerable bondage of carying burdens in baskettes, from geathering straw, making bricke, and other seruitudē. Exo. 1 v. 14. c. 5. v. 7.
- 8 † In i tribulation thou didest inuocate me, and I heard thee: I heard thee in the secret of the tempest: I k proued thee at the water of contradiction.
- k The ad nouition of God to the people: k yet after so great benefites thou d. dst murmure, and contradict me. Exo. 17. Num. 20.
- 9 † Heare o my people: and I l wil contest thee: Israel m if thou wilt heare me.
- l *Seriously admonish thee. m Man by free wil may choose whether he wil obey or no.*
- 10 † There shall be n no new God in thee, neither shalt thou :: The feast of Pentecost in memorie of the lawe.
 adore a strange God.
- n *This was an other great benefite, to geue an expresse law, for their instruction.*
- 11 † For I am the Lord thy God, which brought thee out of the land of Ægypt: o dilate thy mouth and I wil fill it.
- o *Observing my commandments, aske what thou wilt, and I wil geue it thee.*
- 12 † And my People heard not my voice: and Israel attended not to me.
- 13 † And I let them alone, according to the desires of their hart, they shall goe in their owne inuentions.
- 14 † If my people had heard me: if Israel had walked in my wayes:
- 15 † I had p for nothing, q perhaps humbled their enimies: and had laide my hand vpon those that afflict them.
- p *Very easely. q of my freewil and liberaliue, without necessitie or obligation.*

† The enemies of our Lord haue lied to him: and *r* their time 16
shal be for euer.

r The wicked that promise to serue God, and do it not shal be in eternal torment:

† And *s* he fedde them of the fatte of corne: and out of the 17
rocke, with honie he filled them.

In the meane time God bestowed these benefites vpon them, for the iusts sake.

PSALME LXXXI.

Admonition
to Magistra-
tes.
the. 7. key.

*The Prophet declarerh, 2. that God reprehendeth vniust Iudges and Magi-
strates: premonisheth them of his seuerer & eternal punishment: 8. Wherto
the prophet conforming his wil prayeth for the same.*

† A Psalme to Asaph.

I

God stood in the assemblie *a* of goddes, and in the middes he
b iudgeth goddes.

a The wordes of the prophet, admonishing al magistrates, that when they sitte in iudgement,
or determine anie cause, God who is there, and euerie where present, *b* attendeth their pro-
cesses: and therefore it behoueth them to be aduised what they doe: euen as if they heard God
speaking as here foloweth:

† *c* How long iudge ye iniquitie: and accept ye the persons of 2
sinners.

c The wordes of God, though not vttered sensibly, yet in effect intimated by his law, according:
wherto he wil procede in iudgement against vniust Iudges.

† Iudge ye for the needie and the pupill: iustifie ye the humble, 3
and the poore.

† Take away the poore: and deliuer the needie from the hand 4
of the sinner.

† They *d* knew not, neither did they vnderstand, they walke 5
in darkenesse: *e* al the foundations of the earth shal be
moued.

d Such iudges procede in grosse ignorance, not caring to vnderstand, but content to walke
in darknes. *e* Ye are so euil disposed, that you would turne al vpside downe, iustifying the
wicked, and condemning the iust.

† I saide: Ye are *f* goddes, and the sonnes of the highest al: 6

f For your office which you participate of me, you are certaine goddes vpon earth:

† *g* But you shal die as men: and fal *h* as one of the princes. 7

g But when you die you shal find that you are men, subiect to Gods iudgement. *h* yea your
punishment wil be greuous, and importable: for the mightie shal mightely suffer torment. *sap.*

† *i* Arise ô God, iudge the earth: *k* because thou shalt inherite
in al the Gentiles.

i Againe the wordes of the prophet praying God, *k* that eing he is Lord of al he
wil iudge al.

PSALME LXXXII.

The Church impugned by al sortes of enimies 10. prayeth God to confound them, as she hath donne diuers the like, 17. wherby some shal be conuerted. Persecuters of the Church confounded. or conuerted. the 6. key.

1 † A Canticle of Psalme to Asaph.

2 **O** God *a* who shal be like to thee? *b* hold not thy peace, *c* neither be thou appeased o God:

a Seeing none is like to thee o God, *b* shew thy powre and maiestie, *c* be not silent.

3 † For behold *d* thine enimies haue made a sound: they that hate thee, *e* haue lifted vp the head.

d The cruel persecuters are most insolent, *e* and proud.

4 † They haue taken malignant counsel vpon thy people: and they haue deuised against thy saincts.

5 † They haue saide: Come, and let vs destroy them out of the nation: and let *g* the name of Israel be remembered no more.

f That there be no more anie faithful people, *g* anie Catholiques leifr aliue.

6 † Because they haue deuised with one consent: they haue together made a couenant against thee.

7 † The tabernacles of *h* the Idumeians, and *i* the Ismahelites *k* Moab, and *l* the Agarens.

h The progenie of Esau, *i* the seede of Ismael. *k* descending from the elder sonne of Lot. *l* the issue of Abraham by Agar, who falsly cal them selues Saracens, as if they were of Sara.

8 † *m* Gebal, and *n* Ammon, and *o* Amalec: *p* the foenens, with *q* the inhabitantes of Tyre.

m People of Gebal a citie of Syria, *n* of the other sonne of Lot. *o* those that first oppugned the Israelites, after they were parted from Egypt. Exo. 17. *p* The Philistians, *q* and Tyrians, al nere neighbours, and some of them nere akine to the Israelites, were their great enimies.

9 † Yea and *r* Assur also is come with them: they are made an aide to the children of Lot.

r Others also coming further of, ioyned against Gods people, in figure that al heretikes, and other infidels conspire together against Catholiques.

10 † Doe to them as *s* to Madian, and *t* Sifara: as to *v* Iabin in the torrent Cisson.

s The Psalmist therefore prayeth (and withal propheticth) that God wil at last destroy them, as he did Madian. Num. 31. Iudic. 6. & 7. *t* Sifara capitaine general, *v* for Iabin king of Asor nere Cisson. Iudic. 4. v. 7. & 23.

11 † They perished *w* in Endor: they were made as *x* the dung of the earth.

w Within the territorie of Manasses (1of. 17.) which they innaded. *x* slaine and not buried.

† Put their princes as *y* Oreb, and Zeb, and Zebec, and 12
Salmana.

y These foure princes of the Madianites were slaine by Gedeons forces Iudic. 7. & 8.

Al their princes: † which haue saide: Let vs possesse the San- 13
ctuarie of God for an inheritance.

∴ *z* By foure † My God put them *z* as ∴ a wheele: and as stubble before 14
similitudes the face of the winde.

prophet describeth the punishment that shal fall upon persecuters.

† Euen as fire that burneth a wood: & as a flame that burneth 15
the mountaines:

† So shalt thou pursue them in thy tempest: and in thy wrath 16
thou shalt trouble them.

† Fil their faces with ignominie: and *a* they wil seeke thy 17
name, ô Lord.

a God by punishing seeketh the conuersion of sinners, not their eternal death.

† Let *b* them be ashamed, and troubled for euer and euer: and 18
let them be confounded, and perish.

b But such as be still obstinate, and finally impenitent do perish for euer.

† And let them know that *c* Lord is thy name, thou onlie the 19
Highest in all the earth.

c God only the creator of heauen and earth is properly called LORD: VVhose essential, and
incommunicable name is VVHICH IS. Exo. 3. v. 14. & 6. v. 3.

PSALME LXXXIII.

Eternal glorie. *Deuout persons feruently desire eternal glorie, 6. accounting it, in the meane
the 10. key.* time, *a* happie state to be in the militant Church, 12. where God first
geuing grace, wil geue glorie in the triumphant.

† Vnto the end, *a* for wine presses, *t* *b* the children of Core, 1
a Psalme.

a For men afflicted in this vale of miserie. *b* By the children of Core not being musicians (but
porters in the temple, 1. Par. 26.) S. Augustin here and in other titles of Psalmes, vnderstandeth
the faithful children of Christ.

HOw beloued are *c* thy tabernacles ô Lord of hostes! 2
† my soule couereth, and *d* fainteth vnto the courtes 3
of our Lord.

e The glorious mansions in heauen, which God hath prepared for the iust. *d* Vehement de-
sires do sometimes deprive vs of external sense.

My hart, and *e* my flesh haue reioyced toward the liuing
God.

e The mind reioycing in hope, the bodie is also recreated, releued, and reuiued, which before
was dull: and heauie.

† For

4. † For *f* the sparrow also hath found her an house : and *g* the turtle done a nest for her selfe, where she may lay her young ones.

f As sparrows by natural instinct seeking habitations, finde houses to dwell in, & turtles haue nestes, wherein to lay their young ones: so faithful soules seeke to dwell in heauen, and in the meane time to lay vp good workes within the Catholique Church; out of which (sayth S. Augustin in this place) how good fouer workes do seme (as when paganes, and heretikes feede the hungrie, cloth the naked, receiue strangers into their houses, visite the sicke, comforte prisoners) being not laid in the nest, conculcabuntur, & conterentur : non seruantur, non custodientur : they shal be trodde vnder foote, they shal be bruised in peeces : they shal not be conserued, they shal not be kept; but (that such workes may be profitable and be conserued) they must be donne in true faith, in the Catholique faith, in societie of the vnitie of the Church.

Thine *h* altars ô Lord of hoastes : my King, and my God.

h VWorkes are good, and rightly laide vp when they are donne in vnitie, and participation of Gods Altares, the most proper places of Diuine Service, of external Sacrifice in this life, and spiritual sacrifice of perfect praises in eternal glorie; where al Saintes without ceasing sing: Holie, holie, holie, Lord God of hoastes. *Isaia* 6. *Apoc.* 4.

5. † Blessed are they, that dwell in *i* thy house ô Lord: for euer and euer they shal praise thee.

i The Catholique Church.

6. † Blessed is the man, whose helpe is from thee : he *k* hath

7. disposed ascension in his hart, † in *l* the vaile of teares, in the place, which he hath appointed.

k The iust by Gods grace and helpe, may resolute to ascend by steppes and degrees, from vertue to vertue (v. 8.) euen to heauen, *l* though he be now in this vaile of teares, by reason of mans sinne, who otherwise was before sinne in paradise, a place of delight.

8. † For *m* the lawgeuer shal geue *n* blessing, they shal goe *o* from vertue into vertue : *p* the God of goddes shal be scene in Sion.

m Christ our lawgeuer, *n* geueth abundance of graces, *o* with continual increase. *p* but our only omnipotent God, is to be senne by this effect of his grace, in the Church and not elsewhere.

9. † Lord God of hoastes heare my prayer : receiue with thine care ô God of Iacob.

10. Behold ô God our protectour : and *q* looke vpon the face of thy Christ.

q Agreeably to this the Church maketh al her petitions, concluding al prayers; By Christ our Lord.

11. † Because *r* better is one day in thy courtes, about thousands.

r In respect of the future retribution, which euerie one shal receiue according to their desertes, one day in Gods Church is better then thousands out of it.

I haue chosen to be *s* an abiect in the house of my God : rather then to dwell *t* in the tabernacles of sinners.

s And better to be in the poorest state of Catholique Christians, *t* then in greatest palaces or highest dignities amongst sinners.

† Because God v loueth mercie and truth: our Lord wil geue 12
w grace, x and glorie.

v The Diuine wisdom so vseth mercie, and veritie, that neither may preiudice the other:
vv and so geueth grace in this life, x and glorie in the next.

† He wil not depriue them of good thinges, that y walke in 13
innocencie: ô Lord of hoastes blessed is the man, that hopeth in
thee.

y Besides innocencie conserued without sinne, there is also innocencie after remission of sinne,
of which the prophet here speaketh.

PSALME. LXXXIIII.

Incarnation
of Christ.
the s. key.

*With commemoration of Gods former benefites, s. Christs Incarnation is
prophecied, g. bringing peace and saluation, 11. mercie and iustice con-
curring together.*

Vnto the end, to the children of Core, a Psalme. 1

○ Lord thou a hast blessed thy land: thou b hast turned 2
away the captiuitie of Iacob.

a God bestowed manie great benefites vpon the people of Israel: b he brought them out of
the bondage of Ægypt.

† Thou c hast forgiven the iniquitie of thy people: thou 3
d hast couered al their sinnes.

c Remitted their manifold sinnes: d pardoned also a great part of due punishment.

† Thou hast mitigated al thy wrath: thou hast turned away 4
from the wrath of thine indignation.

† e Conuert vs ô God our sauiour: and f auert thy wrath 5
from vs.

e As thou hast soared thy peculiar people, so we besech thee ô God creator and general Sa-
uour of al mankind, f mitigate thy wrath towards vs al

† Wilt thou be wrath with vs for euer? or wilt thou extend thy 6
wrath from generation vnto generation?

† O God thou g being turned shalt quicken vs: and thy people 7
h shal reioyce in thee.

g Til God first shew his mercie, sinners lye dead in guilt of sinne, but by his grace they are
sturred vp, and quickned: h and ioyfully returne to God.

† Shew vs ô Lord thy mercie and giue vs thy saluation. 8

† I wil i heare what our Lord God wil speake in me: k because 9
he wil speake peace vpon his people.

i The wordes of the prophet, k signifying that God had reueled vnto him the redemption
of mankind.

And vpon l his saincts: and vpon them, that are conuerted to
the hart.

l Not al men are iustified, and saued, but those that are hartely and sincerely conuerted.

† But

10 † But yet his saluation is nigh to them that *m* feare him : that glorie may inhabite in our land.

m Though al be not saued (because manie wil not cooperate to Gods grace) yet very manie hauing the feare of God, which is the beginning of godlie wisdom, freely accept of Gods mercie, and so the Church is gloriously propagated.

11 † *n* Mercie and truth haue met each other : *e* iustice and peace haue kissed.

n VVheras Gods mercie would saue al, and his truth, or iustice requireth that sinnes be duly punished, by Christs Passion and death, sufficient satisfaction is offered for al sinnes, and thoe that wil be partakers by penance, and conformitie to Gods law, may haue remission, *e* and so iustice is obserued, and peace made between God and his subiects.

12 † *p* Truth is risen out of the earth : *q* and iustice hath looked downe from heauen.

p Integritie of conscience reigneth in good men, *q* God sending iust means from heauen to saue them.

13 † For *r* our Lord certes wil geue benignitie : and *s* our land shal giue her fruite.

r God geueth grace, *s* and so men yeld fruct.

14 † *t* Iustice shal walke before him : and shal set his steppes in the way.

t *Tea they walke in iustice, and right path of Gods law.*

PSALME. LXXXV.

In consideration of his owne imperfections, the royal prophet, or other faithful person prayeth God, 5. according to his mercie and goodnes, 9. shewed in conuerting Gentiles, 13. and in deliuering the supplicant him self from the state of damnation, 16. that he wil stil direct and defend him against al enemies.

A prayer for continual grace. the 7. key

1 † A praier *a* to Dauid him selfe.

a A forme of prayer for king Dauid, and for anie faithful person.

Incline thine eare *o* Lord, and *b* heare me : *c* because I am needie and poore.

b There be sundrie iust causes which moue God to heare our prayers : *c* first our necessitie requireth Gods helpe.

2 † Keepe my soule, because *d* I am holie : saue thy seruant my God, that *e* hopeth in thee.

d Secondly because we professe, and promise to lead a holie life. *e* Thirdly, because we trust and hope in God.

3 † Haue mercie on me *o* Lord, because I haue cried to thee *f* al

4. the day : † make ioyful the soule of thy seruant, because to thee *o* Lord haue I *g* lifted vp my soule.

f Fourthly, because we perseuere in prayer. *g* Fifthly, if we pray with attention of mind.

† Because

† Because thou ô Lord art *b* swete, and *i* milde: and *k* ôf *g* much mercie to al that inuocate thee. *l*

b Sixtly because God of his owne nature is benigne, readie to bestow benefites. *i* Seuently, he is meeke to remitte offences, *k* Eighthly, he is merciful to mitigate the punishment, to those that make recourse vnto him. *l* For these causes we pray as foloweth.

† Receiue ô Lord my praier with thine ears: and attend to the *6* voice of my petition.

† In the day of my tribulation I haue called to thee: because *7* thou hast heard me.

† There is not the like to thee amongst goddes ô Lord: and *8* there is not according to thy workes.

m Vocation
of Gentiles.
n They shal
come by faith.
o and glorifie
God by good
workes. Mat.
s. v. 17.

† *m* Al nations what soeuer thou hast made, shal *n* come, and *9* shal adore before thee ô Lord: and they shal *o* glorifie thy name.

† Because thou art great and doing meruelous thinges: thou *10* onlie art God.

† Conduct me ô Lord in thy way, and I wil walke in thy truth: *11* let my hart reioyce that it may feare thy name.

p Confession of
praise.

† I wil *p* confesse to thee ô Lord my God with al my hart, and *12* wil glorifie thy name for euer:

† Because thy mercie is great vpon me: and thou hast deli- *13* uered my soule out of *q* the lower hel.

q From the
state of eternal
damnation.

† O God the wicked are risen vp vpon me, and the synagogue *14* of the mightie haue sought my soule: and they haue not set thee in their sight.

r In perfor-
ming al pro-
mises.

† And thou ô Lord the God of compassion and merciful, pa- *15* tient, and of much mercie, and *r* true.

† Haue respect to me, and haue mercie on me, *s* giue thine *16* empire to thy seruant: and saue the sonne of thy handmaide.

f A digression (vsual to prophesies) of Christs Empyre and Kingdom the Church, geuen to him, being the sonne of an immaculate virgin, the handmaide of God.

† Make with me *t* a signe vnto God, that they may see which *17* hate me, and may be confounded: *v* because thou ô Lord hast holpen me.

s The chief and principal signe of Christs, and his Churches glorie, is his Resurrection, priz- figured in Iona: *v* VVhe by al enimies are confounded, either to their conuersion, or to eternal damnation. See 6. Augustin.

PSALME LXXXVI.

The Catho-
lique Church
glorious.
the 6. key.

The Church of Christ beginning in Ierusalem, 3. is extended to al Nations, 5. glorious, 6. and permanent, 7. in holie ioy.

To the

1 To the children of Core, a Psalme of Canticle.

2 **T**HE foundations thereof in the holie *a* mountaynes:
 2 † our Lord loueth the gates of Sion, about al the tabernacles of Iacob.

a Christs Church was first founded in Ierusalem on whituesday, Act 2 in mount Sion, which hath two toppes, in one of which the Temple stood, in the other Dauids towre or palace.

3 † Glorious thinges are saide of thee, ô cittie of God.

4 † *b* I wil be mindeful of *c* Raab, and Babylon knowing me.

b The Prophet in the person of Christ, saith he wil commend vnto his Apostles, and other Apostolical men, that they conuert al nations (as our Sauour gaue expresse commission and commandment. Math. 28. Luc. 24. v. 47. Act. 1. v. 8.) *c* naming here Raab (which is Ægypt) and Babylon:

Behold *d* the foreners, and Tyre, & the people of the Æthiopians, these *e* were there.

d The Philistims, Tyrians, Æthiopians, *e* & the rest, shal be regenerate in this Church, which for the assured certaintie therof (after the prophets maner of speaking) is affirmed in the pretterence, as if it were then donne.

5 † Shal it not be said of Sion *f* Man and man, is borne in her; and *g* the Higheest himselfe founded her?

f It shal be reported, or one shal say to another: Loe this and that man, al these and al these men are regenerate by Baptisme in the Church of Christ. *g* God himselfe, Christ God and Man, founded this Church.

6 † Our Lord wil declare *h* in scriptures of peoples, and *i* of princes: of those that haue bene in her.

h The multitude of the elect is so great, that only God knoweth the number, *i* and the qualities of al sortes. of Princes, Prelates, and Peoples.

7 † The *k* habitation in thee, is as it were of al reioycing.

k Great spiritual ioy with peace of conscience, is in true Christian Catholiques in the militant Church; but the blessed haue the most absolute & secure ioy of al, in the Church triumphant.

PSALME LXXXVII.

A faithful person sore and long afflicted, lamentably complaineth, praying God, 15. not stil to repel him, being leift desolate, 19. without al consolation of freindes. A prayer in long affliction the 7. key.

1 A Canticle of a Psalme, to the children of Core, vnto the end, for a Maheleth *b* to answer, *c* of vnderstanding to Eman the Ezeahite.

a An instrument of musike apt for lamentable songues. Not expressed in the title of anie other Psalme. Perhaps because this Psalme mixteth not anie consolation with mourning, as other Psalmes do, which are also prayers in affliction. As the 30. 33. 63. 73. *b* Neither is this word in anie other title. It is added here to admonish vs, that as this Psalme, and some others were songue by two quires, one answering the other, so we must in answer and imitation of Christ, suffer long and great afflictions with patience, seing he in his passion was leift without ordinarie cōsolation. *c* By some interpreted [his bretheren] For Christ (saith S. Augustin) vouch-

saffecth to make them his bretheren, which vnderstand the mysterie of his Crosse, and not only are not ashamed thereof, but also faithfully glorie therein.

O † Lord the God of my saluation: *d* in the day haue I 2.
cried, and in the night before thee.

d I haue cried to thee very often both by day, and by night.

† Let my prayer enter in thy sight: incline thine eare to my 3
petition.

e I am almost † Because my soule is replenished with euils: and *e* my life 4
dead. hath approached to hell.

† I *f* am accounted with them that descend into the lake. 5

f Accounted as dead, and readie to be buried.

I am become as a man without helpe, † *g* free among the 6
dead, as the wounded sleeping in the sepulchres, of whom
thou art mindeful no more: and they are cast of from thy hand.

g If I were dead, I should be free from these afflictions. Especially it agreeth to Christ, who
was free, yea of infinite powre amongst the dead.

† They haue put me in *h* the lower lake: in the darke places, 7
and in the shadowe of death.

h Myn enemies haue endeoured not only to bereue me of temporal life, wherby I should goe
into limbus, but also to kil my soule spiritually, wherby I should descend into the lower hel
of the damned.

† Thy *i* furie is confirmed vpon me: and al thy waues thou 8
haft brought in vpon me.

i Thy iust wrath also *o* God hath exceedingly afflicted me.

† Thou hast made my familiars far from me: they haue put 9
me abomination to themselues.

I was deliuered and came not forth: † myne eies languished 10
for pouertie.

I cried to thee *o* Lord al the day: I stretched out my handes
to thee.

† Wilt thou *k* doe meruels to the dead: or shal phisicians raise 11
to life, and they confesse to thee?

k O God deliuer me whiles I am yet liuing, for I may not looke for extraordinarie, and mira-
culous helpe, as to be raised againe after death:

† Shal any *l* in the sepulchre declare thy mercie, and thy truth 12
in perdition?

l when I shal be dead & buried, I can not denounce thy praises as now I can to mortal men.

† Shal thy meruelous workes be knowne *m* in darkenes: 13.
and thy iustice in the land of obliuion.

m Much lesse shal the damned praise thee in eternal perdition.

† And I *o* Lord haue cried to thee: and in the morning shal 14
my praier preuent thee.

- 15 † Why doest thou o Lord reiect my prayer: turnest away thy face from me?
- 16 † I am poore, and in labours *n* from my youth: and being o exalted, humbled and troubled.
- n* As *wel young*, o *as waxing elder I haue bene stil afflicted.*
- 17 † Thy wrathes haue passed vpon me: and thy terrourts haue troubled me.
- 18 † They haue compassed me as water al the day: they compassed me together.
- 19 † Thou *p* hast made frend, and neighbour far from me: and my familiars because of miserie.
- p* My miserable estate hath alienated al freindes, neighbours, & acquaintances from me.

PSALME LXXXVIII.

Gods mercie and truth, with his great promises to Dauid, 6. his powre in the whole world, and iust iudgements, are the true ioy of his seruantes. 20. Christs kingdom shal remaine for euer: 31. yea manie offending yet al shal not perish, 39. but after great affliction, 47. God wil respect mans infirmitie, 50. his owne promise, and the enimies reproching his seruantes and himselfe: 53. who is blessed for euer.

The Church of Christ neuer faileth. the 6. key.

1 Of vnderstanding *a* to Ethan the Ezrahite.

a Otherwise called Idithun. 1. Paral. 25. or rather Ethan, who was very wise, mentioned with others, to whom Salomon is preferred for wisdom. 1. Reg. 4. v. 31, and signifieth strong, applied here to those that are strong in assured hope of Christs promises, notwithstanding it seemeth sometimes to the weake, that his promises are not performed.

2 **T**He mercies of our Lord I wil sing for euer.

In generation *b* and generation I wil shewe forth thy truth, in my mouth. *b* In all generations.

3 † Because thou saidst: Mercie shal be built vp for euer *c* in the heauens: thy truth shal be prepared in them.

c The heauens shal rather fal, then Gods truth faile. Mystically, in the Apostles, and by their preaching, the Church of Christ is built for euer.

4 † I haue ordained a testament with mine elect, I haue sworne

5 to Dauid my seruant: † *d* for ever wil I prepare thy seede.

And I wil build thy seat vnto generation and generation.

d Dauids seede conserued til Christ was borne of his virgin mother: and in his spiritual seede, his kingdom the Church is for euer conserued. Otherwise not verified of Dauids temporal kingdom, which decayed in the captiuitie of Babylon, and is now wholly destroyed.

6 † The heauens shal confesse thy meruelous workes o Lord:

yea and thy truth in the church of saintes.

- † For who in the cloudes shall be equal to our Lord : shall be 7
- The Angels. like to God among the sonnes of God ?
- † God, who is glorified in the counsel of saintes : great and 8
terrible ouer all that are round about him.
- † O Lord God of hostes who is like to thee? thou art mightie 9
ô Lord, and thy truth round about thee.
- † Thou rulest ouer the powre of the sea : and the mouing of 10
the waues therof thou doest mitigate.
- f The prophet
aludeth to the
plagues and
miracles in
Egypt, and in
other enim.es.
g Conuersion
of Gentiles.
- † Thou f humbledst the proud one, as one wounded : in the 11
arme of thy strength thou hast dispersed thine enimies.
- † The heauens are thine, and the earth is thine, the round 12
earth, and the fulnes therof thou hast founded. † the north, 13
and the sea thou hast created.
- g Thabor and Hermon shall reioice in thy name : † thy arme 14
is with might.
- Let h thy hand be confirmed, and thy i righthand exalted :
- † iustice and iudgement is the preparation of thy seat. 15
- b Whether God punish, as with the left hand, i or bestow benefites, as with the right
hand, as is to his glorie, and according to mercie, and truth.
- Mercie and truth shall goe before thy face : † k blessed is the 16
people that knoweth iubilation.
- k They are spiritually happie, that do thus consider of Gods meruelous proceedings, praise the
same, and reioyce therein.
- Lord they shall walke in the light of thy countenance, † and in 17
thy name they shall reioyce all the day : and in thy iustice they
shall be exalted.
- † Because thou art the glorie of their strength : and in thy 18
good pleasure shall our l horne be exalted.
- l powre, and-
kingdom.
- † Because our protection is of our Lord : and of the holie one 19
of Israel our king.
- † Then didst thou speake in vision to thy saintes, and saidst 20
:: I haue put helpe on the mightie one : and haue exalted an
elect one of my people.
- † I haue found Dauid my seruant : with myne holie oyle haue 21
I anointed him.
- † For mine hand shall helpe him : and myne arme shall 22
strengthen him.
16. 2. Reg. 5.
and other
places. which
was perfor-
med as in a
figure but
- † The enimie shall nothing preuale in him : and the sonne of 23
iniquitie shall not adde to hurt him.
- † And I wil cut downe his enimies before his face : and them 24
that hate him I wil put to flight.

more fully in
Christ. Act. 13.

v. 22.

- 25 † And my truth, and my mercie with him : and in my name
shal his horne be exalted.
- 26 † And I wil put his hand in the sea : and his righthand in the
riuers.
- 27 † He shal inuocate me : Thou art my Father : my God, and the
prorektor of my saluation.
- 28 † And I wil put him the firstbegotten, high aboue the kings
of the earth.
- 29 † I Wil kepe my mercie vnto him for euer : and my testament
faithful to him.
- 30 † I wil put his seed for euer and euer : and his throne as the
daies of heauen.
- 31 † But if his children shal forsake my lawe : and wil not walke
in my Iudgements :
- 32 † If they shal profane my iustices : and not kepe my com-
mandmentes :
- 33 † I wil visite their iniquities with a rod : and their sinnes with
stripes :
- 34 † But my mercie I wil not take away from him : neither wil
I hurt in my truth :
- 35 † Neither wil I profane my testament : and the words that
procede from my mouth I wil not make frustrate.
- 36 † Once I haue sborne in my holie , * if I lie to Dauid :
- 37 † his seede shal continewe for euer . . .
- 38 † And *m* his throne as the Sunne in my sight, and as the :
Moone perfect for euer : and a faithful witnesse in heauen . . .
- m* Christian iust soules as the sunne, *n* and as the perfect, or full moone. See the first Tome.
page 716. S. Augustin also expoundeth this verse in the Anagogical sense, of the iust after the
Resurrection in glorie, where the soule shal be like the sunne, and the bodie, which now is
mutable, shal be like the moone, not as now alwayes changing, but as the ful moone,
alwayes perfect.
- 39 † But : thou hast repelled and dispised : thou hast differred : God hauing
thy Christ. promised al
the aforsaide
the prophet in
the person of
the weake, la-
menteth that
the contrarie
shal happen as
wel in the
temporal
kingdom
- * Amongst manie pensue things, this one word doth comferte vs, thy promise
remaineth, thou hast not denied to send Christ, but differred him,
- 40 † Thou hast ouerthrowne the testament of thy seruant : thou
hast profaned his sanctuarie on the earth.
- 41 † Thou hast destroyed al the hedges therof : thou hast made
the firmament therof feare.
- 42 † Al that passe by the way haue spoiled him : he is become a
reproch to his neighbours.

oppressed by
the Assirians
Babylonians,
Persians,
Grecians, and
Romanes: as
in the Church
impugned by
innumerable
sortes of
Heretikes and
other Infidels.

† Thou hast exalted the righthand of them that oppresse him: 43
thou hast made al his enemies ioyful.

† Thou hast turned away the helpe of his sword: and hast not 44
holpen him in battel.

† Thou hast destroyed him from p^r emundation: and his seat 45
thou hast broken downe to the ground.

*p From the use of Sacrifice and Sacraments, wherby sinners were wount to
be cleansed.*

† Thou hast lessened the daies of his time: thou hast ouerwhel- 46
med him with confusion.

:: The Psalmist
prayeth and
prophecieth
that God wil
respect the
weaknes of
man, main-
taine his
Church in
manie natiōs,
& saue manie
soules.

† :: How long ô Lord dost thou turne away for euer: shal 47
thy wrath burne as a fire?

† Remember what my substance is: for hast thou made al the 48
children of men in vaine?

† Who is the man that shall liue, and shal not see death: shal 49
deliuer his soule from the hand of hel?

† Where are thyne old mercies ô Lord, as thou swarest to 50
Dauid in thy truth?

† Be mindeful ô Lord of the reproch of thy seruantes (which 51
I haue held in my bosome) of manie nations.

† Which thine enemies haue reproched ô Lord, which they 52
haue reproched *q* the commutation of thy Christ.

q As though Christ were changed and turned from us.

r So we wish
and pray that

† Blessed be our Lord for euer: *r* Be it, be it. 53
al may bleße and praise thee. Amen.

ANNOTIONS, PSALME LXXXVIII.

Though Chri-
stians do sinne
yet Chr ist
loseth not his
Church.

34. *My mercie I will not take away from him.*] Although, Christians signified by the
childrē or successors of Dauid, sinne most grieuously, yea suppose they wil sinne
with desperation (saith S. Augustin) and obstinaty persist in sinne, that they
offend the eyes of their Father, & deserue to be disenherited: &c. Yet for these
Christ shal not remaine without inheritance, the corne shal not also perish for
the chafe, some fishes shal be gathered out of the nette into vessels, notwith-
standing the euil fishes are cast away. And a litle after, the same Doctor dis-
coursing of eternal glorie both in bodie and soule, of those that dye in Gods
fauour, sayth; These things are promised concerning Christ, very certaine,
very firme, very plaine, and vndoubted. For albeit some things are couered in
mysteres, yet some things are so manifest, that by them the obscure things
may most easily be cleared.

Hard places
explicated by
the cleate.

Gods promises
to Dauid were
not fulfilled in
Salomon, but
in Christ.

39. *But thou hast repelled &c.*] Againe S. Augustin, addeth vpon the next verses
following: God performed not these promises in Dauid, that when thou seest
they were not fulfilled in Dauid, which necessarily must be fulfilled, thou maist
seke an other, in whom it may be shewed that they were fulfilled. God promi-
sed some thing (a kingdom) for euer of Dauids seede: and Salomon was
borne; and became of so great wisdom, and so great prudence, that Gods
promise

promise concerning Dauids seede, seemed to be fulfilled in him. But Salomon fell, and gaue place of expecting Christ; that because God neither can be deceiued, nor deceiue, he put not his promise in him, whom he knew would fall, but thou shouldest relie vpon God, and exact his promise. A litle after Thou seekest the kingdom of the Iewes, it is not: thou seekest the altar of the Iewes, it is not: thou seekest the sacrifice of the Iewes, it is not: thou seekest the priesthood of the Iewes, it is not. VVherupon he concludeth: Al these defectes came to the Iewes: yet vvas not Christ taken from them, but differred. Some Iewes beleued in him, and manie Gentiles. As the Psalmist prophecieth from the 47. verse to the end of this Psalme.

Defectes in the Iewes supplied in the Gentiles.

PSALME LXXXIX.

Under the forme of prayer, the Psalmist describeth the shortnes of mans life and other calamities. 7. Gods strict iudgement. 13. but first his comfortable mercie: 16. and perpetual regard of his owne worke.

Man rightly created fel by sinne into miseries. the 2. key.

† A prayer of Moyses the man of God.

a Some Expositors thincke Moyses was the author of this Psalme, and of the tenne next following. But others hold that Dauid vvas author of al, and that Moyses his name is here put in the title by Eldras, because this Psalme is like to the prayer of Moyses, vwhen the people prouoked Gods vvrath by their sinnes in the desert. And because mans creation, fall, punishmēt, and Gods mercie towards him, are here described: which Moyses first vvvrite, as going before the vvvritten law. And that Moyses made not this Psalme is probably gathered by the 10. verse, where the ordinarie age of men is described to be (in strength and vigore) seuentie yeares, or of some fourscore: and the greater part (of the one or the other) is in labour and sorow. And it is euident (Deut. 34.) that Moyses liued in al an hundred and twentie yeares, and his eye was not dimme, neither vvere his teeth moued. So Aaron, Iosue, and others commonly liued longer then is here mentioned. But Dauid vvas old and impotent at seuentie yeares. 3. Reg. 1. S. Hilarion, liuing neere seuentie yeares in his heremitage, S. Remigius gouerning the Church of Rhemes, seuentie yeares, and the like are accounted to haue bene full of dayes, and such as liued longer are reputed extraordinarie. Agane it is more euidently proued that Moyses vvas not author of the 94. and 95. Psalmes.

Lord, thou art made a refuge for vs: *b* from generation vnto generation.

b Always from the beginning of the world to the end.

2 † Before *c* the mountaines were made, or the earth and the world formed: *d* from euerlasting euen vnto euerlasting thou art God.

c The Prophet sheweth that the world was created in and with time, not eternal. *d* And that only God is eternal.

3 † Turne not away man into humiliation: thou saidst: Be conuerted ye children of men.

• God hath often saide, that he vwould not the death of sinners, but rather that they be conuerted and liue for euer.

† Because

† Because *f* a thousand years before thine eies, are as yesterday, that is past.

f Though some liued long (none for al that did reach to a thousand yeares) yet it is nothing before God, and in respect of eternitie.

And as a watch in the night, † things that are counted *g* nothing shal their years be.

† In *g* the morning as an herbe he shal passe, in the morning *h* he shal flourish, and passe: in *b* the cucning he shal fall, be hardened, and withered.

g The youth of man quickly passeth: *h* old age can not last long: vtherof cometh our English prouerb: A young man may dye sovvne, an old man can not liue long.

† Because we haue faynted in thy wrath, and in thy furie we *7* are trubled.

† Thou hast put *i* our iniquities in thy sight: our * age in the *8* light of thy countenance.

* Sectum.

i Sinne the cause of shortnes of mans life.

† Because al our daies haue failed: and in thy wrath we haue *9* failed.

Our yeares shal be considered *k* as a spyder: † the daies of our *10* yeares in them, are *l* seuentie yeares.

k Mans life as brickle as a spiders vweb: or mans life vvastrerth continually, as a spider vvastrerth her self by spinning, and consuming her ovne substance.

And if in strong ones *m* eightie yeares: and the more of them, labour and sorrow.

l m These numbers literarily shew the shortnes of the longer sorte of mens liues. Mystically, seuen signifie the rest after laboures of this vworld, and pertain to the old testament: eight signifie the revvard in the reurrection, pertainyng to the new testament. VWhich multiplied by tenne, a perfect number, make seuentie and eightie. VWhich ioyned together make an hundred and fiftie. The number of al these Psalmes.

Because *n* mildnes is come vpon vs: and we shal be chastised.

n It is of Gods milde prouidence, that mans life is short, for that manie if they vvere sure, or had probabilitie to liue long, vwould presume to sinne more.

† *o* Who knoweth the powre of thy wrath: and for feare *11* † to number thy wrath? *12*

o Seing God of his iustice punished al mankind, for one sinne of our first parente, his vwrath must nedes be very great to euerie sinner, for his ovne proper sinnes.

So make thy righthand knowne: and men learned in hart, in wisdome.

† Turne *o* Lord, how long? and be intreated for thy *13* seruants.

† *p* We are replenished in the morning with thy mercie: and *14* we haue reioyced, and are delighted al our daies.

p The hope of glorious resurreccion turneth our calamities into spiritual ioy.

15 † *q* We haue reioyced for the daies wherin thou hast humbled vs: the yeares, wherin we haue seene euils.

q Yea the more we suffer in this life for the truth, the greater is our comforth in hope of reward.

16 † :: Looke vpon *r* thy seruants, and vpon thy workes: and direct their children.

v Not only in that we are thy creatures, but also in that we are thy seruants, we are thy proper worke, therefore in both these respectes, ô God looke vpon vs with clemencie. *f* lead also our posteritie into the right way, and make them thy seruantes.

17 † And *t* let the brightnes of our Lord God be vpon vs, and direct thou the workes of our handes ouer vs: and *w* the worke of our handes doe thou direct.

t O God illuminate our vnderstanding, and make our actions by thy grace profitable to vs: and make perfect in vs the worke of charitie. In which one worke, al good workes are included and to which al other are directed. For then workes are right (sayth S. Angustin) when they are directed to this one end.

PSALME XC.

Whoſoener faithfully and firmly trusteth in Gods providence, is secure from Gods providence
al dangers of secrete, suttle, and open enimies. 7. his aduersaries shal come the 3. key.
to ruine. 11. Angels shal defend him 13. no kind of serpent, nor beast
shal hurt him. 14. God himself assureth him of his protection, and of
eternal saluation.

a Prayse of a *b* Canticle to Dauid.

a Praise of Gods providence, With thanks, *b*. Which Dauid songue with voice.

1 **H**E *c* that dwelleth in the helpe of the Higheſt, shal abide in the protection of the God of heauen.

c He that firmly relieth and resteth vpon Gods providence, is assuredly protected by him.

2 † He shal say to our Lord: Thou art my protectour, and my refuge: my God I wil hope in him.

3 † Because he hath deliuered me from *d* the snare of the hunters, and from *e* the sharpe word.

d Al secrete and suttle machinations: *e* and from al crueltie of tyrants.

4 † With his shoulders shal he ouershadowe thee: and vnder his winges thou shalt hope.

5 † With shilde shal his truth compasse thee: " thou shalt not be afrayed *f* of the feare in the night.

f Terrors obscursly suggested by euil men or spirites, with erronions conceipte that men are not bond in time of temporal dangers, to confesse the truth.

6 † Of *g* the arrow flying in the day, *h* of busines walking in darkenes: *i* of inuasion, and the midday diuel.

g Open persecution threatning present death, except men denie the truth which they know.

h circumuention of craftie enimies by suttle arguing, and drawing men into error, and so to

decline from Catholique Religion, & long torments, euen to death, except Gods seruants wil relent, and denie the truth, which they assuredly beleue, and know in their conscience, that they are bound to professe it.

† A thousand shall fall on thy syde, & ten thousand : on thy righthand : but to thee it shall not approach.

‡ On thy left side, in aduersitie manie fall from God, & on thy right side, in prosperitie manie more forgete, and forsake God.

† But thou shalt consider with thine eyes : and shalt see the re-tribution of sinners.

‡ Because thou Lord art my hope : thou hast made the Highest thy refuge.

‡ There shall no euil come to thee : and scourge shall not approach to thy tabernacle.

‡ Because he hath geuen his Angels charge of thee : that they keepe thee in all thy waies.

‡ Angels haue protection of men by Gods ordinance. The diuel corruptly alleageth this scripture (Mat. 4) omitting the latter part of this verse: which sheweth when Angels protect iust men, to witte, when they walke in a right path, obseruing ordinarie course in their actions, not in geuing themselues headlong into needles danger, as the same diuel proposed to our Sauour, to cast himselfe downe from the pinnacle of the temple. Such falling is not the way of the iust, but of Lucifer, that fell from heauen. So S. Bernard noteth. Ser. 15. in hunc Psal.

† In their handes they shall beare thee : lest perhaps thou knocke thy foote against a stone.

† Vpon the aspe, and the basiliscus thou shalt walke : & thou shalt tread vpon the lion, and the dragon.

† Because he hath hoped in me, I wil deliuer him : I wil protect him, because he hath knowne my name.

‡ God speaketh the rest that followeth in this Psalme.

† He shall cry to me, and I wil heare him : with him I am in tribulation : I wil deliuer him, and wil glorifie him.

‡ In eternal saluation. † With length of daies I wil replenish him : and I wil shew him my saluation.

ANNOTATIONS. PSALME XC.

Fourte sortes of persecution the faithful to fall from true Religion. Sometimes with temptation that is but light and obscure, which the Prophet here calleth feare in the night: when ignorant men are tempted by suggestion, or apprehension of temporal afflictions, not knowing that they fall into eternal damnation, by fleeing from worldlie, or bodilie calamities. Sometimes the temptation threatneth present death to them that are well instructed in the truth, and know that they must confesse it euen to death, which the Prophet calleth an arrow flying in the day: when the faithful clerly seech what danger hangeth ouer him, to witte, present

present death if he stand constant, and damnation if he denie his faith. Sometimes the tentation is more vehement, but yet obscure, which he calleth, busines vvalking in darknes: vwhen by sutable endeoures, framing arguments in excuse of sinne, men are persvaded that they may lawfully take soine oath, or do some other thing, vvhich in dede is not lawfull: and so by earnest, and sutable persvasions they ignorantly decline from Catholique Religion, or committe other greuous sinnes. But the greatest and manifest Religion is called inuasion & midday diuel: when persecuters seing neither more easie persvasions can deceiue Gods seruants, nor present death force them to denie the truth, they then assault them more vehemently, and more dangerously vvith long, and continual afflictions, not remitting their crueltie til the afflicted either yield to their vvill, or dye in long torments. And by these two latter kindes of persecution manie are ouerthrowne, vvich vvere constant in the former. For vvholes tyrants proposed dangers to simple people, and deceiued some, yet threatening present death to others, that were better instructed, and confirmed in Religion, innumerable perseuered, & gloriously died in confession of Christian Catholique faith. But by sutable arguing of hard pointes of christian doctrine or practise; and by long torments manie haue bene seduced, blindly falling into errors, and manie wittingly haue denied the truth, which they clerly beleued in their hartes, to auoide this midday diuel, the extremitie of long manifest, and greuous afflictions. Neuertheles in al these tentations God protecteth them that firmly trust in him. Those (saith this holie Father) haue failed, which presumed of themselves, which dwelt not in the helpe of the Highest, that first leaue and in protection of the God of heauen: which said not to our Lord: Thou art my Protector, and my refuge, which trusted not vnder the shadow of his wings, but relied, or attributed much to their owne strength.

3

4

God leaue
th none but those
that first leaue
him.

PSALME XCI.

God is by al maner of voices and instruments to be praised in his admirable workes. 7. which the foolish not doing are punished; 11. and the wise are rewarded.

The vvorkes
of God admirable.
the 2. key.

1 † A Psalmes *a* of Canticle, *b* in the sabbath day.

a Voices beginning instruments prosecute this song: *b* when we rest from worke then especially vve ought to thincke vpon Gods vvorkes, praise and thanke him for the same.

2 **I**T is good *c* to confesse to our Lord; and to sing to thy *c* name ô Highest. To geue thanks.

3 † To shew forth thy mercie in *d* the morning: and thy truth in *e* the night.

d In prosperitie, *e* in aduersitie.

4 † In *f* the instrument of tenstrings, in *g* Psalter: with Canticle, on *b* the Harpe.

f On euerie instrument of tenne stringes, signifying the obseruation of the tenne commandments: *g* namely on the Psalter. *b* also on the harpe, which signifieth mortification.

5 † Because thou hast delighted me ô Lord in thy workmanship: and in the workes of thy hands I wil reioyce.

† How are thy workes magnified ô Lord ! thy cogitations 6
are made very profounde.

† The i vnwise man wil not know; and the k foule wil not 7
vnderstand these things.

i Carnal and sensual man, k be that thinketh only of present thinges, not of future.

† When sinners shal spring vp as grasse: and al that worke ini- 8
quitie shal appeare.

That they may perish for euer: † but thou the Highest 9
for euer ô Lord.

† Because loe thine enimies ô Lord, because loe thine enimies 10
shal perish: and al that worke iniquitie shal be disperfed.

† And / my horne shal be exalted, as the vnicorns: m and 11
my old age in plentiful mercie.

! The iust in confidence of a good conscience, expect exaltation of their powre: m and great
consolation in the end of their life.

† And n mine eie hath looked vpon mine enimies: and the 12
malignant rysing vp against me, mine ears shal heare.

n Then shal the iust see their enimies depessed: and themselues flourish, like the palme, and
ceder trees as foloweth.

† The iust, shal flourish as a palme tree: as the ceder of Liba- 13
nus shal he be multiplied.

† They that are planted in e the house of our Lord, shal flourish 14
in p the courtes of the house of our God.

o Militant Church: p triumphant.

† As yet shal they be multiplied in plentiful old age: and they 15
shal be wel affected, † that they q may shewforth: 16

q Publikly professe Gods praises, as in the wordes folowing:

That the Lord our God is righteous, and there is no iniqui-
tie in him.

PSALME XCII:

Perpetuie of the Church. the 6. key. Christ reigneth for euer in his Church: 3. notwithstanding manie and
great persecution against the faithfull.

Prayse a of Canticle b to Dauid himselve, in c the day be-
fore the sabbath, d when the earth was founded.

a Praise to be songue vwith voice: b composed by Dauid: c the sixth day of the weeke, vwhich
is our friday, d in vwhich day the Church of Christ vvas founded, by his blood shed on the
crosse.

O V R Lord e hath reigned, he f hath put on beutie: our i
Lord hath g put on strength, and hath girded himselve.

Our Sauiourfounding his Church by his death begane then to reigne therein: f gloriously
descending a soule into limbus, and in bodie to his graue: g he then put on al armour of
strength

Strength to reforme the world, and to enlarge his kingdom, according to his owne prediction where he saide: If I be exalted from the earth, I wil draw al thinges vnto my selfe. Ioan. 12. v. 31.

For he hath established *b* the round world, which *i* shal not be moued.

b Not only in Iurie and Samaria, but the whole earth: *i* and the same Church shal not be destroyed.

2 † Thy seat is prepared from that time: thou *k* art from euerslasting.

k Christ being eternal, hath an euerslasting Church.

3 † The *l* riuers ô Lord haue lifted vp: the riuers haue lifted vp their voice.

l Al soites of persecuters, the High priestes (who sometimes vvatered the spiritual land, like riuers) vvith Scribes, Pharises, and other incredulous Ievves, also Paganes, Turkes, and Heretikes haue oppogned the Church.

4 The riuers haue lifted vp their waues, † *m* about the voices of manie waters.

m With more force then anie persecutions in the old Testament.

The furies of the sea are meruelous; *n* meruelous is our Lord on high.

n but though al these assaults be great, and meruelous, yet Christ in protecting his Church, is more meruelous.

5 † Thy testimonies are made *o* credible exceedingly: *p* holines become: h thy house ô Lord *q* for length of daies.

o Articles of faith are not euidently apparent to knowlêge, but euident to creditie, to those that are disposed by Gods grace, illuminating their vnderstanding, and mouing their free vvill, to geue consent of beleefe if they vvill *p* It behoueth therefore al members of the Church to conuerse piously, and: eligiously in this life, seeing he hath so excellent a spouse, protector, and instructor, *q* euen to the end of the vvorld.

PSALME XCIII.

The faithful seruant of God assuredly professeth, that at the pride, *s* cruelty, *t* foolish imaginations, and secret thoughts of the wicked are manifest to God. 12. acknowledgeth himselfe happie, that he is better instructed of God: whereas he had otherwise bene damned. 20. sharply reprehendeth those that consider not of Gods iudgements: concluding that the iust shal be glorified, and the wicked damned. Eternal saluation, and damnation. the 10. key.

To a David himselfe, in *b* the fourth of the sabbath.

a The Hebrew letter Lamed, vvich ordinarily is prefixed to the datiu case, or signifieth to, being set before proper names, is a signe of the genetiue case. Yet the Septuagint, expresse it by the datiu, and so doth the latin, ipsi David, and consequently our English hath, to David himselfe, to shew a difference betveen sacred and profane vvriters For in humane bookes the vvriter and auctor is al one; but in diuine, the Holie Ghost is the proper auctor, and a man is the vvriter. To signifie therefore the principal auctor, David is sometimes named as the instrumental cause, to vvhom the Holie Ghost inspired this, and other Psalmes, and by vvhom they

were written. And when the titles expresse otherwise: A Psalm of Dauid, yet it is so to be understood, that the Holc Ghost is alwayes the principal auctor, and Dauid the instrumental, ministerial, or secundarie auctor. But when other names are expressed, either in the genetiue or datiuē case, or howsoeuer, it proueth not that those men were the writers of the same Psalmes, but importeth some other thing, as by S. Augustins iudgement, we noted in the proemial Annotations page 3. & 4. vtherby is proued that this Psalmē was not written, nor composed by Moyses, as Hebrew Rabbins suppose, but by the Royal Psalmist Dauid. *b* Made and ordinarily songue in the fourth day of the weeke, our vvenesday, in vvhich day Iudas the traitor sold our Sauour Christ to his enimies. The reuenge of vvhich vickednes, and of all other sinnes, is here prophesied.

O V R Lord God *c* of reuenges: the God of reuenges hath *d* done *d* freely.

c God more commonly called the God of mercie (vvhich vertue in him is aboue all his vvorkes, Psal. 144) is also the God of reuenges, according to his iustice. *d* He procedeth in iudgement resolutely, not depending, nor fearing, nor respecting anie person, poure, dignitie, vvifdome or other like qualitie, but their iust merites.

:: A prayer of † Be :: exalted thou that iudgest the earth: render retribution *2*
iust zeale, to the ptoude.

† How long shal sinners ô Lord: how long shal sinners *3*
glorie?

† Shal they vtter, and speake iniquitie? shal al they speake, *4*
e that worke iniustice?

c Shal most wicked men stil be suffered to speake so insolently?

:: A description of heathenish and heretical cruelty. † :: Thy people ô Lord they haue humbled: and thine inheri- *5*
tance they haue vexed.

† The widow, and the stranger they haue slaine: and the *6*
pupilles they haue killed.

:: Scarfe anie Atheistes are so blind, as thus to thinke but manie sinners so behaue them selues, as if God saw not, knew nor, or at least cared not vvhath they do. † And :: they haue saide: The Lord shal not see, neither shal *7*
the God of Iacob vnderstand.

† Vnderstand ye foolish in the people: and ye fooles be wise *8*
at sometime.

† He that planted the eare, shal he not heare? Or he that made *9*
the eie doth he not consider?

† He that chastiseth nations, shal he not rebuke: he that *10*
teacherh man knowledge?

† Our Lord knoweth *f* the cogitations of men: that they be *11*
vaine.

f So vnpossible is it that God should be ignorant, or careles vvhath men do, that he also knoweth and obserueh most secrete thoughtes.

† Blessed is the man, whom thou shalt instruct ô Lord: and *12*
shalt teach out of thy lawe.

† That thou maist *g* geue him quietnes from the euil daies: til *13*
a pitte be digged for the sinner.

g Mitigate and temper his afflictions, thar by patience and fortitude, the iust may perseuere, and not be ouerwhelmed.

† Because

14 † Because our Lord *b* wil not reiect his people : and his inheritance he wil not forsake.

h The whole Church shal neuer be reiectet, nor forsaken.

15 † Vntil iustice *i* be turned into iudgement : and *k* they who are nere it, are al that are right of hart.

i Iustice is conuerted into iudgement, vwhen iust meaning is put in vvorke and practise, that it may appeare in iudgement. Also God vwho doth & suffereth al iustly, vvil conferue his inheritance the Church, euen vnto the day of iudgement. *k* The sense is easie by transposing the vvordes : al that are right of hart, are nere it, that is, shal like and approue Gods iustice, vwhen the vvicked shal repine, and blaspheme it.

16 † Who shal rise for me against the malignant ? or who shal stand with me against them that worke iniquitie ?

17 † But that our Lord hath holpen me : within very litle my soule had dwelt in hel.

18 † If I said : *l* My foote is moued : thy mercie *o* Lord did help me
l When I felt, and complained that I was in danger, thou didst assist me.

19 † According to the multitude of my sorrowes in my hart : thy consolations haue made my soule ioyful.

20 † Doth the feat of iniquitie cleaue to thee : which makest *m* labour in precept ?

m Onlie faith sufficeth not, but careful labour, in keeping Gods commandments is required.

21 † They wil hunt after the soule of the iust : and wil condemne innocent blood.

22 And our Lord became my refuge : and my God the helpe *n* of my hope.

n The iust do hope for eternal saluation, to which God wil bring them.

23 † And he *o* wil repay them their iniquitie : and in their malice he wil destroy them : the Lord our God wil destroy them.

o And God, the reuenger of wronges, wil at last cast the wicked into eternal torments.

PSALMES. XCIIII.

An inuitation to serue and adore Christ our Lord and Messias, 3. aswel for the benefites of creating al thinges, 7. as for his Incarnation, and not to harden our hartes as the Iewes did.

Christ our Lord and king.
the 5. key.

Praise *a* of Canticle, *b* to Dauid him selfe.

a Praise songue with voices : *b*. inspired to Dauid, & written by him.

This Inuitation is most fitly ordayned by the Church for the proeme or beginning of Mattins.

COME, let vs *c* reioyce to our Lord : let vs make iubilation to God *d* our sauour.

c VVith great and solemne exultation : *d* God our Creator, is also our Protector & Sauour.

† Let

† Let vs *e* preuent his face in confession: and *f* in Psalmes let : 2
vs make iubilation to him.

e Let vs be more diligent, and preuent our accustomed time. For no man can preuent Gods grace with anie good worke, who first preuenteth vs; els we can neither doe, nor thinke anie good thing. *f* not only in singing his praise with voice, but also with musical instruments.

† Because our Lord is a great God: and a great King about al 3
goddess.

† Because in his hand are the endes of the earth: and the 4
heightes of the mountaines be his.

† Because the sea is his, and he made it: and his handes formed 5
the drie land.

† Come let vs adore, *g* and fal downe: and wepe before our 6
Lord, that made vs.

g So also Isaias (c. 45. v. 23.) and S. Paul (Philip. 2.) teach that kneeling or bowing the knees, as an external religious ceremonie, is acceptable to God.

† Because he is the Lord *h* our God; and we the people of his 7
pasture, and the shepe *i* of his hand.

h It is most iust and necessarie that we adore God, because he made vs, and al this world for vs, hath also redemed vs, and made vs his people, as shepe of his pasture, and as a Pastor feedeth and gouerneth vs. *i* of his making.

† *k* To day if ye shal heare his voice, " harden not your 9
hartes;

k Though some haue often repelled, and resisted Gods grace, yet if they receiue it being offered againe, it wil auailē them to remission of sinnes.

† As in the prouocation according to the day *l* of the tenta- 9
tion in the desert: where your fathers tempted me, proued me,
and saw my workes.

l The Israelites in the desert tempted God, by desiring water, and flesh, of voluptuous concupiscence without necessitie. For Manna did both extinguishe their thirst, and tasted vnto them, whatsoeuer they desired: Exo. 16. That also which was left vngathered when the sunne waxed hotte, melted (v. 21.) and serued their cattel for drinke. So this tentation was a figure of those, which require to communicate vnder both kindes, as if one did not containe as much as both.

† *m* Fourtie yeares was I *n* offended with that generation, 10
and said: These alwaies erre in hart.

m By this mention of the offence of fourtie yeares, as long before passed, is conuincied that Moyses writte not this Psalme, who dēd in the very fourtith yeare of their abode in the desert. And S. Paul citing the wordes of this Psalme. (Heb. 4.) manifestly acknowlegeth Dauid the writter thereof, and that it was written long after Moyses time in these wordes: (v. 7.) Againe he limiteth a certaine day; To day, in Dauid saying after so long time, *s* is aboute saide. To day if you shal heare his voice, do not obdurate your hartes. For if Iesus (that is Iosue) had geuen them rest, he would neuer speake of an other day afterward

n Being greatly offended, I approached nere vnto them, in punishing the offenders.

† And these haue not knowne my waies: as I sware in my 11
wrath: *o* if they shal enter into my rest.

o Those that murmured died in the desert, and entered not into the promised land, euen so those that finally offend Christ, shal not enter into cuerlasting rest: Heb. 3. & .4.

ANNOTATIONS. PSALME. XCIII.

8. *Harden not your hartes.*] VVhatsoever God proposeth by preaching, or inspiration to a sinner, it resteth stil in the powre of his freewil, to harden his harte, and to reiect al such good motions, and so he doth not only frustrate Gods grace, and hinder his owne iustification, but also increaseth his former sinnes. But by not resisting, when deliberating therupon he could resist, he disposeth himselfe and cooperateth to first iustification. And therefore the royal Prophet here admoniseth, and earnestly exhorreth al men, to do this which God hath put in our powre, not to harden our owne hartes, when we heare his voice, by resisting and reiecting his grace freely offered, without al merite of our part.

It is in mans freewil to resist good motions.

PSALME. XCV.

Al peoples & nations are invited to praise the blessed Trinitie, 3. for Christs Incarnation, and spiritual kingdom in al the world. 10. euen senses creatures acknowledging his maiestie, 13. and iudicial powre.

Christs diuine powre. the 5. key.

1 A Canticle *a* to Dauid * himselfe, *b* when the house was built after the captiuitie.

Par. *v. 23.* *a* Inspired to Dauid, and written by him : *b* prophesying the restauration of the temple, after the future captiuitie. And that in figure of the vniuersal redemption of mankind by Christ, from the captiuitie of the diuel.

SING ye to our Lord *c* a new song : sing to our Lord al the earth.

c For a new benefite, farre greater then the delinerie of Israel from Egypt.

2 † *d* Sing ye to our Lord, and blesse his name : shew forth his saluation from day to day.

d The same wordes [Sing to our Lord] thrise repeted, signifie the Blessed Trinitie, as some Fathers note. Likewise *v. 7.* and *8.* Bring ye to our Lord, &c. in both places concluding in the singular number, blesse his name, bring to his name, importing one God.

3 † Shew forth his glorie among the Gentiles, his meruelous workes in al peoples.

4 † Because our Lord is great, and exceeding laudable: he is terrible aboue al goddes.

5 † Because al the goddes of the Gentiles are *e* diuels, but our Lord *f* made the heauens.

e VVhat creatures soeuer spiritual or corporal, visible or inuisible the paganes serue for goddes, stil they be diuels that deceiue them, and diuers wayes vsurpe diuine honour, making such idolaters to thinke, that there is diuine powre, where none is.

f He only is true God, who is Creator of heauen, and of al creatures. For no creature can create anie thing at al, that is, make anie thing of nothing but only God.

6 † Confession, and beauty in his sight : holinesse, and magnificence in his sanctification.

† Bring to our Lord ye families of Gentiles, bring ye to our Lord glorie and honour: † bring to our Lord glorie vnto his name.

Take vp hoastes, and enter into his courtes: † adore ye our Lord in his holie court.

Let al the earth be moued before his face: † say ye among the Gentiles that our Lord hath reigned.

Diuers ancient Doctours read more in this place: Our Lord hath reigned from the wood, to witte, Christ by his death on the crosse conquered the diuel, sinne, and death, and thence begane to reigne. S. Iustinus Martyr, dialogo aduers. Triphonem. Tertullian li. aduers. Iudæos. c. 9. & 13 & aduers. Marcionem. li. 3. c. 19. & 21. S. Augustin in this place, according to the old Roman Psalter Before him Arnobius, and after him Cassiodorus and others, wherby it is probable, that it was sometimes in the Hebrew text, and blotted out by the Iewes.

For he hath corrected the round world which shall not be moued: he wil iudge peoples in equitie.

† Let the heauens be glad, and the earth reioyce, the sea be moued, and the fulnesse therof: † the fieldes shall be glad, and al things, that are in them.

The Psalmist in abundance of spirite inuitheth al creatures to praise God, as Daniel in his Canticle. c. 3.

Then shall the trees of the woodes reioyce † before the face of our Lord, because he cometh: because he cometh to iudge the earth.

He wil iudge the round world in equitie, and peoples in his truth.

Christ iudgeth now in the world by his ministers discerning and deciding causes, rewarding and punishing, but especially he wil iudge al in the last day.

PSALME XCVI.

The last iudgement, the 9. key. *Altho the earth is inuited to reioyce in Christs kingdom, 3. with description of the signes coming before the day of Iudgement. 7 Idolaters shall be confounded. 8. Holie Angels and iust men shall adore Christ, and reioyce.*

To a this Dauid, b when his land was restored agane to him. 1

a In figure of Christ, b whose bodie rose the third day after his death: to whom manie returned beueing in him after his resurrection, which fel from him in his passion: and to whom al things shall be subdued, as to their true Lord, in the day of iudgement.

OUR Lord hath reigned, let the earth reioyce: let manie Ilands be glad.

c Holie Dauid, and other Prophetes hauing great ioy to see long before in spirite only, Christs kingdom extended in the whole earth, yea to the Ilandes, we Ilanders haue great cause to be gladd, that God hath not only so blessed vs long since, but as yet conserueth secde, wherby we trust the whole Iland shall be againe restored vnto him.

2 † *d* Cloude, and mist round about him : iustice, and iudgement *e* the correction of his seat.

d As in a cloud with terror God gaue his law to the Iewes : so in a cloud with greater terror and maiestie, he wil iudge the world; *e* not as manie corrupted seates of iudgement, in this world, but as a corrected tribunal, where iustice and right iudgement shal be practised.

3 † Fire shal goe before him, and shal inflame his enimies round about.

4 † His lightnings :: shined to the round world, the earth sawe, and was moued, :: These things are denounced as if they were already donne,

5 † The mountaines melted as waxe, before the face of our Lord : before the face of our Lord al the earth. for the assured certaintie thereof.

6 † The heauens haue shewed forth his iustice : and al peoples haue scene his glorie.

7 † Let them al be confounded, that adore *f* sculptils : and that glorie in their idoles.

f As wel the worshippers of grauen, or painted images of Iupiter, Mars, Bacchus and the like, as the worshippers of the same imagined false goddes shal be confounded.

8 Adore him al ye his Angels : † *g* Sion heard, and was glad.

g *The Catholique Church.*

And *h* the daughters of Iuda reioyced, because of thy iudgements *o* Lord.

h *And al particular Churches, members of the vniuersal.*

9 † Because thou Lord most high ouer al the earth : thou art exalted exceedingly aboue al goddes.

10 † You that loue our Lord, hate ye euil : our Lord keepeth the soules of his saintes, out of the hand of the sinner he wil deliuer them.

11 † Light is risen to the iust, and ioy to the right of hart.

12 † Be glad ye iust in our Lord : and confesse ye to the memorie *i* of his sanctification.

i *Praise our Lord Christ who is sanctitie it selfe, and sanctifieth others.*

PSALME. XC VII.

Al men are againe invited ioyfully to celebrate the meruelous conquest of Christ in al nations, 4. with hart, voice, and instruments: 8. al creatures acknowledging his coming to iudge the world. The Church in al nations. The 6. key.

1 A psalme *a* to Dauid him selfe.

a *Praising Christ, who hath made his saluation knownen in al nations.*

SING ye to our Lord *b* a new song: because he hath done
meruelous thinges.

b A new benefite of grace, making men new in spirite, requireth a new songue of
gratitude.

His righthand hath wrought saluation *c* to himselfe: and his
arme is holie.

c Raised up himselfe from death.

† Our Lord hath *d* made knowne his saluation: in the sight *2*
of the Gentiles he hath reueled his iustice.

d Made his grace effectually knownen by raising men from sinne, and deliueing them from
the powre of the deuil.

† He hath remembered his mercie, and his truth to *e* the house *3*
of Israel.

e Some of the Jewes conuerted to Christianitie. Rom. 11.

f In voice: Al the ends of the earth haue seene the saluation of our God.

g In hart † Make ye iubilation to God al the earth: *f* chaunt, and *4*
h In instru- *g* reioyce, and *h* sing.

ments. † Sing to our Lord on harpe, on harpe and voice of psalme: *5*
† on long drawn trumpets, and voice of cornet of horne. *6*

Make iubilation in the sight of the king our Lord: † let the *7*
sea be moued, and the fulnes therof: the round world, and
they that dwel therein:

† The riuers shal clappe with hand, the mountaynes toge- *8*
ther shal reioyce † at the sight of our Lord: *i* because he co- *9*
meth to iudge the earth.

i Christ directeth and disposeth al thinges rightly in this world.

k He wil iudge the round earth in iustice, and the peoples in
equitie.

k And wil accordingly geue iust sentence in the end.

P S A L M E XCVIII.

Christ our
Messias. *†*
the key

*Christ reigneth, notwithstanding his enimies repine, is adored (s. also his
foote stoule) & whom ancient Prophetes did innocate.*

A Psalme to Dauid himselfe. *1*

OUR Lord hath reigned, *a* let peoples be angrie: he that
sitteth vpon the Cherubs, let *b* the earth be moued.

a Though manie enimies do rage, and impugne Christ: *b* though the whole earth be troubled
thervvith, yet Christ vwho sitteth Lord ouer the highest Angels, Cherubins and Seraphins, ob-
teyneth the victorie, reigneth, and doth his vvil in al the earth.

† Our Lord great in Sion: and high aboue al peoples. *2*

† Let

Canta
exulta
psallite

3 † Let them confesse to thy great name: because it is terrible, and holie.

4 † And the honour of the king *c* loueth iudgement: Thou hast prepared directions: thou hast done iudgement and iustice *d* in Iacob.

c Requireth discretion.
d in fauour of thyn elect people.

5 † Exalt ye the Lord our God, and *"* adore *e* his footstoole: because it is holie.

e Hebrew Doctors expound this of the Arke in the old testament, but the Doctors of the Church vnderstand Christs humanitie, in the holie Eucharist.

6 † Moyfes, and Aaron in his *f* priestes: and Samuel among them, that inuocate his name:

f Here it is euident (and S. Augustin sayth this place taketh avway al doubt) that Moyfes was a Priest, against those that for maintaining the heresie of Laiheadshippe, denie it.

7 They inuocated our Lord *g* and he heard them: † in a pillar of a cloud he spake to them.

g By example of their praying and obtaining, the Psalmist confirmeth his prophecie, that Priestes of the new Testament shal pray, and obtaine mercie of Christ for the Church.

They kept his testimonies, & the precept which he gaue them.

8 † O Lord our God thou heardest them: God thou wast propitious to them, and taking vengeance vpon al *b* their inuentions.

b God reuenged the machinations made against them, punishing the rebellion of chore, Dathan and Abyron. Num. 16.

Exalt ye the Lord our God; and adore ye in his holie mount: because the Lord our God is holie.

ANNOTATIONS. PSALME XCIX:

5. *Adore his footstoole*] For so much as al Expositors, also the Hebrew Rabbins, Christs humanitie is his
affirme that the Psalmist here prophecieih. of Christ the promised Messias, that should redeme mankind; and seing the Arke of couenant perteyneth not to the
foote stoole, seruire of Christ; but was only a figure of him, the footstoole of Messias here
mentioned, must nedes be something perteyning to him: and therefore most
Eucharist.
ancient Fathers expound it of Christs humanitie. And because the Prophet
speaketh of perpetual adoration, not only of the shorte time, he conuerfed
with men in this life, vvh en very fevv adored him, the same fathers vnderstand
here the adoration of Christ in the blessed Sacrament of the Eucharist. Which
S. Ambrose teacheth (lib. 3. de Spiritu Sancto. c. 12.) in these plaine vvordes. By
the footstoole must be vnderstood the earth, by the earth the flesh of Christ.
S. Ambrose.
Vvhich vve also at this day adore in the Mysteries, and vvhich the Apostles
adored in our Lord Iesus. S. Augustin more largely vpon this Psalme, I am made
doubtful (saith he) I feare to adore the earth, lest he conde me that made
S. Augustin.
heauen and earth. Againe I feare not to adore the footstoole of my Lord,
because the Psalme saith to me: Adore his footstoole. I seeke vvh at is his foot-
stoole, and the Scripture (1 Iai. 66.) telleth me, the earth is his footstoole.
Doubtful I turne myself vnto Christ, because I seeke him here, and I finde hov
vwithout impietie the earth may be adored, vwithout impietie his footstoole
may be adored. For he tooke earth of earth, because flesh is of earth, and he

The receivers of the B. Sacrament do fine if they do not adore it. tooke flesh of the flesh of (the B. virgin) Marie. And because he vwalked here in the same flesh, and gaue the very flesh to vs to eate, vnto saluation, and no man eateth that flesh, onles he first adore it: it is found how such a footstool of our Lord may be adored: and not only we doe not sinne in adoring, but we should sinne in not adoring. Thus saith S. Augustin. Further instructing, not to cōceiue of Christs flesh, as the Capharnaïtes did, that he would eate it in peeces from his bodie, and geue them portions therof. His very flesh is geuen and eaten, not in fleshlie maner, but in sacramental. See Annotations. Ioan. 6.

PSALME XCIX.

One Creator of al thinges. *Al are inuited to reioyce in God, Creator of al.*
The 1. key.

A Psalm e *a* in confession. *a of praise.* 1

MAKE ye iubilation to God *b* al the earth: serue ye our 2
Lord in gladnesse.

b Not only Iewes, but also al Gentiles.

Enter ye in *c* before his sight, in exultation.

c God euerywhere present, yet more peculiarly heareth his suppliants, praying in the temple, or place dedicated to his seruice.

† Know ye that our Lord *d* he is God: he made vs, and not 3
we ourselues.

d He only whom we serue as our Lord is the only God, and there is no other.

His people, and the sheepe of his pasture: † enter ye into 4

e Peculiar dedicated place, as v. 2. *e* his gates in confession, his courtes in hymnes: confesse ye to him.

Praise ye his name: † because our Lord is sweete, his *f* mer- 5
cie for euer, and *g* his truth euen vnto generation and generation.

f As God is alwayes merciful in geuing, and promising: *g* so he is euer faithful in performing.

PSALME C.

Instruction to gouerne. the 7. key,

King Dauid gratefully celebrateth the two general diuine vertues, *Mercie* and *Iustice*: 2. by his owne example exhorteth *al*, especially *Superiors*. to direct their wayes in *sinceritie*, 4. and to seperate the wicked from *conuersation of the good*.

A Psalm e to Dauid himselfe.

MERCIE *a* and iudgement I wil sing to thee o Lord: I 1
wil sing, † and I *b* shal vnderstand in the immaculate 2
way, *c* when thou shalt come to me.

a These two capital diuine vertues are euer ioyned in al Gods vvorkes, for both vvhich experienced towards him selfe, the Psalmist rendereth thankses and praises. *b* I wil do myn endenoure to know the immaculate vvay, *c* vvhich I cannot do, but by thy grace coming vnto me. For by helpe therof I did as folovveth.

I walked

I walked through in the innocencie of my hart, in the middes of my house.

3 † I did not propose before mine eies any vniust thing: I hated them that do preuarication.

4 † A peruerse hart hath not cleaued to me: the malignant declining from me I knew not.

5 † *d* One secretly detracting from his neighbour, him did I persecute. One of a proud eye, and vsatiabie hart, with him I did not eate.

d That is, al and euerie one thus wickedly disposed I abhorred.

6 † Mine eies are towards the faithful of the earth that they may sit with me. A man that walketh in the immaculate way, *e* he did minister to me.

e I kept such vnder, as a seruant or slave.

7 † He that doth proudly shal not dwel in the middes of my house: he that speaketh vniust thinges, hath *f* not directed in the sight of mine eies.

f Prospered not, gotte no benefite by me.

8 † In *g* the morning did I kil al the sinners of the earth: that I might destroy *b* out of the citie of our Lord, al those that worke iniquitie.

g Speedely and without delay I cutte of al disordered people: *h* that others might not be corrupted by them.

PSALMES. CI.

A sinner in affliction of mind prayeth God to deliuer him, 10. desolate of al other helpe. 13. conceiueh comforth in Gods eternal goodnes, and singular mercie, in redeming mankind, and propagating the Church. 24. Prayeth to be made mature in vertue before he dye, that he may liue with God: 26. who only and wholly being immutable, establiseth his seruantes for euer. The first penitential Psalme. the 7. key.

1 The prayer of the poore, when he shal be anxious, and shal make his petition before our Lord.

2 **L**ORD heare my *a* prayer: and let my *b* crie come to thee.

a Euerie petition is a prayer, *b* and that which procedeth from more seruent affection, is called a crie, though it burst not out into clamoure, nor perhaps into anie voice at al. For God saie to Moyse, praying in mere silence, but vwith vehemencie of spirite (Exod. 14) VVhy criest thou to me?

† Turne *e* not away thy face from me: in what day soeuer I 3
am in tribulation, incline thine eare to me.

e Though sinne prouoke Gods wrath, because *we* by sinning turne from him, and not he first from vs: yet we pray God not so to leaue vs, but to geue vs new grace, that by humilitie, and penance we may returne to him, and not dye in sinne.

In what day soeuer I shal inuocate thee, heare me speedely.

† Because my dayes haue vanished as *d* smoke: and my 4
e bones are withered as *f* a drie burnt firebrand.

d Mans dayes, and al his workes are nothing worth, but vanish like smoke, so long as he is in mortal sinne: *e* yea his best workes, as if he geue almose, fast, pray, and dye for the truth, yet al these auaille nothing (1. Cor. 13.) but are *f* like dryed stickes, or chippes, fitte to kindle the fire.

† I *g* am stricken as grasse, and my hart is withered: because 5
b I haue forgotten to eate my bread.

g My soule separated by sinne from God, withereth as grasse, that is cutte from the roote:
b because I haue lost al saueur and appetite to spirital meate.

† For *i* the voyce of my groning, my *k* bone hath cleaued to 6
my flesh.

i In this miserable state. *k* I am as bones and flesh cleauing together without moysture, or radical humour.

† I am become like *l* a pellicane of the wildernes: I am be- 7
come as *m* a nightcrow in the house.

l I fled from conuersation of men for sorow, and shame of my sinnes: *m* as a crow that only flieth by night: or as an owle, or batte.

† I haue watched, and am become as *n* a sparow solitarie in 8
the housetoppe.

n Also as a sparow hauing lost her mate, remaineth mourning and solitarie in the accustomed nest, or nere vnto it,

† Al the day did mine enemies vpbrayde me: and they *o* that 9
prayed me, sware against me.

o Those that were wont to praise or flatter me, now are as sworne enimies against me.

† Because I did *p* eate ashes as bread, & mingled *q* my drinke 10
with weeping.

p Bread saoured to me no better then ashes. *q* and drinke gaue me no comfort, but stil
l wept.

† At *r* the face of thy wrath and indignation: because *s* lifting 11
me vp thou hast throwne me downe.

r I am most especially afflicted, because thou art angrie. *s* In that thou didst sometime aduance me in prosperitie, & my fall is so much greater, and more grieuous.

† My daies haue declined *v* as a shadow: and I am withered 12
w as grasse.

v As a shadow declineth to nothing, and al becometh darknes, when the sunne, and other light departeth, euen so I, that am but a shadow, decline to mere darknes, when thy fauoure parteth from me. *w* and I lose my beautie, as grasse cutte from the ground withereth.

13 † *x* But thou *o* Lord endurest for euer : and *y* thy memorial
in generation and generation.

x But I am meruelously comforted, considering that thou our Messias, the Sonne of God, art
immutable for euer : *y* and thy memorable promise of redeeming mankind, wil haue effect
in al generations.

14 † Thou *z* rising vp shal haue mercie on Sion : because it is
a time to haue mercie on it, because *b* the time cometh.

z Thou rising to helpe, who semedst to haue forgore, wilt protect the Church, and euerie
faithful soule. *a* because thou hast differred long : *b* and because the time by thee designed
seemeth to approach

15 † Because *c* the stones therof haue pleased thy seruantes : and
they shal haue pittie on *d* the earth *e* therof.

c Men that shal heare thyn Apostles preach, shal proue good and fitte matter, for the building
of thy Church : *d* and the simplest poore people, as it were, the earth or dust ; *e* shal partici-
pate of this mercie.

16 † And *f* the Gentiles shal feare thy name *o* Lord, and al *g* the
kings of the earth thy glorie.

f Besides those Iewes that shal beleue in Christ, much more the Gentiles shal feare and serue
him. *g* His glorie is so eident that al kings know it, though al be not conuerted.

17 † Because our Lord hath built Sion : and he shal be seene in
his glorie.

18 † He hath had respect to the prayer *h* of the humble : and he
hath not despised their petition.

h Of holie Patriarches, Priestes, Prophetes, and of al true penitents.

19 † Let these thinges be written vnto an other generation : and
the people, that shal *i* be created, shal praise our Lord.

i That shal be made a new creature in Christ.

20 † Because he hath looked forth from his high holie place :
our Lord from heauen hath looked vpon the earth.

21 † That he might heare the gronings of the fettered : that he
might loose the children of them that are slayne :

22 † That they may *k* shew forth the name of our Lord in Sion :
and his praise in Ierusalem.

k The faithful people of the Church, according to their habilitie endenour to serue Christ.

23 † In the assembling of the people together in one, and kinges
to serue our Lord.

24 † He answered him in the way of his strength : Shew me
the fewnes of my daies.

25 † Cal me not backe *l* in the halfe of my daies : thy yeares are
vnto generation and generation.

l Grant me time and meanes to be mature in vertue in this life.

26 † In the beginning *o* Lord thou didst found the earth : and
the heauens are the workes of thy hands.

m *Bechanged in quality.* † They *m* shal perish, but thou art permanent: and they shal 27 *Hel*
 al waxe old as a garment.

And as a vesture thou shalt change them, and they shal be
 changed: † but thou art the selfe same, and thy yeares shal not 28
 faile.

† The children of thy seruantes shal inhabite: and *n* their 39
 feede shal be directed for euer.

n *The Church of Christ perpetual.*

PSALME. CII.

Gratitude for Gods benefits. The 7. key. *Thanks to God for private, 6. and publike benefites. 17. His mercie, iustice, and other proprieties are immutable. 20. Angels, and al other creatures are insued to praise him.*

† To a Dauid himself.

a *Inspired to Dauid, and written by him.*

MY soule *b* blesse thou our Lord: and *c* al things, that
 are within me, his holie name.

b *shew forth praises, and thanks: c al my cogitations, affections, senses, and powres.*

† My soule blesse thou our Lord: and forget not al his retri- 2
 butions.

† Who is *d* propitious to al thine iniquities: who *e* healeth 3
 al thine infirmities.

d *The first benefite of grace is remission of sinnes: e the second, is curing euil habites, or dispositions.*

† Who *f* redemeth thy life from deadly falling: who *g* crow- 4
 neth thee in mercie and commiserations.

f *The third, to conferre from falling againe: g the fourth, to geue victorie and reward in abundant measure.*

† Who *h* replenisheth thy desire in good things: thy youth 5
i shal be rewed as the eagles.

h *The fifth, to grant al lawful petitions temporal and spiritual, which are good for the soule, i the sixth, resurrection of flesh in glorie.*

† Our Lord *k* doth mercies: and *l* iudgement to al that suffer 6
 wrong.

k *Our Lord, whose special propertie is to shew mercie, l when the same is neglected, he reuengeth the wrongs, deliuering the oppressed, and punishing the oppressors.*

† He made his waies *m* knowne to Moyse, his willes to the 7
 children of Israel.

m *By geuing them a written law.*

† Our

8 † Our Lord is *n* pitieful, and *o* merciful : *p* long suffering, and very merciful.

n God is naturally pittiful, to releue the afflicted. *o* merciful towards sinners. *p* loath to be angrie, or to punish.

9 † He wil *q* not be angrie alwayes : neither wil he threaten for euer.

q God punisheth not penitents with eternal paine, but with temporal : for though (as in the next verse) our sinnes of their owne nature, deserue eternal punishment, yet Christ paying our ranfome, true penitents are only punished temporally.

10 † He hath not done to vs according to our sinnes : neither according to our iniquities hath he rewarded vs.

11 † For according to the height of heauen from the earth : hath he strengthned his mercie vpon them that feare him.

12 † As far *r* as the East is distant from the West : hath he made our iniquities far from vs.

r See here the perfect washing away, and separation of sinnes.

13 † As a father hath compassion of his children, so hath our

14 Lord compassion on them that feare him : † because he hath knowen *f* our making.

f In regard of our frailtie he hath compassion : yet his mercie only auaieth to them that feare him : as in the next wordes before, and *v*. 17.

15 He remembered that we are dust : † man, his daies are as grasse, as the floure of the silde so shal he flourish.

16 † Because the spirit shal passe in him, and he shal not stand : and he shal know his place no more.

17 † But the mercie of our Lord from euerlasting, and vnto euerlasting vpon them that feare him.

And his iustice is vpon the childrens children, to them that keepe his testament.

18 † And are mindful of his commandmentes, to *t* doe them.

t A iust man not only knoweth, and remembreth, but also doth the commandments.

19 † Our Lord hath prepared his seate in heauen : and his kindom shal haue dominion ouer al.

20 † Blesse our Lord al ye his Angels : mightie in powre, doing his word, that feare the voice of his wordes.

21 † Blesse our Lord al ye his hoastes : you his ministers, that doe his wil.

22 † Blesse ye our Lord *v* al his workes : in euerie place *w* of his dominion, my soule blesse thou our Lord.

v All creatures, though naturally senseles, yet praise God, because they are his worke, *w* and because they are in his dominion.

ANNOTATIONS. PSALME. CII.

An Eagle
fresh in old
age as in
youth.

5 Thy youth shall be renewed, as the Eagles.] Aristotel and Plinie write, that an Eagle decayeth not, nor euer dieth by old age, but the vpper part of her beake still growing, at last hindereth her from eating, and so she dieth of famine. Saadiaz, and other Hebrew Rabbins, reporte that an Eagle euerie tenne yeares washeth herselfe in the sea as in a bath, & then flying very hiegh burneth her feathers in the elemental fire, & new feathers growing she becometh fresh, as in her first youth, til at last about an hundred yeares old, she is not able to rise from the water and so is drowned. S. Augustin more probably affirmeth that in long time her beake growing long, and stopping her mouth, that she can not eate, she breaketh the vpper hooked part therof against a stone, and so receiueh meate, and recouereth strength, as in her youth. But whatsoeuer is the natural propertie of this kingle birde, the Royal Prophet here instructeth vs, by the similitude of her long life, or by the renouation of her strength, that iust men, Gods seruantes are spiritually renouated in Christ, the principal rocke, on whom the Church, & al the faithful are built, either by receiuing new strength by his grace in their soules, after they are weakened by sinne; as S. Ierom and Euthymius expound this place: or by restauration of their bod es glorified in the resurrection; as S. Augustin teacheth: or by both, as most Catholique Doctors vnderstand it. For one sense of holie Scripture excludeth not another. Especially when one is subordinate to the other. As here these two senses do very wel concurre, seing the state of the bodie after the resurrection, dependeth vpon the state of the soule, at the time of death.

Renouation
of a sinner by
grace.

Diuerse senses
of the same
Scripture.

Origens here-
sie that al shal
be saued.

9 He will not be angrie alywayes.] Origen misunderstood this place, and some other like, holding an erroneous opinion, that al, euen the most wicked sinners, both men and deuils, shal at last be saued, and not eternally damned: which is a condemned heresie, contrarie to euident places of holie Scriptures Psal 9 v 6. The impious hath perished: their name thou hast destroyed for euer, & for euer & euer. Mat. 25. The wicked shal goe into fire euerlasting, into euerlasting punishment. Apoc. 20. The beast and the false prophet (and the same reason is for al the vicked) shal be tormented day and night, for euer and euer. Neither are these vvordes (God will not be angrie alywayes) spoken vniuersally, touching al sinners vvhosoever, but are limited, v, 13, & 17, to those that feare him, and kepe his testament; vvheras al those that dye in mortal sinne, are still obstinate in malice, and can neuer rightly repent, nor rightly feare God, nor kepe his commandments.

The damned
can neuer re-
pent.

PSALME CIII.

Gods workes
meruelous.
the 2. key.

The Psalmist inuitheth himself and others to praise God, for his meruelous workes in the heauens, 5. the earth, and water, 9. limiting their bondes, producing al thinges necessarie for al liuing creatures, in conuenient seasons. 27. with continual prouidence of al.

† To Dauid him self.

MY soule blesse thou our Lord: ô Lord my God thou art magnified exceedingly.

† Thou

2. † Thou hast put on *a* confession and beautie: being clothed with light as with a garment:

a *Thou possessest al maiestie, and matter of praise.*

3. Stretching out the heauen as a skinne: † which couerest the higher partes therof *b* with waters.

b *Thou hast compassed the sphere of the fixed starres, with a sphere of christalline substance which is as water congeled.*

Which *c* makest the cloude for thee to ascend on: which walkest vpon the wings of windes.

c According to our capacite the prophet describeth the speedie coming, or vworking of God as if he came in a swift cloud; or with vwinges of the vvind, to signifie that he vworketh vvithout delay: He saide, and things vvere made: he commanded and they vvere created; Psal. 32.

4. † Which makest spirites thine *d* Angels: and thy *e* ministers a burning fyre.

d Thy messengers to execute thy vvill: *e* & the same Angels are as a burning fire in operation yea they dispatch more easly, and more spedely then vve can conceiue,

5. † Which hast founded the earth vpon *f* the stabilitie therof: it shal not be inclined for euer and euer:

f *Most firmly established by natural weight, in the center of the world.*

6. † The *g*-depth, *h* as a garment, is his clothing: vpon the mountaines shal waters stand.

g *The water li should naturally couer al the earth:*

7. † At *i* thy reprehention they shal flee: at the voice of thy thunder they shal feare.

i *But by thy commandment the waters are contained in their limited places.*

8. † The *k* mountaines ascend: and the plaine fildes descend into the place, which thou hast founded for them:

k *The waters being coneyned in their appointed chanelles, both hills and fildes appear which otherwise would be covered.*

9. † Thou hast set a bound; which *l* they shal not passe ouer: *l* The waters neither shal they returne to couer the earth.

10. † Which sendest forth fontaines in the valles: betwen the midst of mountaines shal waters passe.

11. † Al the beastes of the filde shal drinke: the wilde asses shal *m* expect in their thirst.

m *hope for and receiue*

12. † Ouer them shal the foules of the ayre inhabite: out of the middes of rockes they shal geue forth voices.

13. † Watering the mountaines from his higher places: of the fruite of thy worke shal the earth be filled:

14. † Bringing forth grasse for beastes, and herbe for the seruice of men.

By these three principal kindes of fooode, breade, wine, and oyle, all forties of nutriment are vnderstood.

That thou mayst bring forth *n* bread out of the earth: † and 15
o wine may make the hart of man ioyful:

That he may make the face chereful with *p* oile: and bread may confirme the hart of man.

† The trees of the silde shal be filled, and the ceders of Libanus, which he hath planted: † there sparowes shal make 17
 their nest.

The house of the hearne is the leader of them: † the high 18
 mountaines for hartes: the rocke a refuge for the Irchins.

† He made the moone for seasons: the sunne knoweth his 19
 going downe.

† Thou didst appoint darkenes, and night was made: in it 20
 shal al the beastes of the wood passe.

† The whelpes of lions roaring, to rauē, and to seeke of God 21
 meate for themselues.

† The sunne is risen, and they are gathered together: and in 22
 their couches they shal be placed.

† Man shal goe forth to his worke: and to his working vntil 23
 euening.

† How magnified are thy workes o Lord! thou hast made al 24
 things in wisdom: the earth is filled with *q* thy possession.

† This great sea, and very large, there are *r* creeping beastes, 25
 wherof *s* there is no number.

Little beastes with great: † there shippes shal passe. 26

This *t* dragon, whom thou madest to *v* delude: † al expect of 27
 thee that thou geue them meate in season.

† Thou geuing vnto them, they shal gather it: thou opening 28
 thy hand, al shal be filled with bountie.

† But thou turning away the face, they shal be troubled: thou 29
 shalt take away their spirite, and they shal faile, and shal
 returne into their dust.

† Thou shalt sendforth thy spirit, and they shal be created: 30
 and thou shalt renewe the face of the earth.

† Be the glorie of our Lord for euer: our Lord wil reioice in 31
 his workes:

† Who looketh vpon the earth, & maketh it to tremble: who 32
 toucheth the mountaines, and they smoke.

† I wil chaunte to our Lord in my life: I wil sing to my God 33
 as long as I am.

† Let my speach be acceptable to him: but I wil take delight 34
 in our Lord.

defend himselfe. v. 29.

q VVith thy creatures.

r Fishes, serpents, wormes, and all liuing creatures that lacke feete.

s No kind of liuing creatures multiplith so much as fishes Aristotle li. 9. Animal. c. 17.

t A most huge fish called Leviathan. Iob. 40. v. 20.

v Albert in the water he passeth mans strength, yet deprived of water he is not able to defend himselfe. v. 29.

35 † w Let sinners faile from the earth, and the vniust, so that they be not: my soule blesse thou our Lord.

v A prediction that impenitent sinners shall be damned, wherein the Prophet conforming his wil to Gods, uttereth it in forme of a prayer.

PSALME. CIIII.

The Israelites are exhorted to sing praises to God, 5. for his meruelous benefites towards Abraham, Isaac, and Iacob. 11. whose particular familie, being then smal, went from Chanaan into Egypt (17. whither Ioseph by Gods providence was carried before) there increased in number, was persecuted, 26. deliuered by Moyses and Aaron, working manie great miracles, 36. protected, and fedde in the desert, 44. and finally possessed Chanaan.

Gods special benefites towards the Iewes. the 4. key.

a Alleluia.

a Alleluia signifieth more then Laudate Dominum, Praise ye our Lord. For by these two hebrew wordes, Allelu a, the Prophet inuiterh al men to praise God, with gladnes, and iubilation, with hart, voice, and gesture, with instruments, and howsoever we are able. And therefore S Ierom, S. Augustin, and al Catholique writers kepe the same worde, and translate it not, neither in the titles of Psalmes, nor ordinarily in anie place of holie Scripture. This is the first Psalme thus titled, and is the same Psalme in sense, and in good part of the wordes, which the royal Prophet made, and caused to be songe, when he brought the Arke of God from the house of Obededom into his owne house. 1. Par. 16. v. 8.

1 **C**ONFESSE ye to our Lord, and inuocate his name :

b shew forth his workes among the Gentiles.

2 † Chaunt to him, and sing to him : tel ye al his meruelous workes.

3 † Prayse ye him in his holie name: let the hart of them reioice that seeke our Lord.

4 † Seeke ye our Lord, and be confirmed : seeke *c* his face alwayes.

5 † Remember ye his meruelous workes, which he hath done: his wonders, and the iudgments of his mouth.

6 † The seede of Abraham, his seruantes: the children of Iacob his elect.

7 † He is the Lord our God: in *d* al the earth are his iudgements.

8 † He hath bene mindeful for euer of his testament; of the word, which he commanded *e* vnto a thousand generations.

9 † Which he disposed to Abraham : and of his oath to Isaac.

10 † And he appointed it to Iacob for a precept: and to Israel for an eternal testament.

For an exposition of this Psalme read the places quoted in the inner margin.

b How much more grateful is it now to God, that we celebrate the greater mysteries of the new Testament.

c His present helpe.

d not only in Israel, but in al the world.

e For euer, to the end of the world.

† Saying

Gen 12.
v. 7.
Gen. 17.
v. 4.
Gen. 26.
v. 3.
Gen 28.
v 13.
Gen. 46.
v. 26. 27.

† Saying: To thee wil I geue the land of Chanaan, the corde 11
of your inheritance.

† When they were *f* of smal number, very few and seioumers 12
therof :

† And they passed from nation into nation, & from kingdom 13
to an other people.

† He leift not a man to hurt them : and he rebuked kings for 14
their sake.

† Touch not my annointed, and toward my prophetes be not 15
malignant.

† And *g* he called a famine vpon the land : and he destroyed 16
al the strength of bread.

† He sent a man before them: Ioseph was sold to be a seruant. 17

† They humbled his feete in fetters, yron passed through his 18
soule, † vntil his word came. 19

The word of our Lord inflamed him: † the king sent, and 20
loosed him; the prince of the people, and released him.

† He appointed him lord of his house : and prince of al his 21
possession.

† That he might instruct his princes as himselfe : and might 22
teach his ancientes wisdom.

† And Israel entered into Ægypt, and Iacob was a seioumer in 23
the land *b* of Cham.

† And he increased his people excedingly : and strengthened 24
them ouer their enemies.

† He *i* turned their hart, that they hated his people: and to 25
worke guile toward his seruantes.

i May it be vnderstood, or beleued (saith S. Augustin) that God turneth the hart of man to committe finnes? Or is it no sinne, or is it a smal sinne, to hate the people of God? Or to worke guile toward his seruants: VVho wil say this? VVhat then, is God author of these so greuous finnes, who is not to be supposed the author of a most smal sinne? This lerned Father therfore answereth, that God peruerted not a right hart, but turned that was of it selfe peruerse, to the hatred of his people, where he might vse that euil wel, not by making them euil, but by bestowing vpon his owne people good thinges, which the euil might easily enuie. VVhich hatred of theirs how God vsed both to the exercite of his people (which is profitable to vs) & to the glorie of his owne name, the thinges that folow do teach vs, which are here remembered to his praise.

k In whom † He sent Moyse his seruant : Aaron, *k* him selfe whom he 26
God established the Priest chose.

l He did put in them the wordes of his signes, and of his won- 27
ders in the Land of Cham.

l The ninth † He sent *l* darkenes, and obscured : and did *m* not exaspe- 28
plague of the rate his wordes.

m Ægyptians. God willingly, not as one loath or vnwilling, performed al that he threatned.

† He

f But 70.
persons.

g By his pro-
uidence suffe-
red.

b Ægypt,
possessed by
Melraim
Chams second
sonne. Gen.
10. v. 13.

Gen. 41.
v. 54.

Gen. 37.
v. 28.

Gen. 39.
& seq.

Gen. 46.

Exo. I. v.
7.

Exo. 3. 4.
7. 8. 9.
10. 12.

- 29 † He turned their *n* waters into blood : and killed their fishes.
- 30 † Their land broughtforth *o* frogges in :: the inner chambers of their kinges.
- 31 † He sayd, and *p* the ** canomyia* came: and the *q* cinifes in al their coastes.
- 32 † He made theyr raynes *r* haile: fire burning in their land.
- 33 † And he stroke their vines, and their figtrees: and he destroyed the wood of their coastes.
- 34 † He said, & *s* the locust came, and the *t* bruchus whereof there was no number.
- 35 † And it did eat al the grasse in their land : and it did eat al the fruites of their land.
- 36 † And he stroke euerie *v* first begotten in their land : the first fruites of al their labour.
- 37 † And he brought themforth with gold and siluer, and there was not in their tribes a feeble person.
- 38 † Ægypt was glad at their departure : because the feare of them lay vpon them.
- 39 † He spred a cloude for their protection, and fire to shine vnto them by night.
- 40 † They made petition, and the quaille came: and he filled them with the bread of heauen.
- 41 † He diuided the rocke, and waters flowed: riuers ranne in the drie ground.
- 42 † Because he was mindful of his holie word, which he had vttered to Abraham his seruant.
- 43 † And he broughtforth his people in exultation, and his elect in ioy.
- 44 † And he gaue them the countries of the Nations : and they possessed the labours of peoples :
- 45 † That they might keepe his iustifications, and seeke after his lawe.

PSALME. CV.

The prophet exhorteth the people to render thanks and praises to God, 6. for remitting their manifold sinnes, in the desert. 34. and in the conquered land : 38. foreshewing like sinnes to come, Gods wrath and punishment for the same. 44. and that he wil geue grace of repentance : to some 47. for which he prayeth, and praiseth God.

The Israelites often sinned, and were mercifully punished the 4. key.

Alleluia.

a God is of himselfe and essentially good. Also her goodnes as participated of him.

CONFESSE yeto our Lord *a* because he is good because his mercie is for euer. 1 *Judith*
v. 21

† *b* Who shal speake the powers of our Lord, shal make al his prayfes to be heard? 2

b No creature can fully expresse Gods perfectiones.

† *c* Blessed are they, that keepe iudgement, and *a* doe iustice at al time. 3

c It is a happie state in this life, either to keepe Gods law: *d* or to repent and do worthe penance for transgressing.

† Remember vs *o* Lord *e* in the good pleasure of thy people: visite vs in thy saluation: 4

e According to thy wonted beneuolence, promised to thy people.

† To see in the goodnes of thyne elect, to reioyce in the ioy of thy nation: that thou maist be prayfed with thine inheritance. 5

f That we may see, and enioy the benefites promised to thyre elect.

† We haue *g* sinned with our fathers: we haue *b* dealt vniustly, we haue *i* done iniquitie. 6

g VVe haue erred and hurt ourselues: *b* we haue wronged our neighbours: *i* we haue offended against God.

† Our fathers in Egypt did not vnderstand thy meruelous workes: they were not mindeful of the multitude of thy mercie. 7

And they prouoked thee to wrath going vp vnto the sea, the Red sea. *Exod.*
v. 11

† And he saued them *k* for his name sake; that he might make his power knowne. 8

k Albeit the people by their murmuring deserued more punishment, yet God for the glorie of his owne name saued them from vtter destruction.

† And he rebuked the Red sea, and it was made drie: and he led them in the depths as in a desert. 9

† And he saued them from the hand of them that hated them: and he redemed them out of the hand of the enemy. 10

† And water ouerwhelmed those that afflicted them: there did not one of them remaine. 11

† And they beleued his wordes: and they sang his praise. 12

† They had *l* quickly donne, they forgot his workes: and they *m* expected not his counsel. 13 *Exod.*

l They persevered not long in their durie towards God, seeing his omnipotent powre by his meruelous workes: *m* nor were content with his providence, but carnally couered things, not necessarie.

† And

16. 14 † And they coueted concupiscence in the desert: and tempted
 17. God in the place without water. n According to their carnal desires.
- 15 † He gaue them their petition: and sent saturitie into their
 n soules.
16. 16 † And they prouoked Moyses in the campe: Aaron the o holie
 of our Lord. o Holie by his function.
- 17 † The earth was opened, and swallowed Dathan: and
 ouerwhelmed the congregation of Abiron.
- 18 † And a fire flamed vp in their sinagogue: the flame burnt the
 sinners.
19. 23. 19 † And they made a calfe in Horeb: and they adored p the
 sculptil. p They adored the image that represented a calf, not God.
- 20 † And they q changed their glorie into the similitude of a
 calfe that eateth grasse. q God being their true glorie, they changed him, for a false god. of the Egyptians (who especially honored a calfe called Apis) making an image thereof, and attributed their deliuerie from Egypt to this imagined god. Exo. 32. v. 4 8. Of which and the like foolish, and abominable idolatrie S Paul writeth, Rom. 1. v. 23. They changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules, and of foure footed beastes, and of them that creepe: where we see what manner of imagies holie Scriptures condemne, and not the imagies of Christ and his Sainctes.
- 21 † They forgot God, which saued them, which did great thinges
 22 in Egypt, † meruelous thinges in the land of Cham, terrible
 thinges in the Red sea.
23. 23 † And r he sayd to destroy them: if Moyses his elect had not
 stood in the way before him: r He sayd, he would destroy them, but for Moyses prayer spared them.
 To turne away his wrath that he should not destroy them:
- 24 † and they esteemed for naught the land that was to be
 desired.
- 25 They did not beleue his word, † and they murmured in their
 tabernacles: they heard not the voice of our Lord.
- 26 † And he lifted vp his hand ouer them: to ouerthrowe them
 in the desert: s The Idol of Moabites, and Madianitees,
- 27 † And to cast doune their seede among the Nations: and to
 disperse them in the countries.
- 28 † And they were professed to s Beelphegor: and they did
 eate the sacrifices t of the dead. t As God is in deede the liuing God, that liueth of himselfe, and geueth life to others: so false goddes are called dead goddes, that can not geue life to anie, but doe kill al that serue them; at least spiritually, and often corporally.
- 29 † And they prouoked him in their inuentions: and ruine was
 multiplied on them.

† And Phinees stood, and was pacified: and the slaughter ceased.

✓ Phinees moved by the zeale of God (as the holie text witnesseth. Nu. 25. v. 11.) in killing the adulterers pleased God, and merited reward.

† And it was reputed to him vnto iustice, in generation and generation euen for euer. 31

† And they prouoked him at the waters of contradiction: and 32

✓ Moyſes was vexed for them: † because they exasperated his spirit. 33

Num. 20.
v. 2. 12.

✓✓ Moyſes afflicted in piritie, by the enormous murmuring of the people, doubted whether God would geue them water out of the rocke or no, not doubting of his powie, but of his will: and so when he should haue spoken to the rocke, Num. 20. v. 3. he spoke to the incredulous people. v. 10. and therein offended God, for which he was temporally punished. v. 12. Deut. 1. v. 37. & c. 3. v. 26. c. 4. v. 21.

And he playnely affirmed in his lippes: † they destroyed not the nations, of which our Lord spake to them. 34

Deut. 2.

† And they were mingled among the nations, and learned 35

v. 2. &

their workes: † and they serued their sculptils: and it became a scandal to them. 36

12. v. 2.

& 3.

† And they immolated their sonnes, and their daughters to diuels. 37

Indic. 2.

v. 11. 12.

Indic. 3. v.

† And they shed innocent blood: the blood of their sonnes and of their daughters, which they sacrificed to the sculptils of Chanaan. 38

5. 6. & c.

Iere. 19.

v. 5.

× Some Iewes offered these most cruel, vnnatural, and abominable sacrifices; perhaps in the times of Iudges, when they were mingled with idolatrous people, and serued their goddes; Iud. 2. v. 12. c. 3. v. 6. But it is more expresse after Dauids time, wherof he here prophecieth, and was verified by Achaz. 4 Reg. 16 v. 3. and by Manasses. 4 Reg. 21. v. 6. VVhich with other idolatrie king Iosias destroyed. 4 Reg. 23 v. 11.

And the land was infected with blood, † and was contaminated in their workes: and they did fornicat in their inuentions. 39

† And our Lord was wrath with surie vpon his people: and he abhorred his inheritance. 40

† And he deliuered them into the handes of the nations: and they that hated them, had the dominion of them. 41

† And their enemies afflicted them: and they were humbled vnder their handes: † he did often deliuer them. 42

43

But they exasperated him in their counsel: and they were humbled in their iniquities.

† And he saw when they were afflicted: and he heard their prayer. 44

† And he was mindeful of his testament: and it repented him according to the multitude of his mercie. 45

✓ God respected them with his merciful eye, and gaue them grace to repent.

† And

46 † And he gaue them into mercies in the sight of al, that had taken them. z

z Here the Psalmist concludeth both the historie and prophecie of this Psame, with prayer and praise, as followeth:

47 † :: Saue vs ô Lord our God: and geather vs out of the Nations: A verie fitte prayer in time of schisme.

That we may confesse to thy holie name: & may glorie in thy prayse.

48 † Blessed be our Lord the God of Israel from euerlasting vnto euerlasting: and al the people shal say: Be it, be it.

ANNOTATIONS. PSALME. CV.

10. He redeemed them.] VVhat price (or ransom) saith S. Augustin, was The read sea geuen in this redemption? Or is it a prophecic, that this was done in figure of Baptisme, where we are redeemed from the hand of the diuel, by a great price, which is the blood of Christ: VVherupon it was more conueniently figured, not by what sea soeuer, but by the read sea. For blood hath redde color. And touching the effect of Baptisme destroying al former sinnes, he teacheth in the exposition of the next Psalme (and either the same holie father, or some other good author, Ser. 42. de temp) that as the Israëlites passed safely through the read sea, and al the Egyptians going in with them were drowned: so the bap- Al former sinnes destroyed in Baptisme.

PSALME CVI.

Againe the Psalmist inuiteib. al men to render thankses to God for their deluerie from dangers, or euils in general: 4. particularly from dangers in iorney, 10. in prison, or captiuitie, 17. in sicknes spiritual and corporal, 23. in navigation, 33. describing the chargeable course of thinges in this world, 38. especially of mens states; 42. for al which the iust wil praise God. Gods perpetual prouidence towards al men. The 3. key.

Allelu ia.

1. Par. 16.
P. 34.

1 CONFESSE a ye to our Lord because he is good: because a Praise his mercie is for euer. God by confessing his mercie, prouidence, and goodnes.

2 † Let them say that are b redemed of our Lord, whom he redemed out of the hand of theemie: and out of the countries he gathered them:

b God of his mercie promised the Redemer of mankind streight after Adams fall:

3 † From c the rising of the sunne, and the going downe: from the north, and the sea.

c VVhich redemption was intended for al, and faileth not of Gods part in anie, but of mens owne wilful refusing to be duly penitent, and to kepe Gods precepts.

† They *d* wandered in the wilderness, in a place without water: the way of citie for habitation they found not.

d Literally of such as wander in this world, having no settled place to dwell in: spiritually of all mankind after his fall.

† Hungrie, and thirstie: their soule fainted in them. 5

† And *e* they cried to our Lord when they were in tribulation: and he deliuered them out of their necessities. 6

e Whensoever they call upon God, he helpeth them, as is best for their spiritual health.

† And he conducted them in to the right way: to goe into a citie of habitation. 7

† Let *f* the mercies of our Lord confesse to him: and his meruelous workes to the children of men. 8

f All Gods benefites, which are of his mercie, not of mans deserte, are iust matter of praising God.

† Because he hath filled the emptie soule: and the hungrie soule he hath filled with good thinges. 9

† Them that sate in darkenes, and in the shadow of death: bound in needines, and yron. 10

† Because they *g* exasperated the wordes of God: and they prouoked the counsel of the Highest. 11

g Calamities in this world are commonly inflicted for sinnes.

† And their hart was humbled in labours: they were weakened, neither was there anie to helpe. 12

† And they cried to our Lord when they were in tribulation: and he deliuered them out of their necessities. 13

† And he brought them out of darkenes, and the shadow of death: and brake their bondes asunder. 14

† Let the mercies of our Lord confesse to him: and his meruelous workes to the children of men. 15

† Because he hath destroyed the gates of brasse: and the barres of yron he hath broken. 16

† He hath receiued them out of the way of their iniquitie: for they were humbled for their iniustices. 17

† Their soule did abhorre al meate: & they approached euen to the gates of death. 18

† And they cried to our Lord when they were in tribulation: and he deliuered them out of their necessities. 19

† He sent his word, and healed them: and deliuered them out of their destructions. 20

† Let the mercies of our Lord confesse to him: and his meruelous workes to the children of men. 21

† And

22 † And let them sacrifice the sacrifice of praise: and shew forth his workes in exultation.

33 † They that goe downe into the sea in shippes, making trafike in the great waters.

24 † They haue sene the workes of our Lord, and his meruelous things in the depth.

25 † He sayd, and the blast of the storme stood: and the waues therof were exalted.

26 † They ascend euen to the heauens, and they descend euen to the depthes: their soule pyned away in euils.

27 † They were troubled, and were moued as a drunken man: and al their wisedom was deuoured.

28 † And *b* they cried to our Lord when they were in tribulation, and he brought them out of their necessities. *b* As before in the 6, 13, and 19, verses,

29 † And he turned his storme into calme: and the waues therof were quiet.

30 And they reioyced because they were quiet: and he conducted them into the hauen of their wil.

31 † Let *i* the mercies of our Lord confesse to him: and his meruelous workes to the children of men.

i This verse also is foure times in this Psalm. v. 8. 15. 21. and 31. to admonish vs, that as there is one meane to escape from al dangers by crying to God, as v. 6. 13. 19. and 28; with mourning and penance: so there is one cause of praise and thanks for our deliuerie, which is Gods mercie and grace,

32 † And let them exalt him in the church of the people: and the chayre of the ancientes let them praise him.

33 † & He turned / the riuers into a desert: and the issues of waters into drinesse.

4 God to shew sometimes his powre, also to benefite some, and to punish others, changeth the accustomed course of things, and states of men, as his diuine pleasure; as here the Royal prophet reciteth some examples, And some others, are recorded in diuers times and places, / No doubt much change was made in the earth by Noes flood. And manie thincke that the land of Chanaan, was made more fruitful in the time of the Iewes inhabiting, and now is more barrane againe.

34 † The *m* fruitful land into a salt ground, for the malice of them that inhabite it.

m He alludeth to the countrie about Sodom, and Gomorrie, which was most fruitful, and most pleasant, Gen. 13. v. 10, but shortly after vvas burnt vwith fire and brimston, Gen. 19, v. 24, subuerted, and turned into a dead and salt sea.

35 † He turned the desert into pooles of waters: and the land without water into issues of waters.

36 † And he placed the hungrie there, and they built a citie of habitation.

† And

- n* Made abundance of fruiſt to grow.
- o* Againſt ſome countries puniſhed for ſinnes.
- p* An other change in receiving the poore being humbled.
- † And they ſowed ſildes, and planted vineyardes: and they made fruiſt *n* of natiuitie. 17
- † And he bleſſed them, and they were multiplied exceedingly: and their beaſtes he leſſened not. 38
- † And *o* they were made ſeue: and were vexed by the tribulation of euiles, and with ſorow. 39
- † Contempt was powred out vpon princes: and he made them wander where was no way, and not in the way. 40
- † And he *p* did helpe the poore out of pouertie: and made families as ſheepe. 41
- † The iuſt ſhal ſee, and ſhal reioyce: & al iniquitie ſhal ſtoppe her mouth. 42
- † Who is wiſe and wil keepe theſe thinges? and wil vnderſtand the mercies of our Lord? 43

PSALME CVII.

Dauid ſingeth prayſes for benefites received.

Theſe key.

The royal prophete promiſeth, 5. and rendereth praifes to God, 7. for his deliuerie from troubles, and advancement in the kingdom, 13. praying God ſtil to helpe mans infirmite.

A Canticle *a* of Pſalme, to Dauid himſelfe.

a This Pſalme was ſorgue with instruments beginning the muſike, and voices following.

The former part of this Pſalme to the 7. verſe, is the ſame in ſeaſe, and almoſt in wordes, with the latter part of the 56 from the 8. verſe.

MY HART is readie *o* God, my hart is readie: I wil chaunte, and wil ſing in my glorie. 2

† Arise my glorie, arise pſalter, and harpe: I wil ariſe early: 3

† I wil confeſſe to thee in peoples *o* Lord: and I wil ſing to thee *c* in the Nations. 4

b King Dauid ſubdued not only ſome partes of Chanaan, not ſubieſt to the Iewes before (2. Reg. 5. 1. Par. 11.) but alſo brought the Philiftines, Moabites, Ammonites, Idameans, Amalechites, the kinges of Soba, Syria, and Emath, to pay tribute, 2. Reg. 8. 1. Par. 18. c. Yet at theſe victories and conqueſtes were but a figure of Chriſts powre and dominion in al nations. And therfore, the reſt of this Pſalme, by S. Auguſtin, and other fathers iudgement, was rather prophetically vttered by Dauid, in the perſon of Chriſt, and more perfectly performed by Chriſt in his Church, then historically aueried of Dauid himſelfe.

† Becauſe thy mercie is great aboute the heauens: and thy truth euen to the cloudes. 5

† Be exalted aboute the heauens *o* God, and thy glorie ouer al the earth: † that thy beloued may be deliuered. 6 7

Saue with thy righthand; and heare me: † God ſpake in his holie: 8

∴ The reſt of this Pſalme is the ſame with the latter part of the 59. from the 7. verſe.

Pſal. 57. 8.

Pſal. 57. 7.

- I wil reioyce, and wil diuide Sichem; and I wil mesure the vale of tabernacles.
- 9 † Galaad is mine, and Manasses is mine: and Ephraim the protection of my head.
- 10 Iuda is my king: † Moab the pottle of my hope.
Vpon Idumea I wil extend my shoe: the strangers are made my freindes.
- 11 † Who wil conduct me into a fenced citie? who wil conduct me into Idumea?
- 12 † Wilt not thou ô God, which hast repelled vs, and wilt not thou goeforth ô God in our hoastes?
- 13 † Geue vs helpe out of tribulation: because mans saluation is vayne.
- 14 † In God we shal doe strength: and he wil bring our enemies to nothing.

PSALME CVIII.

Christ (by the mouth of Dauid) requesteth of God to be iustly declared innocent, and his enemies punished, 6. particularly describing Iudas the traitors malice, 21. and his owne temporal afflictions, 26. prayeth, 30. and praiseth God for his delinerie.

Christ persecuted & his enemies punished.
the s. key.

1 † Vnto the end, a Psalme of Dauid.

2 **O** God conceale not my prayse: because the mouth of *a* the sinner, and the mouth of *b* the deceitful man is open vpon me. The wordes of Christ.

b The Pharisees and Herodians (Mat. 22.) with their mouth acknowledged Christ a true speaker, and a teacher of the way of God in truth, therby to draw him into danger, and to sheede his blood.

3 † They *c* haue spoken against me with deceitful tongue, and with wordes of hatred they haue compassed me: and they haue impugned me without cause.

c At other times they accused him of great crimes, lastly of treason against Cesar.

4 † For that they should loue me, they backbited me: but I prayed.

5 † And they set against me euil thinges for good: and hatred for my loue.

6 Appoint *d* a sinner ouer him: and *e* let the diuel stand on his righthand.

d A prediction that Iudas would not make recourse to anie good counsellor, but complaine of his miserable tormented conscience to the wicked, who gaue him no comfort at all, *e* and so despairing, the diuel perswaded him to hang himselfe.

f The office of Apostle-shippe.

g The posterie, or successors of wicked persecuters prosper not long in this world.

b Arch heretikes that deuse new opinions, are shortly forsaken, their followers still coi-ning new heresies of their owne, differing from their false masters.

i Let them obserue this, that vse more swearing and blaspheming, then praying or meditating.

k Christs soule was pensive when he prayed in the garden, and he did workes of penance for our sinnes all his life.

† When he is iudged, let him come forth condemned : and 7
let his prayer be turned into sinne.

† Let his dayes be made fewe : and let an other take his 8
f bishopricke.

† Let *g* his children be made orphans : and his wife a widow. 9

† Let his children be transported wandering, and let them 10
begge : and let them be cast out of their habitations.

† Let the vsurer search al his substance : and let strangers 11
spoil his labours.

† Let there be none to helpe him : neither let there be anie to 12
haue pittie on his pupilles.

† Let his children come to destruction : in *b* one generation 13
let his name be cleane put out.

† Let the iniquitie of his fathers returne to memorie in the 14
sight of our Lord : and let not the sinne of his mother be blot-
ted out.

† Let them be before our Lord alwayes, and let the memorie 15
of them perish out of the earth : † For that he remembered 16
not to doe mercie.

† And he persecuted the poore, and needie man, and the 17
compunct in hart to kil him.

† And he *i* loued cursing, and it shal come to him : and he 18
would not blessing, and it shal be far from him.

And he put on curling as a garment, and it entred as water
into his inner partes, and as oile in his bones.

† Be it to him as a garment, wherwith he is couered : and as a 19
girdle, wherwith he is alwayes girded.

† This is the worke of them, that detract from me before our 20
Lord : and that speake euils against my soule.

† And thou Lord, Lord, doe with me for thy names sake : 21
because thy mercie is swete.

Deliuere me † because I am needie, and poore : and *k* my hart 22
is troubled within me.

† As a shadow when it declineth, am I taken away : and I am 23
shaken as locustes.

† My knees are weakened with fasting : and my flesh is chan- 24
ged by reason of oile.

† And I am made a reproch to them : they saw me, and wagged 25
their heades.

Act. 1.
7.16.

- 26 † Helpe me ô Lord my God : *l* saue me according to thy mercie.
- 27 † And let them know that this is thy hand : and thou ô Lord hast done it.
- 28 † They wil curse, and thou shalt blesse : let them that rise vp against me, be confounded : but thy seruant shal reioyce.
- 29 † Let them that detra&t from me, be clothed with shame: and let them be couered with their confusion, as with a *m* duple patched cloke.
- 30 † I wil confesse to our Lord excédingly with my mouth : and in the middes of manie I wil prayse him :
- 31 † Because he hath stood on the righthand of the poore, that he might saue my soule from the persecutors.

l He prayed also for his resurrection, and glorification.

m VVithal possible confusion.

PSALME. CIX.

Christ rising and ascending into heauen siteth on the right hand of God: 2. beginning in Ierusalem reigneth in the Church of the whole earth. 4. useth the Priesthood of Melchisedechs order to the end of the world. 6. and shal iudge the world.

Christs exaltation. the s. key.

Mat. 12. 1 † A psalme of Dauid.

- O**VR *a* Lord sayd *b* to my Lord : Sitte on my right hand: *c* til I make thine enemies, thy footestoole of thy f eete.
- c* He limiteth not the time, but excludeth al time, wherein the enime might imagine, that Christs kingdom should cease : signifying that Christ shal reigne, til al his enemies be subdued, much more afterwards in al eternitie.
- 2 † Our Lord wil sendforth the rod of thy strength *d* from Sion : rule thou in the middes of thine enemies.
- d* The Church of Christ beginning in Ierusalem on whitunday, the fiftith day from his Resurrection, continueth euer more.
- 3 † With thee *e* the beginning in the day *f* of thy strength, in *g* the brightnes of holie things : from the wombe *b* before the day starre I begat thee.
- e* Thou shalt haue principalitie, *f* in the day of thy powerful conquest, and rising from death, *g* in excellencie of al holie spiritual mysteries and graces : *b* because, I God the Father of my substance begate thee, God the Sonne in eternitie. The same which Micheas saith (c. 5. v. 2.) His coming forth from the beginning, from the dayes of eternitie.
- Heb. 5. 7. 7.* 4 † Our Lord *i* sware, and it shal not repent him : Thou art *k* "a Priest *k* for euer" according to *l* the order of Melchisedech.
- i* God most firmly, and vnchangeably affirmed : that thou (Christ our Messias) art not only a King, but also a Priest: *k* not for a time, as Aaron was, but for euet, *l* neither of Aarons order, but according to the Order of Melchisedec.

a God the Father.
b To God the Sonne, the Lord of Dauid, and of al mankind, yet the sonne of Dauid, according to his humanitie.

† Our Lord on thy righthand, *m* hath broken kinges in the s day of his wrath.

m Kinges that some times persecute Christians, are subdued with other people to Christ.

† He *n* shal iudge in nations, he *o* shal fil ruines, he *p* shal 6 crush the heads in the land of manie.

n He shal iudge and punish the inecretulous people, *o* make great slaughters amongst those that resist: *p* and bring princes with their populous kingdoms to nothing.

† *q* Of the torrent in the way he shal drinke: *r* therefore shal 7 he exalt the head.

q He shal in the meane time (and also his best seruants) suffer much tribulation in this life: *r* and for the same be highly exalted in life euerlasting.

ANNOTATIONS. CIX.

Christ's Priest- hood for euer the first instant of his Incarnation he was, and remaineth a Priest, now also in heauen: and al other Priestes are his ministerial vicars, not successors. So that bo- th in function and in effect.

4 *A Priest for euer.*] In two respects Christ is a Priest for euer: in that from the first instant of his Incarnation he was, and remaineth a Priest, now also in heauen: and al other Priestes are his ministerial vicars, not successors. So that bo- th in function and in effect.

The resem- blance of Christ's and Melchisedecs Priesthood.

4 *According to the order of Melchisedech.*] As Melchisedech, king of peace and iustice, without father, mother, or genealogie, expressed in holie Scrip- tures, or otherwise known to the world, was Priest of the Hieghest, offered bread and wine, an vnbloudie sacrifice; communicaring with both Chananeites and Hebrewes, blessed Abraham, and tooke tiches of him and his subiectes: so Christ the true King of peace & iustice, without father of his humanity, without mother of his Diuinitie, the Sonne of God, of ineffable genealogie, borne of a virgin in his humanitie, the Priest of God, offereth Sacrifice (not only bloudie on the Crosse, but also) vnbloudie in the formes of bread and wine, continueth the same by the ministerie of other Priestes, maketh al nations parrakers therof, blesteth them and receiueth of them al dutiful and relligious seruice, as of his subiectes.

PSALME CX.

Graces geuen to the Church. the 6. key. *Praise of God for benefites, 4. especially for the B. Sacrament of the Eu- charist, 6 with other graces imperted to the Catholique Church.*

Alleluia.

This Psalme in the Hebrew is composed with eu- ric verse and mil- die of verse, beginning with a distinct letter, in order of the Alphabet.

I wil confesse to thee o Lord with al my hart: in *a* the coun- r sel of the iust, and *b* the congregation.
a I wil praise God both in secret for discharge of myn owne conscience; *b* and in publike for edification of others.

†The

2 † The workes of our Lord are great : exquisite according
c to al his willes.

c Gods wil is the whole cause of al his workes.

3 † d Confession and magnificence his worke : and his iustice
contineweth for euer and euer.

d Euerie worke of his is praise worthe, and magnifical.

4 † He hath made e a memorie of his meruelous workes; a

5 merciful and pittiful Lord: † he hath geuen f meate to them
that feare him.

e God hath leift one most special and beneficial memorie of al other benefites, his owne
bodie and bloud, in memorie of his Passion, and our redemption, f the spiritual foode and
sustinance of al the soules that rightly feare him.

6 He wil be mindful for euer g of his testament : † h the force
of his workes he wil shew forth to his people :

g Of his promise to conserue his Church perpetually. h the powrable operation of his
death, and of al his mysteries.

7 † To geue them the inheritance of the gentiles : the workes
of his handes truth, and iudgement.

8 † Al his commandmentes i are faithful: confirmed for euer i Gods com-
andments
do iustifie al
that kepe
them.

9 † He sent k redemption to his people : he commanded his
testament for euer.

10 Holie, and terrible is his name: † l the feare of our Lord is the k He also of
beginning of wisdom. his mercie
redemed man;

l Beginning with feare of God, bringeth at last by other degrees to true wis-
dom, which two are the first and last of the seuen giftes of the Holie Ghost.

11 Vnderstanding is good to al that doe it : his prayse remaineth
for euer and euer. kepe his pre-
cepts.

PSALME CXI.

*True happines consisteth in fearing God, keeping his commandments, 5. and
in doing workes of mercie. 10. The contrarie bringeth to miserie.* The meanes
to be happie
the 7. key.

Alleluia, a Of the returne of Aggeus, and Zacharie.

a The Septuagint Interpreters added this mention of Aggeus and Zacharie, returning from
captiuitie, to signifye that this Psalme was very proper, & meete to be comended to the people
at that time, whereby they might lerne, that their sinnes were the cause of their captiuitie,
and of al their miseries: and if they desired temporal, or spiritual prosperitie, they must
obserue the meanes here prescribed to obtayne the same.

1 BLESSED is the man that feareth our Lord: b he shall This Psalme is
also composed
by the Alpha-
bet, as the
next before.

psal. 1.

b He that sincerely feareth God, wil take great delight in keeping
his commandments.

- c* So doing he and his shall prosper. † *c* His seede shall be mightie in the earth: the generation of the righteous shall be blessed, † Glorie, and riches in his house: and *d* his iustice abideth for euer and euer. 3
- d* The iust shall not only prosper in this world but also in the next. † *e* Light is risen vp in darkenes to the righteous: he is merciful, and pitiful, and iust. 4
- e* God wil also comfort the iust in tribulations. † Acceptable is the man, that is merciful and lendeth, that *f* shall dispose his wordes in iudgement: † Because he shall not be moued for euer. 6
- f* That shall geue discrete and wholsome counsel to the afflicted. † The iust shall be in eternal memorie: he shall not feare at the hearing of euil. 7
- † His hart is readie to hope in our Lord, his hart is confirmed: † he shall not be moued til he looke ouer his enemies. 9
- g* Workes of mercie are also called iustice, because they concurre to mans iustification, *h* and to his saluauon. † He distributed, he gaue to the poore: *g* his iustice remaineth for euer and euer *h* his horne shall be exalted in glorie. 10
- † The sinner shall see, and wil be angrie, he shall gnash his teeth and pine away: the desire of sinners shall perish. 11

2. Cor. 5

PSALME CXII.

Gods prouidence.
the 3. key.

God is to be praised, who being high regardeth, and prouideth for the neede in this world.

Alleluia.

a All Gods seruants.

PRAYSE our Lord ye *a* children: praise ye the name of our Lord. 1

† Be the name of our Lord blessed, from henceforth now and for euer. 2

† From the rising of the sunne vnto the going downe, the name of our Lord is laudable. 3

† Our Lord is high aboue all nations, and his glorie aboute the heauens. 4

b In respect of God all creatures are low, though they be in heauen.

† Who is as the Lord our God, that dwelleth on high, † and beholdeth the low things *b* in heauen and in earth? 6

† Raising vp the neede from the earth, and lifting vp the poore out of the dung: 7

† To

8 † To place him with princes, with the princes of his people. c See the example of Ioseph so aduanced of Sara,
 9 † Who maketh the barren woman to dwell in a house, a Rebecca, Rachael, and other women made fruitful.
 ioyful mother of children.

PSALME CXIII

For the meruelous passage of Israel out of Ægypt, 3. the red sea, the riuer of Iordan, 7. and the hilles geuing them place, 8. the rockes yielding them water, 9. God, not themselves, is to be praised. 12. Idoles and Idolaters are vaine, and shal be confounded: 17. the faithfull trust in God, 20. are blessed, and for euer praise God. The meruelous passage of Israel from Ægypt. the 4. key,

Alleluia.

1 **I**N the commingforth of Israel out of Ægypt, of the house of Iacob from a the barbarous people.

a People of false religion counted barbarous, especially such as also persecute the true Religion; for otherwise the Ægyptians were both ciuill in maners, and lerned in manie sciences.

2 † b Iewrie was made his sanctification, Israel his dominion.

b The people of Iewes were more notoriously renowned in the world from the time of their deliuerie out of Ægypt, for the peculiar people, whom God sanctified, and in whom, as in his elected enheritance or dominion, he dwelled and reigned.

3 † The c sea saw, and d fled: Iordan e was turned backward. d VWhen the Israelites went forth of Ægypt, when they entred into Chanaan,

e The Psalmist writing in verse doth often describe things in poetical manner, but more truly then prophane poetes: for that in very dede, al creatures otherwise sensible, as the sea, do in a sorte feele the powre of their Creator, & obey his wil,

4 † f The mountaines leaped as rammes: and the litle hilles as the lambes of shepe.

f Either there was an earthquake, or some other mouing of hilles not mentioned by Moyses, or els the Psalmist speaketh of the rockes of the torrentes which bowed, that the Israelites might rest in Ar, and lie in the borders of the Moabites, Num, 21, v, 15,

5 † g What ayleth thee ô sea that thou didst flee: and thou ô Iordan, that thou wast turned backward?

g By the figure Apostrophe he speaketh to the sea, riuer, and hilles: vsing also Prosopopœia: as if sensible things, vnderstood, and should answer.

6 † Ye mountaines leaped as rammes, and ye litle hilles as the lambes of shepe.

7 † At the face of our Lord was the earth moued, at the face of the God of Iacob.

8 † Who turned h the rocke into pooles of waters, and stonie hil into fountaines of waters.

h An other miraculous benefite, that the rocke yielded them water in their necessitie.

† Not

* Here some Hebrew Rabbin beginne another Psalme, but by the coherence of the matter, S. Augustin proueth that it is but one Psalme, where is shewed that the true inuisible God is known by such workes as are here recited: and contrariwise, that the Gētils idoles are not goddesses, because they are made of siluer, gold, or other matter, by mens handes, hauing resemblance of liuing things are altogether senseles.

- * † NOT TO vs o LORD, NOT TO vs: but to thy 9
name geue the glorie.
† For thy mercie, and k thy truth: lest at any time / the 10
Gentiles say: Where is their God?
Thou didst alth sō God, of mere mercie towards thy people: k for thy truths
sake, seing thou didst promise to protect them: l that the Gentiles should not
take occasion to blaspheme.
† But our God is in heauen: he hath done al thinges what 11
soeuer he would.
† " The idols of the gentiles are siluer, and gold, the workes of 12
mens handes.
† They haue mouth, and shal not speake: they haue eies, and 13
shal not see.
† They haue eares, and shal not heare: they haue nostrils 14
and shal not smel.
† They haue handes, and shal not handle: they haue feete, 15
and shal not walke: they shal not crie in their throte.
† m Let them that make them become like to them: and al 16
that haue confidence in them.
m This is a iust prayer of the zelous, conforming their desires to Gods wil But
if God geue idolaters grace to amend, then al the iust wil also reioice in their
cenuersion.
† n The house of Israel hath hoped in our Lord: he is their 17
helper and their protector.
n Though manie Iewes fel to idolatrie, yet there alwayes remained so manie
in Gods true seruice, that it might stl be truly saide: The house of Israel hath
hoped in our Lord, as is here auerred.
† The house of Aaron hath hoped in our Lord: he is their 18
helper and their protector.
† They that feare our Lord, haue hoped in our Lord: he is 19
their helper and their protector.
† Our Lord hath beene mindful of vs: and hath blessed vs: 20
He hath blessed the house of Israel: he hath blessed the house
of Aaron.
† He hath blessed al, that feare our Lord, the litle with the 21
great.
† Our Lord adde vpon you: vpon you, & vpon your children. 22
† Blessed be you of our Lord, which made heauen, and earth. 23
† o The heauen of heauen is to our Lord: but p the earth 24
he hath geuen to the children of men.
say in their chartes: as if were quitting their interest of heauen to God, p and
contenting themselves with earthlie possessions.

• This in effect al worldlie politikes

25 † 9 The dead shal not prayse thee ô Lord : nor al they,
r that goe downe hel.

9 But when such prophane men are dead, they make no shew at al of praising God :
r for parting from the earth, they descend into hel, and there eternally blasphemè God.

26 But we / that liue, doe blesse our Lord, from this time, and
for euer.

/ Contrariwise the iust, aspiring to heauen, vvhich is the proper kingdom of God, & vsing this
vworld as they ought to do, for a meanes to ascend into heauen, shal blesse and praise God for
euermore.

ANNOTATIONS. PSALME. CXIII.

11. *The Idols of the Gentiles are silver and gold.*] Al Catholique Diuines agree in The defini-
this authentical definition, of Idolatric, that it is diuine honour geuen to anie tion of Ido-
creature, as to a god. Of the diuers sorts also of Idolatric the ancient lerned latic
Doctors haue vvritten much. Namely Iustinus Martyr in his Orations against Diuers sortes
the Gentiles, Tertullian in Apologetico, Arnobius Orat. ad Gentes. Lactantius of Idolatric.
li. 2. c. 17. Diuinar. Instit. and manie others. But most copiously and profoundly
S. Augnstin, especially in his renne first bookes de Ciuitate Dei. Into vvhich er-
ror & crime the Platonistes fel, holding that spiritual inuisible created substances, Angels hono-
red as goddes.
Men liuing or
dead.
Corporal
creatures,
sensible and
without sense.
Imagees of
false goddes.
Imagees them
selues reputed
goddes.
Idolaters are
voide of rea-
son.
And seruantes
of diuels.

men, and some before their death as goddes, for their notable actes archiued
in this life, as Saturne, Iuppiter, Hercules, and the like. Some yeld diuine ho-
nour to mere corporal creatures, liuing or vvithout life, as to beastes and ser-
pentes, the suane, the moone, fire, vwater, earth, the vvhole machin of the
vworld, as if it vvere animate, and that vvith diuine spirite or soule. Againe al
these haue bene vvorshipped as gods, not only in them selues but also in their
imagees. But to omite other diuersities, the most grosse sorte of al, is the Ido-
latric vvhich the Psalmist here describeth, vvhen Imagees made by mens handes
are immediatly honored as goddes in themselues. For such goddes the Gen-
tiles had, and of them the Prophet here speaketh. Comparing these visible
senses imagined goddes, vvith the one eternal inuisible God; vvho is made
notorious by his diuine conspicuous vvorkes, vvheras these idols, by how
much they are more visible, so much more they are contemptible: because be-
ing fashioned vvith mouth, eyes, eares, nose, handes, feete, throte, and other
members, they are altogether senses, not able to speake vvith their mouth,
and therein more bale in nature, then the men that made them; nor able to see,
heare, smel, taist, feele, to vvalk, to moue, nor to crie, al vvwhich beastes can
doe. And therefore those that make them, or haue confidence in them (as the
Prophet here signifieth that some haue. v. 16.) are most absurde: becoming
like to the same idols, in their vaderstanding and internal cogitations, as these
idols are voide of external sense. And al Idolaters are most vvicked, geuing,
diuine honour to anie creature, & are therein seruantes of diuels: Vvwhether they
immediatly honour diuels, as vvhen forceiers and vvitches, making pact vvith
the diuel, adore him, and he for the same doth some thing vvwhich they demand;
or that they honour some other creature, vvherin by the diuels false persvva-
sion, they thincke there is diuine poore. Both vvwhich vvayes diuels vsurpe Gods
honour and therefore the same Prophet saide in an other Psalmic: Al the goddes
of Gentiles are diuels.

PSALME CXIII.

A prayer,
with praise of
God.

*The prayer of a iust man in tribulation, with confidence and gratitude
towards God.*

the 7. key

Allelu ia.

a I am induced
to loue God,
b because he
alwayes
heareth my
prayers.
c So long as I
shal liue.

I *a* haue loued, because our Lord *b* wil heare the voice of **1**
my prayer.

† Because he hath inclined his care to me: and *c* in my daies **2**

I wil inuocate.

† The sorowes *d* of death haue compassed me: and *e* the **3**
perils of hel haue found me.

d ¶ When I erred like a straysheepe from thee, the paines of death, *e* and the
danger of hel-torments, both due for sinne, inuironed me, and I was not ware
therof:

f I haue found tribulation and sorow: † and I *g* inuocated **4**
the name of our Lord.

f But by tribulation falling vpon me, I came to knowe my dangerous estate: *g* turned to thee,
and prayed as foloweth:

O Lord deliuer my soule: † our Lord is merciful, and iust, **5**
and our God doth mercie.

b Afflicted
with tribula-
tions.

† Our Lord kepeth litle ones: *b* I was humbled, and he hath **6**
deliuered me.

† Turne o my soule into thy rest: because our Lord hath done **7**
good to thee.

† Because he hath deliuered my soule from death: mine eies **8**
from teares, my feete from sliding.

i I wil ende-
uoure to please
God, in the congrega-
tion of those that
liue here in grace,
and in heauen in
glorie.

† I *i* wil please our Lord in the cuntrye of the liuing. **9**
in the congrega-
tion of those that
liue here in grace,
and in heauen in
glorie.

PSALME CXV.

Thanks-
geuing for
our Redemer.
the 5. key.

*A iust man acknowledging that spiritual life beginneth by faith, and by
publique profession therof, 4. gratefully accepteth of Christs Redempti-
on, 5. dedicateth his life, and al he hath to Gods seruice.*

Allelu ia.

This in the
Hebrew is
ioyned to the
next Psalme
before.

I *a* beleued, *b* for which cause I spake: but I *c* was hum- **1**
bled exceedingly.

a I beleued that God would helpe me: *b*. therefore I freely professed that I
trusted in him For then in dede faith is perfect, when we confesse with mouth,
that which we beleue in hart: *c* I was vehemently afflicted in tribulations.

† I said

2 † I said *d* in mine excoſſe: Euerie man is a lyer.

d In the middes of my great affliction I professed, that al mans helpe is vaine, false, deceipful, and defeſtiue, and therefore our trust must be in God only.

3 † What *e* shal I render to our Lord, for al things that he
f hath rendred to me?

e. f Considering that God hath not only geuen, and bestowed manie great benefites vpon me, and al mankind, but also hath rendered good for euil, mercie for our sinnes, we hauing rendered euil for good: what now shal I render, sayth a true penitent, for al that he hath thus rendered to me, deseruing so euil?

4 † I *g* wil take the chalice of saluation: and *h* I wil inuocat
the name of our Lord.

g Seing I am not able to render anie thing worthie of Gods fauoure to me, yet I wil do that I can: I wil gratfully accept his great benefite. the cuppe of Christs passion, which he drunke for mankind, *h* and wil praise, and cal vpon his name.

5 † I wil *i* render my vowes to our Lord *k* before al his
6 people: † *l* precious in the sight of our Lord is the death of
his Sainctes.

i I wil pay voluntarie vowes, *k* for Gods glorie, and edification of others. *l* yea I wil offer my life, and suffer death, when Gods glorie shal require it, in whose sight, the death of Sainctes is precious, and most highly esteemed.

7 † O Lord because *m* I am thy seruant: I am thy seruant, and
n the sonne of thy handmaide.

m Allwayes vnderstood, that such as suffer persecution, be in good state of their soules, the true seruantes of God, *n* the children of the Church his handmaide.

8 Thou hast *o* broken my bondes: † I wil sacrifice to thee the
hoast of praise, and I wil inuocate the name of our Lord.

o Delivered
me from cap-
tivitye of
sinne.

9 † I wil render my vowes to our Lord in the sight of al his
10 people: † in the courtes of the house of our Lord, in the
middes of *p* thee ô Ierusalem.

p In the Church of the faithfull.

PSALME CXVI.

*Gods mercie is largely extended to al Gentiles by Christ, and his promise
withal is performed to the Iewes.*

The Church of
Christ in al
nations.
the 6. key.

Alleluia.

1 **P**RAYSE our Lord *a* al ye Gentiles: prayse him *b* al ye
peoples.

a Not only some, but al nations of the Gentiles: *b* and al Iewes, (Christs Redemption being abundantly sufficient for al) are invited to praise God.

2 † Because *c* his mercie is confirmed vpon vs: and his *d* truth
remaineth for euer.

c Because he hath multiplied his mercie to vs Gentiles, to vvhom he made no promise: *d* and most truly performed his promise made to the Iewes,

PSALME CXVII.

Christ benefi-
cial Mysteries
are celebrated
by his Church.
the 6. key.

Faithful people collected in the Church of Christ, exhorte each other to render thanks to God, for their deliuerie from spiritual and temporal tribulations. 16. The Laitie demand participation of Christs Mysteries, promising to serue him duly: 25. Which the Pastors freely impert, and together with the people, solemnely celebrate Gods praise.

Alleluia.

CONFESSE ye to our Lord because he is *a* good: be-
cause *b* his mercie is for euer.

Psal. 105.

a Let vs praise God, for his goodnes, in making vs of nothing, geuing vs manie benefites, *b* and remitting our sinnes. *106. 135.*

† Let Israel *c* now say that he is good: that his mercie is for *2*
euer.

e Let the Church of the new testament especially confesse his goodnes, vvhich hath receiued more mercie and grace.

† Let the house of Aaron *d* now say: that his mercie is for *3*
euer.

d Let al the Clergie praise God now in the time of more grace, and of greater spiritual functions.

† Let them now say *e* which feare our Lord: that his mercie *4*
is for euer.

e Ye let the whole bodie of the Church, al that feare, and serue God praise his mercie.

† From *f* tribulation I inuocated our Lord: and our Lord *5*
heard me in largenes.

f As wel spi-
ritual as tem-
poral.

† Our Lord is my helper: I wil not feare what man can doe *6*
to me.

† Our Lord is my helper: and I wil looke ouer mine *e- 7*
nemies.

† It is good to hope in our Lord, rather then to hope in *8*
man.

† It is good to hope in our Lord, rather then to hope in *9*
princes.

† *g* Al nations haue compassed me: and in the name of our *10*
Lord am I *b* reuenged on them.

g Though innumerable oppose, and endeouour to hurt me (saith the Church, or anie iust person) *b* yet by Gods povre, not by myn orvne, I am defended, and they punished, and so the iust hath the victorie, and triumpheth,

† Compassing they haue compassed me: and in the name of *11*
our Lord I was reuenged on them.

† They

12 † They compassed me as *i* bees, and were inflamed as *k* fyre in thornes: and in the name of our Lord I was reuenged on them.

In great troopes, and furie, *k* vvith sharpe though shORTE force, and vvith special noisc, to terrifie me, but in God I ouercame al.

13 † Being thrust *l* I was ouerturned to fal: and our Lord *m* receiued me.

l I was sometimes by vehemencie of tentation, declining to sinne: *m* but Gods grace assisted and strengthened me.

14 † Our Lord is my strength, and my prayse: and he is made my saluation.

15 The voice of exultation, and of saluation in the tabernacles of the iust.

16 † The right hand of our Lord hath wrought strength: the right hand of our Lord hath exalted me, *n* the right hand of our Lord hath wrought strength.

n The same vvord [right hand] thrise mentioned, signifieth the B. Trinitie. Also [Our Lord] signifying Christ in his humanitie the chief instrument of God, is here often repeated, to signify the singular efficacie therof.

17 † I shal not die, but shal liue: and I wil tel the workes of our Lord.

18 † Our Lord *o* chastising hath chastised me: and *p* to death he hath not deliuered me.

o God chastiseth his children, *p* because he vvould not that they should dye eternally. So he punisheth as a father, not as an enimie.

19 † *q* Open ye the gates of iustice to me, being entred into them

20 I wil confesse to our Lord: † this is the gate of our Lord, the iust shal enter into it.

q The Prophet novv speaketh in the person of iust soules, requiring spirital doctriu, and foode, *r* and promising to serue God.

21 † I wil confesse to thee because thou hast heard me: and art become my saluation.

22 † *s* The stone, which the builders reiected: the same is made into the head of the corner.

s An euident prophetic of Christ vttered by the Royal Psalmist, and novv confessed by euerie Christian, that our Sauour reiected by the Iewes, is neuertheles the builder of his Church, by ioyning the tvvo peoples of Iewes and Gentiles, as tvvo vvalls into one house.

23 † This was done by our Lord: and it is meruelous id our eies.

24 † This *t* is the day, which our Lord made: let vs reioice, and be glad therein.

t God ordayed this acceptable time of gracc.

25 † *v* O Lord saue me, *o* Lord geue good successe: Blessed be he that cometh in the name of our Lord.

Mat. 21.

Luc. 20.

Act. 4.

Rom. 9.

1. Pet. 2.

v The songue of the Hebre vv. children, vvhea Christ entered Ierusalem vvith palmes of triumph, and acclamations.

† *n* We haue blessed you of the house of our Lord : † our 26
Lord is God, and he hath geuen light to vs. 27

¶ *The voice of Christ, and his Apostles and other Clergie blessing the people as they desire.*
Appoint a solemne day with *x* thicke bowes, euen to *y* the
horne of the altar.

x This was fulfilled when Christ was brought with bowes of palme, and other signes of
triumph, from Bethania, *y* through the whole citie, euen into the Temple and vnto the Altar :
Mat. 21.

† Thou art my God, and I wil confesse to thee : thou art my 28
God, and I wil exalt thee.

I wil confesse to thee because thou hast heard me : and art be-
come my saluation.

¶ Our first,
chise, and
final daric is
to praise God.
v. i. & vlt.

† *z* Confesse ye to our Lord because he is good : because his 29
mercie is for euer.

PSALME CXVIII.

Perfect iustice
is in keeping
Gods law.
the 7. key.

*A perpetual recommendation of the singular excellencie, absolute necessitie,
and eternal heauenlie profite of Gods law : with frequent aspirations to
perfection, hatred of sinne, loue of vertue, and seruent desire to rest in
God.*

GENERAL ANNOTATIONS

Vpon this CXVIII. PSALME.

The obscuri-
tie of this
profound
Psalme appea-
reth not to the
vulgar read-
er.

As this Psalme is the longest in the whole Psalter, so it seemeth to the ancient
Fathers most profound in sense. And so much the harder to be vnderstood,
because also the very hardnes therof lieth hidden, which in diuers other
Psalmes, and partes of holie Scripture, easily appeareth to the reader. But here
the wordes being clere, and the sense also plaine and easie in some pointes of
doctine, yet the more diligence is employed, the more difficultie is found in
searching the whole sense and meanning of euerie word and sentence, with the
maner obserued in composing it, and the frequent repetition of the same or
like wordes, Al which maturely considered caused that great Clerke, and light
of the Church S. Augustin, to omite this Psalme, when he explicated al the
rest. And when at last he added also this, he wittingly omitted one special
difficultie, which he doubted not, to be conteyned in the maner of composing
it, not only by order of the Hebrew Alphabet, as diuers more Psalmes, and
some other partes of holie Scripture, but more artificially then anie other, the
first eight verses al beginning with the first letter Aleph; the next eight, with
the second letter Beth : and so to the last of the two and twentie letters. Of
which omission he yeldeth this only reason, because he found nothing (as he
humbly affirmeth) that might properly pertaine therunto. Confessing also
expressly that whensoever he applied his cogitations to expound the text it self,
it alwayes exceeded his habuittie. But finally to satisfie the often and earnest
request of his bretheren and freindes, trusting (as alwayes) in Gods special
helpe, he largely expoundeth it, in thirtie two distinct Sermons.

S Augustin
deferred the
explication of
this Psalme.
Omitted to
discusse one
difficultie.

At last made
32. sermons
in explication
therof.

S. Ambrose also moued with like pietie, made two and twentie Sermons in exposition of this Psalme. Affirming in his Prologue, that amongst other Psalmes, especially this sheweth how great a master king Dauid was of moral good life. For al moral doctrine, being of his owne nature swete, yet most delighteth the eares, and gently toucheth the minde, being vttered, as here it is, with pleasantnes of verse, and swetenes of songue. Again whereas this Royal Prophet in manie places of this booke, powrethout sentences of moral psalmes or songues, as bright starres, that shine and glister to al the world, here most excellently he produceth a more singular mirrhor, as the sunne, of full light, burning with meridian heate. And for the profite of al, the better to draw our attentions, to lerne that we may, though we can not attaine to al that we vould, he disposed this Psalme through al the Alphabeth: that as children beginning vvith the first letters, make entrance to further knowlege; so by the same beginninges vve should lay the first foundation, and therupon procede in our spiritual building, towards perfection in good life, the true seruice of God. VVhich is yet further insinuated (as the same Døctor teacheth) by the eight verses continually beginning vvith the same letter, and so other eight in order through the vvhole Alphabet, to signifie that after seuen dayes trauel in this temporal life, vve may come to that vnitie, vvich vve expect in the eight day of resurrection, when vve hope to rise reuiued in our Lord Iesus, in nevnes of eternal life.

Lickevvise S. Basil in the Argument of this Psalme admonisheth, that vvheras holic Dauid, according to diuers states, vvich he passed, vvritte diuers Psalmes: as vvhen he fled from his enimies, vvhen he lamented his distresses, mourned in pensiuenes, enioyed peace and comfote, ranne a right course of vertue, fel from God by sinne, & againe returning obserued Gods lawes; in this one Psalme he comprehendeth al his prayers made to God at sundrie times, & here proposeth the same, as a certaine profitable moral doctrine, to al sortes and states of men. Neither doth he pretermite doctrinal pointes of faith, but interposeth them also with moral documents, in such sorte, that this one Psalme may suffice to teach the vvell disposed, hovv to attaine to perfection in vertue, to sturre vp the slouthful vnto diligent care of their soules, to recreate the desolate vvith spiritual consolations, & briefly it administereth al kinde of medicine, to the diuers passions of mortal men:

For the like iudgements of other Farthers vve remitte the lerned reader, to S. Hilarie, Theodoret, Prosper, Arnobius, Cassiodorus, Beda, Enthymius and others, but can not wel omite a brief instruction of S. Ierom. VVho in his Epistle to Paula Vrbica: not only sheweth the interpretation of the two and twentie letters, but also explicateth their sense in this place, by connecting them into certaine shorte sentences, in this maner.

Alaph	Beth	Gimel	Daleth;
Doct:ina	Domus	Plentudo	Tabularum;
Doctrina.	Of the house	Fulæsse	Of tables;

VVhich is the first connexion, signifying that the doctrine of the house, that is, the Church of God, is found in the fulnes of diuine bookes.

The second connexion is:

He	Vau	Zain	Heth.
Ista	Et	Hæc	Vita.
This thing	And	This	Life.

For what other life can there be without knowlege of Scriptures? wherby also Christ is known, who is the life of them that beleue in him.

S. Ambrose writte 22. sermons vpon this Psalme. King Dauid a great master of moral doctrine.

VVhy this Psalme was composed in order of the Alphabet.

VVhy eight verses are begunne with euerie letter.

S Basils iudgement that this Psalme conteyneth the argument of manie Psalmes.

Other expositors of this Psalme.

S. Ieroms interpretation, and explication of the Hebrew Alphabet.

The third connexion is:

Teth	Iod.
Bonum	Principium,
Good	Beginning,

Albeit we now could know all things which are written, yet we know but in part, and in part we prophetic: for we see now by a glasse, in a darke sort, but when we shall be worthe to be with Christ, and shall be like to Angels, then doctrine of bookes shall cease, and then we shall see face to face: the * Good Beginning, euen as he is.

Idem
Proam.
laments.

1. Cor. 13.

* God in
himself.

The fourth connexion is:

Most of these letters haue also other significations. And are diuersly explicated by S. Ambrose, S. Beda, and others.

Caph	Lamed
Manus	Disciplinx, siue cordis.
The hande	Of discipline, or of hart.

The handes are vnderstood in worke, hart and discipline are vnderstood in sense or meaning, because we can not rightly doe anie thing, vnles we first know what things are to be donne.

The fift connexion is:

Mem	Nun	Samech:
Ex-ipsis,	Sempiternum	Ad uorium:
Of them	Everlasting	Helpe:

This needeth not explication, for it is manifest as the light, that from Scriptures are eternal helpes.

The sixt connexion is:

Ain,	Phe	Sade.
Fons, siue Oculus,	Otis	Iustitix.
Fountaine, or Eye	Of the mouth	Of iustice,

According to that which we haue expounded in the fourth connexion: that dedes and intention must concur.

The seuenth connexion which is last, in which number of seuen is also mystical vnderstanding:

Coph	Res	Shin,	Tau.
Voca io,	Capitis,	Dentium	Signa.
Vocation	Of the head,	Of teeth	Signes.

Distinct voice is produced by the teeth, & in these signes we come to the Head of al, which is Christ, by whom we haue access to the euerlasting kingdom.

Or thus (not transposing the vvordes) By vocation of Christ the Head, through distinct voice of signes (for vvordes are signes shewing the mind) we are conducted to the eternal kingdom, the happines which al men desire.

VVhat I pray thee (saith this hol e Doct or) is more sacred then this mysterie, vvhich more pleasant then this delight? VVhat meate, & vvhich honey are (svveeter, then to know Gods vvifdom; to enter into his secreete closet; to behol'd the sense of our Creator; and to teach the vvordes of thy Lord God, full of spiritual vvifdom, vvhich are derided by the vvise of this vvorld.

Gods lawv especially commended in this Psalme. 14 Synonyma signifying the lawv of God.

Ve must also aduertise the reader of the like discourses of ancient Fathers (ouer long to be here recited) concerning the manifold high praises of Gods Lawv. conteyned in this Psalme, vvith frequent repetitiõ of certaine Synonyma vvordes signifying the same thing, in al fortene, to vvite: The Lawv of God, his VVayes, Test monies, Commandments, Precepts, Statutes, Iustifications, Iudgements, Iustice, Equitie, Veritie, VVordes. Speeches, & Sermons: of vvhich there is commonly one in euerie verse, and sometimes two or three in the same verte. But our English tongue hardly sufficing rightly to distinguish the three last,

last, which in latin are Verba, Eloquia, Sermones, we translate VVORDES only, adding in the margin, Eloquia, and Sermones, when they occurre.

Leauing therefore larger commentaries to others, we shal persecute our wonted maner of brieft glosses. Only here premonishing the diligent readers, especially Clergimen (our selues and our brethren) who euerie day sing or read this whole Psalme in the Canonical houres, to obserue two particular pointes of Christian doctrine, evidently proued by manie places of this Psalme. The one against the Pelagians heresie, denying the necessitie of Gods special grace in meritorious workes. For the Psalmist often here inculcaterh mans insufficiencie, that of himselfe, and by natural forces, he can not kepe the commandments of God, but needeth alwayes the particular grace of God, as vvel to beleue in him, to repent for sinnes, and to beginne good vvorkes; as to procede, and perseuere in good state to the end. The other against the heresie of our time, denying merite by grace & freewil. For here it is also manifest, that Gods grace maketh man able, to kepe his commandments, and by keeping them to become iust in this life, and so to merite eternal glorie. Sundrie other principal Articles of Christian Catholique Religion are likewise comprised in this one Psalme: but especially Moral doctrin.

Gods grace
necessarie in
euerie good
vvorke.

It enableth
freewil to
merite.

Allelu ja.

This title vvas added by the Septuagint,

to admonish
vs that this
Psalme con-
teyneth that
singular ma-
ner of praising
God, signified
by the two He-
breu vvordes
Allelu ja. as be
fore. Psal 104.

Aleph.

Doctrine.

BLESSED *a* are *b* the immaculate in the way : which
c walke in the law of our Lord.

a VVheras *a*l, without exception, desire to be happie and blessed; *b*. they are in dede happie (according to the perfectest happines of this life) that are immaculate: *c* and they are immaculate, that walke in the law of God. VVhere the holic Psalmist presupposeth, that some can and do kepe the law of God, and so are immaculate, and blessed in the vvay of this life.

2 † Blessed are they, *d* that search his testimonies: that *e* seeke
after him with al their hart.

d Those that are immaculate, are againe blessed, by searching Gods testimo- nies, that is, his law testifying that the good shal be rewarded, and the vvicked punished, but searching these testimonies, vvholes one is contaminate vvith sinnes against Gods law, maketh not blessed: *e* neither doth euerie superficial careles search bring this blessing, but searching vvith true affection of the hart.

3 † For *f* they that worke iniquitie, haue not walked in his
g waies.

f Contrariwise they that vvorke iniquitie are not blessed; *g* because they haue not vvalked in the vvayes of God, to witte, not kept his commandments and law, vvich are the vvay to happines.

4 † Thou hast *h* very much commanded thy commandmentes
to be kept.

h For mans ovne good, that he may come to true happines, God hath most seriously com- manded vs to kepe his commandments, that is, to obserue his Law commanded by most sufferaine diuine authoritie.

† Would God my waies *i* might be directed, to keepe thy *5*
k iustifications.

i Therefore the faithful seruant of God, knowing his ovne insufficiencie, desireth that God by his grace vvil direct and strengthen him, *k* to keepe his lavv, called Iustifications, because therby man is made iust.

† Then shall I *l* not be confounded, when I shall looke *6*
 throughly in al thy commandmentes.

l They shall be safe from eternal confusion, when they shall keepe not only part, but al thy commandmentes: because breach of *o* nic bringeth confusion.

† *m* I will confesse to thee *n* in direction of hart: in that I have *7*
 lerned the *o* iudgements of thy iustice.

m So shall I praise thee, and render thanks, *n* with sincere not fayed affection, *o* for this great benefite, that I have lerned, that thy law is according to most iust iudgement.

† *p* I will keepe thy iustifications: *q* forsake me not wholly. *8*

p I have therefore a firme purpose, & do faithfully promise to keepe thy law, which maketh the keeper therof iust. *q* Albeit thou suffer me sometimes to be in tribulation, or in tenation, yet forsake me not wholly. The Psalmist knew wel (saith S. Gregoric) that he might be profitably leift a while, who prayed, that he should not be wholly forsaken. li. 20.
21. M.

Beth. Houfe.

† Wherein *a* doth a yongman correct his way? *b* in keeping *9*
 thy * wordes.

a In this second Octonarie, as also in al the rest, the Holie Ghost by the prophets penne teacheth the meanes how to come to perfection & happines. Here by way of interrogation, as it were demanding how a yongman, that is euerie man prone to worldlie pleasure, & slow in Gods seruice, shall beginne to correct his course? *b* VVhereto the same Holie Ghost answereth, that he must keepe Gods law, called here his wordes. For al the wordes which God vttereth, are lawes to his seruants. * serm
nes.

† *c* With my whole hart I have sought after thee: *d* repel me *10*
 not from thy commandmentes.

c The Psalmist now speaketh in the person of perfect iust men, or of the whole Church in general. VVhose common spirite seeketh God intyrelly. *d* And considering that this perfect good wil is the gift of God, prayeth that he wil conserue the same, and not suffer it to be altered, or to erre from his commandmentes.

† *e* In my hart I have hid thy * wordes: that I may not sinne *11*
 to thee. * eleg

e An other sincere profession of a resolute good purpose not to sinne.

† *f* Blessed art thou o Lord: *g* teach me thy iustifications. *12*

f A grateful aspiration praising God. *g*. Againe the iust prayeth to be more and more instructed in iustifications: that which S. Iohn exhorteth vnto: He that is iust, let him yet be iustified. Apoc. 22.

† In my lippes, I have pronounced al the *h* iudgementes of *13*
 thy mouth.

h Gods law is also called his Iudgements, because sitting in iudgement he geueth sentence according to his Law.

14 † I am *i* delighted in the way of thy testimonies, as in all riches.

15 † I *k* wil be exercised in thy commandmentes: and I wil consider thy waies.

16 † I *l* wil meditate in thy iustifications: I wil not forget thy

* sermo-
nes.

* wordes.

Gimel. Fulnes.

17 † Render *a* to thy seruant, *b* quicken me: *c* and I shal keepe thy* wordes.

* sermo-
nes.

a O Lord liberally geue me that which I here craue, *b* quicken me with spiritual life, thy grace. *c* so I shal kepe thy law, which otherwise I can not.

18 † *d* Reuele mine eyes: *e* and I shal consider the meruelous thinges of thy law.

d Illuminate myn vnderstanding, by thy grace, *e* that I may be able to see the meruelous great and iust reasons of thy law, instructing al, threatning the peruerse, encoring the wel disposed, punishing the wicked, rewarding the good, doing right to al.

19 † *f* I am a seiourner in the land, *g* hide not thy commandmentes from me.

f I that haue but a smal time in this world, *g* desire to be instructed in thy law, what is therein commanded.

20 † My soule hath coueted to desire thy iustifications, at al time.

21 † Thou hast *h* rebuked the prowde: *i* cursed are they that decline from thy commandmentes.

h I consider that thou ó God, dost sharply reprove the proud contemners of thy commandmentes: *i* laying curses vpon them for declining from thyn obedience.

22 † Take from me reproch, and contempt: because I haue sought after thy testimonies.

23 † For *k* princes sate, and they spake against me: but *l* thy seruant was exercised in thy iustifications.

k Though persecutors were very potent, *l* yet the faithful seruant of God persevered in his seruice.

24 † For both *m* thy testimonies are my meditation: and *n* thy iustifications my counsel.

m In time of persecution and tentation we must thincke and meditate, that Gods law is sufficient eternal reward, or punishment, *n* and in our deliberation or consultation, we must consider that keeping Gods law maketh iust: and consequently meriteth reward.

Daleth.

Of Tables.

25 † My soule *a* hath cleaued to the pauement: *b* quicken me according to thy word.

a This also is viced in the person of the iust, who is often brought to great distresse: as it were, euen nere to death, *b* in which case he confidently prayeth to be reliued, according to Gods word, law, and promise.

† I haue vttered my wayes, and thou hast heard me: teach me 26
thy iustifications.

† Instruct me the way of thy iustifications: and I shall be exercised in thy meruelous workes.

† My soule *c* hath slumbered for tediousnes: *d* confirme me 28
in thy wordes.

a Being in so great anxietie that my minde is almost distracted, or overcome, *d* I cal to thee *o* God, that thou wilt conserue me, that I stil kepe thy law, vttered by thy wordes.

† *e* Remoue from me the way of iniquitie: and according to 29
thy law, *f* haue mercie on me.

e Protect me that I fall not to iniquitie. *f* And of thy mercie conserue me in state of grace.

† I haue chosen the way of truth: I haue not forgotten thy 30
iudgements.

† I haue cleaued to thy testimonies *o* Lord: *g* do not con- 31
found me.

g Suffer me not to be confounded.

† *h* I ranne the way of thy commandments: *i* when thou 32
didst dilate my hart.

h Man is able, and doth runne in the right vway of Gods commandments, yet not of himselfe, but vwhen God replenissheth his hart vvith grace.

He. This thing.

a Set me a law *o* Lord the way of thy iustifications: and I wil 33
seeke after it alwayes.

a Impresse *o* God thy Law in myn affection, make me to loue it, and to desire to be iustified, *b* so that I hartely and alwayes seeke it.

† *c* Geue me vnderstanding, *d* and I wil search thy law: and 34
I wil keepe it with my whole hart.

c After thou hast geuen me a desire to kepe thy law, geue me also vnderstanding. *d* then shall I fruitfully search it. For this is the right order (as before in the first and second verses) first to loue Gods law, to be iustified, and to become immaculate; and then to search to know the law, and so it is more easily lerned.

† *e* Conduct me into the path of thy commandments: *f* be- 35
cause I would it.

e Gods grace first draweth and leadeth, *f* then free vvil inflamed vvith desire effectually vvoucurmeth.

† *g* Incline my hart into thy testimonies: and *h* not into 36
auarice.

g Still the Prophet inculcated the necessitie of Gods grace, as vvell to make vs desire, that is good, *h* as to free from euil.

† *i* Turne away mine eies that they see not vanitie: *k* in thy 37
way quicken me.

i It is necessarie also to pray that God vvill take avvay occasions, vvwhich might moue to siane: and stil to grant his helping grace in progreffe of vertue.

† *l* Establish

** eloquiū* 38 † *l* Establish thy * word to thy seruant, in thy feare.
 † *l* *Againe the iust prayeth for confirmation in grace, to be established in the feare of God.*
 39 † *m* Take away my reproch, which I haue feared: *n* because thy iudgements are pleasant.
m To be deliuered also from al the effectes of former sinnes, *n* for sinne is therefore reprochful and odious, because it is contrarie to Gods law, and true iudgements, vvhich are most pleasant.
 40 † Beho'd I haue coucted thy commandments: in thine equitie *o* quicken me.

o Being thus affected vvith desire to kepe the commandments, the soule prayeth to be still quickned, more and more vvith good spirite, and so to perseuere to the end.

Vau. And.

** eloquiū* 41 † And *a* let thy mercie come vpon me *o* Lord: *b* thy saluation according to thy * word.
a *Againe considering that vvithout Gods grace preuenting, man can not do anie good thing, the prophet reneveth his prayer, requesting Gods mercie, b and his helpe ficely promised to, al that aske it.*

** sermo- nibus.* 42 † And *c* I shal answer a word to them that vpbrayde me: *d* because I haue hoped in thy * wordes.
c *VVhervvith being assisted and strengthned, he that before vvvas vveake vvil boldly answer al calumniatois, that reprochfully say: God wil not helpe him: d that in dede he hath not in vaine trusted in Gods promised helpe.*

43 † And *e* take not away out of my mouth the word of truth vtterly: *f* because I haue much hoped in thy iudgementes.
e He also prayeth, though he be sometimes fearful, that God vvil nor suffer him vvholly to omitte manifest profession of faith and true religion, *f* seing by thy former grace I haue already reposed my trust in thy promises, made to them that are resolu'd to kepe thy law.

44 † And *g* I wil keepe thy law alwayes: for euer, and for euer and euer.

g *For i do firmly purpose euer and alwayes to kepe thy law.*

45 † And *b* I walked in largenesse: *i* because I haue sought after thy commandments.

b In this I haue had great ioy and comfote of mind: *i* because I did in dede seeke after thy commandments, vvhich is specially vttered (as also the three next verses) in the person of those, that are in trial of persecution for their faith:

46 † And *k* I spake of thy testimonies in the sight of kinges: and was not confounded.

k *VVho boldly in time of persecution, euen before persecuting Kinges and Emperors, professe Christs true Religion. Verified in innumerable glorious Martyrs, yea also of the fraile sexe, in S. Catharin, S. Cecilie, S. Lucie, S. Margarer, S. VVenefrede, S. Virgula, and her selouves, and manie more, most constantly answering al vvordes of reproch obiected, as if it vvcre a base or contemtable thing to be Christians, to be Catholiques, to be Papistes No, al these and the like, are honorable and glorious titles; importing the true seruice of Christ; in vvaite of the Ca holi que Church; and spiritual participation vvith the visib le head therof, Christs Vicar in earth.*

† And *l* I meditated in thy commandments, which I loued. 47
l Such confessors as yet mortal, reioyce in that they haue meditated in Gods commandments, vvhich they haue feruently loued.

† And *m* I haue lifted vp my handes to thy commandments, which I loued: and *n* I was exercised in thy iustifications.

m Also sheved the same in external worke, not dissembling by silence, by vvord, nor fact.
n euerie way exercising Gods law, vvhich maketh the obiectuers iust.

Zain. This.

† Be *a* mindfull of thy word to thy seruant, wherein thou 49
 hast geuen me hope.

a That vvhich God hath decreed, and promised, being in itselfe most certaine and assured, yet includeth the meanes, vvhetherby it shal be put in execution: and therefore the iust, his elect, do pray for the performance of his vvil.

† This hath comforted me in my humiliation: because *b* thy 50
 * vvord hath quickened me.

b Expectation of thy promise hath geuen me corege.

† The *c* prouddid vniustly exceedingly: *d* but I declined not 51
 from thy law.

c Proude contempters of Gods law, haue euerie vvay molested me, by detracting, deriding, calumniating, and violently persecuting me. *d* Al vvhich I haue borne patiently, and not declined from thy law.

† I *e* haue bene mindfull of thy iudgements from *f* euerlasting 52
 ô Lord: *g* and was comforted.

e I remembred and considered thy iust punishments insisted vpon the impious, *f* euen from the beginning of the vvorld (both vpon the diuels, and wicked men) and that thou vvilt exercise the like hereafter, *g* vvhich consideration of thy iustice comforted me.

† *h* Faynting possessed me, because of sinners forsaking thy 53
 law.

h Otherwise if I had not sene thy iustice, my zeale against contempters of thy law, would haue killed me.

† *i* Thy iustifications were songue by me, in the place of my 54
 peregrination.

i In this place of my peregrination from heauen, I am comforted by rememb'ing, celebrating, and singing thy iust commandments and law, vvhich maketh thy seruant iust.

† I haue bene mindfull in *k* the night of thy name ô Lord: and 55
 haue kept thy law.

k In persecution, and in tribulation, I kept thy law because I would not dishonour thy name:

† This was done to me: *l* because I sought after thy iustifications. 56

l And my tribulation especially fel vpon me, because I sought to be iustified by keeping thy law.

Heth. Life.

57 † My *a* portion ô Lord, I sayd to keepe thy law.

a The Prophet proceedeth speaking in the person of the iust tending to perfection, and saying: This is my happie choise, that I desire no other enheritance, nor possession, but to keepe Gods Law.

58 † *b* I besought thy face, with al my hart: haue mercie on me according to thy * word.

*eloquiu

b And seeing this exceedeth my proper strength, I prayed God of his mercie to make me able to keepe it.

59 † I *c* thought vpon my wayes: and conuerted my feete vnto thy testimonies.

c Pondering my former actions, I turned my pathes to obserue more perfectly the Law, which God hath testified to be the right way.

60 † I *d* am prepared, and am not troubled: to keepe thy commandments.

d With promptnes of mind, and without hesitation I resolved to keepe the commandments.

61 † The *e* cordes of sinners haue wrapped me round about: and *f* I haue not forgotten thy law.

e The wicked laide cordes, nettes, or snares to intrappe, and hinder me, & but I kept thy law fresh in memorie.

62 † At *g* midnight I rose to confesse to thee; for the iudgements of thy iustification.

g That this is not vnderstood only mystically in time of affliction, but also literally and prophetically, that some special seruantes of God, should obserue a godlie profession of praying at midnight, the vword [I rose] maketh it probable. S: Paul & Silas, either of a holic custome, or at least vpon special occasion (and such occasions vvere to them, and others frequent) prayed, and praised God at midnight. And novv in the Church of Christ some religions men pray, and praise God continually at midnight; besides other houres, mentioned more distinctly v. 164.

Act. 16.

63 † *h* I am partaker of al that feare thee: and that keepe thy commandments.

h A great benefite, and a singular consolation, that al true liuing members of Christ, are partakers of al the prayers, good workes, and merites, of the whole Church militant and triumphant. Vvhich in our Crede is called, The Communion of Sainctes.

64 † The *i* earth ô Lord is ful of thy mercie: *k* teach me thy iustifications.

i So great is the mercie of God, extended; communicated, and multiplied in the whole earth: & Instruct me, and direct me therefore ô God, that I may lerne and obserue thy law, and so be iustified, and made participant of so great mercie.

Teth. Good.

65 † Thou hast *a* done bountie with thy seruant ô Lord: *b* according to thy word.

a Dealt very bountifullly
b as thou didst promise.

† I †

† c Teach

† *c* Teach me goodnesse, *d* and discipline, and *e* knowledge: 66
f because I haue beleued thy commandments.

e He that hath bountifully received grace at Gods hand, prayeth for more grace, that he may be beneficial to others in releuing the needie; *d* in instructing the ignorant, *e* in perswading to kepe the law of God: *f* because he hath lerned and beleueth the commandments, by which he is bound to loue, and haue care of his neighbour.

† Before I *g* was humbled I offended: *h* therefore haue I kept 67
 thy *word.

*eloquiū.

g Before I was afflicted, I often fel into sinne: *h* but vexation gaue me understanding, therefore now I kepe thy law.

† Thou art good: and in thy goodnesse teach me thy insti- 68
 fications.

† The iniquitie of *i* the proud is multiplied vpon me: *k* but 69
 I in al my hart wil search thy commandments.

i Contemners of thy law haue endeouored to intangle me, *k* but I persist in keeping thy commandments. As before. v. 51. 61.

† Their hart is *l* crudded together as milke: *m* but I haue 70
 meditated thy law.

l Though the wicked combine themselues together against me, *m* yet I consider, that it is necessurie to perseuer in thy law.

n A clere comparison, that it is better to kepe Gods law, which bringeth life euertasting, then to haue al the riches & kingdoms of this world.

† It is good for me that thou hast humbled me: that I may 71
 learne thy iustifications.

† The law of thy mouth is *n* good vnto me, about thousands 72
 of gold, and siluer.

Iod.

Beginning.

† Thy handes haue made me, and formed me: *a* geue me vn- 73
 derstanding, and I wil learne thy commandmentes.

a God being our Creator, we may with confidence pray him to illuminate our mindes, that we may lerne what is his pleasure, and so endenour to fulfil it.

† They that feare thee *b* shal see me, & shal reioyce: because 74
 I haue much hoped in thy wordes.

b Others that loue God wil be gladde to see me also serue him.

† *c* I know o Lord that thy iudgements are equitie: and in 75
 thy truth thou hast humbled me. *d*.

c The iust being afflicted, and not seing the particular cause thereof, yet knoweth and confesseth, that God doth it for most iust cause. *d* And therefore with patience prayeth for comforth, as foloweth:

† Let thy mercie be done to comfort me, according to thy 76
 * word vnto thy seruant.

e who am almost dead in tribulation.

† Let thy commiserations come to me, and I *e* shal liue: be- 77
 cause thy law is my meditation.

*eloquiū.

† Let

78 † Let the *pro*uide *f* be confounded, because they haue done vniustly toward me: but I wil be exercised in thy commandments.

f The iust also prayeth that the wicked may be ashamed, and conuerted, for so the hebreiw word here signifieth, though it is also lawful to desire the iust punishment of obstinate sinners.

79 † Let them *g* be conuerted to me that feare thee: and that know thy testimonies.

g He prayeth againe for conuersion of the wicked, and to haue peace with them.

80 † Let my hart be made immaculate in thy iustifications, that I be not confounded.

Caph. Hand, or Palme of the hand.

81 † My soule hath fainted for *a* thy saluation: and I haue much hoped in thy word.

a Manie iust of the old testiment most feruently desired the coming of Christ our Sauour, as our Lord himselte testifieth, Mat. 13. v. 17. And now the iust desire his coming in glorie, 2. Tim. 4. v. 8.

eloquin 82 † Myne eies haue fayled for thy * word, saying: *b* When wilt thou comfort me? *b* Delaved hope afflicted.

83 † Because I am made *c* as a bottel in the hoare frost: I haue not forgotten thy iustifications.

c As a leather bottel made of a beaſts skinne, congeled with the frost, and after parched in smoke, so is the bodie of the iust mortified by diuers sortes of afflictions, made a new bottel fite to receive new wine, that is; perfect doctrine of Christian life, as of fasting, and other austeritie, wherof our Sauour speaketh, Mat. 9. v. 17.

84 † How manie are *d* the daies of thy seruant: when wilt thou doe iudgement on them that persecute me?

d Such is mans infirmitie, yea of the iust, that he apprehendeth tribulations to be very long, and therefore desireth consummation; and that without fauour, so he stil submitte his wil to Gods wil.

85 † The vniust haue told me *e* fables: but not as thy law.

e Friuolous idle tales, which are not according to Gods law.

86 † Al thy commandmentes are truth: they haue vniustly persecuted me, helpe me.

87 † They haue welnere *f* made an end of me in the earth: but I haue not forsaken thy commandments.

f I was in great danger, but am not ouerthrowne.

88 † According to *g* thy mercie quicken me: and I shal keepe the testimonies of thy mouth.

g And by thy merciful grace shal persist.

Lamed.

Discipline.

89 † For euer Lord *a* thy word is permanent in heauen.

a The praise of Gods workes; which are firme and permanent in the order, wherin he set them.

90 † Thy truth in generation and generation: thou hast founded the earth, and it is permanent.

b Al things, of this world, man excepted, do Gods wil. † By thy ordinance the day contineweth: because *b* al things 91 serue thee.

† *c* But that thy law is my meditation: I had then *d* perhaps 92 perished in my humiliation.

e Man, except he meditate Gods law, and thereby be holden vp, is in danger, *d* perhaps in euerie temptation to perish eternally. For he can neuer rise out of mortal sinne, by his owne powre, and al should perish if Gods mercie did not spare some, and geue them new effectual grace to repent.

† I wil not forget thy iustifications for euer: because in them 93 thou hast quickned me.

† I am thine, saue me: because *e* I haue sought out thy iustifications. 94

e *Alwayes vnderstood, that Gods grace prevented, els no man can seeke to obserue the commandments.*

† Sinners haue expected me to destroy me: I vnderstood thy 95 testimonies.

† *f* Of al consummation I haue sene the end: *g* thy commandment is exceeding large. 96

f Al worldlie things haue their consummation and end: *g* Gods commandment continueth euer. For we are perpetually bond, to loue and serue God: to loue our neighbours, yea and enemies. The reward also for keeping Gods commandments, & punishment for breaking them, are eternal without end.

Mem. Of them.

† *a* How haue I loued thy law ô Lord! al the day it is my meditation. 97

a It is mervell to a perfect iust man, that he hath so much loued, and obserued Gods law. By acknowledging vherof, he yeldeth praise and thanks to God, vwhose gift it is.

† *b* About mine enemies thou hast made me wise by thy commandment: because it is to me for euer. 98

b *The fruites of obseruing Gods law are manie and great. Amongst others, it maketh the obseruer, wiser then his enemies.*

† About *c* al that taught me haue I vnderstood: because thy 99 testimonies are my meditation.

c *It maketh the obseruer wiser, then his temporal maisters, that taught him, to wit, then those that teach well, and do not performe the same.*

d Yarger in yeares that kepe Gods commandments, are wiser then the more ancient that kepe them not. † About *d* ancientes haue I vnderstood: because I haue sought 100 thy commandments.

† I haue staid my foete from al euil way: that I may keepe thy 101 wordes.

† I haue not declined from thy iudgements: because thou hast 102 set me a law.

† *e* How

* *e*loguis 103 † *a* How sweete are thy * wordes to my iawes, more then honie to my mouth!

c *An other fruiſt is the ſweetnes, which the iuſt feeleth in his owne ſoule.*

By thy commandments I haue vnderſtood: therfore haue I hated al the way of iniquitie. *f* It brideth alſo iuſt hatred to ſinne.

Nun.

Euerlaſting.

105 † *a* Thy word is a lampe to my ſeete, and a light to my pathes.

a *The word or law of God declared by Prophets, Paſtors, or other Preachers is the ordinarie meanes for others to learne, how to direct their wayes, and actions.*

106 † I *b* ſware, and haue determined to keepe the iudgements of thy iuſtice.

b *Such profeſſion Gods people made in the old law, in Circumciſion, or at other times: Chriſtians make it in Baptiſme.*

207 † I am *c* humbled exceedingly ô Lord: quicken me according to thy word.

c *All that wil liue godly in Chriſt Ieſus, ſhal ſuffer perſecution. 2. Tim. 3. v. 12.*

108 † The *d* voluntaries of my mouth make acceptable ô Lord: and teach me thy iudgements.

d *Besides the commandments, the iuſt alſo offer voluntarie workes of ſupererogation, acceptable to God.*

109 † My *e* ſoule is in my handes alwaies: and I haue not forgotten thy law.

e *By this Hebrew proverb is ſignified, that a iuſt mans temporal life is in continual danger, as the thing that is in ones hand, is ready to be laide by, put out of his hand, or to be by and by diſpoſed of, or may forthwith fall from his hand.*

110 † Sinners laid a ſnare for me: and I haue not erred from thy commandments.

111 † For inheritance I haue purchaſed thy testimonies for euer: becauſe they are the ioy of my hart.

112 † I haue inclined my hart to doe thy iuſtifications for euer, *f* for reward.

f *A moſt euident place, that the keeping of Gods commandments merite reward, and are rightly obſerued in reſpect of reward.*

Samech.

Helpe.

113 † I haue *a* hated the vniuſt: and I haue *b* loued thy law.

a *Not anie mortal man is to be hated, in his perſon, but his iniquitie, by vvhich he is an enemie to Gods law, b vvhich euerie iuſt man loueth.*

114 † Thou art my helper, and protectour: and vpon thy word I haue much hoped.

† *c* Depart from me ye malignant : and I wil search the com- 115
mandmentes of my God.

c Whosoever wil seriously and securely search the law of God, must auoide the conuersation
of euil men.

† *d* Receiue me according to thy * word, *e* and I shal liue: 116 *eloqui
and *f* confound me not of myn expectation.

d A general and very fitte prayer, vwhen vve addit ourselues by a firme resolution to serue
God, beseeching him to receiue vs into his protection: *e* vwhereby spiritual life is conserued:
f vvhich we pray vwith great confidence, because he hath promised to heare those that seeke,
aske, and knocke at the dore of his grace.

† *g* Helpe me, and I shal be sau'd: and I wil meditate in thy 117
iustifications alwayes.

g VVe must pray also that he suffer vs not to be confounded, or made frustrate of the reuyard
vvhich vve expect; for hope confoundeth not, if charitie be poured in our hartes, by the Holie
Ghost, vvhich is geuen vs. Rom. 5. v. 5.

† Thou hast *b* despised al that reuolt from thy iudgementes: 118
i because their cogitation is vniust.

b God reiecteth sinners: so long as they thincke peruersly: that is, vntil by his grace, some
returne to a better mind, vvhich of themselues they can neuer do.

† Al the sinners of the earth I *k* haue reputed preuaricatours: 119
therfore haue I loued thy testimonies.

k As God accounteth of sinners, so the iust also esteemeth them, conforming his iudgement
to Gods.

† *l* Pearse my flesh with thy feare: for I am afraid of thy 120
iudgementes.

l Seruile feare is profitable as this place maketh euident: though perfecte charitie afterwards
succeeding, expelleth that feare, and moueth to do vvell for the loue of God, not for feare of
punishment. 1. Ioan. 4.

Ain. A fountaine, or an eye.

† I *a* haue done iudgement and iustice: *b* deliuer me not to 121
them that caluminate me.

a The iust againe in seruent zeale, not arrogantly, but confidently professing his innocencie,
b prayeth to be defended from calumniators.

† Receiue thy seruant *c* vnto good: let not the prowde ca- 122
luminate me.

c Grant therefore o God the good, and lawfull request which I demand:

† Mine eies haue fayled, *d* after thy saluation: and for the 123
* word of thy iustice. *eloqui

d By long expecting to be deliuered, and sau'd from tribulation.

† Doe with thy seruant according to thy mercie: and teacher 124
me thy iustifications.

† I am thy seruant: geue me vnder standing, that I may know 125
thy testimonies.

126 † *e* It is time to doe *o* Lord : *f* they haue dissipated thy law.

e It is time, and high time, saith feruent zeale of the iust man, that God deliuer the innocent: *f* vvhhen the vvvicked haue not only persecuted the good, but haue also contemptuously made honoke of Gods lawv, and true religion.

127 † *g* Therefore haue I loued thy commandementes, aboue gold and topazius :

g For this zeale of Gods lawv so despised, and dissipated, the iust more and more loueth, that vvhich the vvvicked so deadly hate.

128 *b* † Therefore was I directed to al thy commandements : *i* al wicked way I haue hated.

b Euen by the mortal hate of the vvvicked I savv, that Gods lawv is most excellent, and therefore addicted my selfe so much the more to lone it, and to hate al vvvicked vwayes.

Phe. Mouth.

129 † Thy *a* testimonies are meruelous : *b* therefore hath my soule searched them.

a Gods meruelous powre and vv wisdom, testified by his vvorkes and commandments, *b* vvorthely inuite iust soules, to meditate and contemplate the same.

130 † The *c* declaration of thy * wordes doth illuminate : and geueth vnderstanding to litle ones.

c First entrance into knowlege of holie Scripture, illuminateth the vnderstanding of the humble, wherby they procede to know more.

131 † I *d* opened my mouth, and drew breath : because I desired thy commandments.

d By this Metaphor, of gaping, or vv wide opening the mouth, and drawing breath, the Prophet describeth the great desire of the iust, to knowv and kepe Gods commandments.

132 † Lookē vpon me, and haue mercie on me, according to *e* the iudgement of them that loue thy name.

e According to thy accustomed equitie, in shewing mercie to them that loue thy name.

133 † Direct my steppes according to thy * Word : and let not anie iniustice haue domination ouer me.

134 † Redeme me from the calumnies of men : that I may kepe thy commandmentes.

135 † Illuminate *f* thy face vpon thy seruant : and teach me thy iustifications.

f Let thy diuine Maiesie looke vpon me with favorable countenance.

136 † *g* Mine eies haue gushed forth issues of waters : because they haue not kept thy law.

g True repentance consisteth not only in purpose to auoide sinne hereafter, vvhich in dede is first required, but also in sorovv and lamentation for sinnes past.

Sade.

Iustice.

137 † Thou art iust *o* Lord : and *a* thy iudgement is right.

a God being essentially iust of himselfe, maketh men iust according to right iudgement, by geuing them grace of mercie, vvhervvith they cooperating, are iust by iustice in dede inherent

in their soules, not by imputation only: for it were not right iudgement to impute, or account man iust, vvho is not so in dede.

† Thou hast commanded *b* iustice thy testimonies: and thy *138* veritie exceedingly.

b The same is more confirmed, by these three synonyma, Iustice, Testimonies, Veritie, signifying the law of God, most earnestly commanded.

† My Zele hath made me to pine away: because mine enemies *139* haue forgotten thy wordes.

c Gods lawv is as pure as anie thing purged by fire. † Thy * word is *c* fired exceedingly: and thy seruant hath *140* * eloqui
loued it.

† I am *d* a yongman, and contemned: I *e* haue not forgot- *141*
ten thy iustifications.

d A iust man is often iudged ignorant, immature, vnexperienced, by the vvorldlie vvife; *e* but in dede is vvife, in that he forgetteth not to kepe the lawv, vvhich maketh him iust.

† Thy iustice, is iustice for euer: and thy law is veritie. *142*

† Tribulation, and distresse haue found me: thy command- *143*
ments are my meditation.

† Thy testimonies are equitie for euer *f* geue me vnderstan- *144*
ding, and I shal liue.

f Hauing professed the necessitie of perfect iustice, he concludeth this Oetonicaric, praying to be illuminated in his vnderstanding, that so he may attaine iustice, and liue thereby.

Coph. Vocation.

4 Most se- † I *a* haue cried in my whole hart, heare me o Lord: I wil *145*
ious and ser- seeke after thy iustifications.

uent inuoca- † I haue cried to thee, saue me: that I may keepe thy com- *146*
tion of God mandmentes.

for his grace, † I haue preuented in *b* maturitie, and *c* haue cried: because *147*
is necessaric, to the fulfill- I hoped much in thy wordes.

ling of his † I haue preuented the mature, and ordinarie tize of the night, and haue
lawv. prayed *c* very attentiuely.

† Mine eies *d* haue preuented early vnto thee: that I might *148*
meditate thy * wordes.

d Again in the morning I haue preuented the accustomed time of prayer.

† Hearc my voice according to thy mercie o Lord: and accor- *149*
ding to *e* thy iudgement quicken me.

e According † They that persecute me haue approached to iniquitie: but *150*
to thy accu- from thy law they are made far of.

stomed maer † Thou art *f* nigh o Lord: and al thy wayes are truth. *151*
of sheving
mercic, shew
it me, that
theiby I may
liue. † *f* God is alwayes readie to heare al that sincerely inuocate him.

† *g* From the beginning I knewe of thy testimonies: that *152*
thou hast founded them for euer.

g Gods lawv is the same in substance from the beginning of the world, and wil be for euer.

Res. Head.

153 † See *a* my humiliation, and deliuer me : because I haue not forgotten thy law. *a* Another prayer of the iust in affliction.

dequiu* 154 † Iudge my iudgement, & redeme me : for thy * word *b* quicken thou me. *b* Conserue me in thy grace.

155 † Saluation is far from sinners : because they haue not sought after thy iustifications. *c* As before v. 149.

156 † Thy mercies are manie *o* Lord : *c* according to thy iudgement quicken me.

157 † There are manie that persecute me, and afflict me : I haue not declined from thy testimonies.

158 † I saw the preuaricatours, and I pynd away : because they kept not thy *** wordes.

**eloquia* 159 † *d* See that I haue loued thy commandmentes *o* Lord : in thy mercie quicken me. *d* Sincere profession of innocencie is no arrogancy.

160 The *e* beginning of thy wordes is truth : *f* al the iudgementes of thy iustice are for euer.

e Gods essentiall veritie is the beginning from whence, as from the fountaine al other trutthes are deriued : *f* And al commandments proceeding from this first truth, are for euer immutable.

Sin. Tooth.

161 † Princes haue persecuted me *a* without cause: and my *b* hart hath bene afraid of thy wordes.

a Potent wicked men persecute the godlie without cause, that is, without anie iust reason mouing them; & without the effect intended by them, which is to drawe Gods seruants from truth, and equitie; *b* whose hart being possessed with the true feare of God, they persist in keeping Gods commandments.

eloquia* 162 † I *c* wil reioyce at thy * wordes: as he that findeth manie spoyles.

c Yea they also reioyce in keeping the commandments, with such difficultie, as those doe, that gaining the victorie over their enemies, carie away great and rich spoyles.

163 † I haue hated iniquitie, and abhorred it: but thy law I haue loued.

164 † *d* Seuentimes in the day. I haue sayd prayse to thee, for the iudgements of thy iustice.

d Euerie day the iust praise God often, signified by the number of seuen.

From hence also the Church of Christ tooke example to institute the seuen Canonical Houres, which is the ordinatie Ecclesiastical Office; consistng, as S. Isidorus, and manie other Fathers testifie, of Hymnes, Psalmes, Canticles, Antiphones, Lessons, Responsories, & other Prayers & Praises, distributed into distinct times, beginning in the night, vvhof that part is called the Nocturne (one or three according to the diuersitie of the Office) and pertaineth to one or more of the foure Vigiles, into vvhich souldiars diuide the vvhole night. Vvherto also the Laudes are added. Then Prime, in the morning. Afterwards, the Third hour, Sixt, Ninth; and in the evening, Euen songue, and Compline.

Against vvhich most ancient and religious Constitution, especially against the

Institution of Canonical Houres by the Church.

the

This religious institution reprehended by Drowſie Heretikes. Vigilantians. VVicliffits. Lutherans.

Approued. by S Beda. S. Gregorie. S. Auguſtin.

S. Ierom.

S. Baſil.

S. Cyprian.

S. Clement.

VVhy publike prayer is conſtituted at theſe houres.

Not lawfull to goe to Church, nor to pray with Infidels.

Nor with Heretikes.

the part called Vigiles, or Nocturnes, certaine Heretikes repined, and calumniated the Churches custome, as superfluous and vnfruitfull to ſpiritual worke, violating of Gods ordinance, who made the night for reſt, and the day for labour. For which cauſe they were called Nyctazontes, Somniculoſi, Drowſie heretikes, As the ſame S. Iſidorus teſtifieth li. 1. c. 22. de Offic. Eccleſ. S. Ierom Epilt ad Riparium, noteth the ſame hereſie in Vigilantius, calling him Dormitantius, becauſe he reprehended holic Vigiles, as if it were better to ſleepe, then wake in time of Diuine ſeruiſe. VVicliff alſo raiſed vp the ſame hereſie, as witneſſeth Thomas VValdenſis. To 3. Tit. 3. c. 21. Laſtly Luther and al his broode. But the holic obſeruation of Canonical Houres is proued, by manie ancient Fathers to be altogether agreeable to the holic Scriptures, bo. h of the old and new Teſtament. So S. Beda. in 18. Luc. & li. 4. c. 7. Hiſt. Angl. S. Gregorie the Great li 3. Dialogi. c. 14. S. Auguſtin (Ser. 55. de temp) exhorting the people to riſe early to the Vigiles (or Nocturnes) and in aniewiſe to come to the Third houre, Sixt, and Ninth. Let none (ſaith he) withdraw himſelfe from the holic vvorke, but vvhom either ſicknes, or publike vtilitie, or perhaps ſome great neceſſitie holdeth backe. S. Ierom. Epilt. 22. ad Euſtach, & in Epitaph. Paule. c. 10. maketh expreſſe menſion of the Third houre. Sixt, Ninth, Morning, and Euening; alſo of Midnight, adding that no Religious is ignorant that ſometimes they muſt riſe to Diuine Seruiſe, twiſe, yea thriſe in the night. S Baſil, in Regulis fuſius diſput. ad Interrog 37. & de Inſtit. Monachorum. firſt ſheweth this ordinance to be agreeable to the holic Scriptures, and namely to the place of the Pſalmiſt. S. Cyprian in ſine expoſit. Orat. Domini. affirmeth that beſides the three houres in vvhich Daniel and his felovves prayed, the Church of Chriſt hath added more. And (as manie ſuppoſe) S. Clement li : 8. Conſtitut. Apoſtol c. 40. ſheveth the ſette Houres of prayers, and the reaſons thereof: Make your prayers Early in the morning, at the Third houre; Sixt, Ninth; Euening; and at the Time of cocke crowing. Early geuing thanks becauſe our Lord hath illuminated vs, the night being paſſed, & the day coming in; the Third, becauſe that houre our Lord receiued Pilats ſentence; the Sixt houre, becauſe then he was Crucified; the Ninth, becauſe al things were moued, when our Lord was crucified, abhorring the audacitie of the wicked, & not bearing the ignominie of our Lord; at Euening, geuing thanks, for that God hath geuen vs the night for reſt of dayes labours: at the Cocke crowing, becauſe at that time the coming of the day is denounced, to exerciſe the vvorke of light, thus S. Clement. Touching the diſtinct and ſette times of publike prayer, the continual practiſe by tradition teacheth, that Matines vwith Laudes vvere ſaid in the night, about the firſt Cocke crowing. Prime early in the morning. The other partes in the day time; At euening Euenſongue, and laſt of al Compline. And touching the place: If for the infidels (ſaith the ſame holic Father). there be not acceſſe to the Church, the Biſhop muſt geather the Aſſemble at home, that the godlie may not enter into the Church of the vvicked: for the place doth not ſanctiſie man, but man the place. VVherefore if the vvicked occupie the place, that place is to be ſhunned, becauſe it is prophaned by them: for as Priettes de ſanctiſie holic things, ſo the vvicked do contaminate them. If neither at home, nor in the Church Aſſembles can be celebrated, let euerie one by himſelfe ſing, read, pray, or two or three be geathered together. For vvhich two or three are geathered in my name (ſaith Chriſt) there am I, in the middes of them. Let not the godlie pray with an heretike, no not at home. For vvhich ſocietie is there of light vwith darknes?

Mat. 18
2. Cor. 6

† There

165 † There is *e* much peace to them that loue thy law: & *f* there is no scandal to them.

e Amongst other benefites, it is a special commoditie, that those which perfectly loue Gods law, haue alwayes peace in their owne conscience: *f* and are neuer scandalized, that is, do not fall nor committe sinne, by anie occasion whatsoever geuen them by others. For it is a general assured doctrine, that the perfect are not scandalized, because they are constant in vertue, and not moued by anie example, perswasion, prouocation, or other meanes to offend God: but only the weake and vnperfect are moued, and drawne to sinne by occasions geuen them, who otherwise would not haue sinned. Neither is he excused that falleth by such occasions, because he ought to be constant.

166 † I expected thy saluation ô Lord: and haue loued thy commandmentes.

167 † My soule hath kept thy testimonies: and *g* hath loued them *g* *Not of seruile feare,*
exceedingly.

168 † I haue kept thy commandmentes, and thy testimonies: because al my waies are in thy sight. *but of true charitie &*

h *Because whatsoever I do is in thy sight, whom i wil in no case offend.* *filial loue.*

Tau. Signe.

169 † Let my petition approach in thy sight ô Lord: according to thy word giue me *b* vnderstanding.

a In this last Otonar. e, and conclusion of this Psalme, the faithful seruant of God prayeth; *b* not for humane knowlege, or other temporal thinges, but to vnderstand Gods law.

170 † Let my request enter in thy sight: *c* according to thy word *d* deliuer me.

c Thou that hast promised to heare al that inuocate thee, *d* voutsaue to deliuer me in time of tribulations and tentations.

171 † My lippes shal vtter an hymne, when thou shalt teach me thy iustifications.

eloquiū* 172 † My tongue shal pronounce thy * word: *e* because al thy commandmentes are equitie.

e *God zeuing grace, it behoueth his seruants thankfully to serue, and praise him.*

173 † *f* Let thy hand be to saue me: because I haue chosen thy commandmentes.

f Though man be indued with grace, yet he nedeth more grace, that by Gods hand and powre, not by his owne, he may resist tentations.

174 † I haue coneted thy saluation ô Lord: and thy law is my meditation.

178 † *g* My soule shal liue, and shal prayse thee: and thy iudgementes shal helpe me

g *By this assistance of grace, the soule continueth in spiritual life, and praiseth God.*

176 † *h* I haue strayed, as a sheepe, that is lost: *i* seeke thy seruant, *k* because I haue not forgotten thy commandmentes.

h Al mankind, and vnuerally euerie one hath bene as a lost sheepe, *i* and Christ came into this world to seeke and saue al: *k* but effectually findeth and saueth those only, that forgete not to kepe his commandments.

THE BOOKE
A BRIEFE NOTE CONCERNING
the Gradual Psalmes.

Why the 15. Psalmes following are called Gradual Canticles.

The historical sense.

The mystical sense.

These Psalmes are consolatorie prayers and prophecies.

Here follow in order fifetene Psalmes intituled Gradual Canticles. The Hebrew word Mahaloth signifieth Steppes, or Ascensions. The reason wherof Aadias, and some other Rabbins yeld, for that they were songe with highest eleuated notes, that can be in Musike. The Talmud saith they are so called, because they were songe in the fifetene steppes going vp into the Temple. But S. Augustin, S. Basil, and other Christian Fathers expound them according to the historic, and immediate propheticall sense, of the deliuerie of the Iewes from captiuitie of Babylon, ascending into Ierusalem: which is so situated on mountaines, that the way from al partes was by ascending vnto it. According to the Mystical sense, of ascending spirituallly by vertues to perfection, and to eternal felicitie. For the way tending to vertue (saith S. Basil) is like to certaine steppes (or degrees) by litle and litle bringing the man that leueth wisdom vnto heauen. These Canticles therefore are prayers, mixed with consolations, for the ioyful deliuerie of Gods people, from that great captiuitie in Babylon, which the Psalmist King Dauid saw in propheticall spirite, and which his posteritie felt, and sometime indured. Which againe as a figure signifieth the returne and ascending of mankind from sinne to grace, and from the miserable state of this world into heauen. VVherupon S. Augustin interprete h this prophetic of the ascension, or eleuation of the hart, from the vaile of teares. In the meane time, whils we are in this world, these Psalmes are consolatorie prayers, and propheticall assurance, that Gods people, Catholique Christians shal be deliuered from thirloom, and persecution of Paganes, Turkes, and Heretikes. As partly we see by the deliuerie from the Romane persecuting Emperors, from the Vandals, Gothes, and Hunnes: & therefore with assured confidence we hope and expect the like deliuerie from Turkes, and al Hereukes of Luthers broode:

PSALME. CXIX.

Prayer in tribulation.
the 7. key.

The Iewes in captiuitie of Babylon, Christians in persecution, or other great tribulation, pray with confidence to be deliuered from danger, and sclander of wicked tongues, s. lamenting their long indurance.

A gradual Canticle.

WHEN I was in tribulation I cried to our Lord: and
a he heard me.

a Former experience of Gods mercie in hearing the prayers of those that inuocated him, geth hope that he wil heare in like case.

† O Lord deliuer my soule from b vniust lippes; and from a
deceptfull tongue.

b Nothing is more dangerous then vntrue and deceptfull tongues, nothing more damage then to diminish, and detract from the good fame of the iust: and therefore this is a most necessarie prayer, that God wil deliuer vs, from the wicked tongues of. Turkes, Heretikes, and other wicked men.

c What punishment is to a deceptfull tongue? † c What may be geuen thee, or what may be added vnto thee. 3.
great ynough for wicked tongues?

† The

† *d* The sharpe arrowes of the mightie, with coales of desolation.

d Surely the malice of wicked tongues deserueth sharpest punishments to be afflicted by strong handes.

5 † *e* Woe is to me, that my seiourning is prolonged: I haue dwelte with the finhabitanes of Cedar: † My soule hath bene long a seiourner.

e Iewes lamented their long absence from the holic land, especially from Ierusalem, and the Temple. Christians mourne for their restraint from Gods Seruice, and long pergrination from heauen. *f* Of Cedar the sonne of Ismael, came Mahomet, the Turkes false prophet, whose tyrannie is great and long. The name Cedar is interpreted, blackenes, and obscuritie, which signifieth darkenes of error, and sinne.

7 † With them, that hated peace, I was peaceable: when I spake to them, they impugned me *g* without cause.

g The wicked afflict those that *gene* no cause of offence.

PSALME. CXX.

The iust reioyce that their prayer is heard, and that God continually protecteth them. Gods protection. the 3. key.

1 A gradual Canticle.

I H A V E lifted vp mine eies vnto *a* the mountaines, *b* from whence helpe shal come to me.

a Towards Ierusalem, and towards heauen. *b* Al helpe cometh from heauen, that is, from God, who of his diuine ordinance especially heareth prayers made in holic places. 3. Reg. 7.

2 † My helpe is from our Lord, who made heauen and earth.

3 † Geue he not *c* thy foote to be moued: neither doe he slumber that kepeth thee.

c The iust speaketh and wisheth wel to his owne soule. Especially the vvhole Church reioyceth in Gods assured protection. Church reioyce.

4 † Loe he shal not slumber nor sleepe, that kepeth *d* Israel. *d* The militant

5 † Our lord kepeth thee, our Lord is thy protection, vpon thy right hand. Church.

6 † By day *e* the sunne shal not burne thee: nor *f* the moone by night. *e* Prosperitie, *f* nor aduersitie can overthrow the Church.

7 † Our Lord doth kepe thee from al euil: our Lord kepe *g* thy soule. *g* spiritual life.

8 † Our Lord kepe thy coming in, and thy going out: from hence forth now, and for euer.

PSALME CXXI.

Under the figure of returne to Ierusalem, vehemently desired by the Iewes in captiuitie, the Psalmist describeth the desire, and hope of the iust to possesse heauen. Ioyes of heauen promised to the iust the 10. key.

A gradual Canticle.

I

I REIOYCED in these things, which *a* were sayd to me: We
shal goe into the house of our Lord.

a Diuers Prophetes toll the Iewes in captiuitie, that they should returne to Ierusalem Al
Prophetes, Christ also, and his Apostles, and Priestes preach the entrance, and ioyes of heauen
to the iust. Al vvhich the Psalmist sauy in propheticall spirite, and reioyce.

† *b* Our feete were standing, in thy courtes ô Ierusalem 2

b The Iewes consider that sometimes they vvere ioyful in the Temple of Ierusalem: Christians
reioyce in the comforte they haue in the militant Church.

† Ierusalem, which is built as a citie: whose *c* participation 3
is together in it self.

c Communitie and participation of spiritual graces, is a great ioy to Catholiques, vvhether
the same Prophet speaketh, Psalm 118. v. 61. and often els vvhether.

† For *d* thither did the tribes ascend, *e* the tribes of our 4
Lord: the testimonie of Israel to confesse vnto the name of
our Lord.

d Al the twelue Tribes frequented Ierusalem, *e* and al nations of the vvorlde do come to the
Catholique Church.

† Because seates *f* sate there in iudgement, *g* seates vpon the 5
house *h* of Dauid.

f Seates of Iudgement vvere placed in Ierusalem, *g* and seates of Iudgement in the Catholique
Church *h* of Christ.

† *i* Aske ye the thinges that are for the peace of Ierusalem: 6
and *k* abundance to them that loue thee.

i Christ exhorte to aske, *k* and promisseth to geue that is rightly asked; Christians also inuite
each other to pray for the Church.

Mat. 21.
7. 22.

† Peace be made in thy strength: and abundance in thy 7
towers.

† I For my bretheren, and my neigbours sakes, *m* I spake 8
peace of thee:

l Christ prayeth for his Church, *m* and gaue his peace to the Apostles, and in them to their
successors.

† For the house of our Lord God, I haue sought *n* good 9
thinges to thee.

n For in heauenlic Ierusalem, al good thinges are prepared, & are geuen to Sainctes reigning
there for euer.

PSALME. CXXII.

A prayer in
affliction.
the 7. ke.

*A seruient and attentiu prayer, to be deliuered from captiuitie, or any
other affliction.*

A gradual Canticle.

I

TO thee haue I lifted vp mine eies, which dwellest in the
heauens.

† Behold.

2 † Behold as the eies *a* of seruantes, are on the handes of their masters,

a Seruantes expecting necessities at their masters handes, are commonly very attentiuē to receiue that vvhich they hope for: so must the faithful praying God, be very attentiuē, and not distracted in their prayers.

As the eies *b* of the handmaide on the handes of her mistresse:
so are our eies to our Lord God vntil he haue mercie on vs.

b *An other example of handmaidens, who generally are more diligent then men.*

3 † Haue mercie on vs ô Lord, haue mercie on vs: because we are *c* much replenished with contempt.

c Though God suffer his seruantes to sustaine some affliction and reproch, yet he heareth and deliuereth them before they be oppressed.

4 Because our soule is *d* much replenished: reproch to them that abund, and contempt to the prowde.

d Seing persecution stil increafe, or continue long, the faithful are then specially to conceiue hope of speedie reliefe.

PSALME. CXXIII.

The whole Church, and euerie iust person, gratefully confesseth, that by Gods protection they are secure, without which none could escape ruine.

Gods protection.
the 3. key:

1 A gradual Canticle.

2 **B**V T that our Lord *a* was in vs, let Israel now say: † but that
our Lord was in vs,

a If God had not sent his helpe, and defence to vs,

3 *b* When men rose vp against vs, † *c* perhaps they had swallowed vs *d* aliue:

b we could not haue escaped the force of our enimies. *c* The vvord [perhaps] doth not here import a doubt, or vncertaintie, but in modest maner of asseueration, leaueh the iudgement of the euent that should hapen (if God did not protect his seruantes) to their ovvne consideration: vvhich is an vsual phrase in most languages. *d* So sudainly should the vveake, vvithout Gods protection, be destroyed, as men are deuoured & swallowed vp by rauening vvild beasts, euen before they be throughly dead. So vvvas Ionas swallowed into the vvholes bellie.

4 When their furie was angrie against vs, † perhaps *e* water had
swallowed vs.

e Furious persecution.

5 † Our soule hath passed through *f* a torrent: perhaps our soule
had passed through an intolerable water.

f Suddaine great troubles.

6 † Blessed be our Lord vvvhich hath not geuen vs, for a pray to
their teeth.

g Mans subteltie often deceiueh an

7 † Our soule as a sparow is deliuered from the snare of the
fowlers:

but there is no

The snare is *g* broken, and we are deliuered.

counsel able

8 † Our helpe is in the name of our Lord, who made heauen
and earth.

to circumuēt
God,

PSALME CXXIII.

Gods protection.
the key.

*The Church, and holie members thereof, are alwayes protected by God:
5. The wicked being suffered for a while, are at last punished.*

A gradual Canticle.

I

THEY *a* that trust in our Lord, as mount Sion: he shall not be moued for euer, *b* that dwelleth † in Ierusalem. 2

a Those that confidently trust in God, are in such securitie as is mount Sion, vvhich is a hill, defended also vvith other hilles round about. *b* An other thing required to this securitie, is to dwell vvithin Ierusalem, not the terrestrial citie, for (as S. Augustin obserueth) the Iewes that dwell therein are destroyed or made captiues, and hitherto reiecte of God, but in the Catholique Church.

Mountaines round about it: and our Lord round about his people, from hence forth now and for euer.

c God wil not alwayes, nor finally leaue his seruants in tribulation, but only a while for their good. † Because our Lord *c* wil not leaue the rod of sinners vpon 3 the lote of the iust: that the iust reach not their handes to iniquitie.

† *d* Doe vvcl ô Lord to the good, and right of hart. 4

d This prayer is also an asseueration, for it is certaine that God wil defend, and reward the good, and right of hart:

† But *e* those that decline into obligations, our Lord wil 5 bring vvith them that worke iniquitie: *f* peace vpon Israel.

e And no lesse assuredly God wil punish not only the notorious wicked, and principal auctors of wickednes, but also al those that for feare or for commoditie, or for anie other cause, decline into obligations, bondes, couenants, or anie vvay consent, in external shew vvith the wicked against God: as in outward profession of Heresie, or Schisme, though such temporizers do not thincke in their hart, that the pretended religion is true, wherto they are drawne to yeld external conformitie. For, as the Psalmist here teacheth, our Lord wil bring al such necessarie offenders, to the same iudgement and punishment, vvith the principal vvorkers of iniquitie. *f* Al vvhich being punished, then Ierusalem, the Catholique Church, shall haue peace.

PSALME CXXV.

The delineted *Israelites released from captiuitie of Babylon, much more the blessed both of
from capti- the old and new testament deliuered by Christ from captiuitie of sinne,
uities reioyce. do reioyce: 5. Who neuertheles must passe through tribulation to eternal
the 7. key. felicitie.*

A gradual Canticle.

I

VVHEN our Lord turned the captiuitie of Sion: we were made as *a* men comforted.

a The Iewes released from captiuitie, were exceedingly, and almost incredibly comforted, as men for great, and v unexpected fundaine ioy thinke it rather a dreame, then a truth that they are deliuered from miseries. So S. Peter vvhen he vv as deliuered out of prison by an Angel, thought

thought it rather a vision, then a true deliuerie. Such spiritual ioy deuoute soules haue vvhē they are deliuered from sinne.

2 † Then was our mouth replenished with ioy: and our tongue with exultation.

Then *b* shall they say among the Gentiles: Our Lord hath done magnifically with them.

b Vvhēras in the two former verses (and very commonly) the Prophet speaketh in the preter tense, for the assurance of that he foresheveth, as if it were already done, yet here he vttereth his prophecie in the future tense, that the Gentiles wil confesse that God dealeth magnifically vvith his people.

3 † *c* Our Lord hath done magnifically with vs: we are made ioyful.

c The people also themselves gratefully confesse that God dealeth magnifically vvith them.

4 † *d* Turne our captiuitie ô Lord, *e* as a torrent in the South.

d The Prophet forseeing all this in spirite, prayeth for the performance hereof. *e* And that it may speedily be done, as a torrent that runneth in the south part of the vvorld. is commonly very great, much desired, but scarce expected.

5 † *f* They that sow in teares, *g* shall reape in ioyfulness.

f This is the ordinarie disposition of God, that his seruants shall make their feeding, vvich is, doe good vvorkes (saith S. Augustin) vvith teares, in tribulation vpon earth: *g* and reape a plentiful harvest, the reuward of their suffering and vvorking, in the next life. In assured hope vvherof the Psalmist, and the vvhole Church ioyfully conclude this Psalm vvvith the two verses folloving.

6 † Going they went and wept, casting their seedes.

7 † But coming they shall come vvith exultation, carying their sheaues.

PSALME · CXXVI.

Neither house nor citie can be built, or kept without Gods speciall prouidence and helpe, 3. those that trust in him shall prosper in their endeours.

Gods helpe in al good vvorkes. the 3. key.

1 A gradual Canticle *a* of Salomon:

a God not permitting Dauid to build the Temple, promised that his sonne should build it; and therefore besides other good admonitions, geuen to his sonne Salomon, he directeth this Psalm to him, to be songe vvith others in the dedication of the Temple. 3. Reg. 8.2. Par. 5.

VNLESSE *b* our Lord build the house, they haue laboured in vayne that build it.

b Vnlesse God be the principal Agent, no vvorke can prosper.

Vnlesse our Lord kepe the citie, he watcheth in vayne that kepeth it.

2 † It is vaine for you to rise *c* before light: *d* rise ye after ye haue sitten, vvich eate *e* the bread of sorrow.

c It is vaine to attempt anie thing vvithout Gods grace assisting: *d* they that so doing, & thinking they haue done something, rest *e* after their painfull trauel, must rise againe & beginne anew, because that vvich they seme to haue done vvell, is nothing vvorth, nor shall haue reuward.

† *f* When

† *f* When he shal giue *g* sleepe to his beloued : behold *b* the 3
inheritance of our Lord *i* are children : *k* the reward, the
fruite of the wombe.

f Contrariwise vvhether God geuing grace, those that truly loue him, do good vvorke, *g* vvvith
great ease, and dilight, as they take their sleepe, *b* they merite inheritance in heauen, *i* for
their good vvorke. *k* the reward is promised to the true children of God, borne to him in
the vvvombe of the Catholique Church.

† As *l* arrowes in the hand of the mightie : so are the *m* chil- 4
dren of them that are shaken.

l Moreover as a strong archer striketh deepe with his arrowes ; so they that patiently suffer
much in this vvorlde, *m* do multiplie good vvorke.

» Such shal be † *n* Blessed is the man that hath filled his desire of them : he 5
very happie, shal *o* not be confounded when he shal speake to his enemies
o & very easily *p* in the gate.

can be objected against them *p* in the day of Iudgement.

PSALME CXXVII.

Feare of God *Happines both of this life and of the next, is obtayned by fearing, and sin-*
happines. *cercely seruing God.*
the 7. key.

A gradual Canticle.

BLESSED are al that feare our Lord, that walke in his 1
vvayes.

† Because thou shalt eate the labours of thy handes : blessed art 2
thou, and it shal be wel with thee.

† Thy *a* wife as a fruitful vine, in *b* the sides of thy house. 3

a If such seruants of God be married, they shal ordinarily haue issue, and succession in their fa-
milye ; but especially the soules of such shal bring forth manie meritorious vvorke, *b* in the
bosome of the Catholique Church, vvhich vvas founded in Christs side.

c Children *c* Thy children as young plantes of oliuetrees, round about
also signifie thy table.
good workes.

† Behold so shal the man be blessed, that feareth our Lord. 4

† Our Lord out of Sion blesse thee : and that thou mayst see the 5
good thinges of Ierusalem al the dayes of thy life.

d Reward in And that thou mayst see thy *d* childrens children, peace vpon
heauen for Israel.
good vvorke in earth.

PSALME CXXVIII.

The Church
shil firme in
persecution.
the 6. key.

The Church often (3. and much) impugned, is not ouertome. 4. Her per-
secuters are destroyed, 6. contemned, 8. and cursed.

A gradual Canticle.

Often

OFTEN haue they impugned me *b* from my youth, let
Israel now say:

a Israel vvhich is the Church of God, reioycing saith: that enimies haue often, *b* euen from the beginning of the world, persecuted me, as when Cain persecuted Abel, other wicked persecuted Seth, Enoch, Noe: the Chalders persecuted Abraham: the Ægyptians persecuted the Israelites: and so in other generatiours.

2 † Often haue they impugned me from my youth: *c* but they haue not preuailed against me.

c But they haue neuer ouercome me. So the Psalmist testifieth for al times past, & prophecieth the same for times to come.

3 † Sinners *d* haue builded vpon my backe: they haue *e* prolonged their iniquitie.

d Persecuters not being able to ouerthrow, or suppress the Church, haue laide great weightie burdens of tribulations vpon her backe, which she hath patiently and strongly borne, *e* they haue stil persisted, one sorte after an other, but with longanimitie the Church hath stood fast, and constantly passed through al distresses. In moral sense sinners build iniquitie vpon the backe of the Church, yea and vpon Gods back, when they presume to sinne, trusting in the end to be absolved by vertue of holie Sacraments leift in the Church. Likewise when they excuse their sinnes, imputing the cause to other creatures of God, vvheryby they are allured. vvhich is in effect (saith S. Augustin) to accuse God, and to build iniquities on Gods back, vvhom made those creatures.

4 *f* † Our iust Lord wil cut the neckes of sinners: † let them

5 *g* al be confounded and *b* turned backward, that hate Sion.

f God therefore who is iust, vil at last cast such presumptuous sinners from his back, and breake their stiffe neckes: *g* then shal they be confounded, *b* separated eternally from God, become like fruitles, and withered grasse, cast avway, despised, yea cursed of al, and blessed by none, as the Prophet denounceth in the next verses.

6 † Let them be made as grasse in the toppes of houses: which is withered before it be plucked vp.

7 † Wherof the reaper hath not filled his hand, and he that gathereth the sheaues his bosome.

8 † And they sayd not that passed by: The blessing of our Lord be vpon you: we haue blessed you in the name of our Lord.

PSALME CXXIX.

The Iewes, or other people in tribulation for sinne, or temporal captiuitie, The sixth penitential Psalme. The 7. key.
crie to God to be deliuered: 4. trusting, and encoring eck other in Gods accustomed mercie, assuredly hoping that he wil redeme & deliuer them.

1 A gradual Canticle.

2 **F**ROM *a* the deptes I haue cried to thee ô Lord: † Lord heare my voice:

a This prayer agreeth to al true penitents, crying to God for helpe, being ei-her in depth of sorow for sinne, and so it is one of the Penitential Psalmes. or the depth of feruent desire to ascend towards perfection in vertue, and from this vaile of miserie into heauen, and so it is a Gradual Psalme. or in the depth of temporal paines, and so it is a special prayer for soules in Purgatorie, offered by the Church in their behalfe.

Let thine eares be intent, to the voice of my petition.

b None is able
to abide the
rigour of
Gods iustice.
c But al must
relie vpon
his mercie.

† If thou shalt obserue iniquities *o* Lord: Lord *b* who shal 3
susteyne it?

† Because with thee there is *c* propiciation: and for *d* thy law 4
I haue expected thee *o* Lord.

d For thy promises made in the law, that thou wilt remitte sinnes to the peni-
tent, geue more grace to them that seeke it, and mitigate also the paines due
for sinnes.

My soule hath expected in his word: † my soule hath hoped in 5
our Lord.

† From *e* the morning watch euen vntil night: let Israel hope 6
in our Lord.

e The hope of penitents is like to the watches of the day time, from morning vntil night,
vvhich are more comfortable, then vvatches of the night:

† Because with our Lord there is mercie: and with him 7
f plenteous redemption.

f The greatest comforth is in Christ our Redemer, vvhoose plentiful Redemption bringeth
more abundance of grace.

† And he shal redeme *g* Israel, from al his iniquities. 8

g Christs Redemption being sufficient for al the vvorld, is effectual only to true liuing
members of the Catholique Church.

PSALME CXXX.

Confidence of *Anie iust soule in humble confidence offereth his innocencie, as a spiritual
innocencie. and grateful sacrifice to God, 3. exhorting al Gods seruants euer to hope
the 7. key. in him.*

A gradual Canticle of a Dauid. 1

a Dauid by Gods special grace hauing a sincere minde tovvards al men, euen tovvards his
enimies, and an humble hart, nor desiring anie thing ambicioously, but al to the honour of God,
proposeth his ovvne example, for others to imitate: that they may vvith him offer the sacri-
fice of humilitie, and innocencie vnto God, from vvhom al good things procede.

b Al this vvith **L**ORD my hart is not exalted: *b* neither are mine eies loftie.
a thankful
mind to God
vvho gaue
this grace.
Neither haue I walked in great matters: nor in meruelous
things about me.

† If I was not humbly mynded: but exalted my soule: 2
As *c* the weaned childe is toward his mother, *d* so retribution
in my soule.

e As children after they are vveaned come stil vvillingly to their mother, so doth the childe
of God relie vpon Gods helpe, though he alvvayes feele not the same svvetnes: *d* & according
to his demauncer herein, he expecteth revvard.

† *e* Let Israel hope in our Lord, from henceforth now and 3
for euer.

e King Dauid, or anie other being for his vertue aduanced, and revvarded by God, is a good
example to moue others to do the like, so shal they receiue like revvard.

PSALME CXXXI.

The Psalmist earnestly prayeth God to geue him leaue, & to shew him where, *Christ's coming to restore man. the s. key.*
 to build a Temple. But more especially prayeth for, and prophecieth the coming of Christ, the promised Sonne of Dauid, 14. signifying Gods promise thereof, and of establishing his Church.

1 A gradual Canticle.

2 **R**EMEMBER a Dauid ô Lord, and al his meekenes:

It is an vsualthing that Dauid, Moyses, & other Prophetes speake of themselves in the third person.

† Ashe sware to our Lord, *b* vowed a vowe to the God of Iacob.

b King Dauid desiring, and so farre as lay in him, promising to build a Temple to God, vvith great instance prayed that he might performe the same. But God disposing othervvise, that not he, but his sonne should build it, he neuertheles prepared the matter, vvorkemen, and money, shevved the forme, and disposed the Leuites hovv to serue therein.

3 † *c* If I shal enter into the tabernacle of my house, if I shal ascend into the bed of my couch.

c Moreouer by vovv deprived himself of entering into his ovvne house, or taking his ordinarie rest, til he might (if it so pleased God) knowv the place vvhere it should be built.

4 † If I shal geue sleepe to mine eies, and slumbering to mine eie liddes:

5 † And rest to my temples: vntil I finde a place for our Lord, a tabernacle for the God of Iacob.

6 † Behold we haue heard of it *d* in Ephrata: we haue found it in *e* the fildes of the wood.

d It vvvas reueled to Dauid, that the Temple should be built, in that part of Ierusalem, vvwhich looketh tovwards Bethleem (othervvise called Ephrata) vvwhere our Sauour vvvas borne.

e VvWithin Ierusalem, vvwhich is compassed vvith vvwoodes. In this vision also the vvwhole forme of the Temple vvvas reueled vnto him, as he testifieth. 1. Par. 28. v. 19. Al thinges, quoth he, came vvritten vvith the hand of our Lord vnto me: that I might vnderstand al the vvworkes of the patérne.

7 † *f* We wil enter into his tabernacle: we wil *g* adore in the place where his feete stood.

f Holie Dauid moued vvith exceeding deuotion, repared to the place, vvwhere Gods Temple should be built; *g* & adored God, vvwhere the Propit atorie, as a footstoole representing Gods presence, should stand. VvWhat meruel then if deuotion moue Christians, to visite the holie places, vvwhere our Sauour, God and Man vvvas Incarnate, vvvas borne, suffered death, vvvas buried, ascended into heauen, or anie other place vvwhere his feete stood.

8 † *h* Arise Lord into thy rest, thou and *i* the arke of thy sanctification.

h O God, leaving Silo, Gabaon, and the like places, come into thy holie Temple. *i* VvWith the Arke of conenant, vvwhere thou sanctifiest thy people. And here againe the Prophet illuminated vvwith a higher Mysterie, and inflamed vvith more deuotion, prayeth for Christes coming into the vvworld, and that after his Passion he vvvil rise, not only in glorie of soule, but also of bodie, prefigured by the Arke of testimonie, vvwhich vvvas in the tabernacle, and after in the Temple.

† Let thy Priestes be clothed with *k* iustice: & let thy *l* saines *g* reioyce.

k Grant therefore that thy Priestes, vvhich must offer sacrifice in this sacred place, be indued vvith vertues, and good life vvorthie of their degree: *l* and the Leuites vvho are ordained to serue there, be likewise made fitte for their diuers functions, both in the old and new Testament.

† *m* For Dauid thy seruants sake, *n* turne not away the face *o* of thy Christ.

m And seeing thou hast geuen such meeknes, deuotion, zele, sinceritie, and other vertues making him a man according to thine ovvne hart, and therupon promised to establish his seate, *n* differ not to send thy promised Messias, Christ our Redemer.

† Our Lord *o* hath sworne truth to Dauid, and *p* he wil not *o* disapoint it: *q* Of the fruite of thy wombe I wil set vpon thy seate.

o Henceforth to the end of this Psalme, the Prophet relateth Gods reuelation to him: That he hath truly promised vvith an oath, *p* and vvil performe, *q* to sette one of Dauids sonnes vpon his Throne: vvhich vvvas not only fulfilled in Salomon, vvho reigned in great peace, and builded the Temple, but especially in Christ the Sonne of Dauid, to vvhom our Lord God gaue the seate of Dauid his father, & he shal reigne in the house of Iacob for euer, and of his kingdom there shal be no end. Luc. 1. v. 32. 33. By this promise S. Peter also proueth Christs Resurrection. Act. 2 v. 30.

† *r* If thy children shal keepe my testament, and these my *l* testimonies vvvhich I wil teach them:

r Concerning the children of Christ, members of his kingdom the Church, the promise is conditional, if they obserue Gods commandments, they shal sit vpon his seate: be coheyres of his kingdom. Rom. 8. v. 17.

Their children also euen for euer, shal sit vpon thy seate.

† Because our Lord hath chosen Sion: he hath chosen it for an *l* habitation to himself.

† This is my *s* rest for euer and euer: here wil I dwell because I *l* haue chosen it.

Sion, the Catholique Church, is a perpetual place where God dwelleth.

† Blessing I wil blesse her *t* widow: her *o* poore I wil fill *l* with breades.

s The Church vvwanting Christs visible presence, is replenished vvith manie blessings, *v* and al her humble children are releued vvith holie Sacraments.

† Her *w* Priestes I wil clothe vvith saluation: and her *l* saines shal reioyce vvith ioyfulness.

▼ *The Church hath alwayes some holie Priestes, x and some holie people.*

† *y* Thither wil I bring forth a horne to Dauid, I haue prepared *l* a lampe to my Christ.

y Of this Church, elected by God, Christ is the Protector, and strong defence. *z* and the same Church shal be a perpetual lampe, vvherby others may come to him.

† His enemies I wil clothe vvith confusion: but vpon him shal *l* his sanctification flourish.

PSALME CXXXII.

Fraternal concord is commended to al in the Church, as necessarie and delectable in it self, and blessed of God. Fraternal concord. the 7. key:

1 A gradual Canticle *a* of Dauid.

a Dauid being a most peaceable man, euen tovard his enemics, is added by Esdras in this title, as an example for others to imitate.

BEHOLD *b* how good, and how pleasant a thing it is, for brethren to dwell in one.

b That concord is both good and pleasant, nedeth no other prooffe, but only to consider, & to behold the fruit thereof in euerie communitie, and especially in the Church of God.

2 † *c* As oyntment on *d* the head, which ranne downe vpon the beard, *e* the beard of Aaron, which ranne downe vnto the hemme of his garment:

c The ointment, vvhervith Aaron, and other High Priestes vvere consecrated, vvas precious, and most odoriferous, signifying grace bought by Christs blood, and producing vertues, vvhich make svere saouore: *d* vvas poured vpon the High Priests head, vwho being head of the Church, *e* vnitie and concord descended from him to other Priestes, *f* and so to the people, euen to the lowest, and meanest in Gods Church.

3 † *g* As the dew of Hermon, which runneth downe vpon mount Sion.

g An other similitude to declare the excellencie of concord: As the dew of mount Hermon, vvhich is perpetually couered vwith snow, that falleth from the heauen, thence descending refresheth & fructifieth the hil of Sion: so mutual concord, and fraternal charitic amongst the faithful, nourisheth each other, making them fruitful in al good vvorkes.

Because *b* there hath our Lord commanded blessing, and life euen for euer.

b VVhere there is vnitie God geueth abundance of grace, as vvhether the Apostles vwith other faithful vvere gathered, and continued in prayer, the Holie Ghost came vpon them al. And the multitude of beleuers [then increasing] had one hart and one soule. Act. 2. & 4. v. 32.

PSALME CXXXIII.

Al, and especially clergie men that serue the Church, are invited to prayse God by day and by night, so shal they be blessed of God.

God continually to be praised. the 1. key.

1 A gradual Canticle.

LO E a now blesse our Lord, al ye the seruantes of our Lord:

Which stand in the house of our Lord, in the courtes of the house of our God.

2 † In the nightes list vp your handes vnto the holie places, and blesse ye our Lord.

3 Our Lord out of Sion blesse thee, who *b* made heauen and earth.

a This last Gradual Psalme, as a conclusion exhorteth al to praise God: *b* for to this end he made al creatures in heauen & in earth

Gods perfection and goodnes. thei. key.

God who only is omnipotent, and fountaine of al goodnes, is of al to be praised, 3. He is the special protector of his elected people. 15. Contrariwise false godes are impotent, vaine, and can not helpe those that serue them. 19. Only the Church doth rightly praise him.

Alleluia. I

4 Gods seruantes.

PRAYSE ye the name of our Lord, a ye seruantes prayse our Lord.

6 Clergie that serue in the Temple, c and ye Laitie that attend to his seruice, must praise him for these causes. d his goodnes. e his benignitie.

† Ye b that stand in the house of our Lord, in c the courtes of 2 the house of our God.

† Praise ye our Lord, because our Lord is d good: sing ye to 3 his name, because it is e sweete.

f he hath adoped vs his children. g he is omnipotent, as appeareth by his workes, here and elsewhere, recited: and manie wayes knowne to the world.

† Because our Lord f hath chosen Iacob to himself, Israel for 4 his owne possession.

† Because I haue knowne that our Lord is g great, and our 5 God aboue al godes.

† Al things whatsoeuer our Lord would he hath done, in hea- 6 uen, in earth, in the sea, and in al the depthes.

† Bringing forth clowdes from the vttermost of the earth: 7 lightnings he hath turned into rayne.

Who bringeth forth the windes out of his treasures: † who 8 stroke the first begotten of Ægypt from man euen to beast.

† He sent forth signes, and wonders, in the middes of thee o 9 Ægypt: vpon Phrao, and vpon al his seruantes.

† Who stroke manie nations: and slew strong kinges: 10

† Schon the king of the Amorrhaites, & Og the king of Basan, 11

and al the kingdomes of Chanaan. † And he gaue their land for inheritance, for an inheritance to 12 Israel his people.

† Lord thy name is for euer: Lord thy memorial is vnto gene- 13 ration and generation.

† Because our Lord shal iudge his people: and wil be intreated 14 toward his seruantes.

† The idoles of the Gentiles are siluer, and gold, the workes 15 of mens handes.

† They haue mouth, and shal not speake: they haue eies, and 16 shal not see.

† They haue eares, and shal not heare: for neither is there 17 breath in their mouth.

Exo. II

Ios. 12.

Num. 2.

Ios. 13.

Psal. II

- 18 † Let them that make them become like to them : and al that haue confidence in them.
- 19 † Ye house of Israel blesse our Lord : ye house of Aaron blesse our Lord.
- 20 † Ye house of Leui blesse our Lord: you that feare our Lord, blesse ye our Lord.
- 21 † Blessed be our Lord out of Sion, who dwelleth in Ierusalem.

PSALME. CXXXV.

God being meruelous in himself, 4. hath shewed his powre and goodnes in his workes, as wel in general to al the world, 10. as in parricular towards his elected people.

Gods meruelous workes. the 2. key.

Alleluia.

CONFESSE ye to our Lord a because he is good: b because his mercie is for euer.

a VVhose goodnes is incomparable. b This second part of euerie verse, first pronounced by the Priestes, confessing & praising Gods mercie aboue al his workes, was stil repeted by musicians, or other assistants, in maner as now in Litanies [O Lord deliue vs] and [VVe besech theeto heare vs] And as Gloria Patri &c. is added in the end of Psalmes, and our Lords prayer, and the Angelical salutation are often repeted in diuers Offices, and in the Rosarie.

2 Confesse ye to c the God of goddes: because his mercie is for euer.

c VVhose diuine powre created al other things.

3 † d Confesse ye to e the Lord of lordes: because his mercie is for euer.

e VVhose dominion is ouer al the world.

d By this inuitation to praise our Lord God, thrise repeted, we profess the Blessed Trinitie, who is one God in substance, and three Diuine Persons.

4 † Who f onlie doth great meruels: because his mercie is for euer.

f Only God can do true miracles; to wit, workes about the course of al nature.

5 † Who made the heauen g in vnderstanding: because his mercie is for euer.

g In admirable wisdom.

6 † Who established h the earth ouer the waters: because his mercie is for euer.

h Made the waters about nature to remaine vvithin their bondes,

7 † Who made the great lightes: because his mercie is for euer.

& not to couer the earth.

8 † The sunne to rule the day: because his mercie is for euer.

9 † The moone, and starres to rule the night: because his mercie is for euer.

10 † Who stroke Ægypt vvith their firstbegotten: because his mercie is for euer.

† Who

† Who brought forth Israel out of the middes of them: because 11
his mercie is for euer.

Exo. 13.

† In a mightie hand, and loftie arme: because his mercie is for 12
euer.

† Who diuided the Red sea into diuisions: because his mer- 13
cie is for euer

† And brought forth Israel through the middes therof: be- 14
cause his mercie is for euer.

† And he ouerthrew Pharao, and his host in the Readsea: 15
because his mercie is for euer.

Exo. 14.

† Who led his people through the desert: because his mercie 16
is for euer.

Num. 21.

† Who stroke great kinges: because his mercie is for euer. 17

† And slewe strong kinges: because his mercie is for euer. 18

† Schon the king of the Amorrheites: because his mercie is 19
for euer.

† And Og the king of Basan: because his mercie is for euer. 2

† And he gaue their land for an inheritance: because his m er-o
cie is for euer.

† For an inheritance to Israel his seruant: because his mercie is 22
for euer.

† For in our humiliation he was mindful of vs: because his 23
mercie is for euer.

† And he redemed vs from our enemies: because his mercie is 24
for euer.

† Al Gods be-
nignitie, as
wel of parti-
cular benefites
towards his
people, as ge-
neral to them
and al others procedeth from his mercie.

† Who geueth foode to i al fleshe: because his mercie is for 25
euer.

† Confesse ye to the God of heauen: because his mercie is for 26
euer.

† Confesse ye to the Lord of lordes: because his mercie is for
euer.

PSALME CXXXVI.

The Iewes la-
menation in
captiuitie.
the 4. key

*The Prophet describeth how lamentably the people in captiuitie of Baby-
lon, wil bewaile the want of meanes to serue God, and of their natine soyle
7. with iust desire of their enemies punishment.*

A Psalm of Dauid a for Ieremie.

4 By adding to this title [for Ieremie] the Septuagint Interpreters signifie that this Psalm
treateth of the same captiuitie, in which Ieremias writte his Lamentations.

V PON the riuers *b* of Babylon, there we *c* fate and wept:
whiles we *d* remembred Sion.

b Here the riuers in Chaldea; wherof Babylon was the head citie, *c* the Iewes remained mourning, *d* remembring the holie rites and seruice of God; which had bene in Sion, wherof they were deprived in the captiuitie.

2 † On the willowes in the middes therof, we hanged vp *e* our instrumentes.

e All their musical instruments, as hauing no vse of them.

3 † Because there they that led vs captiue, *f* demanded of vs wordes of songes.

f Either in earnest; or in scorne the Chaldeaes willed them to sing, as they were accustomed in their countrie.

And they that led vs away : Sing ye an hymne to vs of the songes of Sion.

4 † *g* How shal we sing the song of our Lord in a strange land ?

g They excused themselves, and refused to sing sacred Psalmes before prophane people, neither had they mind to sing in that mourning state of captiuitie.

5 † *h* If I shal forget thee *o* Ierusalem, let my right hand be forgotten.

h The people shew not only their feruent present desire to serue God in Ierusalem, but also their firme purpose stil to desire the same, wishing that if they forget it, or lose this affection, their right handes, or what soeuer is most deare, or necessaric for them, may be forgotten, not conserued, but suffered to perish,

6 † *i* Let my tongue cleaue to my iawes, if I doe not remember *i* If I lose this thee : affection, let

If I shal not set Ierusalem in the beginning of my ioy.

me also lose

7 † Be mindful *o* Lord of *k* the childrem of Edom, in *l* the day of Ierusalem : tongue.

k The Idomeans incensed the Chaldeaes to be cruel against the Iewes, wherof they pray for iust reuenge, and withal the Psalmist prophecieth that it wil be reuenged, which Iſaias also prophecieth c. 21. v. 11. l. for their reioycing in Ierusalem's miserie.

m That say: Rase it, rase it, euen vnto the foundation therof.

m The voicc of the Idumeans, inciting the Babylonians vnto the destruction of Ierusalem.

8 † *n* Daughter of Babylon miserable: blessed is he, that shal repay thee thy payment, which thou hast payed vs.

n A prophetic that the people of Babylon should also be punished, for their cruelty against the Iewes, wherof Iſaias likewise prophecieth c. 13.

9 † Blessed is he, *o* that shal hold, and *p* shal dash thy litle ones against the rocke.

o God wil blesse, or reward them that shal seuerly afflict the Babylonians, *p* not sparing their children. Morally he is blessed, that mortifieth his owne passions, cutteth off first il motions, or punisheth venial sinnes, that they grow not strong vwithin his soule, and so draw it to committe mortal sinne. S. Aug. hic. & S. Greg. in fine expof. Psal. 4. p. xii.

Thankes to
God for be-
nefici. es.
the 7. key.

The whole Church, or anie iust person, rendreth thankes to God for his benefites 4. praying that al kinges and kingdomes may do the same, 4. because God being high respecteth, and aduanceth the humble.

To a Dauid him self.

a This Psalmie is a fitte forme of thankes for Dauid, or anie o'her seruant of God.

b I wil render thankes and praise. I wil *b* confesse to thee o Lord in my whole hart: *c* because thou hast heard the wordes of my mouth.

c God euer heareth the prayer that is rightly made, for vvhich the supplicant is therfore to geue thankes.

In *d* the sight of Angels I wil sing to thee: † I wil adore *e* toward thy holic temple, and wil confesse to thy name.

1. Cor. 1

7. 10.

d Angels are present vvhich the faithful pray, obserue our prayers, and offer them to God, if they be sincere, as the prayers of Tobias, and Cornelius. *e* VVhen there vvas not access to the Temple, yet the Iewes praying in captiuitie, turned themselues towards the Temple.

Tob. 12.

Act. 10.

Psal. 2.

7. 10.

For thy mercie, and thy truth: because thou hast magnified aboute euerie thing *f* thy holic name.

f The Name and Maiestie of GOD, The VVORD (which is the Sonne of God) also the name of IESVS, is magnified aboute al names, or temporal things:

† In what day soeuer I shal inuocate thee, heare me thou wilt; 3
multiplie strength in my soule.

† Let *g* al the kinges of the earth o Lord confesse to thee: 4
because they haue heard al the wordes of thy mouth:

g Sovvner or later Kinges and Princes of al kingdomes and nations, haue bene or shal be conuerted to Christ.

† And let them sing in the wayes of our Lord: because great is 5
the glorie of our Lord.

† Because our Lord is high, and he beholdeth low things: and 6
high things he knoweth *h* far of.

h God knoweth proud men, not as his freindes or seruants, but farre of, as strangers and enimies.

† If I shal walke in the middes of tribulation, thou wilt quicken me: and vpon the wrath of mine enimies thou hast extended thy hand, and thy right hand hath saued me. 7

† Our Lord wil repay for me: o Lord thy mercie is for euer: 8
& despise not the workes of thy handes.

PSALME CXXXVIII.

Gods special
providence of
his seruantes.
the 3 key.

Gods knowlege, 7. and presence (10. without the helpe, or binderance. anie thing) extendeth to al things, times, and places. 17. he geueth exceeding great honour to his saintes, 20. the wicked, as enimies to God are iustly bated, 23. the iust pray for Gods perpetual direction.

1 Vnto *a* the end, a Psalme of Dauid

a By this part of the title [to the end] is signified (as is noted Psal. 4.) that the matter contained in the Psalme, pertaineth to the new Testamēt.

LORD thou *b* hast proued me, and hast known me:

2 *b* † thou hast known my sitting downe, and my rising vp.
b God vho knoweth al things most absolutely and perfectly, without discourse or searching, yet, as it were, maketh experimental trial of his seruants, to make them in some sorte to know him, and to know themselves. And so here, holie Dauid or other faithful man, acknowledgeth Gods Omnisceience, that is, perfect knowlege of al things, without exception, past, present, & to come: al workes, vwordes, thoughtes, and vwhat soeuer can be, though it neuer was nor shal be, in general and in particular.

3 † Thou hast vnderstood my cogitations far of: my path, and *c* my corde thou hast searched out.

c The vitermost measure and reach of myne intention.

4 † And thou hast foreseene al my wayes: because there is not a word in my *d* tongue.

d The word holden in by the tongue, and not vitered by mouth, is not hidden from Gods

5 † Behold o Lord thou hast known al the last thinges, & them of old: thou hast formed me, and hast put thy hand vpon me.

e By experience we see that Gods knowlege exceedeth our reach.

6 † Thy knowledge is *e* become meruelous of me: it is made great, and I can not reach to it.

7 † *f* Whither shal I goe from thy spirit? and whither shal I flee from thy face?

f As Gods knowlege comprehendeth al things, so his presence extendeth it selfe to al places, neither is contained in place, but exceedeth al place, in his diuine immensitie.

8 † If I shal ascend into heauen, thou art there: if I descend into hel, thou art present.

9 † If I shal take my winges early, and dwell in the extreme partes of the sea:

10 † Certes thither also shal thy hand conduct me: and thy right hand shal hold me.

11 † *g* And I sayd: Perhaps darknes shal treade ouer me: and the night is mine illumination in my delightes.

g The Prophet also in the person of anie curious imaginatiue man, examineth and findeth that no darknes, nor couer can hide anie thing from God.

12 † For darkenes shal not be darkened from thee, and the night shal be lightened as the day: as the darkenes therof, so also the light therof.

13 † Because thou hast possessed *h* my reynes: thou hast receiued me from *i* my mothers wombe.

h Nothing semeth more hidden, then a mans entrals.

14 † I wil confesse to thee, because thou art terribly magnified: thy workes are meruelous, & my soule knoweth exceedingly.

i ora child in the mothers vyombe.

℥ Or bones
in the flesh.
l Or mans
bodilie imper-
fection before
his birth, m

† My ℥ bone is not hid from thee, which thou madest in thy
secrete: and my substance in the lower pattes of the earth.

† l Mine * imperfection thine eyes haue sene, & in thy booke * 16

al shall be written: m daies shall be formed, & no man in them.
† n But to me thy :: frendes ô God are become honorable 17
excedingly: their principalitie is excedingly strengthned.

n About al considerations it most exceedeth, that God so high and infinite,
honoreth his humble poe. e seruants so excedingly, that it seemeth to them-
selues, farre more then can be due For he reuward-th euen ouer & aboue meri-
tes; which merites also are founded in Gods mercie geuen vwithout merite.

† o I wil number them, and they shall be multiplied aboue 18
the sand: p I rose vp and I am yet with thee.

o The number also of Sainces vvhom God hath chosen, called, iustified and vvil
glorifie, excede mans conceipt. Apoc 7. p Incensed vwith this excellent glorie,
and desiring to be of this innumerable multitude, by thy grace I haue risen
from sinne, and in confidence of thy perpetual helpe, I stand and hope to
perseuere in thy seruice.

† q If thou shalt kil sinners ô God: r ye men of blood depart 19
from me.

q And if it be so, yea seing it is so, that as thou ô God doest exalt thy Sainces, to
exceding and vspeakable honour: so thou hast also decreed to punish obsti-
nate sinners, vwith eternal death and damnation: r I renounce al vicked
association, gette ye avay from me al cruel bloodie men, that vwould dravv
me into euerlasting torments.

† s Because you say in thought: they z shall receiue thy cities 20
in vayne.

s Avay from me, you that thinke, z the glorious mansions in heauen, prepared and promi-
sed to the iust, are vayne hopes, and in vayne expected.

† v Did not I hate them, that hate thee ô Lord: and w pyned 21
away because of thine enemies?

v This hate of such sinners the iust shal confidently plead, and happie are they that shal be
able truly to alleage for themselves in the day of iudgement, that they hated al, vvhom God
baterh, vv yea hated them vwith feruent zeale, that are Gods enimies.

† x with perfect hatred did I hate them: they are become 22
y enemies to me.

x Stil the Prophet inculcatheth this necessarie perfect hatred, y and emnitie towards Gods
enimies.

† z Proue me ô God, and know my hart: examine me, and 23
know my parthes.

z For that none in this life (without special and extraordinary reuelation) knoweth certainly
their owne state, whether they be wor-thie of Gods loue or hatred (Eccle. 9.) the iust submitte
themselves to Gods examination of their hart and actions:

And a see, if the way of iniquitie be in me: b and conduct 24
me in the euerlasting way.

a humbly praing God, that if they be in the way of iniquitie, b he wil voutsafe to reduce
and guid them into the right way of euerlasting life.

* Golem,
Embry-
onem.
* Of
Ino v
lege.

PSALME CXXXIX.

The iust diuersly afflicted by the wicked, pray to be defended, 7. repose their confidence in God, 10. who wil iudge the reprobate to eternal punishment, 13. and reward the good with the fruition of himself.

Eternal paine of the wicked, and ioy of the blessed. the key

Vnto the end, a Psalme of Dauid.

DELIVER me o Lord from the euil man: from the vniust man rescue me.

† Which a haue deuised iniquitie in their hart: b al the day they did appoint battels.

a Vnquiet euil disposed men stil deuise wicked plottes b. and neuer cease to make discorde and debates.

4 They haue whet their tongues as that of a serpent: † the venom of aspes is vnder their lippes.

5 † Kepe me o Lord from the hand of the sinner: and from vniust men deliuer me.

6 † Who haue deuised to supplant my steppes: † the proude haue hid a snare for me:

And they haue stretched out ropes for a snare: they haue layd

* a stumbling blocke for me nere the way.

7 † c I sayd to our Lord: Thou art my God: heare o Lord the voice of my petition.

c In time of tentation prayer is most necessarie.

8 † O Lord, Lord d the strength of my saluation: e thou hast ouershadowed my head in the day of batrel.

9 † Yeld me not o Lord from f my desire, to the sinner: they haue deuised against me: forsake me not, g lest they perhaps be proude.

d Man is not able to resist tentations, vnlesse God by his grace, as by a helmet, defend him from yielding consent.

f Suffer me not to fal from that which I now desire (which is to be constant in vertue) not to consent to sinners perswasions. g VWho then would triumph ouer me.

10 † b The head of their compase: i the labour of their lippes k shal couer them.

b The summe of their mischeuous deuises, i consisting in their suttile perswasions with swete wordes, k shal ouerwhelme, and bring themselues to perdition.

11 † l Coales shal fal vpon them, m thou shalt cast them downe into fyre: in miseries n they shal not stand vp.

l Hel fire shal be shew lottes, m into which they shal fal, n & ouer be in inoletable torment.

12 † A man ful of tongue shal not be detected in the earth: euils shal take the vniust man into destruction.

12 † o I haue knowne that our Lord wil do the iudgement of the needie: and the reuenge of the poore.

o I haue lerned by good instructions, and by experience, that in the end thou o God wlt comfort the iust, who are now afflicted, and punish the vniust, that liue in temporal delighies, as is happened to Lazarus, and the glurcoa.

* scanda lum.

p Eternal glorie consisteth in seeing God. † But as for the iust, they shal confesse to thy name: and the 14 righteous shal dwel with *p* thy countenance.

PSALME CXL.

The Church prayeth and preuaileth. the 6. key.

The Church prayeth that her children may auoide sinful wordes, 4. not make excuses of sinnes committed, not communicate with others in sinne, nor to harken to flatterers: 6. but to pray that they may amend (the Psalmist by the way prophecieth that manie shal be conuerted) 8. though sometimes persecution be great, the Church faileth not.

A Psalm of Dauid

LORD I haue cried to thee, heare me: attend to my voice, when I shal crie to thee.

In these wordes the Church prayeth, offering incense in her solemne Offices.

† Let my prayer be directed as *a* incense in thy sight: the 2 elevation of my handes as *b* euening sacrifice.

a As the fume of incense is swete and ascendeth vpwards: so the Church prayeth that her petitions may be grateful, and ascend to God. *b* In the old testament morning sacrifice was rather more solemne, and more frequent, but the Prophet semeth to allude vnto Christs Sacrifice, which he was to offer towards euening on the Crosse; and the same also in vabloudia maner, the euening before his Passion, in the Eucharist.

† Set *o* Lord *e* a watch to my mouth: and *d* a doore round 3 about to my lippes.

e A iust care and consideration what to speake, before the mouth be opened: *d* lippes must not be alwayes stopt, for it is a sinne sometimes not to speake, but as a doore that is to be opened, and shut at due seasons, for example, opened to confesse our sinnes, and Gods truth:

e shutte from † Decline not my hart *e* into wordes of malice, to make 4 wordes of malice, and from excusing sinnes committed.

With men that worke iniquitie: and I wil not communicate with the chiefe of them.

† The iust shal rebuke me in mercie, and *f* shal reprehend 5 me: but let not the oyle of a sinner *g* fatte my head.

f Admonition of the iust is a profitable reprehension, *g* but the fawning of flatterers is pernicious.

Because, *b* yet also my prayer is in their 6 good pleasures:

† *k* their iudges are swallowed vp ioyned to the rocke.

b The Church ceaseth not to pray for sinners, *i* though as yet they take pleasure in their sinnes, *k* but the very chiefest of them, which seme most potent, if they remaine obstinate to their death, shal then perish, as men throwne against rockes.

† They shal heare my wordes *m* because they haue preuailed:

† *n* as the grossenes of the earth is broken out vpon the earth: 7

l They shal then heare and vnderstand, that the prayers of the Church *m* are effectual, obtaining grace of constancie to her children, not to feare anie persecution, nor anie kind of death;

death; obayning also iustificatiō of their cause, vwhen the persecuters shal see that the wordes, and doctrin of the Church are true, and preuaile in true iudgement, as true, modest, peaceable, not sedicious, turbulent, nor against the commonwealth.

n As much earth sticking together is made fruitful, by breaking it into smal mould, so the children of the Church by persecution, bring forth more fruit then before: S. Aug.

8 Our *o* bones are dissipated *p* nere to hel: *†* *q* for to thee *o* Lord, Lord are mine eies; in thee haue I hoped, take not away my * soule.

life

p Some persecuters are so cruel as to rage against the bones, and other reliques of Martyrs, casting them into the vilest places they can, willing if they could, to throw them into hel, *q* but the Church and al her members repose confidence in God.

9 *†* Keepe me from *r* the snare, which they haue set for me: and from *s* the scandalls of them that worke iniquitie.

r Therefore she prayeth that her children be not entrapped by guilful deceptes, *s* nor ouerthrowne by anie stumbling blocke cast in their way.

10 *†* Sinners shal fal in his net: *v* I am alone vntil I passe.

v In the end, al persecuters and other wicked shal be caught in their ovyne nette of perdition, *v* the Church is singularly protected euen to the end.

P S A L M E C X L I.

Holie Dauid being fled into a caue, and beseeged round about by Sauls armie, explicating his distresse, 6. prayeth to be deliuered.

Dauids praye
in extreme
distresse.
the 8. key.

1 Of a vnderstanding to Dauid, when he was in the caue, a prayer. 1. Reg. 24.

a This Psalmē in forme of a prayer, sheweth vwhat cogitations Dauid had in extreme danger.

2 **V**ITH my voice I *b* haue cried to our Lord: with my voice I haue prayed to our Lord:

b Not with exterior voice, for so he should haue detected himselfe, but with fernour of spirit.

3 *†* I powre out my prayer in his sight, and I pronounce my tribulation before him.

4 *†* *e* When my spirit faileth of myself, and *d* thou hast knowne my pathes.

e VWhen by reason of extremitie, I vvas not able to thinke how to helpe my selfe, *d* thou *o* God knowing my actions and demaneur, didst deliuer me.

In this way, which I walked, they hid a snare for me.

5 *†* I looked toward *e* the right hand, and *f* saw: and *g* there was none that would know me.

e I looked for helpe, *f* and diligently looked about me, *g* but none vwould seme to know me, vwhen I required their helpe.

b Flight hath failed me: and there is none to require my soule.

b Endeouoring to saue my self by flight, I found no secure place, for being in a caue or hole of a mountaine, the vwhole armie beseeged me; al seeke to take, avvay my life, none to saue it.

† I haue

† I haue cried to thee *o* Lord, I haue sayd: Thou art *k* my *6* hope, *l* my portion *m* in the land of the liuing.

Thus leif desolate of al maus helpe, and destitute of al vvorld e shift, I cried to thee *o* Lord, *k* my only hopeful refuge, *l* neither do I desire to liue for anie vvorldlike respect, but hauing chosen thee *o* God for my portion, and inheritance, *m* I desire to be out of this desert place, and to be in the land, vvhere is right vie of religious diuine seruice.

• afflicted. † Attend to my petition: because I am *n* humbled exceedingly. *7*
Deliuier me from them that persecute me: because they are made strong ouer me.

† Bring forth my soule out of prison, *o* to confesse vnto thy *8* name: *p* the iust expect me; *q* til thou reward me.

• Dauids desire of libertie, was especially to this end, that he might haue conuenient place, and other meanes to serue and praise God: *p* the good, and vveldisposed people of Israel, can not new serue thee as they desire, but expect me, *q* whom the *u* *o* Lord, vvilt aduance to the kingdom, that then vve may serue thee, more freely and more commodiously.

Al this happened in figure of Christ, of vvhom prophetically S. Augustin S. Hilarie, Cassians, Cassiodorus; and others expound the vvhole Psalme. Amongst others S. Beda briefly in these vvordes. VVheras in the title, Vnderstanding is premised to Prayer, therby is signified, that David in his distrefles, and in the denne vvhither he fled, vnderstood vvhat our Lord should suffer of the Iewes, and how he vvould pray to his Father. In the first part our Lord crieth to his Father, complaining of the detestable deceipres of Iudas the persecutor. In the second he prayeth to be deliuered from the prison of hel (Limbus, vvhere he vvvas free) because the faith of al the Sainctes depended on his Resurrection.

The propheticall sense of this Psalme.

PSALME CXLII.

The seventh penitential Psalme. the 7. key.

King David (or anie other) in spiritual or temporal tribulation, not trusting in his owne iustice; layeth open his calamitie, 5. considering Gods benignitie, 6. prayeth to be spedely deliuered; 11. and confidently assurith himselfe therof.

• God hauing so promised is bond by his truth, *b* and his iustice, to heare penitents praying for remission of finnes. A Psalme of David, when Absalom his sonne persecuted him: *1* 2. Reg.
L O R D heare my prayer: with thine eares receiue my petition in *a* thy truth: heare me in *b* thy iustice.

† And *c* enter not into iudgement with thy seruant: *d* because no man liuing shal be iustified in thy sight.

e Deale not vvith me in rigour of iustice, *d* for no mortal man is able of himselfe to be iustified; abstracting from Gods mercie.

† Because the enemy *e* hath persecuted my soule: he *f* hath *3* humbled my life in the earth.

• sought my life, *f* and brought it into great danger. Spiritually, the diuel as a roaring lion stil seeking vvhom he may deuour, hath tempred me vvchemently.

g He hath set me in obscure places as the dead of the world:

† and my spirit is in anguish vpon me, within me my hart is *4* troubled.

g I am pressed with great calamities, temporal or spiritual.

† *b* I was

5 † *b* I was mindful of old dayes, I haue meditated in al thy workes: in the factes of thy handes did I meditate.

h In this case I consider, how God hath hertofore shewed his goodnes towards me, and others.

6 † I haue *i* stretched forth my handes to thee: my soule is *k* as earth without water vnto thee.

i Stretching forth handes a ceremonie in prayer, wherby the supplicant is made more attentive, and also indureth some paine for part of satisfaction. *k* mans mind without Gods illumination is drie and barren.

7 † Heare me *l* quickly *o* Lord: my spirite hath faynted.

l In great tentations Gods grace and helpe is more presently needeful to preuent our weaknes, lest we yeld consent.

Turne not away thy face from me: *m* and I shal be like to them that descend into *n* the lake.

m If God leaue man without special and continual grace, he will fall, *n* into sinne, as into a deepe lake, from whence without helpe he can not rise vp againe.

8 † Make me heare thy mercie *o* in the morning: because I *o* haue hoped in thee.

o In the first assault of tentation.

Make the way knowne to me, wherein I may walke: *p* because I haue lifted vp my soule to thee.

p Seing by thy grace I haue begunne to pray vnto thee.

9 † Deliuer me from mine enemies *o* Lord, to thee I haue fled:

10 † teach me to doe thy wil, because thou art my God:

11 Thy *q* good spirite wil conduct me into the right way: † for thy name sake *o* Lord thou wilt quicken me, in thine equitie.

q The penitent thus humbling himselfe and praying may assuredly trust that God

12 Thou wilt bring forth my soule out of tribulation: † and in thy mercie thou wilt destroy mine enemies.

And thou wilt destroy al, that afflict my soule: because I am thy seruant.

*o*th remitte his sinnes by the holic Sacraments, and iustificth him, protecteth him, and wil bring him out of al dangers of spiritual or temporal enemies.

PSALME CXLIII.

The royal Prophet thanketh God, for al his victories, and possession of the kingdom. 3. Admiring Gods benignitie towards man, 5. prayeth to be stil defended from al enemies, 9. promiseth a new songue of prayse, 11. describeth the vanitie of worldlie men, 15. concluding that true felicitie is in seruing God.

King Dauid praiseh God for his victories. the 8. key.

1 A Psalm of Dauid, *a* against Goliath.

a Because this was Dauid's first, and a very notable victorie, the Septuagint Interpreters make mention of Goliath in this title.

BLESSED be our Lord my God, who *b* teacheth my handes to battel; and my fingers to warre.

b God made Dauid a warrior, and victor against Goliath, without anie former training in armes.

† My mercie, and my refuge: my defender, and my deliuerer. 2
 Made him afterwards king of a great people. My protectour, and I haue hoped in him, who subdeweth my people vnder me.

† Lord what is man, that thou art made knowne to him? 3
 or the sonne of man; f that thou esteemest him?

d Al mankind was vnworthie before Christ, e that God should be reueled vnto them, f especially that he should haue care of the progenie of men, after their sinne.

† g Man is made like to vanitie: his dayes passe as a shadow. 4

g In dede man in himself, in his ovne nature and frailtie, is but a vaine and transitorie creature, passing from life to death, as a shadow that can not consist of it selfe, neither can man without God.

† h Lord incline thy heauens, and descend: touch the mountaynes, and they wil smoke. 5

h By a poetical description he prayeth for Gods helpe, as if God should make the heauens to bow, and so descend; or make the mountaines smoke, as vwhen Moyses receiued the law; or declare himself by Meteors, as foloweth:

† Lighten lightning, and thou shalt disperse them: shoote 6
 out thine arrowes, and thou shalt destroy them.

i Tribulations or tentations. † Send forth thy hand from on high, take me out, and deliuer 7
 k Children of the Church, l but of euil life. me from manie i waters: from the hand k of children l strangers.

† Whose mouth hath spoken m vanitie: and their right hand 8
 is the right hand of iniquitie.

m They speake in vanitie that promise to kepe Gods law, and performe it not.

n In that principal instrument, apt for a new songue, and for extraordinary benefites. † O God I wil sing to thee a new song: in n the psalter of ten 9
 stringes, I wil sing to thee.

† Who geuest saluation to kinges: who hast redeemed David 10
 thy seruant from the malignant sword: † deliuer me.

And rescue me out of the hand of o children strangers, whose 11
 mouth hath spoken vanitie: and their right hand, is the right hand of iniquitie.

o Both Iewes & Christians that liue not vvel, ate as strangers that frame to themselves such a false felicitie, as is here described: making riches or vworldlie pleasures their God.

† Whose sonnes, are as new plantes in their youth. 12

Their daughters comly trimmed: decked about after the 13
 similitude of a temple.

† Their storehoufes ful, flowing out of this into that. 13

Their ewes ful of yong, abunding in their going forth: † their 14
 oxen are fatte.

p True happines consisteth not in vworldlie thinges.

There is no ruine of wal, nor * passage, nor crie in their 15
 streates. * transmigration.

q But in preferring God before al.

† They haue said, that it is a happie people, which hath these 15
 things: p blessed is the people, whose q God is our Lord.

PSALME. CXLIIII.

God is, and for ever ought to be praised, 3. for his immensue, infinite, Gods Maiestie glorious Maiestie, meruelous workes; mercifull benefites; for his powre, excelleth al wisdome, iustice, 19. who wil reward the good, and destroy the wicked. the 1. key.

1 a Praying, to Dauid himselfe.

By this title, Eldras signifieth that the Holie Ghost, vvhich indited al the Psalmes to Gods praise, more specially in these seuen last suggested to Dauid, and by him to al Gods seruants, that al their other seruice must tend, and be directed to the praise of God: and that therein vve must continue, and finally rest, as in the sabbath of the seuenth day, signified (as St. Beda supposeth) by these seuen last Psalmes of praise, eternally praising our Lord God. For vvhich principal end both Angels and Men, yea and al other creatures vvere made.

I " Wil exalt thee my God *b* the king: and I wil blesse thy name *c* for euer, and *d* for euer and euer.

b King, is the proper epitheton of Christ, the Sonne of God, to whom, in his humanitie, God the Father promised the Church of al nations for his kingdom: *c* in vvhom also the vvhole Blessed Trinitie is praised. *c* Al the time of this vvorlde they praise God, *d* & after in eternitie.

- 2 † Euerie day wil I blesse thee: and wil praise thy name for euer, and for euer and euer.
- 3 † Great is our Lord and exceding laudable, and of his greatness there is no end.
- 4 † Generation and generation shal praise thy workes: and they shal pronounce thy powre.
- 5 † They shal speake the magnificence of the glorie of thy holines: and shal tel thy meruelous workes.
- 6 † And they shal tel the force of thy *e* terrible thinges: and shal declare thy greatnes: *e*. Of vvonderful and miraculous thinges, vvhich strike terrour into mens mindes.
- 7 † They shal vtter the memorie of the abundance of thy swernes: and in thy iustice they shal reioyce.
- 8 † Our Lord is pitiful and merciful: patient and very merciful.
- 9 † Our Lord is sweete to al: and his *f* commiserations are ouer al his workes. *f* The effectes of Gods mercie in redeeming, and recalling sinners, are eminent aboue al other workes.
- 10 † Let al thy workes *o* Lord confesse to thee: and let thy *g* sainctes blesse thee.
- 11 † Therefore the sanctified haue special cause to praise God.
- 12 † They shal tel the glorie of thy kingdom: and shal speake thy might.
- 13 † That they may make thy might knowne to the children of men: and the glorie of the magnificence of thy kingdom.
- 14 † Thy kingdom is a kingdom *h* of al wordes: and thy dominion in al generation and generation.
- h* Christs kingdom the militant Church is signifi- cal, but much more the triumphant vvhich is eternal.

† " Our Lord is faithful in al his wordes : and holic in al his 14
workes.

God is readie of his part to lift vp al. † Our Lord lifeth vp al that fal : and setteth vp al that are 14
bruised.

He geueth necessarie thinges to al liuing creatures, euen to brute beastes.

† The eies of al hope in thee ô Lord : and thou geuest their 16
meate in time conuenient.

† Thou openest thy hand : and fillest euerie liuing creature 17
with blessing.

† Our Lord is iust in al his wayes : and holic in al his workes. 18

† Our Lord is neere to al that inuocate him : to al that inuo- 19
cate him in truth.

† He wil doe the wil of them that feare him, and wil heare 20
their prayer, and saue them.

† Our Lord keepeth al that loue him; and he wil destroy al 21
sinners.

† My mouth shal speake the prayse of our Lord : and let al 22
flesh blesse his holic name for euer, and for euer and euer.

ANNOTATIONS PSALME CXLIII.

The seuen last Psalmes per-
teyne more
specially to
prayes.
This Psalm
and other six
are composed
in order of the
Alphabet.

It is probable
that the He-
breu text
now wanteth
a verse in this
Psalm.
And therefore
is not more
certaine then
the Greke or
Latin.

I will exalt thee] As this Psalm is the first of the seuen, vvhich conteyne
more particular instruction of perpetually praising God : so it is the seuenth of
those, vvhich are composed in order of the Alphabet, to witte, the 24. 33. 36.
110. 111. 118. and this 144. Of vvhich the thre former vvant some letters : signi-
fying (as Cassiodorus interpreteth) such in Gods Church, as sing his praises,
but vvvith some imperfections: the other foure haue the perfect Alphabet, sig-
nifying those, that sing Gods praises vvvith perfect deuotion. VVhich only foure
S. Ierom calleth Alphabetical Psalmes. *Epist. ad Pawlam Vrbicam, & Proem. in
Lament. Ierem.*

I, Our Lord is faithful.] This verse is not now in the ordinatye Hebreu text,
and therefore either the same is defectiue, or els this Psalm should seme not to
be composed vvvith a perfect Alphabet in the fountaine tongue. For here it
vvanterh the letter Nun. But seing S. Ierom counteith this one of the foure
Alphabetical Psalmes, omitting the other three, vvhich consist of vnperfect
Alphabets, it is very probable that this verse vvas once in the Hebreu text,
as it is both in Greke & Latin. VVherby amongst other places, appeareth, that
there's no certaintie, to correct the Greke, or Latin Bible by the Hebreu,
vvhich is now extant; but rather by them that may be supplied, vvhich the
Hebreu vvanterh.

PSALME CXLV.

Al are exor-
ted to praise
God and trust
in his assured
providence.
the 3. key.

*The Psalmist exciteth himself, and al others to praise God for his singular
regard, and providence of al that trust in him: 3. shewing that neither
princes, nor other men are able to helpe, s. but God can and doth con-
tinually releue al sortes of necessities.*

1 Alleluia, *a* of Aggæus, and Zacharie.

a The Septuagint added the names of these two Prophetes, for the like reason as they added Ieremie, Psal. 136. because Aggæus and Zacharias prophesying in the reduction of the people from captiuitie, exhorted them, as here the Psalmist doth, to trust in Gods prouidence, and preferre his seruice before vvorldlie cares.

2 **M**Y soule prayse thou our Lord, I wil praise our Lord in my life: I wil sing to my God as long as I shal be.

3 Put not confidence in princes: † in *b* the sonnes of men, in whom there is no saluation.

b In one Sonne of Man [Christ] is saluation (saith S. Augustin) and in him, not because he is the sonne of man, but because he is the Sonne of God.

4 † His spirit shal go forth, and he shal returne into *c* his earth: in that day al their cogitations shal perish.

5 † Blessed is he, whose helper is the God of Iacob, his hope in our Lord his God: † who made heauen and earth, the sea, and al thinges, that are in them.

7 † Which keepeth truth for euer, doth iudgement for them that suffer wrong: geueth foode to the hungrie.

8 Our Lord looseth the fettered: † our Lord illuminateth the blind.

Our Lord listeth vp the bruised, our Lord loueth the iust.

9 † Our Lord keepeth strangers, the pupil, and widow he wil receiue: and the wayes of sinners he wil destroy.

10 † Our Lord wil reigne for euer thy God ô Sion, in generation and generation.

PSALME CXLVI.

God is also to be praised by his peculiar people, for particular benefites. 4 & for his omnipotent powre, wisdom, goodnes, in creating, and governing this whole world, 11. and most special benignitie towards those that trust in him.

Gods excellencie in creating and governing the world.

1 Alleluia.

PRAYSE ye our Lord because Psalme *a* is good: to our God let there be pleasant, and comelic praise.

2 † Our Lord building vp Ierusalem: *b* wil gather together the dispersions of Israel.

b A prophetic of the restauration of Ierusalem after the captiuitie.

3 † Who *c* healeth the contrite of hart: and bindeth vp their sores.

4 † Who *d* numbereth the multitude of starres: and *e* geueth names to them al.

d Besides experience of euerie one, that shal behold the firmament in a clere night, the holic Scripture (Gen. 15. v. 5.) sheweth, that the starres are innumerable to man. For asbeit Ptolomay

other Astronomers numbereth certaine more notorious starres, which serue especially for some knowledge in the science of Astronomie, numbering 349. such in the Zodiach; 316. in the South part thereof; and 360. on the North part, which are in al 1025. Yet al acknowledge that no man can come nere to anie probable coniecture of the whole number, nor is able to attaine anie perfect knowlege of their natural influences, and special proprietes. And therfore the Psalmist proposeth here the admirable, and vnsearchable knowlege of God: who both most exactly knowveth the number, *e* and so perfectly their nature, that his diuine Omniscience geueth to euerie starre a proper name, according to their singular differences and proprieties.

f Things
subiect to
Gods know-
lege and
wisdom are
innumerable.
g Al these and
the like bene-
fites do shev
Gods incom-
parable great-
nes, wisdom,
and goodnes.

† Great is our Lord, and great is his strength: and of his wisdom there is no *f* number. 5

† Our Lord receiuing the meeke: & humbling sinners euen to the ground. 6

† Sing ye to our Lord in confession: sing ye to our God on harpe. 7

† Who *g* couereth the heauen with cloudes: and prepareth rayne for the earth. 8

Who bringeth forth grasse in the mountaines: and herbe for the seruice of men.

† Who geueth to beastes their foode: and to *h* the young rauens that cal vpon him. 9

h Both sacred and prophane auctors testifie, that rauens seing their yong ones, either vvithout fethers, or to haue vvhitish, vnlike to theirs, as suspecting that they are not their ovne birdes, but of some other kinde, leaue them destitute of meate; therefore God the auctor of nature, and conseruer of al kindes of creatures, by his special prouidence, feedeth them: either by a certaine dew hanging nere them in the ayre, as Isidorus supposeth; or by litle beastes, or flees, sent by Gods prouidence, vvich they catching into their mouthes, are nourished and brought vp, as S. Chrystostom teacheth, ser. in Heliam; or by vvhat other meanes soeuer, al agree that yong rauens are neglected by their parents, and are fedde meruelously by Gods ordinance; by vvich example the Psalmist sheveth, that much more God hath care of men: especially of such men (saith S. Chrystostom.) as honour him vvith hymnes and praises, vvhom also he hath called to be his peculiar people, and his ovne portion or inheritance.

† He shal not haue pleasure in the strength of an horse: nor in the legges of a man shal he be wel pleased.

† Our Lord is wel pleased toward them that feare him: and in them, that hope vpon his mercie.

PSALME CXLVII.

Againe God is to be praised for his goodnes towards his peculiar people, 4. yea towards al the world: 7. but most abundantly towards his Church.

Alleluia.

O *a* Ierusalem praise our Lord: praise thy God o Sion. 1
Ierusalem in the latter part of Dauids time, al the time of Salomon, and part of other kings reignes til the captiuitie, had peace & prospered.

Againe

*Ho. in
hunc
Psalm.*

Gods prouidence especially towards the Church. the 6. key.

The Hebrews ioyne this Psalm. vvith the picedent.

Againe after the captiuitie, the Citie was repaired, the Temple reedified, and the whole land receiued and enioyed manie blessings. But al this was no more then a figure of the excellent benefites here propheted, and more evidently verified in Christs Catholique Church: partly here militant in the whole world, and especially in the glorious Ierusalem, and Sion, the perfect vision of peace, and contemplation of God, in eternal life.

2 † Because he *b* hath strengthened the lockes of thy gates: he
c hath blessed thy children in thee.

b In comparison of other cities, and peoples of the world, the gates of Ierusalem were strongly fenced, *c* and the citizens blessed: much more the Church of Christ is built vpon a sure rock, her faithful children indued with al spiritual graces; and most of al, heauen it selfe free from al danger of calamitie, and the Sainctes are most secure & most happie, enioying eternal fruition of God.

3 † Who *d* hath set thy borders peace: and filleth thee with
e the fatte of corne.

d Hath geuen peace in thy borders, *e* and the very best corne, and al other fruietes: wine, oyle, milke, honey, and the rest. Allegorically in the Church, reconciliation with God, by remission of sinnes, and peace of conscience, in the Sacraments of Baptisme & Penance; with the most spiritual food of Christs Bodie and Bloud in the Eucharist, and graces of other Sacraments. In heauen most assured peace and ioy without end.

4 † Who sendeth forth *f* his speech to the earth: his word
g runneth swiftly.

f This perteyneth most specially to Euangelical doctrine, preached *g* and quickly receiued in al the world. Rom. 10. v. 18.

5 † Who geueth *b* snow as wool: scattereth *i* mist as ashes.

b Snow nourisheth the earth, making it vvarme by Antiperistasis, as is eident in natural Philosophie, *i* and noysome ayre is changed into clere vweather. In the Church by penance & austere life men are purged from sinnes and vices, euil spirites are also driuen avway. If your sinnes shal be as scarlet, they shal be made vvhite as snow, and if they be redde as vermilion, they shal be vvhite as vwool. Isaie. 1. v. 18.

6 † He casteth *k* his crystal as morseles: before the face of his
cold *l* who shal endure?

k Yea some that are hardned in sinne, as yse, or chrystal, shal be melted, broken, or made fitte to be ingrafted in Gods Church. So S. Peter vvas admonished by a vision (Act. 10. v. 13.) to kil and eate. Otherwyse vwithout Gods grace geuing remorse and sorovv, no man can overcome his ovvne vices.

7 † He *m* shal sendforth his word, and shal melt them: *n* his
spirit shal blowe, and *o* waters shal flowe.

m But Gods vvord preached, *n* and his grace touching mens hartes, *o* innumerable are conuerted.

8 † Who declareth his word to *p* Iacob: his iustices, and iudge-
ments to Israel.

The Church
only enioyeth
these spiritual
benefites.

9 † He hath *q* not done in like maner to anie nation: and his
iudgements he hath not made manifest to them. *r* Allelu-ia.

q Considering that al mankind vvas in the masse of sinne, and that God letteth manie iustly petish, thole to whom he geueth his grace to iustification, are specially bond to praise him.
r And therefore the Prophet concludeth this Psalme, and the rest folovving, vwith Alleluia.

Our Creator
to be praised
by al creatures
the 2. key.

Al creatures spiritual and corporal, are inuited to praise God, their Creator and Conseruer, 13. as incomparably excellent.

Alleluia.

a Al ye heauenlie spirites
praise God for
the excellencie
of your
nature.

b And for your
innumerable
multitude.

c Al creatures,
wanting sense
or reason,
shewforth the
Maiestie and
excellencie of
their Creator.

d Againe God
is to be praised
for the
diuersitie of
states in men,
wherby the
whole communitie,
is conserued &
gouerned.
e God only, &
no false imagined
god
made & disposed
al things
in order.

PRAISE ye our Lord *a* from the heauens: praise ye him in
the high places.

† Prayse ye him al his Angels: prayse ye him *b* al his hostes: 2

† Prayse ye him *c* sunne and moone: prayse him al ye starres, 3
and light.

† Prayse him ye heauens of heauens: and the waters that are 4
about the heauens, † let them praise the name of our Lord. 5

Because he sayd, and they were made: he commanded, and
they were created.

† He established them for euer, and for euer and euer: he put 6
a precept, and it shal not passe.

† Prayse our Lord from the earth: ye dragons, and al depthes. 7

† Fyre, haile, snow, yse, spirit, of stormes: which doe his 8
worde:

† Mountaines, and al litle hilles: trees that beare fruite, and 9
al ceders.

† Beastes, and al cattel: serpentes, and fethered fowles: 10

† *d* Kinges of the earth, and al peoples: princes, and al iudges 11
of the earth.

† YONGmen, and virgins: old with yong let them prayse the 12
name of our Lord: † because the name of him *e* alone is 13
exalted.

† The confession of him aboue heauen, and earth: and he 14
hath exalted *f* the horne of his people.

f More especially for that God hath so fortified his Church.

An hymne to al his *g* sainctes: to the children of Israel, *a*
people *b* approaching vnto him. *i* Alleluia.

g Sanctified children, *b* that by grace and free wil, which he geneth them,
approch vnto him: *i* Alth s considered the Psalmist concluding with Alleluia,
inuiteth al to praise our Lord.

PSALME CXLIX.

The Church
must euer
praise God.
the 6. key.

a God our
Lord whom
al creatures

*The Church is most singularly bond to praise God, 4. for the grace, sanctitie,
victorie, glorie, 7. and iudicial powre, which he geneth to his Sainctes.*

Alleluia.

SING ye to our Lord a new song: let his prayse be in *a* the
Church of sainctes.

† Let

- 2 † Let Israel be ioyful in him, that made him : and let the children of Sion reioyce in their king.
- 3 † Let them praise his name in quite : on tymbrel, and psalter let them sing to him :
- 4 † Because our Lord is wel pleased in his people : and he wil exalt the meeke vnto saluation.
- 5 † The sainctes shal reioyce in glorie : they shal be ioyful in *b* their beddes.
- 6 † The *c* exaltations of God in their throte : and *d* two edged swordes in their hands.

are bond to praise, only accepteth those mens praises, that liue in his holie Church.

b eternal rest.

c Hieghst praises of God shal be continually vttered by Sainctes in glorie : for stil as praises passe by their tongues and mouthes, more like praises shal succede from their throte, and hartie affection, so out of the abundance of the hart their mouth shal stil speake Gods praise.

d Glorified Sainctes shal also haue iudiciarie povvre. First, al in general shal like and approue Gods iustice in punishing the vicked. Secondly the vicked shal be iustly condemned in comparison of the blessed, vwho passed through, and ouercame the like, yea and greater tribulations and tentations then those, by vvhich the damned were ouercome. Thirdly, certaine more excellent Sainctes, namely the Apostles, and al those that forsaking proprietie of temporal goodes, geue that they haue to the poore, as some religious Orders doe; or into a Communitie as the Apostles, and manie primitiue Christians did { Mat. 4. v. 20. cap. 19. v. 27. Act. 4. v. 34. 1. Cor. 6. v. 3. } shal sitte in iudgement seates, asessoric iudges with Christ, and iudge those that render account, of wel or euil spending the temporal landes or goodes, which they possessed in this vvorlde. So teach S. Augustin S. Ierom. S. Beda, and others.

In Psal.
21. v. 5.
i. 3. in
Mat. 19.
20. in
Mat. 5.
Bened.

- 7 † To doe reuenge in the nations: chastisements among the peoples.
- 8 † To binde their kings in fetters : and their nobles in yron manicles.
- 9 † That they may doe in them the iudgement that is *e* written: *f* this glorie is to al his sainctes. Alleluia.

e Decreed by God.
f This iudicial povvre is part of Sainctes glorie.

PSALME. CL.

God absolutely most excellent is to be praised, 3. with al sortes of instruments, and by al other meanes.

God most excellent and most laudable. the first key.

I Alleluia.

PRAYSE ye our Lord *a* in his holies : prayse ye him in *b* the firmament of his strength.

- a* Al ye Angels and men that are in the holie and highest heauen praise our Lord.
- b* Al ye creatures that are in, and vnder the first moueable firmament praise our Lord.
- 2 † Prayse ye him in *c* his powers : prayse ye him *d* according to the multitude of his greatnes.

c And you especially (Gods peculiar people) amongst whom, and for whom, diuine miracles haue bene wrought praise our Lord, *d* with al your possible endeouore, for though his infinite Excellencie exceedeth the powre of al creatures to praise him sufficiently, yet it resteth that you may infinitely extend your wil and desire to praise our Lord, according to the multitude of his greatnes.

† e Prayse ye him f in the sound of trumpet: prayse ye him on 3
psalter, and harpe.

e Out of this your great and infinite desire, let your tongues sound and sing diuine praises, as wel vvith voice, as musical instruments. f VVherof six most vsual in the Tabernacle and Temple were these: Trumper, Psalter, Harpe, Timbrel, Organ and Cymbal.

† Prayse ye him on timbrel and g quire: prayse ye him on 4
h stringes, and organ.

g By the vway the Psalmist interposech agane tvvo especial things, vvwhich make perfect harmonic, vvithout vvwhich no instrument is grateful to God: Vnitie amongst his seruants, signified by the Quire of consonant voices: h and mortification of passions, signified by Stringes, vvwhich are made of dead beastes bovvels.

† Prayse ye him on wel sounding cymbals: prayse ye him on 5
cymbales of iubilation: † let euerie i spirit prayse our Lord. 6
Alleluia.

i Man created of corruptible bodie and immortal soule, is finally admonished to praise our Lord, ouer and aboue the praises of al other corporal creatures; vvho also is mote especially bond therto then Angels, because God hath voutfassed to make h melfe Man, to redeme man that vvas lost by sinne, and to endew him vvith nevv grace, and so bring him to euerlasting glorie, vvhere vvith holie Angels, men also for euer & euer shal praise our Lord, vvith hart, voice, and iubilation of spirite, singing as the Psalmist concludech, Alleluia.


ANNOTATIONS. PSALME CL.

The number of Psalmes signifieth the agreement of the old and nevv Testament. S. Augustin in the conclusion of his Enarrations, or Sermons vpon the Psalmes, explicateth a myserie in the number of an hundred and fiftie, signifying the concord of the two Testaments. For in the old testament they kept the Sabbath, vvwhich is the seuenth day: in the new we kepe our Lords day, after the sabbath, that is, the eight: vvwhich seuen and eight (making fiftene) multiplied by tenne, signifying the Law of tenne commandments, rise vnto 150.

Three fifties signifye Penance. Mercie vvith iustice, and Praises of God. Againe seuen multiplied by seuen make 49. wherto one (to witte the eight) being added make fiftie, vvwhich multiplied by three, signifying the B Trinitie, make 150. Neither semed it without cause to this great Doctor, that the first fiftie end vvith a Psalme of Penance, craving mercie & remission of sinnes: the second vvith Mercie and iustice, vvwhich God ioyneth in the Redemption, iustification, and Saluation of men: the last vvith Diuine Praises, signifying, that by condemning sinnes in our selues, through Gods mercie we may be iustified, and so beginne in this life, vvwhich is to be perfected in the next, to praise our Lord, as S. Paul admonissheth vvith Psalmes, Hymnes, and Spiritual Songues. Concluding vvith the tvvo verses, appointed by S. Damasus Pope, to be added in the end of al Psalmes, and is obserued ener since his time by tradition in the vvhole Church:

Glorie to the Father, and to the Sonne, and to the Holie Ghost:
As it was in the beginning, and now, and euer, into worldes of
worldes [in eternitie vvithout end] Amen.

Colloſſ.
Cerca
An. 1
380.



THE THIRD PART
OF THE OLD TESTAMENT,
CONTEINING SAPIENTIAL
BOOKES.

The argument of Sapiential Bookes.

Hitherto the Law, and Historie of Gods peculiar people are set forth in the former partes of the holie Bible: after which folowed the Booke of Psalmes, which in maner of stile, being al in verse, is a distinct part, but in substance of matter, is an Epitome or brieft Summe of al holie Scripture: most conueniently therefore placed in the middes of the rest, as the Sunne amongst other Planetes, a shining great light in a large house. Now ensucth the third part, contening Diuine Instructions, or Rules of good life. A doctrine most agreable to Gods hiegh wisdom, and most fitly commended to Man, his reasonable creature in earth. But besides this principall subiect, as before is noted (that each part participateth with others in their proper contents) so here be manie precepts of the Law renewed; sundrie examples of men, and thinges past repeted; and diuers prophecies vttered of thinges to come: though in this part more specially is shewed the ground, and as it were, the very life or soule of the Law, which is Reason, the true Rule or Directorie wherin al good lawes are grounded.

The coherence of th's part with the rest.

The contents of Sapiential bookes.

For it both sheweth what ought to be done, or auoided, & directeth mans iudgement to embrace that is good, and to flee from al euil, not only illuminating the vnderstanding to see that is right and iust, but also disposing the internal affection to desire, loue, choose, and preferre the right path of Gods Law, before whatsoeuer otherwise semeth pleasant or profitable: & so, notwithstanding al dangers, difficulties, distresses, worldlie calamities, and death it self, effectually perswading to perseuere to the end in holie conuersation. Al which by a general name is called Wisdom: comprising in one word, al good desires, holie vertues, supernal giftes, godlie endeuoures, and the whole meanes wherby God is rightly knowen, & duly serued; wherof these five Bookes, teaching this most excellent and most necessarie maner of life, are called Sapiential. Neuertheles fowre of them haue also other particular names, as appareth in their titles. Only the fourth is called the Booke of Wisdom, by appropriation of the general name.

Why they are so called.

They are al
Canonical
Scripture.
Salomon is
auctor of the
three first.

Other bookes
of Salomon
not extant.

A brief summe
of these three:
a Prouerbs,
b Ecclesiastes,
c Canticles.

Al siue are Canonical and assured holic Scripture: as is shewed before: *Proem. Annot. Prefac. Tobia.*
and may be further proued of the two later, which Protestants denie. It is also eident that King Salomon was Auctor of the three former: as *S. Ierom, S. Augustin,* and other Fathers proue by the holic text it selfe. As it is likewise certaine that he either writte, or at least by diuine inspiration vttered, much more then is now extant. For the holic Scripture (*3. Reg. 4.*) testifieth, that he spake three thousand Parables: and his Songes were a thousand and siue. He disputed of the trees from the ceder that is in Libanus, vnto the hyssop which cometh out of the wal: and he discoursed of beastes, and foules, and creeping wormes, and fishes. *Iosephus (li. 8. c. 2. Antiq.)* folowing some other Edition, saith his songes were siue thousand, and parables (as the ordinarie text hath) three thousand. For he deduced a parable (saith *Iosephus*) through out euerie kinde of trees, from the hyssop to the ceder. In the same maner he treated of beastes, and other liuing creatures of the earth, water, and ayre. For he was not ignorant of anie natural thing, neither omitted to treat therof, but clerly explicated al their natural proprieties. Most briesly *S. Ierom* declareth both the Auctor, and matter of these three bookes, saying: Salomon the Peaceable, and amiable of our Lord a correcteth manners: b teacheth the nature (of creatures) c ioyneth the Church and Christ; and singeth the swete bridal song of the holic Mariage.

S. Iero. in proem. S. Aug. li 17. c. 20. ciuii.

Prologo galcato.

THE ARGVMENT OF THE PROVERBES

Why this booke is called Prouerbes and Parables.

The contents.

Diuided into foure parts.


THE first booke called Prouerbes, that is, common & vsual pithie sentences, shorte in wordes, ample in sense; and Parables, signifying likenes or similitudes, wherby more important thinges are understood then expressed; instructeth and exhorteth new beginners, to lerne, and practise al sortes of vertues, the only right way to true Wisdome and eternal happines. It may be diuided into foure partes. In the first nine chapters the auctor interposing certaine general preceptes, produceth wisdom her selfe inuiting al men to seeke her, for the spiritual profite, they shal therby enioy. From thence to the 25. chap. he geweth sundrie more particular preceptes, as wel for embracing vertues, as shunning of vices. In the next siue chapters, more like preceptes of the same auctor, are added by the care of King Ezechias. In the two last chapters, either an other Auctor, or rather the same under an other title, commendeth to al men certaine most excellent preceptes, received of his mother; wherto he adioyneth the praise of a right wise woman: prophetically the Catholique Church.

THE BOOKE OF
P R O V E R B E S,
WHICH THE HEBREWES
CAL MISLE.

CHAP. I.

Parables are profitable to those that loue and wil lerne wisdom. 10. All are admonished not to folow the alurements of sinners: 20. but to embrace wisdom; 24. and ruine is threatned to the contemners.

The first part
An inuitation
to seeke vvi-
dom : vwith
some general
precepts.

1  HE Parables of Salomon, the sonne of Dauid,
2 king of Israel. † *a* To know^w wisdom, and disci-
3 pline : † to vnderstand the wordes of prudence :
4 and to receiue instruction of doctrine, iustice, and
5 iudgement, and equitie : † that *b* subtilitie may be geuen to
6 litle ones, knowlege and vnderstanding to the youngman.
7 † The *c* wise man hearing shal be wiser : and he that vnder-
8 standeth, *d* shal possesse gouernementes. † He shal vnderstand
9 a parable, and interpretation, the wordes of the wise, and their
10 darke sayings. † *e* The feare of our Lord is the begynning of
11 wisdom. Fooles despise wisdom and doctrine. † My sonne,
12 *f* heare the discipline of thy father, and leaue not the lawe of
13 thy mother : † that grace may be added to thy head, and a
14 cheyne of gold to thy necke. † My sonne, *g* if sinners shal
15 entise thee, condescend not to them. † If they shal say : Come
16 with vs, let vs lye in waite for blood, let vs hide snares against
17 the innocent without cause : † let vs swallow him aliue as hel,
18 and whole as one descending into the lake. † We shal finde al
19 precious substance, we shal fil our house with spoiles. † Cast in
20 thy lot with vs, let there be one purse of vs al. † My sonne,
21 walke not with them, stay thy foote from their pathes. † For
22 their feete runne to euil, and make haste to shed blood. † But
23 *h* a nette is cast in vayne before the eyes of them that haue
24 winges. † Them selues also lye in waite against their owne

a By these
sentencious si-
militudes the
studious may
better conceiue
and vnderstand
true wisdom, and
the vertues
belonging
thereto.

b profound &
solide vvitte.

c Not only
yongmen and
inexperienced
but also the
wise may
lerne more
wisdom by
these parables.
d shal be fitte
to gouerne
others.

e Feare of our
Lord, that is,
reuerence of
his diuine
Maiekie vwith
blood

desire duly to serue him, and neuer to offend him, is the first degree in ascending to perfect wisdom: which consisteth not only in the vnderstanding but also in action.

f The first precept is to learne of our elders.

g The second to resist euil suggestions.

h The proper remedie against such ailements is to be watchful, and to flee from them.

bloud & practise deceites against their owne soules. † So the 19
 pathes of euerie couetous man, take violently the soules of
 the possessors. † Wisdom preacheth abroad, she geueth her 20
 voice in the streetes † In the head of multitudes she cryeth, 21
 in the doores of the gates of the citie she vttereth her wordes,
 saying: † O children how long doe you loue infancie, and 22
 fooles couet those thinges, which are hurtful to them selues,
 and the vnwise hate knowlege? † Turne ye at my correption: 23
 behold I wil vtter my spirite to you, and wil shewe you my
 wordes † " Because I called, and you refused: I stretched 24
 out my hand, and there was none that regarded. † You haue 25
 despised al my counsel, and haue neglected my reprehensions.
 † I also wil laugh in your destruction, and wil scorne, 26
 when. that shal come to you, which you feared. † When
 soden calamitie shal fal on you, and destruction, as a tempest 27
 shal be at hand: when tribulation, and distresse shal come
 vpon you: † Then shal they innocate me, and I wil not 28
 heare: in the morning shal they arise, and shal not finde me:
 † for that they haue hated discipline, and not received the 29
 feare of our Lord, † nor consented to my counsel, & detracted 30
 from al my correption. † They shal eate therefore the fruites 31
 of their way, and shal be filled with their owne counsels.
 † The auersion of litle ones shal kil them, and the prosperitie 32
 of fooles shal destroy them. † " But he that shal heare me, 33
 shal rest without terrour, and shal enioy abundance, feare of
 euils being taken away.

ANNOTATIONS. CHAP. I.

Three kindes of wisdom.

Diuine Attributes are not qualities in God, but his substance.

VWisdom increated is God himselfe.

VWisdom the giste of the Holie Ghost.

2 *VWisdom.*] As wel in these Sapiential bookes, as in othet holie Scriptures, and sacred writers, the vword wisdom hath three significations. Sometimes it importeth the Diuine Attribute called Gods wisdom; sometimes supernatural wisdom geuen to men by the Holie Ghost; and sometimes it signifieth mere humane wisdom, gotten by the natural light of reason and mans industrie. The first, as likewise other Diuine Attributes, Gods Powvre, Goodnes, Iustice, Truth, Mercie and the like, are not qualities, or other accidents in God, as the same termes signifie in creatures. For in God there is no Accident, but al in him is this Diuine Substance and Essence, vvhose diuers Excellences are called by such names as mans capacitie can better conceiue: and so Gods wisdom is God himselfe: and is appropriated to the second Person of the blessed Trinitie, as Powvre is appropriated to God the Father, and Goodnes to the Holie Ghost. In this sense: chap. 3. v. 16. is saide: *Our Lord by wisdom founded the earth &c.* The second is called (Sap. 3. v. 25.) *the vapore of Gods powvre, and a pure emanation (or influence) of the glorie of Almighty God,* and so is a part cipation of the Diuine increated wisdom called also diuine, according to a certaine analogie, or similitude of Gods owne wisdom, and is the principal giste of the Holie Ghost,

Ghoſt, by vvhich God is rightly knowne, and duly ſerued, including al other ſupernall giſtes and vertues, vvhich is treated in theſe bookes, and ſo vvhich al men are inuited, vvhith aſſured promiſe of celeftial and eternal reuward. The third vviſdome is mere humane, gotten by natural vvitte and studie, ſuch as Philoſophets haue, knowving manie truthes, but mixt vvvith manie errors, and much ignorance, truly called vvorlddie vviſdom, ſeruing only for this vvorlde. But the ſecond kind, vvhich is as a ſparke of Gods vviſdom, maketh me, otherwiſe ignorant and of ſmal capacitie, rightly vviſe in dede, the true ſeruant of God, and enheriters of the kingdom of heauen, as theſe bookes do moſt copiouſly teach.

Humane
vviſdom.

24. *Because I called and you refused*.] God voutſaſſeth foure benefites of grace to euerie man, al neceſſarie and ſufficient for his ſaluation: 1. He calleth al by preaching, or good inſpiration. 2. He offereth helpe. 3. He inſtructeth the ignorant what is good, that they may chooſe it if they wil. 4. And reprehendeth euil, that they may ſhunne it. They therefore that neglect this manifold grace in this life, ſhal without al remedie be damned, being to late to repent in an other world. For then they ſhal crie and not be heard. v. 28.

:: Four benefites of God
Vocation,
Helpe.
Inſtruction,
Reprehenſion.

33. *But he that ſhal heare me*.] Contrariwiſe thoſe that accept Gods grace, and cooperate therewith, ſhal haue eternal reſt and ioy. The very ſame, which S. Paul teacheth, 2. Cor. 5. v. 10. Euerie one ſhal receive the proper thinges of the bodie, according as he hath done, either good or euil.

Reward of
workes.

CHAP. II.

*Gaining of wiſdom bringeth much good, 10. and auoydeth much euil:
16. deliuering from error of Idolaters and Haretikes.*

1 † **M**Y ſonne, a if thou wilt receiue my wordes, and wilt
2 hide my commandments with thee, † that thyne
care may heare wiſdom: incline thyne hart to knowe pru-
3 dence. † For if thou ſhalt cal for wiſdom, and incline thyne
4 hart to prudence: † If thou ſhalt ſeek her b as money, and
5 as treaſures ſhalt dig her vp: † then ſhalt thou vnderſtand the
feare of our Lord, and ſhalt finde the knowlege of God.
6 † Because our Lord geueth wiſdom: and out of his mouth
7 prudence and knowlege. † He wil keepe the ſaluation of
8 the righteous, & protect them that walke ſimply † Keeping
9 the pathes of iuſtice, & garding the wayes of ſaints. † Then
ſhalt thou vnderſtand iuſtice, and iudgement, and equitie, and
10 euerie good path. † If wiſdom ſhal enter into thy hart, and
11 knowlege pleaſe thy ſoule: † counſel ſhal keepe thee, and
12 prudence ſhal preſerue thee, † that thou mayſt be deliuered
from the euil way, and from the man, that ſpeaketh peruerſe
13 thinges: † " who c leaue the right way, and walke by darke
14 wayes: † " who are glad when they haue done euil, and
15 reioyce in moſt wicked thinges: † whoſe wayes are peruerſe,
16 and their ſteppes infamous. † That thou mayſt be deliuered
from

a This fre-
quent maner
of propo-
ſing the vva-
y and meanes
to vviſdom
If thou wilt
receiue my
wordes, &c.
they vett moſt
evidently
the povvre of
mans free vil.
b Not euerie
deſire, or
ſlight ſeeking
of vviſdom
ſufficieth, but
ſuch laborious
ſeeking is re-
quired, as a
couetous man
ſeeketh trea-
ſure vvhich
he knoweth

57. 3.
72.
17. 9.

to be hid in
the ground.
c A descrip-
tion of per-
uers sinners
especially of
heretikes.

from " the strange woman, and from the forener, which
mollifieth her wordes, † forsaketh the guide of her youth, 17
† and hath forgotten the couenant of her God. For her house 18
is bowed downe to death, and her pathes to hel. † Al " that 19
goe in vnto her, shal not returne neither shal they apprehend
the pathes of life. † That thou mayst walke in a good way: 20
and mayst keepe the pathes of the iust. † For they that are 21
right, shal dwell in the earth, and the simple shal continue
in it. † But the impious shal be destroyed from the earth: 22
and they that doe vniustly shal be taken away from it.

ANNOTATIONS CHAP. II.

13. *Who leaue the right way.*] Generally this description of wicked men,
agreeth to al that committe and persist in mortal sinne, whether they walked
right at anie time before or no; but most especially sheweth the properties of
heretikes: who forsake and leaue the dire & ancient, beaten, knowne vway of
the Catholique Church, and teach new obscure doctrines, not heard of, or
not approued in our forefathers time. Secondly (v. 14.) they glorie in their
ovne deuises, and reioyce in most wicked thinges, as in seducing multitude
of peoples, to rebel against their Catholique Princes, and other Superiors
spiritual and temporal, in breaking vovves; in despising good vorkes; trusting
to only faith, and that not the Catholique faith of al true Christians, but
euerie one his particular persvasion, that himselfe iust, & shal be saued, vvhich
by their ovne doctrin, none is bond to beleue of an others state, but of his
ovne only. In so much that the chiefest point of a Protestants imagined faith,
is not a general Article, which al do or should beleue, but a most particular
and singular phantasie, which each one must conceiue of himself, or herself.
Thirdly (v. 16.) Heresie, called here the strange and forrene woman, tem-
pereth her wordes, to please the itching eares of her auditorie, framing her
doctri-ne to the humour of those, vvhom she seeketh to peruert. The same
vvich the Apostle saith in other vvordes, by svete speeches and benedictions
they seduce the hartes of innocents. Fourthly (v. 19.) Those that do enter into
error of heresie, shal not returne, that is, very hardly and rarely returne into
the right vway of life; the reason whereof the same Apostle yeldeth, because an
heretike is condemned by his ovne iudgement. For being in error, and admit-
ting no iudge but himselfe, he parteth from the Church, excludeth the meanes
of better instruction, & through his erroneous iudgement, remaineth in dam-
nable opinion, and so in the state of damnation.

Isaia
v. 8.

Rom
v. 18

Tit.
11.

CHAP. III.

*Wisdom exhorteth to keepe Gods law (geuing long life) to obserue mercie,
and trush. 5. to confide in God, 7. to feare, 9. and honour him, 11. to
take his correction gladly (13. for al good thinges folow wisdom) 27. to
relue the needie without delay, 30. not to contend with the wicked, nor to
imitate them. 33. The euil shal faile, and the godlie shal prosper.*

a It availeth
litle to heare
good instru-

MY sonne, a forget not my law, and let thy b hart keepe
my precepts. † For they shal adde to thee length of
dayes

3 dayes, and yeares of life, and peace. † Let not *c* mercie and
 4 truth leaue thee, put them about thy throte; and write them in
 5 the tables of thy hart: † and thou shalt finde grace, and good
 6 discipline before God and men: † *d* Haue confidence in our
 7 Lord with al thy hart, and leane not vpon thyne owne pru-
 8 dence. † In al thy wayes thinke on him, and he wil direct thy
 9 steppes. † Be not wise in thyne owne conceipte: feare God,
 10 and depart from euil: † for it shal be health to thy nauil,
 11 and watering of thy bones. † Honour our Lord with thy
 12 substance, and geue to him of the first of al thy frutes: † and
 13 thy barnes shal be replenished with fulnes, and thy presses shal
 14 runouer with wine. † My sonne, cast not away the discipline
 15 of our Lord: neither doe thou faint when thou art chasteced
 16 of him: † *e* for whom our Lord loueth he chasticeth, and as
 17 a father in the sonne he pleaseth himself. † Blessed is the man
 18 that findeth wisdom, and stoweth with prudence: † better is
 19 the purchasing therof then marchandise of siluer, and her
 20 fruite then chiefe and the purest gold: † she is more precious
 21 then al riches: and al things that are desired, are not able to be
 22 compared with her. † *f* Length of dayes in her right hand,
 23 & in her left hand *g* riches and glorie † Her wayes are beau-
 24 tiful wayes, and al her pathes peaceable. † She is a tree of
 25 life to them that shal apprehend her: and he that shal hold her
 26 is blessed. † Our Lord by wisdom founded the earth, establi-
 27 shed the heauens by prudence. † By his wisdom the depths
 28 haue broken forth, and the cloudes waxe thicke with dew.
 29 † My sonne, let not these thinges depart from thyne cies:
 30 kepe the law & counsel: † and there shal be life to thy soule,
 31 and *h* grace to thy iawes. † Then shalt thou walke confi-
 32 dently in thy way, and thy foote shal not stumble: † if thou
 sleepe, thou shalt not feare: thou shalt rest, and thy sleepe
 shal be sweete. † Dread not at soden terrour, and the power
 of the impious falling vpon thee. † For our Lord wil be at
 thy side, and wil kepe thy foote that thou be not taken.
 † Doe not prohibite him to doe good, that is able: if thou
 be able, thy selfe also doe good. † Say not to thy freind: goe,
 and returne; and *i* to morow I wil geue to thee: wheras thou
 mayest geue forthwith. † Practise not euil against thy freind,
 when he hath affiance in thee. † Contend not against man
 without cause, wheras he hath done thee no euil. † Doe not
 enuie an vniust man, nor imitate his waies: † because euerie

ctions, except
 we kepe them
 in memorie.
b not in books
 only but in
 the hart:
c and put them
 in execution.
d know also
 that al thy
 strenght is in
 God, in whom
 thou maist se-
 curely trust,
 not in thy
 owne pru-
 dence.
e Chastisement
 and tribula-
 tion in those
 that endeour
 to serue God,
 is a signe of
 his fauour to-
 wards them;
 and therefore
 his other pro-
 mises which
 seme to be
 temporal, are
 to be vnder-
 stood of the
 next life.
f God reuwar-
 deth as it
 vvere vwith
 both handes
 promising
 eternal life,
g and compe-
 tent meanes
 in this life.
h Merite for
 the wordes of
 thy mouth.
i Almes in sea-
 son is duple
 vworth to that
 which is dif-
 ferred long.

deluder is an abomination of our Lord, and his communication is with the simple. † There is pouertie from our Lord 33
in the house of the impious: but the habitations of the iust
shal be blessed. † He shal delude the deluders, and to the 34
milde he wil geue grace. † The wise shal possesse glorie: the 35
exaltation of fooles ignominie.

CHAP. IIII.

*The wiseman exhorteth others by his owne example to seeke wisdom, 14. to
decline from the wicked, and to imitate the iust, 23. to guide wel the hart,
mouth, and feete.*

As Salomon
was instructed
by his father
king Dauid so
he teacheth
others, the
right order
howe to lerne
wisdom.
The first
part of wis-
dom is to de-
sire it. For no-
thing hinde-
reth from
being iust but
that iustice is
not desired. S.
Aug. in Psal.
118. v. 20.

CHILDREN heare ye the fathers discipline, and attend
that you may knowe prudence. † I wil geue you a
good gift, forsake not my law. † For I also was the sonne of
my father, tender and as onlie begotten in my mothers sight:
† and he taught me, & sayd: Let thy hart receiue my wordes,
kepe my preceptes, and thou shalt liue. † Possesse wisdom,
possesse prudence: forget not, neither decline from the
wordes of my mouth. † Leauē her not, and she wil kepe
thee: loue her, and she wil preferue thee. † The beginning
of wisdom, possesse wisdom, and in al thy possession purchase
prudence: † take quickly, and she wil exalt thee: thou shalt
be glorified of her, when thou shalt embrace her. † She wil
geue to thy head increase of graces, and with a noble crowne
she wil protect thee. † Heare my sonne, and receiue my
wordes, that yeares of life may be multiplied to thee. † The
way of wisdom I wil shew to thee, I wil leade thee by the
pathes of equitie. † Which when thou shalt haue entered,
thy steppes shal not be straytened, and running thou shalt not
haue a stumbling blocke. † Hold discipline, leauē it not: kepe
it, because the same is thy life. † Be not delighted in the pathes
of the impious, neither let the way of the euil please thee.
† Flee from it, neither passe thou by it: goe aside, and forsake
it. † For they sleepe not vnlesse they haue done il: and they
take no sleepe vnlesse they supplant. † They eate the bread
of impietie, and drinke the wine of iniquitie. † But the path
of the iust, as shyning light procedeth euen. to perfect day.
† The way of the impious is darkefom: they know not
where they fal. † My sonne, heare my wordes, and incline
thyne eare to my sayings. † Let them not depart from thyne
eyes, kepe them in the middes of thy hart. † For they are
life to

23 life to those that finde them, and health to al flesh. † With al
 garde keepe thy hart, because life proceedeth from it.
 24 † Remoue from thee a froward mouth, and let detracting
 25 lippes be far from thee. † Let thyne eies see right thinges,
 26 & let thine eieliddes goe before thy steppes. † Direct the path
 27 to thy feete, and al thy wayes shal be established. † Decline
 28 not to the right hand, nor to the left: turne away thy foote
 from euil. † For our Lord knoweth the wayes that are on the
 right hand: but those are peruers, which are on the left hand.
 29 † But he wil make thy courses right, and thy wayes he wil
 bring forward in peace.

∴ As the hart is the principal part of the bodie, so the vvil is the chiefest powre of the soule: from vvich good or euil proceedeth.

CHAP. V.

Againe wisdom deborteth from fornication (carnal and spiritual) 6. shewing that in the end sinners shal see and feele the effect of their follie: 20. which God seeth and wil punish.

1 **M**Y sonne, attend to my wisdom, and to my prudence in-
 2 cline thyne eare, † that thou mayst keepe a cogita-
 3 tions, and thy lippes preferue discipline. † Attend not to
 the deceipt of a b woman: for the lippes of an harlot are as a
 4 hony combe distilling, and her throte netter then oyle. † But
 her later endes are bitter as wormewood, and sharpe as a two
 5 edged sword. † Her feete goe downe into death, and her
 6 steppes penetrate vnto hel. † They walke not by the path of
 7 life, her steppes are wandering, and vnsearcheable. † Now
 therefore my sonne heare me, and depart not from the wordes
 8 of my mouth. † Make thy way far from her, and aproch not
 9 to the doores of her house. † Geue not thy honour c to stran-
 10 gers, and thy yeres to the d crucl. † Lest perhaps strangers be
 filled with thy strength, and thy labours be in an other mans
 11 house, † and thou mourne in the end, when thou shalt haue
 12 spent thy flesh and thy bodie, and say: † Why haue I detested
 13 discipline, and my hart consented not to reprehensions, † nor
 I heard the voice of them that taught me, and haue not incli-
 14 ned mine eare to masters? † I haue almost bene in al euil, in
 15 the middes of the church and of the synagoge. † Drink
 water of thyne owne cesterne, and the streames of thy wel:
 16 † e Let thy fountaines be deriued abrode, and in the streates
 17 diuide thy waters. † f Haue them alone, neither let strangers
 18 be partakers with thee. † Let thy vayne be blessed, and re-
 19 ioyce with the woman of thy youth: † a hinde most deare, and

a To auoide al impietic it is first of al necessarie, nor to thinke, speake, nor heare vnlawful thinges.
 b By woman is generally vnderstood concupiscence of vvhat sinne soeuer, as. ch. i. v. 10. & ch 3. v. 33 chap. 4. v. 14.
 c The vvorld the flesh and the diuel are strangers.
 d And cruel enemies that render for re- vvard eternal damnation.
 e Good doctrine is to be imperted to men of sincere intention.
 f not to contemners and

obstinate in-
fidels.

a most grateful fawne: let her breastes inebriate thee at al time, in her loue be thou delighted continually. † Why art thou seduced my sonne of a strange woman, and art cherished in the bosome of an other? † Our Lord beholdeth the wayes of a man, and considereth al his steppes. † His owne iniquities take the impious, and he is fast bonde with the ropes of his sinnes. † He shal die because he hath not had discipline, and in the multitude of his folie he shal be deieued.

CHAP. VI.

He that is suretie for an other, must haue care to discharge that he promiseth. 6. The slouthful must lerne diligence of the enmotte. 12. The description of an Apostata. 16. Aboute other six bad thinges, God detesteth the sower of discord. 20. Al are exhorted to kepe Gods law, 24. namely to flee fornication, and al occasions thereof.

The wisman doth not absolutely disvade from al manner of suretishippe, but from rashly, or vnadvisedly answering for others. And especially exhortheth to vse al diligence in performing, or causing others to performe that which is promised or covenanted.

MY sonne, :: if thou shalt be suretie for thy freind, and hast made fast thy hand to a stranger, † thou art entrapped with the wordes of thy mouth, & caught with thyne owne wordes. † Doe therefore my sonne that which I say, and deliuer thyselfe, because thou art fallen into the hand of thy neighbour. Runne diuers wayes, make hast, rayse thy freind: † Geue not sleepe to thine eies, neither let thine eies liddes slumber. † Deliuer thyselfe as a litle doa from the hand, and as a bird from the hand of the fowler. † Goe to the emmote ô sluggard, and consider her wayes, and lerne wisdom. † Who wheras she hath no guide, nor master, nor captaine, † prepareth meate for herselfe in the summer, and gethereth in the haruest for to eate † How long wilt thou sleepe ô sluggard? when wilt thou rise out of thy sleepe? † Thou shalt sleepe a litle, a litle shalt thou slumber, a litle shalt thou ioyne thy handes to sleepe: † and penurie shal come to thee, as a wayfaring man, and pouertie as a man armed. But if thou be not sluggish, thy haruest shal come as a fountaine, and penurie shal flee farre from thee. † A man that is an Apostata, a man vnprofitable, goeth with peruerse mouth, † winketh with the eies, treadeth with the foote, speaketh with the finger, † with wicked hart he deuileth euil, and at al time he soweth brawles. † To him his destruction shal come forthwith, and he shal sodenlie be destroyed, neither shal he haue remedie any more. † Six thinges there are, which our Lord hateth, and the seuenth his soule detesteth: † Lostie eies, a lying

:: Euerie one that sinneth vittingly and of malice refusing to obey God, imployeth his mouth, eies, feete, handes and al partes vvith a

18 lying tongue, handes that shede innocent bloud, † a hart
 that deuifeth most wicked deuifes, feete swift to runne into
 19 euil, † a deceitful witnesse that vttereth lies, and him that
 20 among brether :: soweth discordes. † My sonne keepe the
 preceptes of thy fater, and leaue not the lawe of thy mother.
 21 † Bynde them in thy hart continually, and put them about
 22 thy throte. † When thou shalt walke, let them goe with
 thee: when thou shalt sleepe, let them kepe thee, and awaking
 23 talke with them. † Because the commandment is a lampe,
 and the lawe a light, and the way of life the increpation of
 24 discipline: † that they may kepe thee from the euil woman,
 25 and from the faire spoken tongue of the stranger. † Let not
 thy hart couet her beautie, be not caught with her beckes:
 26 † for the price of an harlot is scarce worth one loafe: but a
 27 woman catcheth the precious soule of man. † :: Can a man
 hide fyre in his bosome, that his garmentes burne not?
 28 † Or walke vpon hote coales, that his soales be not burnt?
 29 † so he that goeth in vnto his neighbours wife, shal not be
 30 cleane when he shal touche her. † It is :: no greate fault,
 when a man shal haue stolen: for he stealeth to fil his
 31 hungrie soule: † also being taken he shal restore feuenfold,
 32 and shal geue vp al the substance of his house. † But he that is
 an aduouterer, for penurie of hart shal destroy his owne
 33 soule: † shame and ignominie he gethereth to himsefe, & his
 37 reproch shal not be blotted out. † Because the zele and furie
 35 of the husband wil not spare in the day of reuenge, † neither
 wil he yeld to any mans prayers, neither wil he take for
 redemption verie many giftes.

vicked hart
 and intention
 to peruerre
 others: most
 proper to he-
 retikes, apo-
 states from
 the faith.
 :: The former
 six are al dam-
 nable, but this
 seuenth is
 most detesta-
 ble, because it
 is opposite to
 the chief ver-
 tue charitie,
 it breaketh
 vnitie, & is the
 proper sinne
 of the diuel.
 :: Al occasions
 of sinne, espe-
 cially proba-
 ble are to be
 shunned.
 :: Theft is
 also mortal
 sinne, against
 the seuenth
 comāndment,
 but not so
 great as adul-
 terie.

CHAP. VII.

*He further exhorteth youngmen to seke wisdom, 5. especially to flee from the
 misements of harlots, largely describing the same, 22. and the ruine of
 them that are so deluded.*

1 **M**Y sonne, :: keepe my wordes, and my preceptes hide :: Because
 2 with thee. Sonne, † keepe my commandmentes, and tentations stil
 3 thou shalt liue: and my law as the apple of thine eie: † binde occurre in
 4 it on thy fingers, write it in the tables of thy hart. † Say to this life, and
 5 wisdom, thou art my sister: & cal prudence thy freind, † that man is fraile,
 she may keepe thee from the strange woman, and from the good exhor-
 6 forener which maketh her wordes sweete. † For out of the tations, and
 7 window of my house I looked out through the lattise, † and earnest admo-
 nitions must
 also be conti-
 nually incul-

cated, as here
the vvifman
often repe-
teth and much
vrgeth the
fame good
and necessarie
aduifes to em-
brace vvifdom
and to vvalke
ftil in the vway
of vertue, e-
fpecially to
flee from vices,
and dangers
of finne.

I fee little ones, I behold a foolish youngman, † which passeth 8
through the streates by the corner, and goeth nigh the way
of her house, † in the darke the day being toward eucning, 9
in the darkenes of the night, and dimnes, † And behold 10
the woman meeteth him in harlotes atyre, prepared to de-
ceiue foules: babling and wandering, † impatient of rest, nor 11
able to consist in the house on her feete, † now abrode, 12
now in the streates, now lying in wayte neere the corners.
† And taking the youngman she kisseth him, and with male- 13
pert countenance speaketh fayre, saying: † I vowed victi- 14
mes for welfare, this day I haue payed my vowes. † Therefore 15
I am come forth to meete thee, desirous to see thee, and I
haue found thee. † I haue wouen my bed with cordes, 16
I haue adorned it with tapestrie pictured out of Ægypt. † I 17
haue sprinkled my bed with myrrhe, aloes, and cinamome.
† Come let vs be incbriated with brestes, and let vs enioy 18
desired embracings, til the day appeare. † For my husband is 19
not at home, he is gone a very long iourney. † he caried with 20
him a bagge of money: in the day of the ful moone he wil
returne to his house. † She intangled him with many wordes, 21
and with flatterie of lippes drew him. † Immediately he folo- 22
weth her :: as an oxe led to be a victime, & as a lambe playing
the wanton, and not knowing that he is drawn as a foole to
bondes, † til the arow pearse his liuer: as if a birde should 23
make haste to the snare, and knoweth not that his life is
in danger. † Now therefore my sonne, heare me, and attend 24
to the wordes of my mouth. † Let not thy mind be drawn 25
away in her wayes: neither be thou deceiued with her pathes.
† For she hath cast downe manie wounded, and al the most 26
strong are slaine by her. † Her house the wayes of hel, pene- 27
trating to the inner partes of death.

:: Sinners after
consent geuen
to tentations,
are as inconsi-
derate of their
ovne state, &
of their perile
and ruine, as
an oxe, vwhen
he is ledde to
the shamles, or
a bird allured
vvith a bace,
that flieth into
the snare or
nette.

CHAP. VIII.

*Wisdom is preached in conspicious and most frequented places, that none
may preiend wante of admonition, 7. her doctrin is true, godlie, pro-
fitable, & necessarie to al sortes of men. 12. wisdom (increated which is
God himselve) is eternal. 32. and bringeth eternal happines.*

„ True vvif-
dom directing
to good life &

DO TH not wisdom crie, and prudence geue her voice? 1
† Standing :: in the high & loftie toppes ouer the way, 2
in the middes of the pathes, † beside the gates of the citie in 3.
the

4 the verie doores she speaketh, saying: † O men, to you I crie,
 5 and my voice is to the children of men. † O litle ones vnder-
 6 stand subtiltie, and ye vnwise marke. † Heare ye, because I
 7 wil speake of great things: and my lippes shal be opened to
 8 preach right things. † My throte shal meditate truth, and my
 9 lippes shal detest the impious. † Al my wordes are iust, there
 10 is no wicked, nor peruerse thing in them. † They are right to
 11 them that vnderstand, and iust to them that finde knowlege.
 12 † Receiue ye discipline, & not money: choose doctrine rather
 13 than gold. † For wisdom is better then al most precious riches:
 14 and whatsoeuer is to be desired can not be compared to it. † I
 15 :: wisdom dwel in counsel, and am present in lerned cogitati-
 16 ons. † The feare of our Lord hateth euil: arrogancie, and
 17 pride, and wicked way, and a duple toungued mouth I doe
 18 detest. † Myne is counel & equitie, prudence is mine, strength
 19 is mine. † By me kinges doe reigne, and the makers of law
 20 decree iust things. † By me princes rule, and the mightie
 21 decree iustice. † I loue them that loue me: and they that
 22 watch toward me shal finde me. † With me are riches, and
 23 glorie, glorious riches, and iustice. † For my fruite is better
 24 then gold, and precious stone, and my blosomes then chosen
 25 siluer. † I Walke in the wayes of iustice, in the middes of the
 26 pathes of iudgement, † that I may enriche them that loue
 27 me, and may replenish their treasures. † Our Lord posses-
 28 sed me in the beginning of his wayes, before he had made
 29 any thing from the beginning. † From eternitie I was orday-
 30 ned & of old before the earth was made. † The depties were
 31 not as yet, and I was now conceiued, neither had the foun-
 32 taines of waters as yet gushed forth: † the mountaines with
 33 heauie hugenessse stode not as yet: before the litle hilles I
 34 was brought forth: † he had not yet made the earrb, and the
 35 riuers, and the poles of the round world. † When he prepared
 36 the heauens; I was present: when with a certaine law; and
 37 circuite he compassed the depties: † When he established the
 38 firmament aboue, & poyسد the fountaines of waters: † when
 39 he compassed the sea with her limites, and set a law to the wa-
 40 ters that they should not passe their boundes: when he han-
 41 ged the foundations of the earth. † I was with him, framing
 42 al thinges: and was delighted euerie day, playing before him
 43 at al time; † playing in the world: & :: my delights to be with
 44 the children of men. † Now therefore children heare me:

so to eternal
 saluation, is
 only found in
 the visible
 Church stand-
 ing vpon a
 mountaine,
 not hidde in
 corners or ob-
 scure places.

:: These sin-
 gular praes
 pertaine to
 the increated
 wisdom, God
 himself, from
 whom proced-
 eth wisdom
 geuen to men
 by the Holie
 Ghost. See
 Annot. ch. 1.
 v. 2.

:: God much
 preferreth
 man before al
 other corpor-
 al creatures.

Blessed

blessed are they, that keepe my wayes. † Heare ye discipline, 33
 and be wise, and reiect it not. † Blessed is the man that 34
 heareth me, & that watcheth at my doores dayly, & wayteth
 at the postes of my doore. † He that shal finde me, shal finde 35
 life, and shal draw saluation of our Lord: † but he that shal
 sinne against me, shal hurt his owne soule. Al that hate me,
 loue death.

CHAP. IX.

*Wisdom hauing built her house with seuen pillars, inuitheth al to a prepared
 banquet, 11. promising to multiplie ioyful dayes. 13. Folie inuitheth
 her contrarie banquet of stollen water and hidde bread.*

† **V**ISEDOME " hath built herself an house, she hath 1
 cut out seuen pillars. † She hath immolated her 2
 victimes, mingled her wine, and set forth her table. † She 3
 hath sent her handmaidens to call to the towre, and to the walles
 of the citie: † If any be a litle one, let him come to me. And 4
 to the vnwise she spake: † Come, :: eat ye my bread, & drinke 5
 the wine which I haue mingled for you. † Leauē infancie, 6
 and liue, and walke by the wayes of prudence. † He that 7
 teacheth a scorner doth iniurie to himself; and he that
 rebuketh the impious, purchaseth a blotte to himself. 8
 † Rebuke :: not the scorner lest hee hate thee. :: Rebuke 8
 a wise man, and he wil loue thee. † Geue occasion to a wise 9
 man, and wisdom shal be added to him. Teach the iust, and he
 shal make haste to take it. † The beginning of wisdom, the 10
 feare of our Lord: and the knowlege of the holie, prudence.
 † For by me shal thy dayes be multiplied, and yeres of life shal 11
 be added to thee. † If thou be wise, to thyself thou shalt be: 12
 and if a scorner, thou alone shalt beare the euil. † A foolish 13
 woman and clamorous, and ful of alurementes, and knowing
 nothing at al, † sate in the doores of her house vpon a seate 14
 in a high place of the citie, † to call them that passe by the 15
 way, and goe on their iourney: † He that is a litle one, let 16
 him turne to me. And to the foole she spake: † Stollen 17
 waters are sweeter, and hidden bread more pleasant. † and 18
 he was ignorant that gigantes are there, and her guesstes in the
 depthes of hel

∴ S. Cyprian
 li. 2. ep. 3.
 citeth this
 whole passage
 of Christs Sa
 crifice in the
 formes of
 bread and
 wine.

∴ VVhere is
 no hope of
 amendment
 prudence di
 recteth vs not
 to admonish,
 nor rebuke
 sinners, lest
 without anie
 fruite we pro
 cure enmitie.
 charitie also
 requireth ra
 ther to expect
 better oppor
 tunitie, lest
 the offender
 become worse
 by our admo
 nition.

∴ But when there is hope of good, euerie one is bound, especially superiors to correct offenders. S. Aug. li. 1. c. 9. de ciuit. S. Basil. regulis fuisse disput. 158.

ANNOTATIONS · CHAP. IX.

1. *Wisdom hath built herself a house.*] According to the literal sense, wherein the mystical is grounded (both intended by the Holie Ghost) *Wisdom* which is God himself, Creator & Conseruer of al things, whose special good pleasure, and delight is to be with men, built his house the Church, first in the Patriarches, Priestes, Prophetes and his other faithful seruantes in the old Testament; partly before; but more conspicuously in the people of Israel, establishing the same with seuen, that is (according to the frequent phrase of holie Scripture) with manie pillers, Pastors and chief gouerners, by whom the whole people were directed in al spiritual causes; as the Psalmist likewise induceth God, saying: I haue confirmed the pillers therof. And as S. Paul aftervvard callerh S. Peter, S. Iames, and S. Iohn, pillers. In this house *wisdom* also prepared a banquette, appointed victimes of diuers sortes, as grateful Sacrifices to God, & therto inuited al men in much better order, and to their more profite, then the aduultresse *vvoman*, follic and vvicked concupiscence, inciteth to her carnal and vvordlic pleasures, vvwhich bring to eternal ruine. And for this purpose, God neuer ceased to send Priestes and Prophetes to inuite the people of Israel, to this strong tovvre fenced vvith vvallas. In the Allegorical senic, the same diuine increated *Wisdom*, the second Person in the B. Trinitie, the Diuine *VVORD* coeternal to the Father, built himself a house, his humane bodie in the virgins *vvombe*, and therunto, as to the head, adioyned the members, his mystical bodie the Church, immolated victimes of Martyrs, prepared the Table in breade and vvine, vvhere also appeareth his Priesthood, according to the Order of Melchisedec, and called therto such as before vvere *vvvise*, and of smal vnderstanding: because as the Apostle saith: God chose the vvveake of this vvorld to confound the strong. As S. Augustin expoundeth this passage. li. 17. c. 20. de ciuit. & q. 51. veter. & noui. Test. to. 4.

God built his Church with spiritual Pastors & Rites of Religion in the old Testament.

The same are more excellent in the Church of Christ.

The second part. Sententious moral precepts:

How these Parables following differ from the former.

Vvwhy the contents of the twentie chapters following are put in the margent.

THE PARABLES OF SALOMON.

This repetition of the title signifieth, that the sentences which folow are more properly called Parables; then the former. From vvwhich they also differ in manner of vterance, by the figure Antithesis, for most part opposing, and comparing contrarie vertues and vices, shewing their contrarie effectes; vvith great elegancie, especially in the original tongue; vvwhich could not be so fully expressed in Greke, nor Latin, much lesse in vulgar language. But are the same in sense, though often obscure by reason of the Hebrew vv phrase, shortnes of sentences, and so vvwithout anie certaine connexion, that we can not with perspicuitie, comprehend the summe therof in brieue contentes, after the ordinarie maner before the chapters. And therefore haue thought it better for the vulgar reader, to set downe in the margent of the twentie chapters next following, in brieue termes, the vertues, or other good things (rather then the bad, not hauing place for both), commended in euerie sentence. For though the same be not alwayes expressed in the text, yet they may be vnderstood by their opposite vices. VvWhosoeuer desireth further explication, may finde manie of these diuine sentences, excellently expounded by S. Ierom, S. Augustin. S. Gregorie and other Fathers in seueral places. Or read S. Bedas Commentaries vpon this whole booke: T. 9. 4. vel apud S. Ierom. T. 7. Or amongst late vvriters, our lerned countriman D. Radulphus Bainus: Bishop Ianfenius: and F. Peltanus.

- Wisdom in general.** **A** wise sonne maketh the father glad: but a foolish sonne
 is the sorow of his mother. 1
- Iustice.** † The treasures of impietic shal profit nothing: but iustice
 shal deliuer from death. 2
- Confidence in God.** † Our Lord wil not afflict with famine the soule of the iust,
 and the deceitful practises of the impious he wil ouerthrow. 3
- Industrie.** † The slothful hand hath wrought pouertie: the hand of the
 strong getteth riches. 4
- Truth.** Who so trusteth to lyes feedeth the windes: and the selfe
 same man foloweth the flying birdes.
- Diligence.** He that gathereth in the harvest, is a wise sonne: but he that
 snorteth in summer, is the sonne of confusion. 5
- Equitie.** † The blessing of our Lord is vpon the head of the iust: but
 iniquitie couereth the mouth of the impious. 6
- Good fame.** † The memorie of the iust is with prayses: and the name of
 the impious shal rotte. 7
- Desire to lerne.** † The wise of hart shal receiue preceptes: a foole is beaten
 with lippes. 8
- Sinceritie.** † He that walketh playnly, walketh confidently: but he
 that depraueh his wayes, shal be manifest. 9
- Vnfained freindshepe.** † He that wincketh with the eye, shal geue sorow: and the
 foole in lippes shal be beaten. 10
- VWhol some talke.** † A vayne of life, the mouth of the iust: and the mouth of
 the impious couereth iniquitie. 11
- Charitie.** † Hatred rayseth brawles: and charitie couereth al sinnes. 12
- Prudent speech.** † In the lippes of the wise wisdom is found: and a rod on his
 backe that lacketh witte. 13
- Discretion in speaking.** † Wise men hide knowlege: but the mouth of the foole is
 next to confusion. 14
- Iust gainc.** † The substance of a rich man, is a citie of his strength: the
 feare of the poore their pouertie. 15
- Iust intention.** † The worke of the iust vnto life: but the fruite of the impi-
 ous vnto sinne. 16
- Loue to be corrected.** † The way of life, to him that keepeth discipline: but he that
 forsakerh reprehensions, errerh 17
- Internal and external charitie.** † Lying lippes hide hatred; he that vtererh contumelie is
 vnwise. 18
- Moderate speech.** † In much talkè there shal not want sinne: but he that mode-
 rateth his lippes is most wise. 19
- Sinceritie of hart.** † The tongue of the iust, is chosen siluer: but the hart of the
 impious is nothing worth. 20
- † The

- 21 † The lippes of the iust teach verie many : but they that are vntaught, shal die in the penutie of witte. Love of doctriu.
- 22 † The blessing of our Lord maketh men rich : neither shal affliction be ioyned to them. Spiritual riches.
- 23 † A foole worketh mischeefe as it were by laughter : but wisdom is prudence to a man. Sorow for sinne.
- 24 † That which the impious feareth, shal come vpon him : to the iust their desire shal be geuen. Remorse of conscience.
- 25 † As a tempest passing the impious shal not be : but the iust as an euerlasting fundation. Iustice in general.
- 26 † As vinegre to the teeth, and smoke to the eies, so a sluggard to them, that sent him. Diligence.
- 27 † The feare of our Lord shal adde dayes: and the yeares of the impious shal be shortened. Feare of God.
- 28 † The expectation of the iust is ioy : but the hope of the impious shal perish. Pietie.
- 29 † The strength of the simple the way of our Lord: and feare is to them that worke euil. Obseruation of Gods lawv, fullfilling al iustice.
- 30 † The iust for euer shal not be moued: but the impious shal not dwel on the earth.
- 31 † The mouth of the iust shal bring forth wisdom : the tongue of the froward shal perish. Speaking and Meditating good things.
- 32 † The lippes of the iust consider grateful things : and the mouth of the impious peruerse things.

CHAP. XI.

- 1 **A** deceitful balance, is abomination before God : and an equal weight is his wil. Equitie.
- 2 † Where pride shal be, there shal be contumelie also : but where humilirie, there also wisdom. Humilirie.
- 3 † The simplicirie of the iust shal direct them: and the supplanting of the peruers shal waste them. Sinceritie.
- 4 † Riches shal not profit in the day of reuenge : but iustice shal deliuer from death. Spiritual riches.
- 5 † The iustice of the simple shal direct his way : and the impious shal fal in his impietic. Pietie.
- 6 † The iustice of the righteous shal deliuer them : and the vniust shal be caught in their deceitful practises. Iustice.
- 7 † The impious man being dead, there shal be no hope any more : and the expectation of the careful shal perish. Care of the other life.
- 8 † The iust is deliuered from distresse : and the impious shal be geuen for him. Future ioy.

- Truth in
wordes. † The dissembler with his mouth deceiueth his freind : but 9
the iust shal be deliuered by knowlege.
- Common
good. † In the good things of the iust the citie shal reioyce ; and 10
in the destruction of the impious there shal be prayse.
- Publicque ioy. † With the benediction of the iust the citie shal be exalted : 11
and by the mouth of the impious it shal be subuerted.
- True freind-
shipe. † He that despiseth his freind, lacketh hart : but the wise man 12
wil hold his peace.
- Fidelitic. † He that walketh fraudulently, reueleth secretes : but he that 13
is faithful, concealeth the thing comitted of his freind.
- Good govern-
ment. † Where there is no gouernour, the people shal fal : but there 14
is health where is much counfel.
- Prudence in
sureshipe. † He shal be afflicted with euil, that is suretie for a stranger : 15
but he that is ware of the snares, shal be secure.
- Diligence. † A gracious woman shal finde glorie : and the strong shal 16
haue riches.
- Mercie. † A merciful man doth good to his kinred also. 17
- Iustice. † The impious maketh an vnstable worke : but to him that 18
soweth iustice, is a faythful reward.
- Clemencie. † Clemencie prepareth life : & the pursewing of euil things 19
death.
- Sinceritic. † A peruers hart is abominable to our Lord : and his wil 20
is in them that walke simply.
- Iust dealing. † Hand in hand the euil man shal not be innocent : but the 21
seede of the iust shal be saped.
- Internal ver-
tue. † A ring of gold in a swines snoute, a fayre woman & a foole. 22
- Expectation
of glorie. † The desire of the iust is al good : the expectation of the 23
impious furie.
- Almes deces. † Some diuide their owne goodes, and are made richer : others 24
take violently not their owne, and are alwayes in pouertie.
- Beneuolence. † The soule which bleffeth, shal be made fatte : and he 25
that inebriateth himself shal also be inebriated.
- Care of the
poore. † He that hydeth corne, shal be cursed among the peoples : 26
but blessing vpon the head of them that sel.
- Good desires. † Wel riseth he early who seeketh good things : but he 27
that is a searcher after euil things, shal be oppressed of them.
- Trust in Gods
goodnes. † He that trusteth in his riches shal fal : but the iust shal spring 28
as a greene lease.
- Frugaliaic. † He that troubleth his house, shal possesse the windes : and 29
he that is a foole shal serue the wise.

- 30 † The fruite of the iust man a tree of life : and he that gaineth soules, is wise. Spiritual instruction
- 31 † If the iust man receiue in the earth, how much more the impious and sinner ? Straight way of saluation.

CHAP. XII.

- 1 **H**E that loueth discipline, loueth knowlege : but he that hateth reprehensions is vnwise. Loue of discipline.
- 2 † He that is good, shal draw grace from our Lord : but he that trusteth in his owne cogitation, doth impiouly. Progressie in vertue.
- 3 † Man shal not be strengthened by impietie : and the roote of the iust shal not be moued. Pietie.
- 4 † A diligent woman is a crowne to her husband : and putrefaction in his bones, she that doth thinges worthie of confusion. Diligent industrie.
- 5 † The cogitations of the iust are iudgements : & the counsels of the impious are fraudulent. Desire of iustice.
- 6 † The wordes of the impious lie in wayte for blood : the mouth of the iust shal deliuer them. Sinceritie in wordes.
- 7 † Turne the impious, and they shal not be: but the house of the iust shal be permanent. Iustice.
- 8 † A man shal be known by his doctrine: but he that is vaine and foolish, shal lye open to contempt. Sound doctrine.
- 9 † Better is the poore and sufficient to himself, then he that is glorious and wanteth bread. Contentment of minde.
- 10 † The iust knoweth the liues of his beastes : but the bowels of the impious are cruel. Compassion.
- 11 † He that tilleth his land, shal be filled with breads : but he that pursuweth idlenes is a verie foole. Diligent trauecl.
- He that is delighted in much quaffing of wine, leaueth contumelie in his munitions. Temperance.
- 12 † The desire of the impious is the * muniment of the most wicked : but the roote of the iust shal prosper. Iust punishment of the wicked.
- 13 † For the sines of the lippes ruine approacheth to the euil man : but the iust escapeth out of distresse. Guard of the tongue.
- 14 † Of the fruite of his owne mouth shal euerie man be replenished with good thinges, and according to the workes of his handes it shal be repayed him. Godlie instructions: and good dedes.
- 15 † The way of a foole is right in his eies : but he that is wise heareth counsels. Yelding to good counsel.

defence

Toleration of iniuries.	† A foole by & by sheweth his anger: but he that dissembleth iniuries is wise. 16
True testimonie.	† He that speaketh that which he knoweth, is an utterer of iustice: but he that lyeth, is a fraudulent witnesse. 17
Advised promising.	† There is that promiseth, and is pricked as it were with the sword of conscience: but the tongue of the wise is health. 18
Considerate testimonie.	† The lippe of truth shal be stable for euer: but he that is an hastie witnesse, frameth a tongue of lying. 19
Pacification.	† Guile is in the hart of them that thinke euil thinges: but ioy foloweth them that geue counsels of peace. 20
Iustice in general.	† It shal not make the iust sorie what soeuer shal fal to him: but the impious shal be replenished with euil. 21
Fidelitie.	† Lying lippes are an abomination to our Lord: but they that doe faithfully please him. 22
Prudent silence.	† A circumspect man concealeth knowlege: and the hart of the vnwise prouoketh folie. 23
Resistance of tentations.	† The hand of the strong shal rule, but that which is slothful, shal serue vnder tributes. 24
Alacritie in good workes.	† Pensifnesse in the hart of a man shal humble him, & with a good word he shal be made glad. 25
Freindshipe.	† He that neglecterth damage for a freind, is iust: but the way of the impious shal deceiue them. 26
Honest industrie.	† The fraudulent man shal not finde gayne: and the substance of a man shal be the price of gold. 27
Good life.	† In the path of iustice, life: but the byway leadeth to death. 28

CHAP. XIII.

Filial feare.	A wise sonne, is the doctrine of the father: but he that is a scorner, heareth not when he is rebuked. 1
Sound doctrine.	† Of the fruite of his owne mouth man shal be filled with good thinges: but the soule of the preuaricatore is wicked. 2
Discretion in speech.	† He that kepeth his mouth, kepeth his soule: but he that is vnadvised to speake shal feele euils. 3
Constant endeavour.	† The sluggard wil and wil not: but the soule of them that worke, shal be made fatte. 4
Truth in wordes and dedes.	† The iust shal detest a lying word: but the impious confoundeth, and shal be confounded. 5
Iustice.	† Iustice kepeth the way of the innocent: but impietic supplanteth the sinner. 6
True acknowledgement of temporal state.	† There is one as it were with riches wheras he hath nothing: and there is as it were poore, wheras he is in much riches. 7

† The

- 8 † The redemption of a mans life, his riches : but he that is poore, beareth not reprehension. Mediocritie of riches.
- 9 † The light of the iust maketh glad : but the candle of the impious shal be extinguished. Sincere conscience.
- 10 † Among the proude there are alwayes brawles : but they that doe al thinges with counsel, are ruled by wisdom. Humilitie.
- 11 † Substance hastened shal be diminished: but that which by litle and litle is gathered with the hand, shal be multiplied. Iust gaine.
- 12 † Hope that is, differred afflicteth the soule : a tree of life the desire of coning. Speedie performance of promise.
- 13 † Who so detracteth from any thing, he byndeth himselfe for the time to come: but he that feareth the precept, shal conuers in peace. Good reporte.
- 14 † The law of a wise man a fountaine of life, that he may decline from the ruine of death. Plaine dealing
Good instruction.
- 15 † Good doctrine shal geue grace : in the way of contemners a whirlepoole. True doctrine.
- 16 † The subtil man doth al thinges with counsel : but he that is a foole openeth folie. Prudence.
- 17 † The messenger of the impious shal fal into euil: but a faithful legate, is health. Faithful message.
- 18 † Pouertie, and ignominie, to him that forsaketh discipline: but he that yeldeth to him that rebuketh, shal be glorified. Desire to lerne.
- 19 † Desire if it be accomplished, delighteth the soule: fooles detest them that flee euil thinges. Hate of sinne.
- 20 † He that walketh with the wise, shal be wise : a freind of fooles shal be made like. Conuersation with the good.
- 21 † Euil pursueth sinners, and to the iust good thinges shal be repayed. Iustice.
- 22 † The good man leaueth heyres, sonnes and nephewes : and the substance of the sinner is kept for the iust. Succession.
- 23 † Much meate in the tilled groundes of the fathers : and to others they are gathered without iudgement. Frugalicie.
- 24 † He that spareth the rod, hateth his childe: but he that loueth him doth instantly nurture him. Chastiment.
- 25 † The iust eareth and filleth his soule : but the bellie of the impious vn-satiabie. Contentment of state.

CHAP. XIII.

1 **A** wise woman buildeth her house: the vnwise wil with her handes destroy that also which is built. Frugal industrie.

† He

- Fear of God. † He that walketh in the right way, & feareth God is despised 2
of him, that goeth an infamous way.
- Guard of the tongue. † In the mouth of a foole the rod of pride : but the lippes 3
of the wise keepe them.
- Diligent labo- † Where oxen are not, the stal is emptie : but where much 4
bores. corne is, there is the oxes strength manifest.
- Truth in al- † A faithful witnessse wil not lie : but a deceitful witnessse 5
speech. vttereth a lie.
- Seke wisdom † A scorner seeketh wisdom and findeth it not : the doctrine 6
modestly. of the prudent is easie.
- Feloshipe † Goe against a foolish man, and he knoweth not the lippes 7
with the wise. of prudence.
- Knowledge of † The wisdom of a discrete man is to vnderstand his way : and 8
ourselues. the imprudence of fooles erreth.
- Detestation of † A foole wil laugh at sinne, & among the iust grace shal abide. 9
sinne. † The hart that knoweth the bitternes of his soule, in his ioy 10
Internal com- shal not the stranger be mingled.
- fort. † The house of the impious shal be rased : the tabernacles 11
Contempt of of the iust shal spring.
- this world. † There is a way, which seemeth to a man iust : but the 12
The Catho- later endes therof lead to death.
- lique faith. † Laughter shal be mingled with sorow, and mourning 13
Spiritual ioy. occupieth the later endes of ioy.
- Reward of † A foole shal be replenished with his wayes, and the good 14
workes. man shal be aboue him.
- Beleue not al- † The innocent beleueth euerie word: the discrete man confi- 15
reportes. dereth his steppes.
- Mature confi- † A wise man feareth and declineth from euil : the foole 16
deration. leapeth ouer and is confident.
- Patience. † The impatient man shal worke folie : and the subtel man 17
is odious.
- Desire of so- † The childish man shal possesse folie, and the prudent shal 18
lide knowlege expect knowlege.
- Pietie shal be † The euil shal lie downe before the good, and the impious 19
rewards. before the gates of the iust.
- Compassion † The poore shal be odious euen to his neighbour : but the 20
of the poore. freindes of the rich be manie.
- Almes dedes. † He that despiseth his neighbour, sinneth : but he that hath 21
pitie on the poore, shal be blessed.
- Mercie and † They erre that worke euil : mercie and truth prepare good 22
veritie. things.

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| 23 | † In euerie worke there shal be abundance : but where manie wordes are, there is oftentimes pouertie. | Good dedes with few wordes. |
| 24 | † The crowne of the wise, their riches : the follie of fooles, inprudence. | Right vie of riches. |
| 25 | † A faithfull witness deliuereth soules : and the * dissembler vitereth lyes. | True testimonie. as v. 5. |
| 26 | † In the feare of our Lord is confidence of strength, and to his children there shal be hope. | Feare to offend God preuenteth punishment. |
| 27 | † The feare of our Lord a fountaine of life, that he may decline from the ruine of death. | |
| 28 | † In the multitude of people the dignitie of the king : and in fewnes of people the ignominie of the prince. | Procure loue and fidelitie in subiectes. |
| 29 | † He that is patient, is gouerned with much wisdom : but he that is impatient, exalteth his follie. | Patience. |
| 30 | † Health of hart, the life of the flesh : enuie, the putrefaction of the bones. | Sincere intention. |
| 31 | † He that doth calumniat the needie, vpbraideth his maker : but he honoreth him, that hath pitie on the poore. | Compassion. |
| 32 | † The impious shal be expelled in his malice : but the iust hopeth in his death. | Confidence in iustice. |
| 33 | † In the hart of the prudent resteth wisdom, & it shal instruct al the vnlearned. | Instruction of the ignorant. |
| 34 | † Iustice aduanceth a nation : but sinne maketh peoples miserable. | Publique iustice. |
| 35 | † A seruant that vnderstandeth is acceptable to the king : he that is vnprofitable shal susteyne his anger. | Industrie in euerie man. |

ANNOTATIONS. CHAP. XIII.

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| 12. | A way which semeth iust.] If anie Iewes, Turkes, or Heretikes lead a moral good life in this world, it semeth both to themselves, and to other rude people, that they are in a right way of saluation, but their error in faith lea-
deth them to eternal damnation. | VWithout true faith none can be saued. |
| 30. | Health of the hart.] As soundnes of the hart conserueth the rest of the same bodie in life, so a pure intention stea excuseth from mortal sinne, as in errors committed of probable, not of grosse, nor affected ignorance. But secrete enuie in the hart infecteth and puttifieth mans actions, and destroyeth the workes that seeme good : which can no more endure strict examination in the day of iudgement, then a rotten cloth can abide washing. | Sincere intention excuseth some errors. |

CHAP. XV.

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| 1 | A soft answer breaketh anger : and a hard word rayseth vp furie. | Meeknes. |
| 2 | † The tongue of the wise adorneth knowlege : the mouth of fooles boyleth forth follie. | Discretion. |

Pers-
 bis.
 ayne-
 spne,
 clarme-
 esse.

Greg.
 i. 5. c. 34.
 Moral.

Gods omni-
science.

† In euerie place the eies of our Lord behold the good and
the euil. 3

Caulmnes of
speech.

† A peaceable tongue is a tree of life: but that which is immo- 4
derate, shal breake the spirite.

Loue to be
corrected.

† A foole scorneth the discipline of his father: but he that 5
regardeth reprehensions, shal become more prudent.

Desire to ful-
fil al iustice.

In abundant iustice there is greatest force: but the cogitations 6
of the impious shal be rooted out.

Diligence in
teaching
others.

† The house of the iust is very much strength: and in the 6
fruites of the impious is perturbation.

† The lippes of the wise shal sow knowlege: the hart of 7
fooles shal be vnlike.

Puritie of
hart.

† The victimes of the impious are abominable to our Lord: 8
the vowes of the iust are acceptable.

† The way of the impious is abomination to our Lord: he 9
that foloweth iustice is beloued of him.

Lerne of good
men.

† The doctrine is euil of them that forsake the way of life: 10
he that hateth reprehensions shal dye.

All secretes
knowne to
God.

† Hel, and perdition are before our Lord: how much more 11
the hartes of the children of men?

Harken to
good admoni-
tions.

† The pestilent man loueth not him, that rebuketh him: nor 12
goeth to the wise.

A chersful hart
is desirous to
lerne.

† A glad hart cheereth the face: in pensifnes of minde the 13
spirit is cast downe.

† The hart of the wise seeketh doctrine: and the mouth of 14
fooles is fed with vnskillfulnes.

A quiet mind.

† Al the dayes of the poore are euil: a secure minde is as it 15
were a continual feast.

Contentment
with suffici-
encie.

† Better is a hile with the feare of our Lord, then great trea- 16
sures and vnstable.

† It is better to be called to herbes with charitie: then to a 17
fatted calfe with hatred.

Patience.

† An angrie man stirreth brawles: he that is patient appeaseth 18
those that are raised.

Diligence.

† The way of the slothful is as an hedge of thornes: the way 19
of the iust is without offence.

Honour of
parents.

† A wise sonne maketh the father ioyful: and the foolish 20
man despiseth his mother.

Discretion.

† Follie is ioy to a foole: and the wiseman directeth his 21
steppes.

† Follie

- | | | |
|----|--|---|
| 22 | † Cogitations are dissipated where there is no counsel : but where manie counsellors are, they are confirmed. | Desire to liue wel. |
| 23 | † A man reioyceth in the sentence of his mouth : and a word in due time is best. | Counsel in season. |
| 24 | † ¶ The path of life about the lerned , that he may decline from the lawest hel. | ¶ To him that is wel trained in good workes, heauen gates are open. |
| 25 | Our Lord wil destroy the house of the proude : and wil make sure the borders of the widow. | Honest thoughts and wordes. |
| 26 | † Euil cogitations are an abomination to our Lord : and pure speach most beautiful shal be confirmed of him. | A liberal mind |
| 27 | † He that pursueth auarice disturbeth his house : but he that hateth gistes shal liue.
By mercie and faith sinnes are purged : and by the feare of our Lord euerie one declineth from euil. | Mercie and iustice. |
| 28 | † The minde of the iust meditateth obedience : the mouth of the impious redoundeth with euils. | Obedience. |
| 29 | † Our Lord is far from the impious : and he wil heare the prayers of the iust. | God assisteth the iust, |
| 30 | † The light of the eies reioyceth the soule : a good name fatteth the bones. | VVordes of edification. |
| 31 | The eare that heareth the reprehensions of life, shal abide in the middes of the wise. | Loue of discipline. |
| 32 | † He that reiecteth discipline, despiseth his soule : but he that yeldeth to reprehensions, is a possessor of the hart. | and Admonition. |
| 33 | † The feare of our Lord, is the discipline of wisdom : and humilitie goeth before glorie. | Humilitie. |

CHAP. XVI.

- 1 **I**T perteyneth to man to prepare the hart : and to our Lord to gouerne the tongue
- 2 † Al the wayes of man are open to his eies : our Lord is the weigher of spirites.
- 3 † Reuealeth thy workes to our Lord : and thy cogitations shal be directed.
- 4 † Our Lord hath wrought al thinges for himself: the impious also to the euil day.
- 5 † Euerie arrogant man is an abomination to our Lord : although hand shal be to hand he is not * innocent.
- The beginning of a good way, is to doe iustice: and it is more acceptable with God, then to immolate hostes.

Gods grace necessarie in euerie good action.
Mans iudgement is not secure.
Commend thyne affayres to God.
Gods prouidence.
Punishment of sinne.
Equitie.

- Mercie: † By mercie and truth iniquitie is redemed : and in the feare 6
of our Lord euil is auoided.
- Deuotion. † When the wayes of man shal please our Lord , he wil 7
conuert also his enemies to peace.
- Iust gaine. † Better is a litle with iustice, then much fruite with iniquitie. 8
Necessitie of † The hart of man disposeth his way : but it perteyneth to 9
Gods grace. † our Lord to direct his progresse.
- God assisteth † Diuination is in the lippes of the king, his mouth shal not 10
superiors in † erre in iudgement.
gouerning
their subiectes. † Weight and balance are iudgements of our Lord : and his 11
Iust balance do † worke al the stones of the bagge.
please God &
good kinges. † They are abominable to the king that doe impiously : 12
because the throne is established by iustice.
- Righteousnes. † The wil of kinges are iust lippes : He that speaketh right 13
things shal be beloued.
- Feare, and † The kings indignation, messengers of death : and the wise 14
reuerence of † man wil pacifie it.
authoritie. † In the cherfulness of the kings countenance is life : and his 15
clemencie is as the later showre.
- Loue of † Possesse wisdom , because it is better then gold : and gette 16
wisdom. † prudence, because it is more precious then siluer.
- Iustice in ge- † The path of the iust auoideth euils : the keeper of his soule 17
neral. † kepeth his way.
- Humilitie. † Pride goeth before destruction, and before ruine the spirit 18
shal be exalted.
- Meknes. † It is better to be humbled with the meeke, then to diuide 19
spoyles with the proude.
- Hope in God. † The lerned in word shal finde good things : and he that 20
hopeth in our Lord, is blessed.
- Mildnes. † He that is wise in hart, shal be called prudent : and he that is 21
sweete in speech shal finde greater things.
- Teaching † A fountaine of life the lerning of him that possesseth it : 22
others. † the doctrine of fooles foolishnes.
- Sincere hart. † The hart of the wise shal instruct his mouth : and shal adde 23
grace to his lippes.
- Sweetnes in † Wel set wordes are a honie combe; sweetnes of the soule the 24
conuerfation. † health of the bones.
- True faith & † There is a way that seemeth to a man right : and the later 25
Religion. † endes therof lead to death.
- Proper indu- † The soule of him that laboureth doth labour to himself, 26
strie. † because his mouth hath compelled him :

- | | | |
|----|--|-------------------|
| 27 | The impious man diggeth euil, and in his lippes fire burneth. | Charitic. |
| 28 | † A peruerse man raiseth contentions: and one ful of wordes separateth princes. | Common good. |
| 29 | An vniust man allureth his frende: and leadeth him by a way not good. | True freindshipe. |
| 30 | † He that with astoinied eies thinketh wicked thinges, byring his lippes bringeth euil to passe. | Sincere thoughts. |
| 31 | † A crowne of dignitie old age, which shal be found in the wayes of iustice. | Holie oldage. |
| 32 | † Better is the patient then a strong man: and he that ruleth his minde, then the ouerthrower of cities. | Patience. |
| 33 | † Lottes are cast into the bosome, but they are ordered of our Lord. | Gods prouidence. |

ANNOTATIONS. CHAP. XVI.

1. *It pertaineth to man to prepare the hart.*] For the better vnderstanding of this and other hard places of holie Scripture, this general rule euer approved by al Christians, is most necessaric, that al holie Scripture is true and certaine, as being al indred by the Holie Ghost, the Spirit of truth: and so one place is neuer contrarie to an other, though at first sight they may so seme to mans vnderstanding. For by this place the Pelagians would proue, that man can of himself, without the helpe of Gods grace, beginne a good thing, though without this helpe he can not performe it, because it is here sayd: that it pertyeneth to man to prepare the hart: that is, to beginne a good thing. But S. Augustin sheweth that it may not be so vnderstood: because so it should be contrarie to that saying of our Sauour: VWithout me you can do nothing; and that of S. Paul. VVe are not sufficient to thinke anie thing of our selues, as of our selues: but our sufficiencie is of God. VWhich two euident places, vvith otherlike, do shew that this place hath an other different sense, from that vvith the Pelagians gather. And so S. Augustin, and other Fathers teach, that the vvisman here affirmeth not, that man of himself can prepare his hart, or beginne a good vvorke, but that it pertyeneth to man to prepare his hart, presupposing helpe of Gods grace, and hauing so begunne, God also gouerneth the tongue, and by more grace directeth it to speake those thinges vvell, vvith the hart purposed, and disposed to be vttered; vvithout vvith helpe none is able, neither to beginne anie meritorious vvorke, nor to profecute, nor perfect that is vvell begunne. The like sentence foloweth in the 9. verse: The hart of man disposeth his vvay: but it pertyeneth to our Lord to direct his progresse; signifying in both places, that after a thing is vvell begunne (vvith can not be vvithout the helpe of Gods grace) yet it can not procede vvell, vvithout more grace, stil directing and strengithning mans freevvil.

A general rule that one place of holie Scripture is not contrarie to an other.

Gods grace is necessaric both to beginne and to profecute anie good worke.

li 2. c. 8.
cont duas
Epistolas
Palaz.
Ioan. 15.
2. Cor. 3.

CHAP. XVII.

1 **B**etter is a drie morsel with ioy, then a house ful of victimes with brawling. Peace.

- Wisdom in
general. † A wise seruant shal rule ouer foolish children, and diuide 2
inheritance among bretheren.
- Purification. † As siluer is tried by fyre, and gold in the founnace: so our 3
Lord proueth the the harts.
- Feloshipe
with the good. † The euil man obeyeth an vniust tongue: and the deceitful 4
obeyeth lying lippes.
- Commiseration. † He that despiseth the poore, vpbraydeth his maker: and he 5
that reioyceth at an other mans ruine, shal not be vnpunished.
- Succession. † The crowne of oldmen the childrens children: and the 6
glorie of children their fathers.
- Grauitie in
speech. † Eloquent wordes become not a foole, nor lying lippes a 7
prince.
- Desire of eter-
nal life. † A most grateful pearle, the expectation of him that expecteth: 8
whither soeuer he turneth himself, he vnderstandeth wisely.
- Remitting
offences. † He that concealeth offence, seeketh friendshipes: he that in 9
other word repeteth it, seperateth the contederate.
- Discrete cor-
rection. † Reprehension dorth more profit with a wiseman, then an 10
hundred stripes with a foole.
- Concord. † An euil man alwayes seeketh brawles: but a cruel angel 11
shal be sent against him.
- Gentlenes. † It is better to meete a beare when her yong are taken a- 12
way, then a foole trusting to himselfe in his owne follie.
- Gratitude. † He that rendereth euil thinges for good, euil shal not depart 13
from his house.
- Conseruation
of peace. † He that letteth water goe, is the head of brawles: & before 14
he suffer contumelie, he forsaketh iudgement.
- Iust censure. † He that iustificeth the impious, and he that condemneeth the 15
iust, both are abominable before God.
- Spiritual
riches. † What doth it profit a foole to haue riches, wheras he can 16
not buy wisdom?
- Humilitie. He that maketh his house high, seeketh ruine: and he that re-
fuseth to learne, shal fal into euils.
- Constancie. † He loueth at al time that is a friend: and a brother is proued 17
in distresses.
- Carefulnes in
promising. † A foolish man wil clappe the handes, when he is suretie for 18
his freind.
- Concord. † He that meditateth discordes, loueth brawles: and he 19
that exalteth the doore, seeketh ruine.
- Sinceritie. † He that is of a peruerse hart, shal not finde good: and he 20
that turneth his tongue, shal fal into euil.
- Education of
youth. † A foole is borne to his owne ignomie: but neither shal 21
the father reioyce in a foole.

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| 22 | † A ioyful minde maketh a flourishing age : a sorowful spirit dryeth vp the bones. | Alacritie of hart. |
| 23 | † The impious receiueth giftes out of the bosome, that he may peruert the pathes of iudgement. | Iust iudgement. |
| 24 | † In the face of the prudent wisdom shineth : the eies of fooles are in the endes of the earth. | Contempt of the world. |
| 25 | † A foolish sonne is the anger of the father : and the sorow of the mother that bare him. | Filial obedience. |
| 26 | † It is not good, to doe hurt to the iust : nor to strike the prince, which iudgeth right. | Obedience to Magistrates. |
| 27 | † He that moderateth his wordes, is lerned and prudent: and the lerned man is of a precious spirit. | Discretion in speaking. |
| 28 | † The foole also if he hold his peace, shal be reputed wise: and if he close his lippes, a man of vnderstanding. | Moderate silence. |

CHAP. XVIII.

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| 1 | H E seeketh occasions that wil depart from a frend : he shal euer be subiect to reproch. | Constant amitie. |
| 2 | † A foole receiueth not the wordes of prudence: vnlesse thou say those thinges which are in his hart. | Harken to good counsel. |
| 3 | † The impious when he shal come into the depth of sinnes, contemneth : but ignominie and reproch folow him. | Speedie repentance. |
| 4 | † Deepe water wordes from the mouth of a * man : and a streame ouerflowing the fountaine of wisdom. | VVise discourse. |
| 5 | † To accept the person of the impious in iudgement is not good, that thou decline from the truth of iudgement. | Equitie. |
| 6 | † The lippes of a foole mingle him with strife : and his mouth prouoketh brawles. | Studie of peace. |
| 7 | † The mouth of a foole is his destruction : and his lippes are the ruine of his soule. | Guard of the tongue. |
| 8 | † The wordes of the duple tongued, as it were simple : and the same come euen to the inner part of the bellie. Feare casteth downe the slothful : and the soules of the effeminate shal be hungrie. | Anoid secrete bate makers. Fortitude. |
| 9 | † He that is soft and dissolute in his worke, is the brother of him that destroyeth his owne workes. | Constant labour. |
| 10 | † A most strong towre, the name of our Lord: the iust runneth to it, and shal be exalted. | Confidence in God. |
| 11 | † The substance of the rich man a citie of his strength : and as a strong wal compassing him about. | Spiritual riches. |

† Before

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- Humilitie. † Before he be broken, the hart of a man is exalted : and 12
before he be glorified, it is humbled.
- Consideration † He that answereth before he heare, sheweth him self to be 13
in answering. a foole, and worthe of confusion.
- Quietnes of † The spirit of a man vpholdeth his imbecilitie : but a spirit 14
spirite. that is easie to be angrie who can susteyne ?
- Desire to † A wise hart shal possesse knowlege : and the care of the 15
lerne. wise seeketh doctrine.
- Almes dedes. † The gift of a man enlargeth his way, & maketh him roome 16
before princes.
- Acknowledge- † The iust is first accuser of himself : his frend commeth, and 17
ging offaultes. shal search him.
- Vse of lote to † Lotte suppresseth contradictions, and betwen the mightie 18
make agree also it determineth.
- ment. † Brother that is holpen of brother, is as a strong citie : and 19
Fraternal iudgements are as the barres of cities.
- concord. † Of the frute of mans mouth his bellie shal be filled : and 20
Godlie instru- the offsprings of his lippes shal fil him.
- ctions. † Death and life in the hand of the tongue : they that loue it, 21
Right vse of shal cate the frutes therof.
- the tongue. † He that hath found a good wife, hath found a good thing, 22
A wiuens ver- and hath receiued a pleasure of our Lord.
- tue is her best † The poore speaketh with supplications, and the rich wil 23
dow. ic. speake roughly.
- Meeknes. † A man amiable to societie, shal be more frendlie, then a 24
Amitie with † brother.

CHAP. XIX.

- Honest pouer- **B**etter is a poore man, that walketh in his simplicitie, 1
tie. then a rich writhing his lippes, and vnwise.
- Knowledge of † Where is no knowlege of the soule, is not good : and he 2
ourselues. that is hastie with his secte shal stumble.
- Mans owne † The follie of a man supplanteth his steppes : and he boileth 3
wil the cause in his minde against God.
- of euil. † Riches adde manie frendes : but from the poore they also 4
Spiritual ri- which he had are separated.
- ches secure. † A false witnes shal not be vnpunished : & he that speaketh 5
True testimo- lies, shal not escape.
- nic. † Manie worshipe the person of the mightie, and are frendes 6
Liberalitie. of him that geueth giftes.
- Industrious † The brethren of the poore man hate him : more ouer also his 7
trauel. frendes haue departed far from him.

He that

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| 8 † He that purseweth wordes only, shal haue nothing: but he that is possessour of the minde, loueth his soule, and the keeper of prudence shal finde good thinges. | Solide doctrine. |
| 9 † A false witnessse shal not be vnpunished: and he that speaketh lies shal perish. | True testimonie. |
| 10 † Delicacies become not a foole: nor a seruant to rule ouer princes. | V Wise & fitte magistrates. |
| 11 † The doctrine of man is knowen by patience: and his glorie is to ouerpasse vniust thinges. | Patience in teachers. |
| 12 † As the roaring of a lion, so also the anger of a king: and as dew vpon grasse, so also his cherefulness. | Loyaltie to kinges, and Princes. |
| 13 † The sorow of the father, a foolish sonne: and roofes continually dropping through, a woman ful of brawling. | Domesticall peace. |
| 14 † House and riches are geuen of the parents: but of our Lord properly a prudent wife. | A good wife is Gods gift. |
| 15 † Slothfulnesse bringeth drousinesse, and a dissolute soule shal be an hungred. | Diligence. |
| 16 † He that kepeth the commandement, kepeth his soule: but he that neglecteth his way, shal die. | Obedience. |
| 17 † He lendeth our Lord that hath mercie on the poore: and he wil repay him the like. | Almes dedes. |
| 18 † Nurter thy sonne, despayre not: but to the killing of him set not thy soule. | Moderate chastisement. |
| 19 † He that is impatient, shal susteyne damage: and when he shal take away violently, he shal adde an other thing. | Patience. |
| 20 † Heare counsel, and receiue discipline, that thou mayst be wise in thy later endes. | Folow good counsel. |
| 21 † Manie cogitations in the hart of a man: but the wil of our Lord shal be permanent. | Trust in God. |
| 22 † A needie man is merciful: and better is the poore then the lying man. | Good wil to helpe the poore. |
| 23 † The feare of our Lord vnto life: and in fulnes he shal abide, without the visitation most noysome. | Feare of God. |
| 24 † The slothful hideth his hand vnder the armehole, neither doth he put it to his mouth. | Diligent traue. |
| 25 † The pestilent man being whipped, the foole shal be wiser: but if thou rebuke a wiseman he wil vnderstand discipline. | Iust correction. |
| 26 † He that afflicteth his father, and fleeth from his mother, is ignominious and unhappie. | Honour of parents. |
| 27 † Cease not o sonne to heare doctrine, neither be ignorant of the wordes of knowlege. | Desire to lerne. |

- True testimonie. † An vniust witnes scorneth iudgement: and the mouth of 28
the impious deuoureth iniquitie.
- Feare of eternal punishment. † Iudgements are prepared for scorers: & hammers striking 29
for the bodies of fooles.

CHAP. XX.

- Sobrietie. **V**Vine is a luxurious thing, & drunkenes tumultuous: 1
whofocuer is delighted therewith shal not be wise.
- Obedience to Princes. † As the roaring of a lyon, so also the terrour of a king: he 2
that prouoketh him, sinneth also against his owne soule.
- Concord. † It is honour to a man, that separateth himself from conten- 3
tions: but al fooles medle with contumelies.
- Industrie. † Because of cold the slothful would not plowe: he shal 4
begge therefore in the summer, and it shal not be geuen him.
- Profound counsel. † As deepe water, so counsel in the hart of a man: but a wise 5
man shal draw it out.
- Fidelitie. † Manie men are called merciful: but a faithful man who shal 6
fynd?
- Sinceritie. † The iust that walketh in his simplicitie, shal leaue blessed 7
children.
- Execution of Iustice. † The king, that sitteth in the throne of iudgement, dissi- 8
pateth al euil with his looke.
- Necessitie of grace. † Who can say: My hart is cleane, I am pure from sinne? 9
- Equitie. † Weight and weight, measure and measure: both are abomi- 10
nable before God.
- Good toward liues. † By his conuersation a child is perceiued, if his workes be 11
cleane and right.
- Right vse of senses. † The eare hearing, and the eie seing, our Lord made both. 12
- Diligent tra- uel. † Loue not sleepe, lest pouertie oppresse thee: open thine 13
eies and be filled with breades.
- Prudence. † It is naught, it is naught, sayth euerie byer: and when he is 14
departed he wil boast.
- Knowlege is a iewel. † There is gold, and multitude of pearles: but a precious 15
vessel the lippes of knowlege.
- Securitie in luertishipe. † Take his garment, that was the suretie of a stranger, and 16
for strangers take a pledge from him.
- Truth. † The bread of lying is swete to a man: and afterward his 17
mouth shal be filled with the grauelstone.
- Counsel in warre. † Cogitations are strengthened by counsels: and battels are 18
to be handled by gouernmentes.

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| 19 | † Medle not with him that reuealeth mysteries, and walketh fraudulently, and dilateth his lippes. | Consult with the faithful. |
| 20 | † He that curseth his father, and mother, his lampe shal be extinguished in the middes of darkenes. | Honour of parents. |
| 21 | † The inheritance wherunto haste is made in the beginning, in the later end shal lacke blessing. | Lawful gaine. |
| 22 | † Say not: I wil requit euil: expect our Lord, and he wil deliuer thee. | Meeknes. |
| 23 | † Weight and weight are abomination with our Lord: a deceitful balance is not good. | Equitie. |
| 24 | † The stepes of man are directed of our Lord: but who of men can vnderstand his owne way? | Trust in Gods providence. |
| 25 | † It is ruine to a man, to deuoure saintes, and afterward to retracte the vowes. | Performance of vowes. |
| 26 | † A wise king dissipateth the impious, and bendeth ouer them a triumphant arch. | Publique iustice. |
| 27 | † The lampe of our Lord, the breath of a man, which searcheth al the secretes of the bellie. | Puritie of minde. |
| 28 | † Mercie, & truth kepe the king, and his throne is strenghtened by clemencie. | Three kinglie vertues. |
| 29 | † The ioy of yongmen their strength: and the dignitie of oldmen a gray head. | Prudence with fortitude. |
| 30 | † The blewnesse of the wound shal wipe away euils: and stripes in the more secrete place of the bellie. | Punishment of finnes. |

CHAP. XXI:

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| 1 | A S diuisions of waters, so the hart of the king is in the hand of our Lord: whither soeuer he wil, he shal incline it. | Gods prouidence. |
| 2 | † Euerie way of a man semeth to himself right: but our Lord weigheth the hartes. | ch. 14. v. 12. & 16. v. 2. |
| 3 | † To doe mercie and iudgement, doth more please our Lord, then victimes. | Mercie and iudgement. |
| 4 | † Exaltation of the eies is the dilatation of the hart: the lampe of the impious sinne. | Humilitie. |
| 5 | † The cogitations of the strong are alwayes in abundance: but euerie sluggard is alwayes in pouertie. | Fortitude. |
| 6 | † He that gathereth treasures with a lying tongue, is vaine and witles, and shal stumble at the snares of death. | Truth. |
| 7 | † The robberies of the impious, shal draw them downe, because they would not doe iudgement. | Equitie. |

- Right in hart. † The peruerse way of a man is strange : but he that is cleane, 8
his worke is right.
- Domestical peace. † It is better to sitte in a corner of the house toppe, then 9
with a brawling woman, and in a common house.
- Commiseration. † The soule of the impious desireth euil, he wil not haue pitie 10
on his neighbour.
- Chastisement of sinue. † The pettulent man being punished, the litle one wil be 11
wiser : and if he folow the wiseman, he wil take knowlege.
- Charitic. † The iust deuifeth concerning the house of the impious, that 12
he may draw the impious stoin euil.
- Almes dedes. † He that stoppeth his eare at the crie of the poore, himself 13
also shal crie, and shal not be heard.
- Almes in societie. † A gift hid quencketh angers : and a gift in the bosome the 14
greatest indignation.
- Iust punishment. † It is a ioy to the iust to doe iudgement : and dread to them 15
that worke iniquitie.
- Observation of orders. † A man, that shal erre from the way of doctrine, shal abyde 16
in the assemblie of gigantes.
- Temperance & parcimonie. † He that loueth good cheere, shal be in pouertie : he that 17
loueth wine, and fatte thinges, shal not be rich.
- Pietie. † The impious shal be geuen for the iust : and the vniust for 18
the righteous.
- Domestical peace. † It is better to dwel in a desert land, then with a brawling 19
and angrie woman.
- Frugalicie. † Treasure to be desired, and oyle in the habitation of the iust : 20
and the vnwise man shal dissipate it.
- Iustice, and mercie. † He that foloweth iustice and mercie, shal finde life, iustice, 21
and glorie.
- Fortitude. † The wise hath scaled the citie of the strong, and hath 22
destroyed the confidence therof.
- Guard of the tongue. † He that kepeth his mouth, and his tongue, kepeth his 23
soule from distresses.
- Modestie. † The proude and arrogant is called vnlearned, which in 24
anger worketh pride.
- Diligent trauel. † Desires kil the slothful : for his handes would not worke 25
any thing : † al the day he longeth and desireth : but he that 26
is iust, wil geue, and wil not ceale.
- Liberalitie. † The hostes of the impious abominable, because they are 27
offered of wickednes.
- Sinceritie in religion. † The hostes of the impious abominable, because they are 27
offered of wickednes.
- True testimonie, and sound doctrine. † A lying witness shal perish : an obedient man shal speake 28
victorie.

- 29 † The impious man malepertly hardeneth his countenance : Amendment
but he that is righteous, correcteth his way. of faultes.
- 30 † There is no wisdom, there is no prudence, there is no Conformitie
counsel against our Lord. to Gods wil.
- 31 † The horse is prepared to the day of battel: but our Lord Gods grace
geueth saluation. necessaric.

CHAP. XXII.

- 1 **B**etter is a good name, then much riches: about siluer Honest fame.
and gold, good grace.
- 2 † The rich and poore haue mette one an other: our Lord Contentment
is the maker of both. with our state.
- 3 † The subtel saw euil, and hyd himself: the innocent passed Prudence.
by, and was afflicted with damage.
- 4 † The end of modestie the feare of our Lord, riches and Pouertie of
glorie and life. spirite.
- 5 † Armour and swordes in the way of the peruerse: but the Care of the
keper of his owne soule departeth far from them. soules health.
- 6 † It is a prouerbe: A yongman according to his way, when Good custome
he is old, wil not depart from it. in vertues.
- 7 † The richman ruleth ouer the poore: and he that boroweth Diligent tra-
is the seruant of him that lendeth. uel.
- 8 † He that soweth iniquitie, shal reape euils, and with the rod Equitie.
of his wrath, he shal be consumed.
- 9 † He that is prone to mercie, shal be blessed: for of his breades Almes dedes.
he hath geuen to the poore.
He that geueth giftes shal purchase victorie and honour: but
he that receiueth taketh away the soule of the geuer. Better to geue
then to take.
- 10 † Cast out the scorner, and brawling shal goe forth with Expel the in-
him, and cause shal cease and contumelies. cortigible.
- 11 † He that loueth cleanes of hart, for the grace of his lippes, Cleanes of
shal haue the king his frend. hart.
- 12 † The eies of our Lord keepe knowlege: and the wordes The godlie
of the iust are supplanted. prosper.
- 13 † The slothful sayth: A lyon is without, in the middes of Fortitude.
the streates I am to be slayne.
- 14 † A deepe pittè the mouth of a strange woman: he with Care of chasti-
whom our Lord is angrie, shal fal into it. tie.
- 15 † Follie is tyed together in the hart of a childe, and the rod of Chastiment.
discipline shal driue it away.

- Compassion. † He that doth calumniate the poore, to increase his riches, 16
himself shal geue to a richer, and shal be in neede.
- Rules of wisdom are necessarie, profitable, and vpon practise found pleasant: rightly directing al our thoughtes wordes and dedes. † :: Incline thine eare, and heare the wordes of wisemen: 17
and set thy hart to my doctrine: † which shal be beautiful for 18
thee, when thou shalt kepe it in thy bellie, and it shal flow in thy lippes.
- Care of the poore, because they are deare to God. † That thy confidence may be in our Lord, wherfore I haue 19
Elee from euil companie which may corrupt thee. † Behold I haue described it to thee three maner of wayes, in 20
Auoide suretishipe, lest thou fall into distresse. † cogitations and knowledge: † that I might shew thee the 21
Kepe ancient traditions. † stabilitie, and the wordes of truth, out of these to answer them, that sent thee.
- Diligent traue. † Doe not violence to the poore, because he is poore: neither 22
opresse the needie in the gate: † because our Lord wil iudge 23
his cause, and wil pearse them, that haue pearsed his soule.
- Modestie and discretion at the table of great persons. † Be not frend to an angrie man, nor walke with a furious 24
man: † lest perhaps thou lerne his pathes, and take scandal 25
to thy soule.
- Mediocritie of riches, and contentment with meane state. † Be not with them, that sticke downe their handes, and that 26
offer themselues sureties for debts: † for if thou haue not 27
Eate not with a miggard, lest he be secretly greued, outwardly dissembling, † wherewith to restore, what cause is there, that he should take the couering from thy bed?
- † Transeste not the ancient boundes, which thy fathers 28
haue put.
- † Hast thou sene a man quicke in his worke? he shal stand 29
before kinges, neither shal be before the vnnoble.

CHAP. XXIII.

- WHEN thou shalt sitte to eate with a prince, attend 1
diligently what thinges are set before thy face:
† and set a knife in thy throte, if notwithstanding thou haue 2
thy soule in thine owne power. † Desire not his meates, in 3
which is the bread of lying.
- † Labour not to be rich: but set a meane to thy prudence. 4
- † Lift not vp thine eies to the riches, which thou canst not 5
haue: because they shal make to themselues winges as of an eagle, and shal flie into heauen.
- † Eate not with an enuious man, and desire not his meates. 6
- † Because after the similitude of a southsayer, and diuiner, he 7
esteemeth that which he knoweth not. Eate and drinke, wil he say to thee: and his minde is not with thee.
- † The

- 8 † The meates which thou hadst eaten thou shalt vomite vp : and shalt lose thy beautiful words. and thyself repent it.
- 9 † Speake not in the eares of the vnwise : because they wil despise the doctrine of thy speech. Advise not the vncapable.
- 10 † Touch not the boundes of litle ones : and into the filde of pupils enter not. Hurt not orphans : for they are deare to God.
- 11 † For their nerekinsman is strong : and he wil iudge their cause against thee.
- 12 † Let thy hart enter into doctrine : and thyn eares to wordes of knowlege. Diligent studie of wisdom.
- 13 † Withdraw not discipline from a childe : for if thou shalt strike him with the rod, he shal not die. Moderate charisment
- 14 † Thou shalt strike him with the rod : and deliuer his soule from hel. profiteh youth.
- 15 † My sonne, if thy minde shal be wise, my hart shal be glad
- 16 with thee : † And my reins shal reioyce, when thy lippes shal speake right thinges. Vertues of children are ioyful to the parentes.
- 17 † Let not thy hart enuie sinners : but in the feare of our Lord
- 18 be thou al the day : † because thou shalt haue hope in the later end, and thyn exaltation shal not be taken away. Contentment with Gods wil. Hope of reward.
- 19 † Heare my sonne, & be wise : & direct thy minde in the way.
- 20 † Be not in the feastes of great drinkers, nor in their comestations, which contribute flesh together to eate : † because they that are geuen to drinking, and that pay shottes, shal be consumed, and drousinnes shal be clothed with ragges. Lerne and practise wisdom. Sobrietie and Temperance.
- 21 † Heare thy father, that begot thee : and contemne not thy mother when she is old. Honour of parents.
- 22 † Bye truth, and sel not wisdom, and doctrine, and intelligence. Wisdom most precious.
- 23 † The father of the iust reioyceth with gladnes : he that hath begotten a wiseman, shal reioyce in him. Sec. v. 15. and 16.
- 24 † Let thy father be glad, and thy mother, and let her reioyce that bare thee.
- 25 † My sonne geue me thy hart : & let thyn eies kepe my wayes. Bodelic and spiritual puritie.
- 26 † For an harlot is a deepe ditch : & a strange woman a narrow pitte.
- 27 † She lyeth in wayt in the way as a robber, and whom she shal see not circumspect, she wil kil.
- 28 † To whom is woe? to whose father woe? to whom browles? to whom diches? to whom woundes without cause? to whom
- 29 bloud sheeding eies? † Is it not to them that passe their time in wine, and studie to drinke out their cuppes?

Drunkennes is deceptful, dangerous, beaftlie, hurtful to others, fenfeleffe, and vnfatiable.

† Behold not wine when it waxeth yellow, when the colour thereof shall shine in the glasse: it goeth in pleasantly, † but in the end, it wil bite like a snake, and as a basiliske it wil powre abrode poysones. 31

† Thine eies shall see strange women, and thy hart shall speake peruerse thinges. 32

† And thou shalt be as one sleeping in the middes of the sea, and as the gouernour fast a sleepe, the sterne being lost. 34

† And thou shalt say: They haue beaten me, but I was not greued: they drew me, and I felt not: When shall I awake, and finde wines againe? 35

CHAP. XXIIII.

Flee euil companie, lest thou be alured to vice.

† E MULATE not euil men, neither desire thou to be with them: † because their mind doth meditate robberies, and their lippes speake deceites. 1

VVidom and vertues, not wickednes, do prosper temporally and spirituallie.

† By wisdom the house shall be built, and by prudence it shall be strengthened. 3

Counsel in warres, and other great affaires.

† In doctrine the cellars shall be replenished with al precious, and most beautiful substance. 4

Good purposes. Report wel of others. Fortitude.

† A wiseman is strong: and a lerned man, strong and valiant. 5

† Because warre is managed by due ordering & there shall be saluation where manie counsels are. 6

† Wisdom is high for a foole, in the gate he shall not open his mouth. 7

† He that thinketh to doe euils, shall be called a foole. 8

† The cogitation of a foole is sinne: and a detracter the abomination of men. 9

VVorkes of mercie, according to our habilitie.

† If thou despaire being wearie in the day of distresse: thy strength shall be diminished. 10

VViflom is swete: and geueth hope.

† Deliuer them that are led to death: and those that are drawn to death cease not to deliuer. 11

Toleration of others imperfections:

† If thou say: I am not of force: he that seeth into the hart, he vnderstandeth, and nothing deceiueth the keeper of thy soule, and he shall render to a man according to his workes. 12

† Eat honie my sonne, because it is good, and the honie-combe most swete to thy throte: † so also the doctrine of wisdom to thy soule: which when thou shalt finde, thou shalt haue hope in the later end, and thy hope shall not perish. 13

† Lie not in wayte, nor seeke impietie in the house of the iust, nor spoile his rest. 14

Of ten-
imes.
Aug.
II. c.
1. ciust.

- 16 † For " seuen * times shal the iust fal , and shal rise againe :
but the impious shal fal into euil.
- 17 † When thine enimie shal fal, be not glad, and in his ruine let
18 not thy hart reioyce: † Lest perhaps our Lord see, and it dis-
please him, and he take away his wrath from him.
- 19 † Contend not with the most wicked, nor emulate the im-
20 pious: † because euil men haue not hope of things to come,
and the lampe of the impious shal be extinguished.
- 21 † Feare our Lord, my sonne, and the king : & with detracters
22 medle not : † because their perdition shal sodenly rise : and
the ruine of both who knoweth ?
- 23 † These thinges also to the wise : to know a person in iudge-
ment is not good.
- 24 † They that say to the impious : Thou art iust : peoples shal
curse them, and tribes shal detest them.
- 25 † They that rebuke him, shal be prayesd : and blessing shal
come vpon them.
- 26 † He shal kisse the lippes, who answereth right wordes.
- 27 † Prepare thy worke abrode, and diligently til thy ground :
that after ward thou mayst build thy house.
- 28 † Be not witnes without cause against thy neighbour : nei-
ther alure any man with thy lippes.
- 29 † Say not : As he hath done to me, so wil I doe to him : I wil
render to euerie one according to his worke.
- 30 † I passed by the silde of a slothful man, and by the vineyard of
31 a foolish man : † and behold nettels had filled it wholly, and
thornes had couered the face therof, and the wal of stonnes was
destroyed.
- 32 † Which when I had seene, I layd it in my hart, and by the ex-
ample I lerned discipline.
- 33 † A litle I say, thou shalt sleepe, a litle thou shalt slumber, a
34 litle shalt thou ioyne thy handes together, to rest : † and as a
poste, pouertie shal come to thee, & beggerie as a man armed.

VVithout
which none
liueth.
Charitie
towards
enemies.

Haue peace
with al:
so much as
may be.
Loialtie to
God & king.

Equitie in
iudgement;
condemning
the guiltie, &
deliuering
the innocent,
is very grat-
ful to al.

Order in al
affaires.

Discretion in
bearing wit-
nes.
Reuenge not.

Diligent la-
bour, and vi-
gilance to
prouide ne-
cessaries,
and
to auoide
beggerie.

ANNOTATIONS CHAP. XXIII.

16. *Seuen times shal the iust fal.*] A iust man, that is to say, Gods true seruant, free from mortal sinne, is subiect during this life, to manie tentations, imperfections, and may often fal into venial sinnes, and not lose iustice, nor the true title of a iust man (as here he is called) nor become the diuels seruant, nor Gods enimie: but through Gods grace helping his weaknes, he riseth againe from smal sinnes, stil perseuering in Gods fauoure: whereas contrariwise the impious falleth into euil, to witte, into more and more sinne, through malice,

A iust man falling into venial sinnes is not therby vniust, nor Gods enimie,

All finnes are
not mortal.

and lacke of grace, & riseth not so easily. And therefore the wisman here admonisheth, not to lie in waite, nor calumniously to seke impietic in the house, (that is, in the soule) of the iust. For though he committe some faultes, yet he riseth againe, and is not impious, vniust, nor guiltie of mortal crime, as the wicked man is.

CHAP. XXV.

The 1. part.

More Parables of Salomon written by others.

Gods workes are not all reueled.

Kinges haue some secretes.

Publicke iustice and punishment of sinne.

Modestie,
and
Humilitie.

Care of others fame.

Compose controversies secretly, rather then contend in publique court.

Speake in due time.

Prudent admonition.

Diligence in publique affaires.

Performance of promised industrie.

Meeknes.

Temperance.

Modestie.

THese also are the parables of Salomon, which the men of I Ezechias king of Iuda wrote out.

† It is the glorie of God to conceale the word, and the glorie of 2
of kinges to seareh the speach.

† The heauen aboue, and the earth beneth, and the hart of 3
kinges is vnscrutable.

† Take away the rust from siluer, and there shal come forth a 4
most pure vessel: † Take away impietic from the kings coun- 5
tenance, and his throne shal be established with iustice.

† Appeare not glorious before the king, and in the place of 6
great men stand not.

† For it is betrer that it be said to thee: Come vp hither; then 7
that thou be humbled before the prince.

† The thinges which thy eies haue sene, vtter not quickly in a 8
brawle: lest after ward thou canst not amend it, when thou
hast dishonoured thy frend.

† Treate thy cause with thy frend, and reueale not a secret to 9
a stranger: † lest perhaps he insult against thee, when he 10
heareth, and cease not to vpbraide thee.

Grace and frendshipe deliuer*: which kepe to thyself, lest
thou become reprochful.

† Apples of gold in siluer beddes, he that speaketh a word in 11
his time.

† A golden earlet, and a shining precious stone, he that rebu- 12
keth a wiseman, and an obedient eare.

† As the cold of snow in the day of haruest, so a faithfull legate 13
to him, that sent him, maketh his soule to rest.

† Cloudes, and winde, and no rayne folowing, a glorious 14
man, and not accomplishing his promises.

† By patience the prince shal be pacified, and a soft tongue 15
shal breake hardnes.

† Thou hast found honie, eate that which sufficeth thee, lest 16
perhaps being filled thou vomite it vp.

† Withdraw thy foote from the house of thy neighbour, lest 17
some time hauing his sil he hate thee.

† A dart,

* Free
seare.

- 18 † A dart, and sword, and a sharpe arrow, a man that speaketh false testimonie against his neighbour. True testimonie.
- 19 † A rotten tooth, and wearie foote, he that hopeth vpon the Trust not a dissembler.
- 20 vnfaithful in the day of distresse, † and that loseth his cloke in the day of cold. Strive not with the incorrigible. Alacritic.
- A con-
oming
stish
and
arth.
Rom. 11.* Vineger in * nicher, he that singeth songes to a naughty hart. As a moth the garment, and a worme the woode: so the sadnes of a man hurteth the hart.
- 21 † If thine enemye shal hunger, geue him meate: if he thirst, Charitie towards enemies
- 22 geue him water to drinke: † for thou shalt heape hote coales vpon his head, and our Lord wil reward thee.
- 23 † The northwinde dissipateth raynes, & a sad looke the tongue Heare not detraction.
- 24 † It is better to sitte in a corner of the house toppe, then with a brawling woman, and in a common house. Domestical peace.
- 25 † Cold water to a thirstie soule, and good tydings from a far cuntry. Ioy of wel doing.
- 26 † A fountaine troubled with the foote, and a vaine corrupted, Profession of truth.
- 27 † As he that eateth much honie, it is not good for him: so he that is a searcher of the maiestic, shal be oppressed of the glorie. Humilitie in knowlege.
- 28 † As a citie being open and without compasse of walles, so a man that can not repress his spirit in speaking. Government of the tongue.

CHAP. XXVI.

- 1 **A**S snow in the summer, and rayne in the haruest: so is glorie vndecent for a foole. Aduance not the vicious.
- 2 † As a birde flying to other places, & a sparow going whither he list: so a curse vttered in vaine shal light vpon some man. Patience in false slander.
- 3 † A whippe for a horse, and a snaffle for an asse, and a rod on the back of the vnwise. Chastisement.
- 4 † Answer not a foole according to his follie, lest thou be made like to him. Answer a foole wisely: detecting his follie.
- 5 † Answer a foole according to his follie, lest he seme to himself to be wise.
- 6 † Lame of feete, and drinking iniquitie, he that sendeth wordes by a foolish messenger. Place first men in office:
- 7 † As a lame man hath fayre legges in vaine: so a parable is vndecent in the mouth of fooles. VVise men in authoritic:
- 8 † As he that casteth a stone into the heape of Mercurie: so he that geueth honour to the vnwise. Vertuous in honour: and

Lerned to
teach.

Make foolcs
to kepe si-
lence.

Returne not
to former
sinnes.

Humble opi-
nion of thy
self.

Fortitude.
Profitable la-
bours

At least some
good worke.
Loue not idle-
nes.

Intermedle
not in brawles

Vnfaired
friendshipe,
especially in
familiar ac-
quaintance.

Punish bate-
makers.

Pacifie the
wrathful.

Heare not
whisperers of
euil reportes.

Flee from
hypocrites.

VVhose flate-
rie and soft
speech are
suspicious,
they wil fal at
last into their
owne trappes,
truth preuai-
ling.

Trust not to
future vncer-
tainties.

† As if a thorne should grow in the hand of the drunkard: so 9
a parable in the mouth of foolcs.

† Iudgement determineth causes: and he that putteth a foole 10
to silence, appeaseth angers.

† As a dog that returneth to his vomite, so the vnwise that rei- 11
terateth his follie.

† Hast thou sene a man seeme to himselfe wise? the foole shal 12
haue hope rather then he.

† The slothful sayth: A lyon is in the way, and a lyoness in the 13
iourneis: † as a doore turneth on his hinge so the slothful in 14
his bed.

† The slothful hideth his hand vnder the armehole, and is 15
grecued if he turneth it to his mouth.

† The slothful seemeth wiser to himselfe, then seuen men 16
speaking sentences.

† As he that taketh a dog by the eares, so he that passeth by 17
impatient, and medleth with an other mans brawle.

† As he is hurtful that shooteth arrowes, and speares vnto 18
death: † so a man, that hurteth his frende fraudulently: and 19
when he is taken with al sayth: I did it in iest.

† When wood fayleth, the fire shal be extinguished: and the 20
whisperer taken away, brawles cease.

† As coles to burning coles, and wood to fire, so an angrie man 21
rayseth brawles.

† The wordes of the whisperer as it were simple, and the same 22
come to the inmost partes of the bellie.

† As if thou wouldest adorne an earthen vessel with drossie 23
siluer, so swelling lippes ioyned with a most wicked hart.

† An enemy is perceiued by his lippes, when he shal handle 24
deceites in his hart.

† When he shal submit his voyce, beleue him not: because 25
there are seuen mischiefes in his hart.

† He that couereth hatred fraudulently, his malice shal bere- 26
uealed in the council.

† He that diggeth a pit, shal fal into it: and he that rolleth a 27
stone, it shal returne to him.

† A deceitful tongue loueth not truth, and a slipper mouth 28
worketh ruines.

CHAP. XXVII.

BOast not for to morow, being ignorant what the day to 1
come may bring forth.

† Let an

- | | | |
|----|---|--|
| 2 | † Let an other prayse thee, and not thine owne mouth : a stranger and not thine owne lippes. | Praise not thyself. |
| 3 | † A stone is heauie, and sand weightie: but the anger of a foole is heauier then both. | Beware of a fooles wrath for it hath no mercie. |
| 4 | † Anger hath no mercie, nor furie breaking forth: and the violence of a moued spirit who can susteyne? | Loue freindlie seueritie not enemies flatterie. |
| 5 | † Better is manifest correption, then loue hidden. | Temperance in meate. |
| 6 | † Better are the woundes of him that loueth, then the fraudulent kisses of him that hateth. | Lust care of thy familie. |
| 7 | † A soule that is ful shal treade vpon the honiecombe: and a soule that is hungrie shal take bitter also for sweete. | Esteeme freindlie counsel. |
| 8 | † As a bird fleeing from her nest, so a man that forsaketh his place. | Old freindes are better, & surer then a kinsman. |
| 9 | † The hart is delighted with oyntement and diuers odours: and with the good counsels of a frend the soule is sweetned. | Be wise euen for thy fathers sake. |
| 10 | † Thy frend, and thy fathers frend do not leaue: and goe not into thy brothers house in the day of thyne affliction. Better is a neighbour neere thene a brother far of. | Foresee and preuent dangers. Trust not enimies. |
| 11 | † Studie wisdom my sonne, & make my hart ioyful, that thou maist make answer to the vpbrayder. | Suspect extraordinarie curtesie. |
| 12 | † The subtel man seeing euil, hideth himself: litle ones passing through haue susteyned euil detriments. | Tolerance incorrigible brawlers with patience; lest they become worse, by thy struing to amend them. |
| 13 | † Take his garment, that hath bene suretie for a stranger: and for alienes take from him a pledge. | Conserue that is good. |
| 14 | † He that blessing his neighbour with a loud voice, rising in the night, he shal be like him that curseth. | Conscience is best witness. |
| 15 | † Dropping through in the day of cold, and a brawling woman are compared together: † He that reteyneth her, as he that should hold the winde, and shal cal in the oyle of his right hand. | Contentment with our state. |
| 16 | † Iron is sharpened with iron, and a man sharpeneth the face of his frend. | Humilitie desireth not praise. |
| 17 | † He that kepeth the feegtree, shal eate the frute therof: and he that is the keeper of his master, shal be glorified. | |
| 18 | † As in waters the countenance of them that looke therein shyneth, so the hartes of men are manifest to the prudent. | |
| 19 | † Hel and perdition are neuer filled: in like maner also the eies of men are vnsatiable. | |
| 20 | † As siluer is tried in the forge, and gold in the fornace: so a man is proued by the mouth of him that praiseth. | |

Right of hart.

The hart of the wicked seeketh after euils, but the righteous hart seeketh after knowlege.

Striue not to reach a foole.

† If thou shalt bray a foole in a mortar, as when a pestle striketh vpon ptisane, his follie shall not be taken from him. 22

Discharge thy dutie:

† Know diligently the countenance of thy cattel, and consider thy flockes: † For thou shalt not haue power alwayes: 23

VWhiles thou art in this life.

but a crowne shall be geuen into generation and generation. 24

Be content with things

† The medowes are open, and the grene herbes haue appeared, and the grasse is gathered out of the mountaines. 25

necessarie, and they shall

† Lambes for thy garment: and kiddes the price of the silde. 26

be geuen to thee. Mat. 6.

† Let the milke of the goates suffice thee for thy meates, and for the necessities of thy house: and for victual to thy handmaidens. 27

7. 33.

CHAP. XXVIII.

Innocencie is without feare.

THE impious fleeth, no man pursewing: but the iust confident as a lyon, shall be without terrour. 1

General pietie of the people

† For the sinnes of the land the princes thereof shall be manie: & for the wisdom of a man, & the knowlege of those things that are said, the life of the prince shall be longer. 2

procureth Gods fauour.

† A poore man calumniating the poore, is like a vehement showre, wherby famine is gotten. 3

Neighbourly compassion.

† They that forsake the lawe, praise the impious: they that kepe it, are set on fire against him. 4

Zeale of iustice.

† Euil men thinke not on iudgement: but they that seeke after our Lord, marke al thinges. 5

Remember the day of iudgement.

† Better is a poore man walking in his simplicitie, then the rich in crooked wayes. 6

Honestie and pouertie.

† He that kepeth the law is a wise sonne, but he that feedeth gluttons, shameth his father. 7

No want nor waste.

† He that heapeh together riches by vsuries and ocker, gathereth them for him that is liberal to the poore. 8

Inst gaine in traffike.

† He that turneth away his eares from hearing the law, his prayer shall be execrable. 9

Obediēce to magistrates.

† He that deceineth the iust in a wicked way, shall fall into his destruction: and the simple shall possesse his goodes. 10

Geue counsel sincerely.

† The rich man seemeth to him self wise: but the poore man being prudent shall searche him. 11

Humilitie in authoritie.

† In the exultation of the iust there is much glorie: when the impious reigne ruines of men. 12

Place the godlie in office.

† He that

- 13 † He that hideth his wicked deedes, shal not be directed: but he that shal confesse, and shal forsake them, shal obtrayne mercie. Acknowledge thy faultes.
- 14 † Blessed is the man, that is alwayes fearful: but he that is of an obstinate mynde, shal fall into euill. Feare to offend.
- 15 † A roaring lyon, and hungrie beare, an impious prince ouer the poore people. Clemencie in princes, and prudent liberalitie.
- 16 † A prince lacking prudence, shal oppresse many by calumnie: but he that hateth auarice, his dayes shal be made long.
- 17 † A man that doth calumniat the blood of a soule, if he shal flee into a lake, no man abideth. Reuenge bloodshed.
- 18 † He that walketh simply shal be saued: he that goeth peruerse wayes, shal fall once. Harmles life.
- 19 † He that tilleth his ground, shal be filled with breads: but he that pursueth idlesse, shal be replenished with pouertie. Diligent labour.
- 20 † A faithful man shal be much praysed: but he that hasteneth to be rich, shal not be innocent. Iust dealing.
- 21 † He that knoweth a person in iudgement, doth not wel: this man euen for a morsel of bread forsaketh the truth. Iust iudgement.
- 22 † A man, that hasteneth to be rich, and enuyeth others, is ignorant that pouertie shal come vpon him. Moderate gaine.
- 23 † He that rebuketh a man, shal afterward find fauour with him more then he, that by flatteries of tongue deceiueth. Freindlie correction.
- 24 † He that pilfereth any thing from his father, and from his mother: & saith this is no sinne, is the partaker of a mankiller. To robbe parents is a greuous crime.
- 25 † He that exalteth, and dilateth himselfe, rayseth brawles: but he that trusteth in our Lord, shal be healed. Exalt not thyself.
- 26 † He that hath confidence in his owne hart, is a foole: but who so walketh wisely shal be saued. Trust not thyne owne iudgement.
- 27 † He that geueth to the poore, shal not lacke: he that despiseth him that asketh, shal susteyne penurie. Almes dedes.
- 28 † When the impious shal rise, men shal be hid: when they shal perish, the iust shal be multiplied. Godlie magistrates.

CHAP. XXIX.

- 1 **T**HE man, that with stiffe necke contemneth him that rebuketh, Godden destruction shal come vpon him: and health shal not follow him. Loue to be corrected.
- 2 † In the multiplication of iust men, the common people shal reioyce: when the impious shal take principall, the people shal mourne. Choose godlie magistrates.

- Loae wisdom. † A man that loneth wisdom, maketh his father glad : but he ;
that maintaineth harlots, shal destroy his substance.
- Iust and libe- † A iust king setteth vp the land , a couetous man shal 4
ral magistra-
tes. destroy it.
- Sincere amitie † A man, that with fayre, and fayned wordes speaketh to his 5
frend, spreadeth a netre to his steppes.
- Iust ioy of the † A snare shal intangle the wicked man sinning : and the 6
wicked sal. iust shal praise and reioyce.
- Compassion † The iust knoweth the cause of the poore : the impious is 7
of the poore. ignorant of knowlege.
- Care of com- † Pestilent men dissipate a citie: but the wise turne away furie. 8
mon good. † A wise man, if he contend with a foole, whether he be 9
Content not
with a foole. angrie, or whether he laugh , shal not finde rest.
- Defend the † Men of bloud hate the simple: but iust men seeke his soule. 10
iust. † A foole vttereth al his spirit: a wiseman differreth, and refer- 11
Discretion in
iust anger. ueth til after ward .
- Detestation † A prince that gladly heareth wordes of lying, hath al his ser- 12
of lying. uants impious.
- Contentment † The pooreman and the creditour haue mette one an other: 13
in state of life. our Lord is illuminatour of both.
- Equitie in † The king , that iudgeth the poore in truth, his throne shal 14
iudgement. be replenished for euer.
- Chastisment † Rod and rebuke geueth wisdom : but the childe, that is 15
of youth. left to his owne wil, confoundeth his mother.
- God neuer † In the multiplication of the impious , wickednes shal be 16
permitterh al
to be euil multiplied, and the iust shal see the ruines of them.
- Instrukt chil- † Nurter thy sonne , and he shal refresh thee, and shal geue 17
dren. delightes to thy soule.
- Pray to haue † When prophecie shal fayle, the people shal be dissipated : 18
good Pastors. but he that keepeth the Law, is blessed.
- Compel the † A seruant can not be taught by wordes : because he vnder- 19
froward to
obey. standeth that which thou sayst, and contemneth to answer.
- Considera- † Hast thou seene a man swifte to speake? follie is rather to 20
tion in spea-
king. be hoped, then his amendement.
- Subdue the † He that nourisheth his seruant delicatly from his child- 21
flesh to the
sprite. hood, after ward shal feele him stubburne.
- Meeknes. † An angrie man prouoketh brawles : and he that is easie to 22
indignation, shal be more prone to sinne.
- Humilitie. † Humiliation foloweth the proude : and glorie shal receiue 23
the humble of sprite.
- Participate † He that is partaker with a theefe, hateth his owne soule : he 24
not with sinc. heareth one adiuring, and telleth not.

- 25 † He that feareth man, shal soone fal: he that trusteth in our Lord shal be lifted vp.
- 26 † Manie seeke after the face of the prince: & the iudgement of euerie one commeth forth from our Lord.
- 27 † The iust abhorre an impious man: & the impious abhorre them that are in the right way.
- The sonne that keepeth the word, shal be out of perdition.

Feare not men in Gods cause remembering that God is Iudg of al. Hate al wickednes. Obey spiritual and temporal parents.

CHAP. XXX.

A right wiseman thinketh humbly of himself. 4. knowing that Gods workes are inscrutable, and perfect: 8. desireth truth in al thinges, & mediocritie in riches. 11. Abhorreth certaine sortes of men, 1. 5. & certaine execrable thinges 18. noteth certaine thinges hard to be knowen: 21. other thinges intolerable: 24. others admirable. 32. the tongue dangerous.

The fourth part. Other singular precepts, with praise of a prudent woman.

- 1 **T**HE wordes of the Gatherer the sonne of Vomiter. The vision, that the man spake, with whom God is, and who
- 2 being strengthened by God abiding with him, sayd: † I am
- 3 † most foolish of men, & the wisdom of men is not with me.
- 4 † I haue not learned wisdom, and haue not knowen the science of saints. † † Who hath ascended into heauen and descended? who hath conteyned the spirit in his handes? who hath bound the waters together as in a garment? who hath rayled vp al the borders of the earth? what is his name, and
- 5 what is the name of his sonne, if thou know? † Euerie word of God tryed by fyre, is a buckler to them that hope in him:
- 6 † Adde not any thing to his wordes, and so thou be reproued and found a lyer: † Two thinges I haue asked thee, denie
- 7 them not to me, before I dye. † Vanitie, and lying wordes make far from me. Beggerie, and riches geue me not: geue
- 8 only things necessarie for my sustenance: † lest perhaps being filled I be allured to denie, and may say: Who is the Lord? or being compelled by pouertie I may steale, and forswear the
- 9 name of my God. † † Accuse not a seruant to his master, lest perhaps he curse thee, and thou fal.
- 10 † There is: a generation that curseth their father, and that
- 11 blesteth not their mother. † A generation, that semeth to itself cleane, & yet is not washed from their filthines. † A generation, whose eies are loftie, and the eielids therof set vp
- 12 on high. † A generation, that for teeth hath swordes, and chaweth with theyr grinding teeth, that they may eate the needie out of the earth, and the poore from among men.

† The wisest man best knoweth that he wanteth much of perfect wisdom yet in his humilitie supposeth, that others haue attained some what more then himself. † Christ the Sonne of God is wisdom it self, and as the Sonne of man hath perfect wisdom. † Bondslaves are to be pitied, and not affliction added to the afflicted. † Foure execrable vices. Ingratitude. Hypocrisie: Inolencie: Oppression of the poore.

Cōcupifcence
 of the flesh,
 & of the eyes.
 : Enuie, Luxu-
 ric, Auarice,
 & Ambition.
 :: D honour
 of parents
 shal be feru-
 ly punished.
 :: Youngmen
 folowing car-
 nal appetite,
 can no more
 geue account
 of their aētōs,
 then of the
 vvayes vvhich
 an eagle, a ser-
 pent, and a
 shippe haue
 passed.
 :: By these ex-
 amples are
 commended
 foure vertues,
 Industrie,
 Prudence,
 Concord, and
 Humilitie.
 :: Other foure
 Fortitude,
 Chastitie,
 Order, and
 Iustice.
 :: Fooles
 ought not to
 gouerne.
 :: Moderation
 is necessarie in
 al aētions,

† The horseleach hath :: two daughters that say : Bring, 15
 bring. Three things are vnsatiabie, the fourth neuer sayth it
 sufficeth. † :: Hel, and the mouth of the matrice, & the earth 16
 which is not satisfied with water : but :: the fyre neuer sayth
 it sufficeth. † :: The eie, that scorneth his father, & that despi- 17
 seth the trauail of his mother, in bearing him, let the rāuens
 of the torrents pick it out, and the young of the eagle eate it.
 † Three thinges are hard to me, and of the fourth I am 18
 vtterly ignorant. † The way of an eagle in the ayre, the way 19
 of a serpent vpon a rocke, the way of a shippe in the middes of
 the sea, and :: the way of a man in youth. † Such is also the 20
 way of an adulterous woman, which eareth, and wying her
 mouth sayth : I haue done no euil.
 † By three thinges the earth is moued, and the fourth it can 21
 not susteyne. † By a seruant when he shal reigne : by a foole 22
 when he shal be filled with meate : † by an odious woman 23
 when she shal be taken in matrimonie : & by " a bondwoman
 when she shal be heyre to her mistresse.
 † There are :: foure the least thinges of the earth, and they are 24
 wiser then the wise. † The antes, a weake people, which pre- 25
 pareth in the haruest meate for themselues : † The leueret, 26
 a people not strong, which placeth his bed in the rocke :
 † The locust hath no king, and they go out al by their troopes: 27
 † The stellion stayeth on his handes, & tarieth in kings houses. 28
 † :: There are three thinges which go wel, and the fourth that 29
 goeth happely. † The lyon, the strongest of beāsties shal feare 30
 at the meeting of none : † the cocke gyrded about the loines, 31
 and the ramme : also the king, against whom none can resist.
 † There is that :: hath appeared a foole after that he was lifted 32
 vp on high : for if he had vnderstood, he would haue layd his
 hand vpon his mouth. † And he that :: strongly presseth the 33
 pappes to wring out milke, strayneth out butter, and he that
 violently cleanceth his nose, wringeth out blood : & he that
 prouoketh angers, bringeth forth discordes.

ANNOTATIONS. CHAP. XXX.

Some suppose
 one Agur to
 be auctor of
 this chapter.
 But it semeth
 I. The vvordes of the Gatherer.] Some Interpreters take these foure Hebrew
 wordes, Agur, Iache, Ithiel, and Veal, contained in this first verse, to be
 proper names of men, supposing that a certaine wiseman named Agur, the
 soane of Iache, spake the sentences following in this chapter, to his sonnes or
 schollars, called Ithiel & Veal. And so this supposed Agur, not Salomon, should
 be the auctor of this chapter. But the old Interpreter, whom S. Ierom appro-
 ueth and foloweth, translated the same wordes as noones appellatiues. Neither
 doth

doth anie ancient Father account this Agur, amongst the writers of holie Scriptures. And if there were a peculiar auctor of this chapter, it is like the same should haue bene placed last, and not before that which now followeth, and is by al men confessed to be Salomons. And therefore we thinke it more probable, with S. Beda, and the common opinion, that there was no other auctor of anie part of this booke, besides King Salomon. VWho is here called CONGREGANS, the Gatherer, because he gathered these excellent Parables, and Proverbs; as the sonne of the Holie Ghost, signified by the word IACHRE, poyring forth diuine sentences, for instruction of ITHIEL & VOCAL, that is, of al those vvith vvhom God is by his graces; and vvho are strengthened by God abiding vvith them.

23. A bondwoman vvhen sheshal be heere. Of al things in this world, it seemeth most absurde, that heresie doth dominie ouer Catholique religion: vvich God some times, and in some places, suffereth, for the greater merite of his elect.

CHAP. XXXI.

An exhortation to chastitie, temperance, & and to workes of mercie. 10. vvith praise of a valiant vvife vvoman.

1 THE vvordes of Lamuel the king. The vision wher vvith
 2 his mother instructed him. † What o my beloued, what o the beloued of my wombe, what o beloued of my vvowes;
 3 † Geue not thy substance to wemen, & thy riches to destroy
 4 kinges. † Geue not to kinges, o Lamuel, geue not wine to kinges: because there is no secrete where drunknes reigneth,
 5 † & lest perhaps they drinke, & forget iudgements, & change
 6 the cause of the children of the poore. † Geue strong drinke to them that be sad, and wine vnto them, that are of a pensue
 7 minde: † let them drinke, and forget their pouertie, and not
 8 remember their sorow any more. † Open thy mouth to :: the dumme, & to the causes of al the children that passe: † open thy mouth, :: decree that which is iust, & iudge the needie & poore.
 10 † A valiant vvoman :: vvho shal finde: far, and from the
 11 vvithost borders is the price of her. † The hart of her husband
 12 trusteth in her, and he shal not neede spoyles. † She shal
 13 render good, and not euil, al the dayes of her life. † She hath fought vvool and flaxe, and hath vvrought by, the counsel of
 14 her handes. † She is become as a marchants shippe, bringing
 15 her bread from farr. † And she hath risen in the night, and geuen pray to her houshold, and meates to her handmaides.
 16 † She hath vewed a silde, and bought it, of the price of her
 17 handes she hath planted a vineyard. † She hath gyrded her
 18 loines vvith strength, and hath strengthened her arme. † She hath tasted, and sene that her traficke is good: her lampe shal
 19 not be extinguished in the night. † She hath put her hand to strong

vvordes pertaining to Salomon, spoken to him by his mother: vvho here calleth him Lamuel, signifying, God vvith him.

Doctrinc is most profitable to those, that are modestly dumme, more vvilling to heare then to speake. :: The chief & most proper office of a king is to do iustice. :: A vvoman of such perfectio as is here described, is in dede rare, yet possible to be found.

∴ Flaxe on the distafe signifieth purpose to do good workes, yarne on the spindle the worke vvel begune, which geueth confidence in God that the same shal be perfect and haue due reppard.

∴ They inake and sel cloth, which learning and obseruing Gods law, do teach i others.

∴ External comelines is not durable: but the feare of God is more vvorthis of praise.

The praise of a right wise woman vwritten in verse, & in order of the Alphabet.

The Church hath al good properties requisite.

A faithful soule hath them at least in desire.

Rare and excellent women both in the old and new testament.

strong things, and her fingers haue taken hold of ∴ the spindle. † She hath opened her hand to the needie, and stretched out her palmes to the poore. † She shal not feare for her house in the coldes of snow: for al her houshold are clothed with duble. † Tapestrye clothing she hath made to herself: silke, and purple is her garment. † Her husband is noble in the gates, when he shal sitte with the senatours of the land. † She ∴ made sindon, and sold it, and deliuered a girdle to the Chananeite. † Strength and beaurie is her garment, and she shal laugh in the later day. † She hath opened her mouth to wisdom, and the law of clemencie is in her tongue. † She hath considered the pathes of her house, and hath not eaten her bread idle. † Her children arose, and commended her to be most blessed: her husband, and he prayed her. † Manie daughters haue gathered together riches: thou hast passed them al. † ∴ Grace is deceitful, and beaurie is vayne: the woman that feareth our Lord shal be prayed. † Geue ye to her ∴ of the fruite of her handes: and let her workes praise her ∴ in the gates.

∴ Good vvorke shal be reppard, ∴ at the tribunal seate of iudgement.

ANNOTATIONS CHAP. XXXI.

10 *A valiant woman who shal finde?*] Vpon occasion of his mothers most prudent admonition, the wiseman singularly praiseth a perfect vertuous woman. And that in an exquisite kind of stile: in Tetramical Iambike verse, with perfect order and number of the Alphabet letters. Signifying, as S. Ierom teacheth, that as none can reade, or speale wordes, vnles they first lerne to know the letters: so we can not attaine to know the greater Mysteries in holie Scriptures, except we beginne with moral good life, according to that the Prophet sayth: By thy commandments I haue vnderstood. And therefore wise Salomon, by instinct of the Holie Ghost, as wel by the maner of stile, as by the doctrine contened, concludeth his Booke of Parables, with praise both of the Church in general, which hath al the vertues, and good properties here mentioned; and of euerie faithful soule, sincerely seruing God, which either in dede, or in desire of mind, hath such part of them, as may suffice to the attaining of eternal life. For concerning the whole Church, S. Augustin in two Sermons (217. and 218. de temp.) S. Beda vpon this place, and other Fathers shew it evidently. Touching also particular soules, not only of holie men, but also of vvemen, the frailer sexe, holie Striptrares; and Ecclesiastical monuments yelde manie examples, besides the most Excellent and immaculate virgin Mother of God; as of Sara, Rebecca, Lia, Rachel, Elizabeth, Marie Magdalen, Martha, and innumerable others, most precious pearles, deare spouses of Christ, and singular ornaments of his Church.

Proem.
Lament.

Psal. II
v. 104.

THE ARGUMENT OF
ECCLESIASTES.

King Salomon a diuine Preacher, wherof this Booke is called Ecclesiastes, exhorteth al such as haue lerned the principles of good life, to contemne this world: because al thinges therein are vaine, and insufficient to geue repose to mans soule: shewing that true felicitie, which al men desire, consisteth not in natural knowlege, gotten by witte and industrie, nor in worldlie pleasures, much lesse in carnal; nor in riches; nor in auctoritie or dominion; nor in anie other temporal thing; as diuers diuersly thinke: but only in the true seruice of God, by styng from sinne, and doing good workes; as in the meritorious cause, and essentially in the clere vision of God: the proper end, for which man was created. And so this Booke conteyneth three principal parts. First this diuine preacher confuteth al their opinions, that imagine a false felicitie in humane, worldlie, or temporal thinges: to the beginning of the 7. chapter. In the rest of that chapter, and three folowing, he teacheth that true felicitie consisteth in the eternal fruition of God: and is procured by declining from vices, and embracing vertues. In the two last chapters, he exhorteth al to beginne speedily to serue God, and to perseuere therein to the end of this life.

This booke called Ecclesiastes, teacheth to contemne this vworld. Because felicitie consisteth not in anie temporal thing: but in the eternal sight of God.

Diuided into three parts.

ECCLESIASTES,
IN HEBREW CALLED
COHELETH.

CHAP. I.

Al temporal thinges (in comparison of true felicitie) are vaine, 4. because they are mutable, 8. neither can anie man attaine perfect knowlege, to his satisfaction: 12. as appeareth by Salomons owne experience.

The first part of this Sermon sheweth, that Felicitie consisteth not in anie temporal thing.

1
2
3
4



HE wordes of Ecclesiastes, the sonne of Dauid, king of Ierusalem. † Vanitie of vanities, sayd Ecclesiastes: vanitie of vanities, & al thinges vanitie. † What hath a man more of al his labour, wherby he laboreth vnder the sunne? † Generation passeth, and generation cometh: but :: the earth standeth for euer.

:: In the end of this world

the earth shal
be purified, &
so remaine for
euert.

† The sunne riseth, and goeth downe, and returneth to his
place : and there rising againe, † compasseth by the South,
and bendeth to the North : compassing al thinges, goeth
forward in circuite, & returneth vnto his circles. † Al riuers
enter into the sea, and the sea ouerfloweth not : to the place,
whence the riuers issue forth, they do returne, that they may
flow againe. † Al thinges are hard : man can not explicate
them in word. The eye is not filled with seing, neither is the
eare filled with hearing. † What is that hath bene ? the same
thing that shal be. What is that hath bene done ? the same

:: Mens soules
diuily created
are of the same
kind as Adams
soule : other
creatures ei-
ther were in
their kindes
from the be-
ginning of the
vworld, or are
precreated of
diuers kindes
preexisting.

S. Tho. pa 1. q.
73. a. 1. ad. 3

:: Al natural
thinges are in-
sufficient mean-
es to attaine
felicitie.

:: VVisdom is
the best thing
in this vworld,
yet is not per-
fect felicitie,
but the mean-
es to attaine
it.

that is to be done. † :: Nothing vnder the sunne is new, 10
neither is anie man able to say : Behold this is new : for it hath
already gone before in the ages, that were before vs. † There 11
is no memorie of former thinges : but neither of those thinges
vertily, which hereafter are to come, shal there be remen-
brance with them, that shal be in the later end. † I Eccle- 12
siastes haue bene king of Israel in Ierusalem, † and haue pro- 13
posed in my mind, to seke and search wisely of al thinges, that
are done vnder the sunne. This very euil occupation hath God
geuen to the children of men, that they might be occupied in
it. † I haue seene al thinges, that are done vnder the sunne, and 14
behold :: al are vanitie, & affliction of spirit. † The peruerse 15
are hardly corrected, and the number of fooles is infinite.
† I haue spoken in my hart, saying : Loe I haue bene made 16
great, and haue gone beyond al in wisdom, that were before
me in Ierusalem : and my minde hath contemplated manie
thinges wisely, and I haue lerned. † And I haue geuen my 17
hart to know prudence, and doctrine, and errors and follie :
and I haue perceiued that in these also there was labour, and
affliction of spirite, † for that " in much :: wisdom there is 18
much indignation : and he that addeth knowlege, addeth
also labour.

ANNOTATIONS. CHAP. VI.

18. *In much wisdom is much indignation.*] How much more anie man pro-
fiteth in wisdom, so much more he is angrie with himself, for the euils which
he hath done: so much better he knoweth the strict iudgement of God, which
he must passe: so much more he vnderstandeth the want of perfect wisdom: so
much more he seeth that labour is required to procede in vertue: and to con-
serue that smal portion which he hath gotten. Neither is anie man ordinarily
assured that he hath gotte anie part of true wisdom; for he knoweth not,
whether he be worthwhile of loue or hate. Eccle. 9.

Humane delighes are al vaine : 4. as gorgious buildinges, fruitful vinyards, plentie of fish, cattle, seruantes, siluer, gold, musike : 11. not satisfiing mans desire. 18. Neuer can anie man know, how his beyre wil behaue himself.

- 1 **I** Sayde:: therefore in my hart : I wil goe, & flow in delighes, and enioy good things. :: And I saw that this also was vanitic. † Laughter I haue reputed errour : and to ioy I haue saide: Why art thou deceiued in vaine? † I haue thought in my hart, to withdraw my flesh from wine, that I might transerre my minde to wisdom, and might auoid follie, til I might see what should be profitable for the children of men: what is nedeful to be done vnder the sunne, in the number of the dayes of their life. † I haue magnified my workes, I haue built me houses, & planted vineyards, † I haue made gardens, and orchards, and set them with trees of al kindes, † and I haue made me ponds of waters, to watter the wood of springing trees, † I haue possessed menseruants and wemen seruants, and haue had a great familie : herdes also, and great flockes of shepe, aboue al that were before me in Ierusalem :
- 2
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- † I haue heaped together to myself siluer, and gold, and the substance of kinges, and prouinces : I made me singingmen, & singingwemen, and the delighes of the children of men : cuppes, and goblets to serue to powre out wines : † and I surpassed in riches al, that were before me in Ierusalem : wisdom also hath perseuered with me. † And al thinges, that myne eies desired, I haue not denied to them : neither haue I stayed my hart, but that it enioyed al pleasure, & delighted itself in these thinges, which I had prepared : and this I esteemed my portion, if I did vse my labour. † And when I had turned myself to al the workes, which my handes had done, & to the laboures, wherein I had swette in vaine, I saw in al thinges vanitic ; and affliction of minde, & nothing to be permanent vnder the sunne. † I passed further to contemplate wisdom, and errors, and follie (what is man, quoth I, that he can folow the king his Maker?) † and I saw that wisdom so much excelled follie, as light differeth from darknes. † The eyes of a wiseman are in his head : the foole walketh in darknes : and I haue lerned that there was one death of both.
- † And I sayd in my hart : If the sal of the foole & myne shal be one
- :: A wordlic man may obiect, that seeing wisdom bringeth not felicitie in this life, it seemeth best to take his pleasure & ease, & not to labour for it. :: But the wiseman cōfuteh this conceit. Because wordlic ioy is short & vncertaine, neither is anie ioy that men haue in this life true ioy of the blessed, but only a consolation in miseries.
- :: Consideration is the directorie of al good workes.

:: The conceit
of worldlie
men not con-
sidering the
life to come.

be one, :: what doth it profite me, that I haue bestowed greater labour for wisdom? And speaking with my minde, I perceiued that this also was vanitie. † For there shal be no memorie of the wise in like maner as of the foole for euer, and the times to come shal couer al things together with obliuion: the lerned dieth in like maner as the vnlearned. † And therfore I haue bene wearie of my life, seing al things vnder the sunne to be euil, and al things vanitie and affliction of spirite. † Againe I detested al myne industrie, wherewith I haue laboured vnder the sunne most studiously, being like to haue an heyre after me: † whom I know not, whether he wil be a wiseman or a foole, and he shal rule in my labours, wherewith I haue swette and haue bene careful: and is there anie thing so vaine? † Wherfore I ceased, and my hart hath renounced to labour anie more vnder the sunne. † For whereas one laboreth in wisdom, and doctrine, and carefulnes, he leaueth the things gotten to an idle man: and this therefore is vanitie, and great euil. † For what profite shal be to a man of al his labour, and affliction of spirite, wherewith he is vexed vnder the sunne? † Al his daies are ful of sorowes and miseries, neither by night doth he rest in minde, and is not this vanitie? † Is it not better to eate and drinke, and shew vnto his soule good things of his laboures? :: & this is of the hand of God. † Who shal so deuour, and flow with delightes as I? † To a man good in his sight, God hath geuen wisdom, and knowlege, and ioy: but to the sinner he hath geuen affliction, and superfluous care, to adde, and to gather together, and deliuer it to him that hath pleased God: but this also is vanitie, & vaine carefulnes of the minde.

:: It is better
to vie that is
honestly gotten
for our
necessitie,
then to be stil
solicitous to
get more.

CHAP. III.

Contrarie things succede in their seasons, and passe away, 9. wherof man getteth no perfect knowlege, how long soeuer he liueth, and laboreth to know them: 16. neither wil there be equitie where it ought to be in this world: 21. but in the next, good and euil shal be separated, and iudged according to their desertes.

AL things haue a time, and in their spaces al things passe vnder :: heauen. † A time to be borne, & a time to dyc. † A time to plant, & a time to pluck vp that which was planted. † A time to kil, and a time to heale. † A time to destroy, and a time to builde. † A time

:: Generation,
Corruption,
& Alteration
pertaine only

- 4 † A time to wepe, & a time to laugh. A time to mourne, and a time to dance. to thinges of this world vnder heauen, often here described by the terme, Vnder the funae. For spiritual substances are not comprehended in time, nor place. *S. Ierom. in hunc. locum. 107.*
- 5 † A time to disperse stones, and a time to gather. A time to embrace, and a time to be farre from embracings.
- 6 † A time to gette, and a time to lose. A time to kepe, and a time to cast away.
- 7 † A time to rent, and a time to sow together. A time to kepe silence, & a time to speake.
- 8 † A time of loue, and a time of hatred. A time of warre, and a time of peace. † :: What hath man more of his labour?
- 9 † I haue sene the affliction, which God hath geuen to the children of men, that they may be distracted in it. † He hath made al thinges good in their time, and hath deliuered the world to their disputation, and that man can not finde the worke, which God hath wrought from the beginning vnto the end. † And I haue knowne that there was no better thing then to reioyce, and to do wel in his life. † For euerie man, that eateth and drinketh, and seeth good of his labour, this is the gift of God. † I haue lerned that al the workes, which God hath made, perseuere for euer: we can not adde anie thing, nor take away from those thinges, which God hath made that he may be feared. † That which hath bene made, the same is permanent: the thinges that shal be, haue already bene: and God restoreth that which is past. † I saw vnder the sunne in the place of iudgement impietie, and in the place of iustice iniquitie. † And I sayde in my hart: the iust and the impious God wil iudge, and then shal be the time of euerie thing. † I sayd in my hart of the children of men, that God would proue them, and shew them to be like beastes.
- 10 † Therefore there is one death of man, and beastes, and the condition of both equal: as man dieth, so they also dye: al thinges breath alike, and man hath nothing more then beast: al thinges are subiect to vanitie, † and al thinges passe to one place: of earth they were made, and into earth they returne together. † Who knoweth if the spirit of the children of Adam ascend vpward, and if the spirite of beastes descend downward? † And I haue found that nothing is better then for a man to reioyce in his worke, and that this is his portion. For who shal bring him, to know the thinges that shal be after him?

In this world manie innocents are oppressed, 4. The potent enuied. sometimes contemned, 15. and forsaken by their subiectes, 17. especially when the superiors obey not God.

I Turned myself to other thinges, and I saw the oppressions, 1
that are done vnder the sunne, and the :: teares of the
innocents, and no comforter : & that they can not resist their
violence, being destitute of al mens helpe. † And I praised 2
rather the dead, then the liuing : † and happier then both 3
haue I iudged him, that is not yet borne, nor hath sene the euils
that are done vnder the sunne. † Againe I haue contemplated 4
al the labours of men, and their industries I haue perceiued to
lie open to the enuie of their neighbour : and in this therefore
there is vanitie, and superfluous care. † A foole foldeth his 5
handes together, and eateth his owne flesh, saying : † Better 6
is an handful with rest, then both handes ful with labour, and
affliction of mind. † Considering I found also an other vanitie 7
vnder the sunne : † There is one, and he hath not a second, 8
not a sonne, not a brother, and yet he ceaseth not to labour,
neither are his eyes satisfied with riches, neither doth he
recount, saying : For whom do I labour, and defraud my
soule of good thinges ? in this also is vanitie, and very il
affliction. † " It is better therfore that two be together, then 9
one : for they haue profite of their societie : † if one fal, he 10
shal be stayed vp of the other. Woe to him that is alone :
because when he falleth, he hath none to lift him vp. † And 11
if two sleepe together, they shal warme eche other : one how
shal he be warmed ? † And if a man preuaile against one, two 12
resist him : a :: triple coard is hardly broken. † Better is a 13
child that is poore and wise, then a king old and foolish, that
knoweth not to foresee for hereafter † Because out of the 14
prison, and cheynes sometime there cometh one forth to a
kingdom : and an other borne in his kingdom, is consumed
with pouertie. † I saw al men aliue, that walke vnder the 15
sunne, with the second yongman, which shal rise vp for him.
† The number of the people, of al that haue bene before him 16
is infinite : and they that shal be afterward, shal not reioyce in
him. But this also is vanitie, and affliction of spirite. † Take 17
heed to kepe thy foote, when thou entrest into the house of
God,

18 God, and approach thou to heare. † For much better is obedience, then the victimes of fooles, who know not what cuil they doe.

Reg. 15.
see. 6.

ANNOTATIONS. CHAP. III.

9. It is better that two be together.] Besides the commendation of charitie, and freindshipe amongst men : which is one proper sense of this place : S. Ierom expounderth it also of the necessitie of Christs dwelling in mans soule, & of his continual assisting grace : that man alone lie not open to the deceiptes of the aduersarie. The benefite of feloshippe (sayth he) is streight wayes shewed in the profite of societie. For if the one fal (as * the iust falleth often) Christ raiseth vp his partner : for vvoe to him, vwho falling hath not Christ in him, to raise him vp. If one also slepe, that is, be dissolued by death, and haue Christ vvith him, being vvarmed, and quickned, he sooner reuiueth. And if the diuel be stronger in impugning against a man, the man shal stand, and Christ vvil stand (pro homine suo, pro sodali suo) for his man, for his companion. Not that Christs povvre alone is vveake against the diuel, but that free wil is leift to man, and we doing our endeouour he becometh stronger in feighing. And if the Father, the Sonne, and the Holse Ghost come vvithal, this sodalitie is not soone broken. Yet that vvhich is not soone broken, may sometimes be broken. For this triple coard, vvas in Iudas the Apostle, but because after the morsel the diuel entered into him, this coard was broken. Thus S. Irom teacheth, that neither can man without Christ resist tentations, nor rise from anie sinne in this life, or * in the next; neither vvil Christ vvithout mans consent and endeouour, stay him from falling, nor raise him vp being fallen.

Man without Christs helpe can neither resist tentations, nor rise from sinne,

And without mans free consent Christ wil not stay him, nor raise him vp.

Prou. 24.
16.

Joan. 13.
27.

* Impur-
gatorie.

CHAP. V.

An exhortation to speake discretly, and reuerently of God; 3. to performe vovves; 6. not to be troubled with imaginations, nor present oppressions of the poore. 9. Auarice is neuer satiate, 11. riches sometimes causeth sicknes, ruine of the bodie, 18. and obliuion of God.

1 **S**PEAKE :: not anie thing rashly, neither let thy hart be swift to vtter a word before God. For God is in heauen, and thou vpon the earth : therefore let thy wordes be few.
2 † Dreames do folow manie cares, and in manie wordes follie
3 will be found. † :: If thou hast vowed anie thing to God, differre not to pay it : for an vnfaithful and foolish promise displeaseth him. But what soeuer thou hast vowed, pay it.
4 † and it is much better not to vow, then after a vow not to performe the thinges promised. † Geue not thy mouth to make thy flesh to sinne : neither say thou before :: the Angel
5 There is no prouidence : lest perhaps God being wrath against
6 thy wordes, dissipate al the workes of thy handes. † Where manie dreames are, there are manie vanities, and wordes
7 innumerable : but do thou feare God. † If thou shalt see the

:: Because no man is able to attaine perfecte knowlege of God, it be- houeth al to speake and thinke soberly of him.
:: Vow or promise once made must be fulfilled.
:: The proper Angel which associateth euerie man.

Deut. 23.

oppressions of the poore, and violent iudgements, and iustice to be subuerted in the prouince, meruel not at this matter: because there is an other higher then the high, and ouer these also there are others more eminent: † and besides the king 8 of al the earth reigneth ouer his seruant. † A couetous man 9 shal not be filled with money: and he that loueth riches, shal take no fruite of them: and this therfore is vanitie. † Where 10 great riches are, there are also manie that eate them. And what doth it profite the owner, but that he seeth the riches with his eyes? † Sleepe is swete to him that worketh, 11 whether he eate much or litle: but the satietie of the rich doth not suffer him to sleepe. † There is also an other very il 12 infirmitie, which I haue sene vnder the sunne: riches kept to the hurt of the owner. † For they perish in very euil 13 affliction: he:: hath begotten a sonne, which shal be in great pouertie. † As he came forth naked from his mothers 14 wombe, so shal he returne, and shal take nothing away with him of his labour. † An infirmitie vtterly miserable: as he 15 came, so shal he returne. What doth it then profite him, that he hath labored into the winde? † Al the dayes of his life he 16 eateth in darknes, and in miserie, and in heauines. † This 17 therfore hath semed good to me, that a man eate, and drinke, and take ioy of his labour, wherwith he hath labored vnder the sunne, the number of the dayes of his life, which God hath geuen him, and this is his portion. † And to euerie man, 18 vnto whom God hath geuen riches, and substance, and hath geuen him powre to eate of them, and to enioy his portion, and to reioyce of his labour: this is the gift of God. † For he 19 shal not greatly remember the dayes of his life, because God doth occupie his hart with delighes.

CHAP. VI.

Riches make not men happie, because manie dye shortly: 3. and manie rich men wil not vse their riches. 8. Likewise studie to know al secrete thinges is vanitie, not felicitie.

THERE is also an other euil, which I haue sene vnder the 1 sunne, and that frequent with men: † A man to whom 2 God hath geuen riches, and substance, and honour, and nothing is lacking to his soule of al thinges, which he desireth: neither doth God geue him powre to eate therof:

but a

As temporal riches are often the occasion of their owners ruine: so vaine philosophie, and heresie auaille not heretikes, nor their followers, but as they came naked from their mothers wombe, the peruerse Church, so shal both such masters, and scolars depart without comforth into the wrath which they prepare to themselves.
S. Ierom. in hunc locum.

Iob. 2

but a strange man shal eate it vp. This is
 3 miserie. † If a man shal begette an hundred children, and
 shalliue manie yeares, and haue manie dayes of age, and his
 soule vse not the goods of his substance, and he lacke burial:
 of this man I pronounce, shat the vntimely borne is better
 4 then he. † For he came in vaine, and passeth to darknes, and
 5 his name shal be cleane fergotten. † He hath nor sene the
 6 sunne, nor knowen the distance of good and euil: † although
 he liued two thousand yeares, and hath not enioyed good
 7 thinges: do not al thinges hasten to one place? † Al the
 labour of man is in his mouth: but his soule shal not be filled.
 8 † What hath the wiseman more then the foole? and what
 9 the poore man, but to passe thither, where life is? † Better it
 is to see that, which thou maist couete, then to desire that,
 which thou canst not know. But this also is vanitie, and
 10 presumption of spirite. † :: He that shal be, his name is al-
 ready called: and it is knowne, that he is a man, and can not
 11 contend in iudgement against a stronger then himself. † There
 be manie wordes, that haue much vanitie in disputing.

:: Al this sheveth euidently that felicitie consisteth not in riches.

:: It is plainly preached (saith S. Iero.) of the coming of Christ, vvhose name was geuen, and knowen before he vvas borne in flesh.

CHAP. VII.

It is in vaine to seke, and vnpossible to know al natural thinges. 2. It importeth to leade this shorte life in mortification, 4. penance, 8. and patience: 12. seeking wisdom, with competent temporal meanes; 15. prouiding for the next world; 24. not yielding to concupiscence.

1 **W**HAT nedeth a man to seke thinges greater then
 himself, wheras he is ignorant, what is profitable
 for him in his life, in the number of the dayes of his peregrina-
 tion, and the time that passeth as a shadow? Or who can tel
 him what shal be after him vnder the sunne?
 2 † Better is a good name then precious ointments: and the day
 3 of death, then the day of natiuitie. † It is better to goe to the
 house of mourning, then to the house of banqueting: for in
 that the end of al men is signified, and he that liueth thinketh
 4 what shal be. † :: Anger is better then laughter: because by
 sadnes of the countenance, the mind of the offender is
 5 corrected. † The hart of wisemen where sadnes is, and the
 6 hart of fooles where mirth. † It is better to be rebuked of a
 wiseman, then to be deceiued with the flaterie of fooles.
 7 † Because as the sound of thornes burning vnder a potte, so

None can perfectly know the nature of al thinges present, or to come.

The 2. part. True felicitie is procured by good life, and consisteth in the eternal sight of God. Anger rightly vied, is commendable & beneficial to correcte

our owne
faultes and
others
∴ Buthastie, or
inmoderate
anger is sinful
and hartful.

∴ Likewise
moderate
riches profite
the seruants
of God, so that
they sette not
their mind
vpon them.

∴ Mans reason
which is the
superior part
of his soule,
rarely thin-
keth good:
∴ Sensuallitie
stil inclineth
to euil.

the laughter of a foole: but this also is vanitie. † Oppression 8
trubleth the wise, and shal destroy the strength of his hart.
† Better is the end of a speech, then the beginning. ∴ Better is 9
the patient man then the arrogant. † Be not quickly angrie, 10
because anger resteth in the bosom of a foole. † Say not: What 11
is the cause thinkest thou that the former times were better
then they are now? for this maner of question is foolish.
† Wisdom with ∴ riches is more profitable, and doth more 12
profite them that see the sunne. † For as wisdom protecteth, 13
so money protecteth. But lerning and wisdom haue this much
more, that they geue life to their owner. † Consider the 14
workes of God, that no man can correct whom he hath despi-
sed. † In the good day enjoy good things, and beware 15
before of the euil day. For as this, so that also hath God made,
that man finde not against him iust complaints. † These things 16
also I saw in the dayes of my vanitie: The iust man perisheth
in his iustice, and the impious liueth a long time in his malice.
† Be not iust too much: neither be more wise, then is neces- 17
sarie, lest thou be come more dul. † Doe not impiouly much: 18
and be not foolish, lest thou dye not in thy time. † It is good 19
that thou hold vp the iust; yea and from him withdraw not
thy hand: because he that feareth God, neglecteth nothing.
† Wisdom hath strenghtned the wise aboue tenne princes of 20
the citie. † For there is no iust man in the earth, that doth 21
good, and sinneth not. † But to al wordes also, that are 22
spoken, do not applie thy hart: lest perhaps thou heare thy
seruant cursing thee. † For thy conscience knoweth, that 23
thou also hast cursed others. † I haue proued al things in 24
wisdom. I haue sayd: I wil become wise, & it departed farder
from me † much more then it was: and a depe profunditie, 25
who shal finde it? † I haue vewed al things with my minde, 26
that I might know, and consider, and might seke wisdom, and
reason: and that I might know the impietic of the foole, and
the errour of the imprudent: † and I haue found that a 27
woman is more bitter then death, who is the snare of
hunters, and her hart a nette, her handes are bandes. He that
pleaseth God, wil auoide her: but he that is a sinner, wil be
caught of her. † Loc this haue I found, sayd * Ecclesiastes, 28
one thing and an other, that I might finde reason, † which yet 29
my soule seketh, and I haue not found it. ∴ A man of a
thousand I haue found one, ∴ a woman of al I haue not

found.

3. Reg.
2. Par.
Prou.
1. Ioad.

* TI
preach.

30 found. † Only this I haue found, that :: God made man right, and he hath intangled himself with infinite questions. Who is such a one as the wise? and who hath knowne the resolution of* the word.

:: God made man right, & he of his owne will fel from God. See s. *Aug. li. 14. c. 11. ciuit.*

CHAP. VIII.

A signe of true wisdom appereth in obseruing Gods commandments, 6. in this shorte time of meriting eternal reward. 9. Rule of others, 11. and want of feare hurt manie. 14. Why God suffereth the wicked to prosper, and the iust to be afflicted in this life, no mortal man can know.

1 **T**HE wisdom of a man :: shineth in his countenance, and
 2 the most mightie wil change his face, † I obserue the mouth of the king, and the precepts of the oath of God.
 3 † Hasten not to depart from his face, nor continew thou in
 4 an euil worke: because al that he pleaseth, he wil doe, † and his word is ful of powre: neither can anie man say to him.
 5 Why dost thou so? † He that kepeth the precept, shal finde no euil. The hart of a wiseman vnderstandeth time and
 6 answer. † There is a time for al busines, and opportunitie,
 7 and much affliction of man: † because he is ignorant of things past, and things to come he can know by no
 8 messenger. † It is not in mans powre to prohibite the spirite, neither hath he powre in the day of death, neither is he
 9 saue the impious. † Al these things I haue considered, and gaue my hart on al the workes, that are done vnder the sunne.
 10 Sometime man ruleth ouer man to his owne hurt. † I saw the impious buried: who also when they yet liued, were in holic place, and were praised in the citie as men of iust workes. But
 11 this also is vanitie. † Because sentence is not speedely pronounced against the euil, the children of men committe
 12 euils without anie feare. † But yer a sinner by this that he doth euil an hundred times, & by patience is borne withal, I know that it shal be good to them that feare God, which dread his
 13 face. † Let there be no good to the impious, neither let his dayes be prolonged, but as a shadow let them passe, that
 14 feare not the face of our Lord. † There is also an other :: vanitie, which is done vpon the earth. There are iust men, to whom euils happen, as though they had done the workes of the impious: and there are impious men, which are so

:: As probable coniecture of a mans inward disposition is made by his exteriour countenance: so his good workes shinning before men are good signe of internal vertues; which in dede are right and meritorious, when the intention is sincere, referring al to Gods glorie, & edification of others, without desire of vaine praise in the world.

:: By this terme vanitie is stil vnderstood that self

secure,

citic is not in prosperous things of this world: neither are al men miserable, that suffer aduersitie.

secure, as though they had the dedes of the iust. But this also I iudge most vaine. † I therefore haue praised mirth that there was no good thing for a man vnder the sunne, but that he should eate, and drinke, and be glad: and this only he should take away with him of his labour in the dayes of his life, which God hath geuen him vnder the sunne. † And I haue set my hart to know wisdom, and to vnderstand the * distraction that is in the earth: There is a man that dayes and nightes taketh no slepe with his eyes. † And I vnderstood that man can finde no reason of al those workes of God, that are done vnder the sunne: and the more he shal labour to seke, so much the lesse he can finde: yea if the wisman shal say, that he knoweth, he is not able to finde it.

* Busie searching

CHAP. IX.

None knoweth (certainly and ordinarily) whether they be in Gods grace or no. 4. The euil are in worse case dead then aliuē, 11. neither can we know the euent of temporal thinges, nor the terme of our life, nor how grateful others wil be towards vs. 16. Sure it is, that wisdom is better then strength.

∴ Mortal men suffering calamities know not whether the same be inflicted for their prooffe and merite as in Job and Tobie, or for their sinnes only, as in Pharao, & the Egyptians: but shal know in the iudgement after their death.
∴ A sinner in this life may amend if he wil, & become iust: but after

AL these things haue I discoursed in my hart, that I might curiously vnderstand them: there are iust men and wise, and their workes are in the hand of God: and yet man knoweth not, whether he be worthie of loue, or hatred: † but al thinges are reserued vncertaine for the time to come, because al thinges do equally chance to the iust and impious, to the good and the euil, to the cleane and vncleane, to him that immoleth victimes, and him that contemneth sacrifices. As the good so also is the sinner: as the periured, so he also that sweareth truth. † This is a very euil thing among al, which are done vnder the sunne, that the same thinges chance to al men. Wherby also the hartes of the children of men are filled with malice, and with contempt in their life, and after that they shal be brought downe to hel. † There is no man that may liue alwayes, and that can haue confidence of this thing: better is ∴ a dog liuing then a lion dead. † For the liuing know that they shal dye, but the dead know nothing more, neither haue they reward anie more: because the memorie of them is forgotten. † Loue also, and hatred, and enuies haue perished together, neither haue they part in this world, and in the worke, that is done vnder the sunne.

† Goe

7 † Goe therefore and eate thy bread in ioy, & drinke thy wine
 8 with gladnes: because thy workes please God. † At a time
 let thy garments be white, and let not oyle fall from of thy
 9 head. † Enioy life, with thy wife whom thou louest, al the
 dayes of the life of thy instabilitie, which are geuen to thee
 vnder the sunne; al the time of thy vanitie: for this is the
 10 portion in life, and in thy labour, wherwith thou laborest
 vnder the sunne. † Whatsoeuer thy hand is able to doe,
 worke it instantly: for neither worke, nor reason, nor wisdom
 nor knowlege shall be in hel, whither thou dost hasten. † I
 11 turned me to an other thing, and I saw vnder the sunne, that
 neither running is of the swift, nor warre of the strong, nor
 bread of the wise, nor riches of the lerned, nor grace of the at-
 12 tificers; but time and chance in al. † Man knoweth not his
 owne end: but as fishes are taken with the hooke, and as birdes
 are caught with the snare: so men are taken in the euil time,
 13 when it shall suddenly come vpon them. † This wisdom also
 I haue sene vnder the sunne, and haue proued it to be very
 14 great: † A litle citie, and few men in it: there came against it
 a great king, and compassed it, and builded fortes round a-
 15 bout, and the siege was persited. † And there was found in
 it a man poore and wise, and he deliuered the citie by his
 wisdom, and no man afterward remembred that pooreman.
 16 † And I sayd, that wisdom is better then strenght: how then
 was the wisdom of the pooreman contemned, & his wordes
 17 were not heard? † The wordes of the wise are heard in
 18 silence, more then the crie of a prince among fooles. † Better
 is wisdom, then weapons of warre: and he that shall offend in
 one point, shall lose manie good things.

CHAP. X.

Considering the great difference between wisdom and follie, 4. it becometh to resist vehement tentations diligently. 5. As when euil, & ignorant men haue authoritie ouer the wise. 8. The wicked often fall into their owne snares, 10. are hard, yet not impossible to be corrected. 11. Detracters are like serpents. 12. Wise graue princes are profitable; childish are hurtful to the commonwealch; 18. which by their negligence tendeth to ruine: 20. yet subiectes ought not to iudge euil of them.

1 **F**LIES :: dying marre the sweetnes of ointment. Wisdom
 and glorie is more precious, then a litle and temporal
 2 follie. † The hart of a wiseman is in his righthand, and the

death he can
 not repent.
 chap. ii. v. 8.
 Mytically,
 the Gentiles
 were iudged
 by Salomon
 better then
 the Iewes. S.
 Ierom.

:: Base & vi-
 cious men
 mixt with the
 good corrupt

the whole
companie:
much more a
mortal sinne
in a mans soule
destroyeth al
the vertues,
that were
there before.
:: Evil men ad-
vanced seme
to prosper:
:: But they fal
into their
owne trappes

:: Such as seke
by sense and
reason to
obtaine true
knowledge,
enter not into
the citie, the
Church:
They labour
in vaine and
are afflicted
in studie of
Scriptures,
when they
walke in the
desert, and can
not finde the
citie. *S. Ierom.*

harr of a foole is in his lefthand. † Yea and the foole walking 3
in the way, wheras himself is vnwise, esteemeth al men fooles.
† If the spirite of him that hath powre, ascend vpon thee, 4
leauē not thy place: because carefulnes wil make the greatest
sinnes to cease. † There is an euil that I haue sene vnder the 5
sunne, as it were by errour proceeding from the face of the
prince: † a foole set in high dignitie, and the rich to sitte 6
beneth. † I haue sene :: seruants vpon horses: and princes 7
walking on the ground as seruants. † He :: that diggeth a 8
pitte, shal fal into it: and he that breaketh the hedge, a serpent
shal bite him. † He that remoueth stones, shal be afflicted in 9
them: and he that cutteth trees, shal be wounded of them.
† If the iron shal be blunt, and that not as before, but shal 10
be made blunt, it shal be sharpened by great labour, and after
industrie shal wisdom folow. † If a serpent bite in silence, 11
nothing lesse then it hath he, that detracteth secretly. † The 12
wordes of the mouth of a wiseman grace: and the lippes of
the vnwise shal throw him downe headlong. † The begin- 13
ning of his wordes is follie, and the later end of his mouth is
most wicked errour. † A foole multiplieth wordes. A man is 14
ignorant what hath bene before him: and what shal be after
him, who can tel him? † The labour of fooles shal afflict 15
them, that know not to goe into :: the citie. † " Woe to thee 16
ô land, whose king is a childe, and whose princes eate in the
morning. † Blessed is the land, whose king is noble, & whose 17
princes eate in their time to refection, and not to riotousnes.
† In slouthfulnes the roofof the house shal goe to ruine, & 18
in the infirmitie of the handes the house shal droppe through.
† They make bread for laughter, and wine that liuing they 19
may make merie: and to money al thinges obey. † In thy co. 20
gitation detract not from the king, and in the secret of thy
chamber curse not the richman: because euen the birdes of
the ayre wil carie thy voice, and he that hath winges wil de-
clare the sentence.

ANNOTATIONS. CHAP. X.

This text, and
manie others,
haue two sen-
ses.

1.
In kings and
al superiors

16 *Vt oeto thee o land, whose king is a childe.*] S. Ierom (as in most part of
his commentaries vpon this booke) expoundeth this passage in two senses:
simply according to the first apparance of the letter; and mystically concern-
ing the Church. The wiseman semeth in dede (sayth he) to reprove the
principalitie of yongmen, and to condemne luxurious iudges; for that in the
one by want of age is infirme wisdom; in the other, mature age is weakened by
delicacies. And contrarywise he approueth a prince of good partes, & liberal
education;

education; & commendeth those Iudges, which do not preferre volup:uoulnes before publique affayres : but after great labour, and administration of the commonwealth, are constrained as by necessitie to take meate. Yet to me (saith this great Doctōr) something more sacred semeth to lye hidde in the letter : that in Scripture they are called yongmen, who forsake old auctoritie, and contemne ancient precepts of forefathers; who neglecting Gods commandment, desire to establish traditions of men. Touching which points, our Lord threatneth Israel by Isaïas, for that this people hath refused the water of Siloe, that runneth with silence, and hath turned away the old fishpond, choosing the streames of Samaria, and gulfes of Damascus, I wil geue yongmen to be their princes, and deluders shal rule ouer them. Read Daniel : Thou shalt finde God ancient of dayes. Read the Apocalips of S. Iosū; Thou shalt finde the head of our Sauiour white as snow, and as white wool. Ieremie also because he was wise and grauitie was reputed in his wisdom, was forbid to cal himself a childe. VVoe therefore to the land, whose king is the diuel, who alwayes coueting nonelties, rebelled in Absalom against the father. VVoe to that land whose Iudges, and Princes loue the pleasures of this vworld. VVho, vntil the day of death come, say : Let vs eat and drinke, for to morow we shal dye. Contrariwise blessed is the land of the Church, vvhose King is Christ, the Sonne of the freeborne, descending from Abraham, Isaac, and Iacob, the stock of Prophetes, and of al Sainres, ouer vvhom sinne tuled not : and for that cause they were truly free : of vvhom was borne the holie Virgin Marie more free: hauing no thrubbe, nor branch out of the side, but her vvhole fruite sprung forth into a floure : saying in the Canticles: I am the floure of the side, the lillie of the valles. The princes also of this land are the Apostles, and al sainctes, vvhio haue their king the sonne of the freeborne, the sonne of the freevwoman, not of the bondvwoman Agar, but borne of the freedom of Sara. Neither do they eat in the morning, nor quickly. For they seke not pleasure in this present vworld; but shal eat in their due time, vwhen the time of reppard shal come, and they shal eat in fortitude, and not in confusion. Al the good of this present vworld is confusion : but of the future vworld is perpetual fortitude. Thus fatre S. Ierom. VVhose discourse vve haue here cited at large for a taste of his profound exposition of this vvhole booke; that such as haue opportunitie, may read the rest in the auctor himself. To .7.

CHAP. XI.

Workes of mercie are necessarie, whiles we haue time, 3. because after death none can merite : 4. neither must we differ to beginne, nor cease from good dedes, 8. but stil be mindful of death and iudgement : 10. auoiding wrath and malice.

1 **C**AST thy bread vpon the passing waters : a because after
 2 much time thou shalt finde it. † Geue a portion b to se-
 uen, and also to eight : because thou knowest not what euil
 3 shal be vpon the earth : † If the cloudes be ful, they wil
 poure out raine vpon the earth. If the tree shal fal to the
 South, or to the North, in what place foeuer it shal fal, c there
 4 shal it be. † He that obserueth the winde, soweth not: and he

are required mature age, & diligent care of the comon good.

2. Antiquitie in matter of faith and religion is to be folowed, not noucltic.

Also mortification and labour is required in Pastors, not delicacie nor ease.

The B. Virgin Marie more free from sinne then the Patriarches,

The 3. patt. An exhortation to be ginne quickly, and perseuere in Gods seruice.

a Of al vertues, the workes of mercie, corporal and spiritual, most auale for obtaining eternal felicitie : Mat 25.

Isa. 8.

Dan. 7.

Apoc. 1.

Iere. 1.

Cant. 2.

be grounded
in true faith,
belcuing al
that is written
in the old and
new testament
signified by
seuen & eight.
c After death
none can
either merite
or demerite.
d Both in
youth and old
age do good
workes.

that considereth the cloudes, shal neuer reape. † As thou art 5
ignorant which is the way of the spirite, & how the bones are
framed together in the wombe of her that conceiueth childe:
so thou knowest not the workes of God, who is the maker
of al. † In d the morning sow thy seede, and in the euening 6
let not thy hand cease: for thou knowest not which may ra-
ther spring, this or that: and if both together, it shal be the
better, † The light is sweete: and it is delectable for the eyes 7
to see the sunne. † If a man shal liue manie yeares, and shal 8
haue reioyced in them al, he must remember the darke some
time, and manie dayes: which when they shal come, the
thinges past shal be reprovod of vanitie. † Reioyce therfore 9
yongman in thy youth, and let thy hart be in good, in the
dayes of thy youth, and walke in the wayes of thy hart, and in
the sight of thyne eyes: and know that for al these God wil
bring thee into iudgement. † Take away anger from thy 10
hart, and remoue malice from thy flesh. For youth and plea-
sure are vaine.

CHAP. XII.

*In youth is fittest time, and most meritorious to serue God. In age the same is
more and more necessarie, but harder then to beginne, and lesse grateful.
8. In this booke the preacher hath shewed, that al worldlie thinges are
vanitie, 13. and that true felicitie is only procured by wisdom, which
consteth in the feare of God; and obseruation of his commandments.*

∴ An admoni-
tion to al in
general to liue
wel in this
world, re-
membering the
day of general
iudgement
before which
such signes
shal come as
are described
here, and by
our Saviour
Mat 24 And
likewise eue-
rie one is ad-
monished in
particular to
serue God dili-

REMEMBER thy Creator in the dayes ∴ of thy youth, 1
before the time of affliction come, & the yeares approach,
of which thou maist say: They please me not, † before the 2
sunne, and light, and moone, and starres be darke, and the
cloudes returne after the raine: † when the keepers of the 3
house shal be moued, and the strongest men shal stagger, and
the grinders shal be idle in a smal number: and they shal waxe
darke that looke through the holes: † and they shal shut the 4
doores in the streate, at the basenes of the grinders voice, and
they shal rise vp at the voice of the birde, and al the daughters
of song shal be deafe. † The high thinges also shal feare, and 5
they shal be afraid in the way, the almondtree shal flourish,
the locust shal be fatted, and the capertree shal be destroyed:
because man shal goe into the houle of his eternitie, and the
mourners shal goe round about in the streate. † Before the 6
siluer coard be broken, and the golden headband recurre,
and

and the water pot be broken vpon the fountaine, and the

7 wheele be broken vpon the cesterne, † and the dust returne
into his earth, from whence it was, and the spirite returne to

8 God, who gaue it. † Vanitie of vanities, sayd * Ecclesiastes,

9 and al things vanitie. † And whereas Ecclesiastes was most

wife, he taught the people, and declared the thinges that

he had done: and searching forth made manie parables.

10 † He sought profitable wordes, and wrote wordes most

11 right, and ful of truth. † The wordes of wisemen are as

prickes, and as nailes deepely stricken in, which by the

12 counsel of maisters are geuen of one pastour. † More then

these my sonne require not. Of making manie bookes there

is no end: and oiten meditation is affliction of the flesh.

13 † :: Let vs al heate together the end of speaking. Feare God,

and obserue his commandments: for this is euerie man:

14 † and al thinges that are done, God wil bring into iudgement

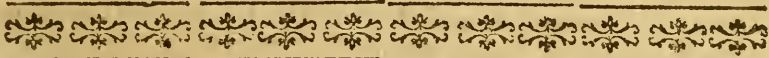
for euerie * error, whether it be good, or euil.

gently whiles
he hath time,
before death
come, when
al his senses
& former hel-
pes shal faile.

:: This is the
brife summe
of al profita-
ble doctrine:
Feare God, &
kepe his com-
mandments.

* The
preacher.

Hidden,
or obscure
thing.



THE ARGUMENT OF THE CANTICLE OF CANTICLES.

Proem.
in Eccle.

SALOMON, called also Ecclesiastes, and Idida, according to these
three names (as S. Ierom noteth) write three bookes of three particular
arguments, directed to three degrees of people, with three distinct titles, al
tending to one end, the true seruice of God, which bringeth to eternal felicitie.
In the first he teacheth the principles of good life, to flee from vices, and
folow vertues: belonging to such as beginne to obserue Gods law, wherein
true wisdom consisteth: and this booke is called the Prouerbes, or Parables,
that is to say, Pithie, brief, sentencious precepts; of Salomon, which signi-
fieth Pacificus, Peaceable, or Pacifier: the sonne of Dauid, King of
Israel. In the second he exhorteth to contemne this world, shewing that true
felicitie consisteth not in anie worldlie or temporal thinges, but in the eternal
fruition of God, which is obtayned by keping his commandments. And this
booke he intitlesh: The wordes of Ecclesiastes, which is Concionator,

King Salo-
mon accord-
ing to his
three names
write and in-
titled his three
bookes.

Salomon Pa-
cifier king of
Israel.

Ecclesiastes,
Preacher king
of Ierusalem.

the twelue tribes, and al vulgar men desirous and beginning to serue God. In both bookes, for more auctoritie sake, making mention of his godlie renowned father the Royal Prophet Dauid, with his owne title also of king. But in this third booke he only expresth his proper name Salomon, whom God singularly loued, wherof he was called Idida. Because this alone, without mention of father or king, was most conuenient for the Perfect, who not as seruants, or yong scholars are moued by feare of auctoritie, but as children are sweetly drawne by loue. And thus he writte in verse, intitling it not simply a Canticle, but The Canticle of Canticles, as preeminent aboue other Canticles. The bridal songue for the Mariage, to be solemnized betwen God himself and his glorious spouse. For though al holse Scriptures are the spiritual bread, and food of the faithful, yet al are not meate for al, at al seasons. Some parts are not for sinners, nor for beginners, nor for such as are yet in the way towards perfection, but only for the perfect. According to the Apostles doctrine: Milke is for children, that are yet vnskilful of the word of iustice. But strong meate is for the perfect, them that by custom, haue their senses exercised to the discerning of good and euil. With what moderation therefore, and humilitie; this Canticle of Gods perfect spouse may be read, the discrete wil consider, and not presume aboue their reach, but be wise with sobrietie. For here be very high and hidden Mysteries, as Origen teacheth in his lerneed Commentaries (which s. Ierom translated into Latin, and singularly commendeth) and so much harder to be rightly understood, for that the feruent spiritual loue, of the inward man, reformed in soule, and perfected in spiriue, is here vttered in the same vsual wordes and termes, wherwith, natural, worldlie, yea and carnal loue of the outward man, old Adam, corrupted by sinne, is commonly expressed: and are so much more dangerous to be mistaken, as we are more addicted to proper wil, & priuate iudgement, or subiect to carnal, or passionate motions. Wherfore it semeth most mete to kepe the same order in reading these three bookes, which the auctor wise Salomon obserued in writing them. And which Philosophers also folow in their forme of discipline. For they first lerne and teach Moral Philosophie, then Natural, & lastly Metaphisikes which is their Diuinitie. As Salomon had geuen them example: first teaching precepts of good life, and maners, in his Prouerbes: after, discoursing of natural things in Ecclesiastes, deduced thence a conclusion, which prophane Philosophers wel understood not, to contemne this world: and finally cometh to high mystical Diuinitie, in this supereminent Canticle: written in an other stile, in verse, and in forme of a sacred Dialogue betwen Christ and his spouse: or as Origen calleth it, in forme of an * Enterlude, in respect of diuers speakers & actors, & of diuers persons, to whom the speeches are directed, and of whom they are vttered. For by

Heb. 5

* Forn
dramas

Idida,
Beloued.

This Canticle
doth excel
other Canticles.

Al are not
mete to read
it.

Best methode
in lerning is
to beginne
with doctrine
of good life,
then studie to
know natural
things: and
finally con-
template di-
uine mysteries

A sacred, dia-
logue or En-
terlude.

the

the Spous or Bridgrome, is not only understood Christ as Man, but also as God, and the whole Blessed Trinitie; to whom manie prayers, praises, and thanks are offered up; and by whom manie benefites are geuen, praises returned, & promises made to his spouse, Likewise by the Spouse or Bride, the ancient fathers understand three sortes of spouses: a espoused to Christ, and to God. to wit, his General Spouse, the whole Church of the old and new Testaments; of al that are, and shal be perfect, making one mystical bodie, free from sinne, without spotte, or wrinkle, sanctified in Christ. Also his special spouse, which is euerie particular holie soule. And his singular spouse, his most blessed & most immaculate Virgin Mother. This being the general summe of this excellent Canticle, remitting the reader, for explication therof to the lerned deuout Commenters, both of ancient and late writers, we shal also endenour to gether the same contents more particularly, not before the chapters, because we can not there so conueniently distinguish the same by verses, but in the margent. Where we shal especially note the speakers, as (semeth more probable of euerie parcel, according to the first sense (not hauing roomme for more) perteyning to the General spouse, the Catholique Church: which is the great, and euerlasting holie Citie of God the eternal King.

God & Christ
the Spous, or
Bridgrome.

Three spouses

The General.

The special.
and
Singular.

The particu-
lar contents
are sette in
the margent
of euerie
chapter.

SALAMONS

CANTICLE OF CANTICLES,

WHICH IN HEBREW IS CALLED

SIR HASIRIM.

CHAP. I.

2 **L**ET a him kisse me with the kisse of his mouth:
3 because thy brestes are better then wine, † smelling fragrantly of the best ointments. Oile powdered out is thy name: therefore haue yongmaydes
4 loued thee. † Draw me: we wil runne after thee in the odour of thine ointments. The king hath brought me into his cellars: we wil reioyce & be glad in thee, mindful of thy brests aboue
5 wine: the righteous loue thee. † b I am blacke but beutiful, ô ye daughters of Ierusalem, as the tabernacles of Cedar, as
6 the skinned of Salomon. † Doe not consider me that I am browne, because the sunne hath altered my colour: the sonnes of my mother haue fought against me, they haue made me a
keeper

a The Church of the old testament desireth Christs coming in flesh: and the Christian Church prayeth for his coming in glorie.

b The Church outwardly afflicted, is inwardly sayre.

keeper in the vineyards: my vineyard I haue not kept. † She *w* 7
 me ô thou, whom my soule loueth, where thou feedest, where
 thou lyeſt in the midday, leſt I beginne to wander after the
 flockes of thy companyons. † *c* If thou know not thyſelfe, 8
 ô moſt fayreſt among wemen, goe forth, and folow after the
 ſteppes of the flockes, and feede thy kiddes byſide the taber-
 nacles of the paſtours. † To my companie of horſemen, in 9
 the chariotes of Pharao, haue I likened thee, ô my loue. † Thy 10
 cheekes are beautiful as the turteldoues, thy necke as iewels.
 † We wil make thee cheynes of gold, enamoled with ſiluer. 11
 † *d* Whiles the king was at his reſpoſe, my ſpikenard gaue the 12
 odour thereof. † A bundle of myrrhe my beloued is to me, 13
 he ſhal abide betwen my breſtes. † A cluſtre of cypre my loue 14
 is to me, in the vineyardes of Engaddi. † *e* Behold thou art 15
 fayre, ô my loue, behold thou art fayre, thine eyes are as of 16
 doues. † *f* Behold thou art fayre my beloued, & comlie: *g* our 17
 little bed is flouriſhing. † The beames of our houſes are of cedar,
 our rafters of cypreſſe trees.

CHAPTER II.

a **I** AM *a* the flower of the ſilde, and the lillie of the valley. 1
 † *b* As the lillie among the thornes, ſo is my loue among 2
 the daughters. † *c* As the apletree among trees of the woddes, 3
 ſo is my beloued among the ſonnes. Vnder his ſhadow, whom
 I deſired, I ſate: and his fruite was ſweete vnto my throte.
 † He brought me into the wineceller, he hath ordered in me 4
 charitie. † Stay me vp with flowers, compaſſe me about 5
 with apples: becauſe I languish with loue. † His leſthand 6
 vnder my head, and his righthand ſhal embrace me. † I ad-
 iure you ô daughters of Ieruſalem, by the roes, and the hartes
 of the ſildes, *d* that you rayſe not, nor make the beloued to
 awake, vntil herſelfe wil. † *e* The voice of my beloued, be- 8
 hold he cometh leaping in the mountaines, leaping ouer the
 little hilles: † my beloued is like vnto a roe, and to a fawne 9
 of hartes. Behold he ſtandeth behind our walle, *f* looking
 through the windowes, looking forth by the grates. † Be- 10
 hold my beloued ſpeaketh to me: *g* Ariſe, make haſt my loue,
 my doue, beautiful one, and come. † For winter is now paſt, 11
 the rayne is gone, and departed. † The flowers haue appea- 12
 red in our land, the time of pruning is come: the voice of the
 turtledoue is heard in our land: † the ſiggetree hath brought 13
 forth

forth her greene figges: the flourishing vineyards haue geuen
 14 their sauour. Arise my loue, my beautiful one, & come. † My
 doue in the holes of the rocke, in the holow places of the wal,
 shew me thy face, let thy voice sound in mine eares: for thy
 15 voice is sweete, and thy face comely. † *b* Catch vs the litle
 foxes, that destroy the vineyards: for our vineyard hath flori-
 16 shed. † *i* My beloued to me, and I to him, who feedeth among
 17 the lilies, † til the day breake, and the shadowes decline.
 Returne: belike, my beloued, to a roe, and to the fawne of
 hartes vpon the mountraynes of Bether.

truth against al Paganes, and Heretikes. *f* VVho though he shew not himselfe visibly: *g* yet
 encourage her to approach vnto him: *b* commandeth his pastors to destroy heresies. *i* And so
 she reposeth in him.

CHAPTER III.

1 **I**N *a* my litle bed in the nightes I haue sought him, whom
 my soule loueth, I haue sought him; and haue not found.
 2 † I wil rise, and wil goe about the citie: by the streates and
 high waies, I wil seeke him whom my soule loueth: I haue
 3 sought him, and haue not found. † The watchmen which
 kepe the citie found me; Haue you seene him, whom my soule
 4 loueth. † When I had a litle passed by them, I found him
 whom my soule loueth: I held him: neither wil I let him goe,
 til I bring him into *b* my mothers house, and into the chamber
 5 of her that bare me. † *c* I adiure you *o* daughters of Ierusa-
 lem by the roes, and the hartes of the sildes, that you rayse not
 6 vp, nor make the beloued to awake, til herselfe wil. † *d* What
 is she, that ascendeth by the desert, as a litle rod of smoke of
e the aromatical spices of myrrhe, and frankincense, & of al
 7 powder of the apothecarie? † *f* Behold threescore valiants
 of the most valiant, of Israel, compasse the litle bed of Salo-
 8 mon: † al holding swordes, and most cunning to battels: eue-
 9 rie mans sword vpon his thigh for feares by night. † King
 Salomon hath made him a portable throne of the wood of
 10 Libanus: † the pillers thereof he hath made of siluer, the seate
 of gold, the going vp *g* of purple: the middes he hath paved
 11 with *b* charitie for the daughters of Ierusalem. † *i* Goe forth
 ye daughters of Sion, and see king Salomon in *k* the diademe,
 wherewith his mother hath crowned him in the day of his
 desponsing, and in the day of the ioy of his heart.

a The Church
 finding Christ
 not in darke
 ignorance nor
 in phisophie
 but by his re-
 ueiling him
 selfe to her,
 holdeth him
 for euer:
b euen til the
 Iewes shal at
 last also find
 him.
c Christ spea-
 keth as before
 ch. 2 v. 7
d The Church
 of Christ ad-
 mireth her
 owne conuer-
 sion from Gen-
 tilitie, *e* now
 full of good
 workes.
f She also pro-
 fesse. *h* that
 the ascending
 to eternal rest,
 is by fighting
 manfully, in
 bloud, if neede be,
b which is the highest degree of charitie. *i* And inuiterh al others to come vnto Christ, *k* who
 in the flesh which he tooke of his mother, was crowned in heauen after his Passion.

a Christ againe
praieth the
beautie of his
Church.

b Sincere and
simple inten-
tion.

c Al her tem-
poral occupa-
tions directed
to Gods glorie
d Pastors who
like nurces
geue bread
of good do-
ctrine to lit-
tle ones.

e Faith and
good workes.

f Preaching
Christs pas-
sion.

g And not
ashamed to
professe Christ
Crucified.

b Administra-
tion of Sacra-
ments wherby
the Church,
Christs mysti-
cal bodie, is
ioyned to him
her head,

i which is an
inexpugnable
fortresse.

k Both Iewes
and Gentiles
are fed with
the principles
of Christian
doctrin.

l Christ dwelleth in mortified, and deuout mindes. *m* The Church triumphant is without spotte, and euerie particular soule entering into heauen; the B. virgin mother was also in this life alwayes immaculate. *n* Al tentations, whether they be in manifest crueltie, or in flattering subteltie, make constant soules more grateful to God.

HOW *a* beautiful art thou my loue, how beautiful art
1
thou! thine *b* eies as it were of doves, besides that,
which lyeth hid within. Thy *c* heares as the flockes of goates,
2
which haue come vp from mount Galaad. † Thy *d* teeth as
3
flockes of them that are shorne, which haue come vp from
the lauatorie, al with *e* twinnes, and there is no barren among
4
them. † Thy *f* lippes as a scarlet lace: and thy speach sweete.
5
As à peece of a pomegranate, so are also thy *g* cheekes, besides
that which lyeth hid within. † Thy *b* necke is as the *i* towre
6
of Dauid, which is built with bulworkes: a thousand targattes
hang on it, al the armour of the valiants. † Thy *k* two breastes
7
as two fawnes the twinnes of a roe, which feede among the
lilies, † til the day aspire, and the shadowes decline. *l* I wil
8
goe to the mount of myrrhe, and to the little hil of franken-
cense. † Thou art al fayre *o* my loue, and there is *m* not a
9
spotte in thee. † Come from Libanus my spouse, come from
10
Libanus, come: thou shalt be crowned from the head of
Amena, from the toppe of Sanir & Hermon, from the dennes
11
of lions, from the mountaynes of leopardes. † Thou hast
wounded my heart, my sister spouse, thou hast wounded my
heart in one of thine eies, and in one heare of thy necke.
12
† How beautiful are thy breastes my sister spouse! thy breastes
are more beautiful then wine, and the odour of thine
13
ointmentes aboue al aromatical spices. † Thy lippes my
spouse are as an honie combe distilling, honie and mile kare
vnder thy tongue: and the odour of thy gaiments as the
14
odour of frankincense. † My sister spouse is a garden inclosed,
a garden inclosed, a fountaine sealed vp. † Thy offsprings a
15
paradise of pomegranats with orchard fruites. Cypres with
spiknard, † spiknard, and safren, sweete cane and cinnamon,
16
with al rhe trees of Libanus, myrrhe and aloes with al the
chiefe ointmentes. † The fountaine of gardens: the wel of
liuing waters, which runne with violence from Libanus.
† *n* Arise Northwinde, & come Southwinde, blow through
my garden, and let the aromatical spices therof flowe.

CHAP. V.

- L**ET *a* my beloued come into his garden, and eate the
 fruite of his appletrees. *b* I am come into my garden
 ô my sister spouse, I haue reaped my myrrhe, with myne
 aromatical spices: I haue eaten the honiecombe with mine
 honie, I haue drunke my wine with my milke: *c* eate ô
 2 frendes, and drinke, and be inebriated my dearest. *d* I sleepe,
 and my hart watcheth: *e* the voice of my beloued knocking:
 Open to me my sister, my loue, my doue, mine immaculate:
f because my head is ful of dew, and my lockes of the droppes
 3 of the nightes. † I haue spoyled my selfe of my robe, how
 shal I be clothed with it? I haue washed my feete, how shal
 4 I defile them? † My beloued put his hand through the hôle,
 5 and my bellie trembled at his touch. † *g* I arose, that I might
 open to my beloued: my handes haue distilled myrrhe, and
 6 my fingers are ful of most approued myrrhe. † I opened the
 bolt of my dore to my beloued: but he had turned aside, and
 was passed. My soule melted, as he spake: I sought, and found
 7 him not: I called, and he did not answer me. † The keepers
 that goe about the citie found me: they stroke me, and
 wounded me: the keepers of the walles tooke away my cloke.
 8 † *b* I adiure you ô daughters of Hierusalem, if you shal finde
 my beloued, that you tel him, that I languishe with loue.
 9 † *i* What maner of one is thy beloued of the beloued, ô most
 beautiful of wemen? What maner of one is thy beloued of
 10 the beloued, that thou hast so adiured vs? † My beloued is
 11 white and ruddie, chosén of thousands. † His head is as the
 best gold: his heares, as the branches of palmetrees, blacke as a
 12 rauen. † His eies as doues vpon the litle riuers of waters,
 which are washed with milke, and sitte beside the most ful
 13 streames. † His cheekes are as litle beddes of aromatical spices
 set of the pigmentaries. His lippes are as lilies distilling princi-
 14 pal myrrhe. † His handes wrought round of gold, ful of
 hyacinthes. His bellie of iuorie, distinguished with sapphires.
 15 † His thiges as pillers of marble, that are vpon feete of gold.
 16 His forme as of Libanus, elect as the cedars. † His throte most
 sweete, and he whole to be desired: such an one is my beloued,
 17 and he is my friend, ô daughters of Hierusalem. † *k* Whither is
 thy beloued gone ô most beautiful of wemen? whither is
 thy beloued turned aside, and we wil seeke him with thee?

The spouse
 condescen-
 ding to Gods
 vvil, is vvel
 content to
 suffer perse-
 cution.

b Christ againe
 shevveth his
 good liking
 in his spouses
 patience:

c and vvillety
 the glorious
 Saindes to

congratulate
 vvith the pa-
 tient.

d The spouse
 desireth to
 rest in medita-
 tion.

e but is
 called vpon to
 helpe others:

f and vrged by
 Christs owne
 example work-
 ing for al

mankind.

g And so she
 imployeth her-
 self also in
 a true life.

b Soil conser-
 uing a desire
 to returne

vnto contem-
 plation.

i The deuout
 confer toge-
 ther describ-
 ing the ex-
 cellencies of

Christ.

k And resolute
 to seke him,
 wherfoeuer
 he be.

a The Church teacheth her children that Christ is delighted with the godlie desires, and fructful wvorkes of the faithfull.

b Christ againe commendeth his Church, wel composed of distinct orders (some governing, some retired in cloisters from this world, the rest also exercising wvorkes of mercie, in the trubles of this life) altogether making a complete armie, terrible to al enemies.

c The more anie contemplate Gods Maiestie, the better they perceiue that he is incomprehensible. *d* Manie true pastors, *e* more hyrelnges, that also preach truth, but for temporal commoditie. *f* And innumerable faithfull soules in the Church. *g* Al vvhich are but one bodie in vnitie of faith. *b* The voice of the old syuagogue, admiring the beaurie of Christs Church. *i* The Church of Christ exhorteeth the Synagogue of the Ievves to returne to Christ.

a Christ interposeth his commendation of the Ievves, vvho at last shall returne to him vvith great seruoure of faith and deuotion.

MY *a* beloued is gone downe into his garden, to the bed 1
of aromatical spices, to feede in the gardens, and to
gather lilies. † I to my beloued, and my beloued to me, vvho 2
feedeth among the lilies. † *b* Thou art fayre ô my loue, 3
sweete, and comelic as Hierusalem: terrible as the armie of
a campe set in aray. † *c* Turne away thine eies from me, 4
because they haue made me flee away. Thy heares as a flocke
of goates, vvhich haue appeared from Galaad. † Thy teeth as 5
à flocke of sheepe, vvhich haue come vp from the lauatorie, al
with twinnes, and there is no barren among them. † As the 6
barke of a pomegranate, so are thy cheekes beside thy hidden.
† There are *d* threescore queenes, & *e* fourescore concu- 7
bines, and of *f* yongmaydes there is no number. † My doue 8
is *g* one, my perfect one, she is the only to her mother, elect
to her that bare her. The daughters haue seene her, and decla-
red her to be most blessed: the queenes and concubines, and
haue praysed her. † *b* What is she, that cometh forth as the 9
morning rysing, fayre as the moone, elect as the sunne, terrible
as the armie of a campe set in aray? † I came downe into the 10
garden of nuttes, to see the fruites of the valles, and to looke if
the vineyarde had florished, and the pomegranats budded.
† I knew not: my soule trubled me for the chariotes of 11
Aminadab. † *i* Returne, returne ô Sulamitess: returne, 12
returne that we may behold thee.

VVHAT *a* shalt thou see in the Sulamitess but the 1
companies of camps? How beautiful are thy
pases in shoes, ô princes daughter! *b* the ioyntes of thy
thighes are asiewels, that are made by the hand of the arti-
ficer. † Thy nauel as à round bowle, neuer wanting cuppes. 2
Thy bellie as an heape of wheate, compassed about with
lilies. † Thy two breasts, as two fawnes the twinnes of a roe. 3
† Thy necke as a towre of yuorie. Thine eies as the fishpooles 4,
in Hesebon, vvhich are in the gate of the daughter of the
multitude

multitude. Thy nose as the towre of Libanus; that looketh
 5 against Damascus. † Thy head as Carmelus: and the heares
 6 of thy head as a kings purple tyed to cundite pipes. † How
 beautiful art thou, and how comely my dearest, in delights!
 7 † Thy stature is like to a palmetree, & thy breastes to clusters
 8 of grapes. † I sayd: I wil goe vp into the palmetree, and wil
 take hold of the fruites therof: and thy breasts shal be as the
 clusters of a vineyard: and the odour of thy mouth as it were
 9 of apples. † Thy throate as the best wine, *c* worthie for my
 beloued to drinke, & for his lippes and his teeth to ruminare.
 10 † I to my beloued, and his turning is toward me. † *d* Come
 11 my beloued, let vs goe forth in to the filde, let vs abide in the
 12 villages. † Let vs rise early to the vineyards, let vs see if the
 vineyard florish, if the flowers be readie to bring forth
 fruites, if the pomegranates flourish: there wil I giue thee my
 13 breasts. † The Mandragoraes haue geuen a smel. In our gates
 al fruites: *e* the new and the old, my beloued, I haue kept
 for thee:

Sauicour of both old and new testament.

CHAP. VIII.

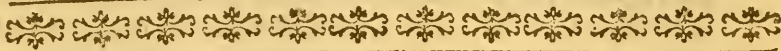
1 **W**H O *a* shal giue to mee my brother, sucking the
 breasts of my mother, that I may finde thee with-
 2 out, and kisse thee, and now no man despise me? † I wil take
 hold of thee, and wil bring thee into my mothers house: there
 thou shalt teach me, and I wil giue thee a cuppe of spiced
 3 wine, and new wine of my pomegranats. † His left hand
 4 vnder my head, and his right hand shal embrace me. † *b* I
 adiure you ô daughters of Ierusalem, that you rayse not vp,
 5 nor make the beloued to awake til herselfe wil. † *c* Who is
 this, that cometh vp from the desert, flowing with delights,
 leaning vpon her beloued? Vnder the appletree I raysted thee
 6 vp: *d* there thy mother was corrupted, there she was defloured
 that bare thee. † Put me as a seale vpon thy hart, as a seale vpon
 thyne arme: because loue is strong as death: ielousie is hard
 7 as hel, the lampes thereof lampes of fyre and flames. † Manie
 waters can not quench charitie, neither shal floudes ouer-
 whelme it: if a man shal giue al the substance of his house for
 8 loue, as nothing he shal despise it. † *e* Our sister is litle, and
 hath no breasts. What shal we doe to our sister in the day when
 9 she is to be spoken vnto? † If she be a wal, let vs build vpon

a The Synagogue persecuteth her prayer, desiring Christs Incarnation.

b Christ admonisheth vverdlic men not to molest those that serue him in contemplation, & other spiritual vertues.

c Angels and other Sainctes of the triumphant Church admire the beaurie of the Gentiles conquered; which

is also vnder-
stood of euerie
holie soule af-
cending from
this world
into heauen,
And more sin-
gularly of the
most glorious
virgin mother
of God.
d The Syna-
gogue of the
Iewes was
corrupt vnder
the tree of
Christs Crosse, when they cried: Crucifise him, Crucifise him. And againe: His blood be
vpon vs, and vpon our children. Againe: VVe haue no King but Cæsar. &c. e Christ againe
sheweth his affection towards his Church of the Gentiles: calling her his owne sister, and the
Synagogs sister, promising and bestowing on her manie excellent benefices. f The Church of
Gentiles reioyceth in the strong defence, vvhervvith her Sauiour hath established her.
g Keepers of this vinyard, vvere the Prophetes and Apostles, and their Successors are stil the
keepers therof. h Christ sheveth that together vwith the pastors, himself especially hath care
of his Church, alwayes assisting the visible gouerners therof vwith his inuisible grace. i The
vvhole Church militant vvel contented, yea desiring Christs Ascension into heauen, for the
good of al that here serue him, prayeth him from thence to send abundance of his grace, that
vve may ascend the high mountaines of perfect charitie, and zele of Gods honour, that he
vvil make our soules such hilles, the garden of al vertues, & so voutsafe to dwell therein. Amen.



THE ARGVMENT OF THE BOOKE OF WISDOM.

Both the au-
ctor & aucto-
ritie of this
booke were
sometimes
doubtful.

As wel of the auctor, as of the auctoritie of this booke, there haue bene
diuers opinions among the lerned. But in processe of time, the first is
probably discussed, the other is clerly decided by the Church. For concerning
the former doubt, Manie ancient Fathers alleage sentences of this
Booke, as the sayings of Salomon. Namely s. ireneus (apud Eusebium,
lib. 5. c. 8. Hist.) S. Clement of Alexandria, li. 5. & 6. Stromat. Origen.
ho. 12. in Leuit. & li. 8. in Epist. ad Rom. S. Athanasius in Synopsi, &
Orat. 2. cont. Arrian. S. Basil li. 5. cont. Eunomianos. S. Epiphanius
heresi 67. S. Gregorie Nazianzen. lib. de Fide. S. Gregorie Nissen. in
Testimonijs ex vet. Testam. cap. de Natiuitate ex Virgine. S. Chrisost. hom.
33. & 34. in Mat. S. Cyril of Alexandria li. 10. c. 4. Also S. Cyprian li. de
exhortat.

exhortat. Martyrum. c. 12. & li. 3. c. 59. ad Quirin. & li. de Mortaliuitate. S. Hilarie in Psal. 127. S. Ambrose, li. de Salomone. c. 1. and diuers others suppose Salomon to be auctor of this booke. To whom likewise some of them ascribe the booke of Ecclesiasticus. But S. Ierom Praefatione in libros Salomonis testifieth that some ancient writers affirme this booke to be written by Philo a Iew, and the other by Iesus the sonne of Sirach. And S. Augustin very plainly (li. 17. c. 20. de ciuit.) saith, custom preuailed, that the bookes of Wisdom, & Ecclesiasticus, for some similitude of speech are called Salomons: but the more lerned assuredly iudge that they are not his. What then shal we say, seeing so manie other ancient lerned Doctors cite them as his. The answer is easie. And sufficiently insinuated by S. Augustin, that these two bookes being like vnto the other three, which are Salomons, were also called his. VVherto we may adde a like example in the two first bookes of Kinges, which are called the bookes of Samuel, though he write not all the first, nor anie part of the second. Moreover all these fiue are called by one general title Sapiential bookes. In so much that the Church readeth in the sacred Office before all Epistles, taken out of anie of these fiue bookes, not Lectio Prouerborum, or Ecclesiaste, &c. but stil, Lectio libri Sapientia. The solution therefore is very probable, that this booke of wisdom was written by Philo Iudens, not he that liued after Christ, but an other of the same name, nere two hundred yeares before. And Ecclesiasticus by Iesus the sonne of Sirach. Who not only imitated Salomon, but also compiled their bookes, for most part of Salomons sentences; conserued til their times by tradition, or in separated scrolles of papers; yea they so viter some sentences in his person, as if himself had written them. As touching the auctoritie of these two bookes, and some others, it is euident that the Iewes refuse them. And therefore manie ancient Fathers writing against them, spared sometimes to urge such bookes, as they knew would be reiected. Especially hauing abundant testimonies of other holie Scriptures, for deciding matters of faith against them. Euen as our Sauour himselfe proued the Resurrection of the dead against the Sadduces, out of the bookes of Moyses, which they confessed for Canonical Scripture, denying other partes, where the same point might otherwise haue bene more euidently shewed. And so S. Ierom in respect of the Iewes saide these bookes were not Canonical. Neuertheles he did often alleage testimonies of them, as of other diuine Scriptures: sometimes with this parenthesis [si cui tamen placet librum recipere] in cap. 8. & 12. Zacharia; other times, especially in his last writings, absolutely without such restriction, as in cap. 1. & 56. Isaia. & in 18. Ieremie. Where he professeth to alleage none but Canonical Scripture. As for all the other ancient fathers here aboue mentioned, ascribing this booke to Salomon, and manie others cited by Doctor Iodocus Cuccius (To. 1. Theauri. li. 6. art. 9.) they make no doubt

The same doubt is of Ecclesiasticus.

It is most probable, that Philo a Iew write this booke collecting manie sentences of Salomons.

Fiue Sapiential bookes of the old testament.

The Iewes denie these bookes to be Canonical.

They are iudged by very manie ancient

Argum. lib. Reg. the two first bookes of Kinges, which are called the bookes of Samuel, though he write not all the first, nor anie part of the second. Moreover all these fiue are called by one general title Sapiential bookes. In so much that the Church readeth in the sacred Office before all Epistles, taken out of anie of these fiue bookes, not Lectio Prouerborum, or Ecclesiaste, &c. but stil, Lectio libri Sapientia. The solution therefore is very probable, that this booke of wisdom was written by Philo Iudens, not he that liued after Christ, but an other of the same name, nere two hundred yeares before. And Ecclesiasticus by Iesus the sonne of Sirach. Who not only imitated Salomon, but also compiled their bookes, for most part of Salomons sentences; conserued til their times by tradition, or in separated scrolles of papers; yea they so viter some sentences in his person, as if himself had written them. As touching the auctoritie of these two bookes, and some others, it is euident that the Iewes refuse them. And therefore manie ancient Fathers writing against them, spared sometimes to urge such bookes, as they knew would be reiected. Especially hauing abundant testimonies of other holie Scriptures, for deciding matters of faith against them. Euen as our Sauour himselfe proued the Resurrection of the dead against the Sadduces, out of the bookes of Moyses, which they confessed for Canonical Scripture, denying other partes, where the same point might otherwise haue bene more euidently shewed. And so S. Ierom in respect of the Iewes saide these bookes were not Canonical. Neuertheles he did often alleage testimonies of them, as of other diuine Scriptures: sometimes with this parenthesis [si cui tamen placet librum recipere] in cap. 8. & 12. Zacharia; other times, especially in his last writings, absolutely without such restriction, as in cap. 1. & 56. Isaia. & in 18. Ieremie. Where he professeth to alleage none but Canonical Scripture. As for all the other ancient fathers here aboue mentioned, ascribing this booke to Salomon, and manie others cited by Doctor Iodocus Cuccius (To. 1. Theauri. li. 6. art. 9.) they make no doubt

Chap. 7. 8. 9.

Mat. 22. Exo. 3.

fathers, and afterwards defined by the Church to be Canonical Scriptures.

no doubt at al, but that it is Canonical Scripture, as appeareth by their expresse termes, Diuine Scripture, Diuine word, Sacred letters, Propheticall saying, the Holie Ghost saith, & the like. Finally aswel ancient General counsels, namely that of Charthage, an. D. 419. With others; as the later of Florence, and Trent haue declared this booke to be Canonical. And that conformably to the most ancient, and lerned Fathers, as S. Augustin, not only iudgeth himself, but also plainly testifieth (li. de Prædestinat. Sanct. c. 14.) saying: The sentence of the booke of wisdom ought not to be reiected (by certaine inclining to Pelagianisme) which hath bene so long publicly read in the Church of Christ, and receiued of al Christians, Byshops, and others, euen to the last of the Laitie, Penitents, and Catecumes (*cum ueneratione diuine auctoritatis*) With ueneration of diuine auctoritic. Which also the excellent writers, next to the Apostles times, alleaging for witnes (*nihil se adhibere, nisi diuinum testimonium crediderunt*) thought they alleaged nothing but diuine testimonie.

Et li. 17
c. 20. ciu

The contents.

The summe and contents of this booke is an Instruction, and Exhortation to Kinges and al Magistrates, to minister iustice in the comonwealth, teaching al sortes of vertues vnder the general names of Iustice & Wisdom. With frequent Prophecies of Christs Coming, Passion, Resurrection, & other Christian Mysteries. Al may be commodiously diuided into three partes. In the six first chapters, the auctor admonisheth al Superiors to loue and exercise iustice and wisdom. In the next three, he teacheth that Wisdom procedeth only from God, & is procured by prayer & good life. In the other tenne chapters, he sheweth the excellent effects, and utilitie of wisdom and Iustice.

Diuided into three parts.

THE BOOKE OF WISDOM.

CHAP. I.

Superiors are admonished to do iustice, sincerely seeking God. 7. Who being euery where seeth al things. 11. Murmuration, detraction, and lying bring to perdition. 13. God created men to liue, but they brought death vpon themselves.

The 1. part.
An admonition to loue and practise iustice.



LOUE iustice, you that iudge the earth. Thincke 1
of our Lord in goodnes, and in simplicitie of hart
seeke him: † because he is found of them, that 2
tempt him not: and he appeareth to them, that
haue faith in him. † For :: peruerse cogitations seperate from 3
God: and proued powre chasteneth the vnwise: † because 4
wisdom

3. Reg.
Isa 56
2. Par.

:: Mortal sinnes are not

wisdom wil not enter into a malicious soule, nor dwell in a
 5 bodie subiect to sinnes. † For the Holie Ghost of discipline,
 wil flie from him that feyneth, and wil withdraw himselfe
 from the cogitations, that are without vnderstanding, and he
 6 shal be chastened of iniquitie ensewing. † For the spirite of
 wisdom is gentle, and wil not deliuer the scuser from his
 7 lippes: because God is witnes of his reynes, and he is a true
 searcher of his hart, and an hearer of his tongue. † Because
 the Spirite of our Lord hath replenished the whole world:
 and that, which contayneth al thinges, hath the knowledge of
 8 voice. † For this cause he that speaketh vniust thinges, can
 not be hid, neither shal the chastising iudgment passe him,
 9 † For in the cogitations of the impious there shal be exami-
 nation: and the hearing of his workes shal come to God, to
 10 the chastising of his iniquities. † Because the eare of ielousie
 heareth al thinges, and the tumult of murmuring shal not be
 11 hid. † Kepe your selues therefore from murmuring, which
 profiteth nothing, and refraine your tongue from detraction;
 because an obscure speache shal not passe in vaine; and the
 12 mouth that lyeth, killeth the soule. † :: Zeale not death in
 the errour of your life, neither procure ye perdition by the
 13 workes of your handes. † Because God made not death, nei-
 14 ther doth he reioyce in the perdition of the liuing. † For he
 created al thinges to be: and he made the nations of the earth
 to health: and :: there is no medicine of destruction in them,
 15 :: nor kingdome of hel in the earth. († For iustice is perpe-
 16 rual and immortal.) † But the impious with handes & wordes
 haue :: prouoked it: and esteeming it a freind, haue fallen to
 decay, and haue made couenantes with it: because they are
 worthie to be of the part therof.

only committed
 dedes &
 vwordes, but
 also in though
 tes.
 He that mali-
 ciously cur-
 seth is cursed
 of God.
 Be not cause
 of your owne
 eternal death
 by euil life.
 Desperate
 death deliue-
 reth not the
 wicked from
 calamities.
 Neither are
 anie damned
 vvhiles they
 are in this life;
 But sinners
 not repenting
 bring eternal
 death to them
 selues.

CHAP. II.

*Such as hope not of life to come, 6. addict themselues to present pleasures:
 10. and persecute the iust, especially our sauour Christ, as contrarie to
 their wickednes. 23. Death came upon man by the diuels ennie.*

1 **F**OR they haue said thinking with themselues not wel:
 :: Little, and with tediousnes is the time of our life: and in
 the end of a man there is no recouerie, and there is none
 2 knowne that hath returned from hel: † because of nothing
 were we borne, and after this, we shal be as if we had not
 bene: because the breath is a smoke in our nosthrels: & speach
 be after death.
 Vu a sparke

fal to these
prophane
thoughts and
speeches of
infidelitie.

a sparke to moue our hart. † Which being extinguished, our 3
bodie shal be ashes, and the spirit shal be powred abroad as
soft ayre, and our life shal passe as the trace of a cloude, and
shal be dissolued as a mist, which is driuen away by the beames
of the sunne, and oppressed with the heate therof: † and our 4
name in time shal be forgotten, and no man shal haue remem-
brance of our workes. † For our time is the passing of a sha- 5
dow, and there is no returne of our end: because it is sealed,
and no man returneth. † :: Come therfore, and let vs enioy 6
the good things that are, and let vs quickly vse the creature as
in youth. † Let vs fil ourselues with precious wine, and oynt- 7
ments: and let not the flowre of the time passe vs. † Let vs 8
crowne ourselues with roses, before they wither: let there be
no meadow, which our riote shal not passe through. † Let 9
none of vs be exempted from our riotousnes: euerie where
let vs leaue signes of ioy: because this is our portion, and this
our lot. † Let vs :: oppresse the poore iust man, and not spare 10
the widow, nor reuerence the oldmans grey head of long
time. † But let our strength be the law of iustice: for that 11
which is Weake, is found vnprofitable. † :: Let vs therfore 12
circumuent the iust, because he is vnprofitable to vs, and he is
contrarie to our workes, and reprochfully obiecterh vnto vs
the sinnes of the law, and defameth in vs the sinnes of our
discipline. † He boasterh that he hath the knowlege of God, 13
and nameth himselfe the sonne of God. † He is inade vnto 14
vs to the defaming of our cogitations. † He is greuous vnto 15
vs euen to behold, because his life ia vnlike to others, and his
wayes are changed. † We are esteemed of him as triflers, and 16
he absteyneth from our wayes as from vncleannes, and he
preferreth the later ends of the iust, and glorieth that he hath
God for his father. † Let vs see therfore if his wordes be true, 17
and let vs proue what thinges shal come to him, and we shal
know what shal be his later ends. † For if he be the true sonne 18
of God, he wil defend him, & wil deliuer him from the hands
of the aduersaries. † By contumelie and torment let vs exa- 19
mine him, that we may know his reuerence, and proue his pa-
tience. † To a most shameful death let vs condemne him: for 20
there shal be respect had vnto him by his wordes. † These 21
thinges haue they thought, and haue erred: for their malice
hath blinded them. † And they haue not knowen :: the sa- 22
craments of God, nor hoped for the reward of iustice, nor
esteemed

:: Of infideli-
tie touching
paine or re-
ward after
death, proce-
deth the Epi-
cures life.

:: Infidels are
not content to
liue in riote,
but doe also
enuie and per-
secute the iust.
vvhose good
examples vex
their mindes,
sturred therco
by the diuel.

:: An euident
prophecie of
the Iewes ma-
lice persecu-
ting our Sau-
our. Fulfilled
by the chief
Priestes, Scri-
bes, and Anci-
entes, recor-
ded by the E-
uangelists.

Mat. 27. v. 41.

Mar. 14. v. 53.

:: vvent of be-
lieuing diuine
Mysteries,
namely the re-
ward of the
iust, & punish-
ment of the vic

Mat. 1.
7. 43.

- 23 esteemed the honour of holie soules. † For God created man incorruptible, and to the image of his owne likenes he made him. † But by the enuie of the diuel, death entred into the world: † and they folow him that are of his part.

ked, is cause of dissolute life, and of hatred against the good.

CHAP. III

The iust contemned by the wicked, and proued by tentations are happie. 10. and the wicked unhappie. 12. Chastitie shall be rewarded, & adulterous generations shall not prosper.

- 1 **B** V T :: the soules of the iust are in the hand of God, and
 2 the torment of death shall not touch them. † :: They seemed in the eyes of the vnwise to die: and their decease was
 3 counted affliction: † and that which with vs. is the way, is
 4 destruction: but they are in peace. † And though before men they suffered torments, their hope is full of immortalitie.
 5 † Vexed in few things, in many they shall be well disposed of: because God hath tempted them, and hath found them worthy of him selfe. † As gold in the furnace he hath proued them, and as an host of holocaust he hath receiued them, and
 6 in time there shall be respect of them. † The iust shall shine, and as sparkes in a place of reedes they shall runne abroad.
 7 † They :: shall iudge nations, & haue dominion ouer peoples, and their Lord shall reigne for euer. † They that trust in him, shall vnderstand truth: and the faithful in loue shall rest in him:
 8 because rest and peace is to his elect. † But the impious according to the things which they haue thought, shall haue correction: which haue neglected the iust, & haue reuolted from
 9 our Lord. † For he that reiecteth wisdom, and discipline, is unhappie: and their hope is vaine, and labours without fruite
 10 and their workes vnprofitable. † Their :: wiues are senseles, and their children most wicked. † Cursed is their creature: because happie is the barren woman: and the vndefiled, which hath not knowne bed in sinne, she shall haue fruite in
 11 visitation of holie soules: † and * the eunuch, that hath not wrought iniquitie with his hands, nor thought most wicked things against God: for the chosen gift of fayth shall be geuen
 12 to him, and a most acceptable lot in the temple of God. † For of good labour there is glorious fruite, and the roote of
 13 wisdom which falleth not. † But the children of adulterers shall be in consummation, and the sede of the vnlawful bed

Temporal death of the iust, is the way to eternal life. whete damnation (called here the torment of death) shall not touch them.

:: For albeit Martyrs seme in the eyes of the vnwise to dye, or to be extinguished, they passe in dede into eternal, and vnspokeable glorie.

:: All the iust shall approue Gods iudgmeēt condemning the wicked.

:: Literally is vnderstood, that the wiues of adulterers, often become aduresses, & their children wicked.

Morally, their sensualitie & all their workes are wholly corrupted.

Chap. 5.
v. 4

Mat. 13.
v. 43.

* See. S.
Ierom.
in Isa. 56.
v. 4.

shal be destroyed. † And if certes they be of long life, they 17
shal be reputed for nothing, & their last oldage shal be with-
out honour. † And if they dye quickly they shal haue no 18
hope, nor speach of comfort in the day of acknowledging
† For of a wicked nation the endes are cruel 19

CHAP. IIII.

Great difference betwen chaste, and adulterous generations. 7. Speedier death of the iust is recompensed by Gods prouidence, 19. but the wicked incurre greater damnation by liuing long.

∴ Chastitie of the bodie is a singular great vertue, & spiritual chastitie of true faith and religion is greater, and more generally commended, as the roote and fundation of all vertues. For without faith it is vnposible to please God.

∴ VVhen soeuer the iust dieth it is profitable for him & dying yong his immaculate life is more commendable then old age in the wicked.

7. 16.

O How beautiful is ∴ the chaste generation with glorie: 1
for the memorie therof is immortal: because it is
known both with God, and with men. † When it is present, 2
they imitate it, and they desire it when it hath withdrawen it-
self, and it triumpheth crowned for euer, winning the reward
of vndefiled conflict. † But the multitude of the impious, 3
that hath manie children shal not be profitable, and bastarde
plants shal not take deepe roote, nor lay sure fundation.
† And if in the boughes for a time they shal spring being 4
weakly set, they shal be moued of the winde, and by the vehem-
encie of the windes they shal be rooted out. † For the vn- 5
perfect boughes shal be broken, and their fruites shal be vn-
profitable, and sowre to eate, and meete for nothing. † For 6
the children that be borne of wicked sleepes, are witnesses of
wickednes against the parents in their examination. † But 7
∴ the iust if he be preuented with death, shal be in a place of
refreshing. † For venerable oldage is not that of long time, 8
nor accounted by the number of yeares: but the vnderstan-
ding of a man are grey heares: † and an immaculate life is 9
old age. † Pleasing God he is made beloued, and liuing among 10
sinners he was translated. † " He was taken away lest malice 11
should change his vnderstanding, or lest anie guile might de-
ceiue his soule. † For the bewitching of vanitie obscureth 12
good things, and the inconstancie of concupiscence peruer-
teth the vnderstanding that is without malice. † Being con- 13
summate in short space he fulfilled much time: † for his soule 14
pleased God: for this cause he hastened to bring him out of the
middles of iniquities: but the peoples that are seing, and not
vnderstanding, nor putting such things in their hartes:
† that the grace of God, and mercie is toward his saintes, and 15
respect toward his elect. † But the iust dead condemnerth the 16
impious

Impious aliue, and youth soone ended, the long life of the
 17 vniust. † For they shal see the end of the wise, and shal not
 vnderstand what God hath thought of him, and why our Lord
 18 hath senced him. † For they shal see and shal contemne him:
 19 but our Lord shal laugh them to scorne, † and they shal fal
 after this without honour, and in contumelie among the dead
 for euer: because he shal breake them puffed vp :: without
 voice, and shal remoue them from the foundations, and they
 shal be made desolate vnto the highest degree: and shal be
 20 moorning, and the memorie of them shal perish. † They shal
 come feareful in cogitation of their sinnes, and their iniqui-
 ties on the contrarie shal conuince them.

∴ The damned
 shal be with-
 out excuse
 vterly con-
 founded in
 their owne
 consciences.

ANNOTATIONS CHAP. IIII.

11. *He wastaken array.*] By this place S. Augustin proueth that such as died
 in good state, might haue fallen into wickednes, if they had liued longer: and
 therefore it was a benefite to them, to dye sooner. And that it is neuer theles
 certaine, that God both knew the possibilitie that such might, yea would haue
 sinned, if they had liued longer, and also knew that they should die sooner, and
 so escape that danger. VWhich assured foreknowledge of al things that shal
 be, or may be, standeth wel with mans freewil: against certaine that inclined
 to Pelagianisme, attributing too much to mans freewil; and detracting from
 Gods foreknowledge, and prouidence. VWhich he prouing by this place, his
 aduersaries excepted against the auctoritie of this booke, and therefore he also
 proueth that it is Canonical Scripture. li. de Predest. Sanct. c. 14.

Gods presci-
 ence doth not
 prejudice
 mans freewil.

Et l. 17. c.
 20. ciuit

CHAP. V.

*In the general iudgement, the wicked seing the iust, whom they had con-
 demned, to be in great honour, shal bewaile their owne miserie, 9. consi-
 dering that their pleasure was short, 16. and the ioy of the blessed shal be
 for euer. 18. God wil arme himself, and al creatures, to punish the
 impious.*

1 **T**HEN shal the iust stand in great constancie against those
 that haue afflicted them, and :: taken away their labours.
 2 † They seing shal be troubled with horrible feare, and shal
 3 meruel at the sodennes of vnexpected saluation, † saying with-
 in themselues, :: repenting, and sighing for anguish of spirit:
 These are they, whom we had sometime in derision, and in a
 4 parable of reproch. † We senselesse esteemed their life madnes,
 5 and their end without honour. † Behold how they are coun-
 ted among the children of God, and their lot is among the
 6 saints. † We therefore haue erred from the way of truth, and

∴ VVicked
 men in their
 false conceit
 iudge the tra-
 uels of the iust
 to be vaine &
 fruitles.

∴ Repentance
 of the damned
 is only for the
 losse & paine

chap. 3.
 v. 2.

whereinto they are fallen not of loue towards God, or vertue, nor of hate towards sinne, & therefore is fruitles bringing no comforte nor helpe at al, but euerlasting torment and anguish of mind.

:: For the certaintie of things that shal be, Prophetes do very often speake in the preterence, of thinges to come as if they vvere already past.

:: As the ioy of the blessed, so contrariwise the miserie of the damned is meruelous great, & for euer vnchangeable.

the light of iustice hath not shined vs, and the sunne of vnderstanding rose not to vs. † We are wried in the way of iniquitie and perdition, and haue walked hard wayes, but the way of our Lord we haue not knowen. † What hath pride profited vs? or what commoditie hath the vaunting of riches brought to vs? † Al those thinges are passed away as a shadow, and as a messenger running before, † and as a shippe, that passeth through the surging waters: wherof, when it is past, the trace can not be found, nor the path of that shippes keele in the waues: † or as a bird, that flyeth through in the ayre, of which there is no token can be found of her passage, but only a sound of the winges beating the light winde: and by vehemence of going cutting the ayre, mouing the winges she is sflown through, and afterward there is no signe found of her way: † or as when an arrow is shotte forth to a sette marke, the diuided ayre is forthwith closed in itself againe, so that the passage therof is not knowen: † so we also being borne forthwith ceased to be: and of vertue certes haue bene able to shew no signe: but in our naughtines we are consumed. † Such thinges :: sayd they in hel, which sinned: † because the hope of the impious is as dust, which is taken away with the winde: and as a thinne froth, which is disperfed by the storme: and as smoke that is scatered abroad by the winde: and as the memorie of a ghest of one day that passeth. † But the iust shal liue for euer, and their reward is with our Lord, and cogitation of them with the Highest. † Therefore shal they receiue a kingdom of honour, & a crowne of beautie at the hand of our Lord: because with his right hand he wil couer them, and with in his holie arme he wil defend them. † And :: his zeles wil take armour, and he wil arme the creature to the reuenge of the enemies. † He wil put on iustice for a brestplate, & wil take sincere iudgement for an helmet: † he wil take equitie for an inuincible thilde: † and he wil sharpen fierce wrath for a speare, and the round world shal fight with him against the senselesse. † The shottes of lightnings shal goe directly, & as it were from a bow of the clouds wel bent they shal be cast forth, and shal light on a certaine place. † And from rocked wrath shal thicke haile stones be cast, the water of the sea shal rage against them, and the riuers shal runne together roughly. † A spirit of powre shal stand against them, and as a hurlewinde shal diuide them: and their iniquitie

iniquitie shal bring al the land to a desert, and naughtines
shal ouerthrow the seates of the mightie.

CHAP. VI.

Kinges and al Magistrates are againe admonished to exercise iustice: 7. otherwise they shal be more greuously punished. 13. Wisdom may easely be found, 18. by those that sincerely desire it. 22. And is very profitable (25. excepting the enuious, or it dispised) 26. both to prince and people.

1 WISEDOM is better then strength: and a wiseman
2 then a strong. † Heare therfore ye kinges, & vnder-
3 stand, lerne ye iudges of the endes of the earth. † Geue care ye,
that rule multitudes, and that please yourselues in multitudes
4 of nations: † because the :: powre is geuen you of our Lord,
and strength by the Highest, who wil examine your workes,
5 and search your cogitations: † becaule when you were the
ministers of his kingdom, you iudged not rightly, nor kept the
law of iustice, nor haue walked according to the wil of God.
6 † Horribly and quickly wil he appeare to you: because most
7 seuerer iudgement shal be done on them, that beare rule. † For
to the litle one mercie is granted: but :: the mightie shal might-
8 tely suffer torments. † For God wil not except any mans per-
son, neither wil feare the greatnes of any man: because he
9 made the litle and the great, & he hath equally care of al. † But
10 to the stronger more strong torment is imminent. † To you
therfore o kings are these my wordes, that you may lerne wis-
11 dom, and not fal. † For they that haue kept iust things iustly,
shal be iustified: and they that haue lerned these things, shal
12 find what they may answer. † Couet ye therfore my wordes,
13 and loue them, and you shal haue discipline. † Wisdom is
cleere, and such as neuer fadeth, and is easely sene of them that
14 loue her, and is found of them that seeke her. † She preuen-
teth them that couete her, that she first may shew herself vnto
15 them. † He that awaketh early to her, shal not labour: for
16 he shal find her sitting at her doores. † To thinke therfore
of her, is perfect vnderstanding: and he that watcheth for her,
17 shal quickly be secure. † Because she goeth about seeking
them that be worthie of her, and in the wayes she wil shew
her self to them cheerefully, and in al prouidence she wil
18 meete them. † For :: the beginning of her is the most true
19 desire of discipline. † The care therfore of discipline, is loue: and

Al powre is
from God: &
therfore to be
respected,
though the
magistrates
sometimes
abuse their au-
thoritie.

:: As euerie
ones charge is
more or lesse,
so his account
is easier or har-
der, and the
punishment
(if he offend)
smaller or
greater. S. Gre.
ho. 9. in Euang.

:: Wisdom is
attained by

this gradation
and so from
first to last, a
resolute desire
joyneth faith-
ful soules to
God. v. 21.

and loue, is the keeping of her lawes: and the keeping of the
lawes, is the consummation of incorruption: † and incor- 20
ruption maketh to be next to God. † Therefore the desire of 21
wisdom leadeth to the euerlasting kingdom. † If therefore 22
you be delighted with thrones, and with scepters ô ye kinges
of the people, loue wisdom, that you may reigne for euer.
† Loue the light of wisdom al ye that beare rule ouer peoples. 23
† But what wisdom is, and how she was made, I wil declare: 24
and I wil not hide from you the mysteries of God, but from
the beginning of her natiuitie I wil search out, and sette the
knowlege of her into light, and wil not let passe the truth:
† neither wil I goe with pyning enuie; because such a man 25
shal not be pattaker of wisdom. † But the multitude of the 26
wise is the health of the round world: and a wise king is the
stabilitie of the people. † Therefore take ye discipline by my 27
wordes, and it shal profite you.

CHAP. VII.

The second
part.
Wisdom pro-
cederh from
God, and is
procured by
prayer.

*Wheras al men haue the like birth and death, 7. Wisdom maketh great
difference, bringing al goodnes, 13. and knowlege, 17. as wel of natural
things, 22. as moral. 25. Which heauenlie gift is a sparckle, and partici-
pation of wisdom increated, God himself.*

:: The perfe-
ctest children
are borne in
the beginning
of the tenth
moneth.

:: Children in
the mothers
wombe are as
in slepe.

:: Salomon
(whose say-
inges are here
recited) praised
for wisdom, &
obtained it.

3. Reg. 3.

I also certes am a mortal man, like to al, and of the earthlie 1
kinred of him, that was made first, and in the wombe of
my mother was I fashioned flesh, † the time of :: ten mone- 2
thes was I brought together in bloud, of the seede of man, and
the delectation of :: sleepe concurring. † And I being borne 3
receiued the common ayre, and fel vpon the earth, that is
made alike, and the first voice like to al men did I put forth
weeping. † I was nourished in swadling clothes, and great 4
cares. † For none of the kinges had other begynning of nati- 5
uitie. † There is one entrance therfore into life to al men, 6
and like departure. † For this cause :: I wished, and vnderstan- 7
ding was geuen me: and I inuocated, and the spirit of wisdom
came vpon me: † and I preferred her before kingdoms and 8
thrones, and riches I counted to be nothing in comparision
of her. † Neither did I compare the precious stone to her: 9
because al gold in comparision of her, is a litle sand, and siluer
in the sight of her shal be esteemed as clay. † Aboue health 10
and beautie did I loue her, and purposed to haue her for light:
because her light can not be extinguished. † And al good 11
things

- things came to me together with her, and very much ho-
 nestie by her handes, † and I reioyced in al : because :: this
 wisdom went before me, and I was ignorant that she is the
 mother of al these. † Which I lerned without fiction, and
 doe communicate without enuie, and her honestie I hid not.
 † For she is an infinite treasure to men : which who so haue,
 are made partakers of the frenship of God, commended for
 the gifts of discipline. † And to me God hath geuen to speake
 according to my minde, and to presume things worthie of
 those, that are geuen me : because he is the guide of wisdom,
 and the creator of the wise : † for in his hand are both we, &
 our wordes, and wisdom, and the knowlege and discipline
 of workes. † For he gaue me :: the true knowlege of those
 things, which are: that I may know the disposition of the
 round world, and the vertues of the elements, † the begin-
 ning, & end, & middes of times, the permutations of change-
 able seasons, and consummations of times, † the courses of
 the yeare, and dispositions of the starres, † the natures of
 beastes, and suries of wilde beastes, the force of windes, and
 the cogitations of men, the differences of plantes, and ver-
 tues of rootes, † and whatsoeuer are hid things and not for-
 sene, I haue lerned : for wisdom the worker of al taught me.
 † For in her is the spirite of vnderstanding, :: holie, onlie, mani-
 fold, subtil, eloquent, moueable, vnde filed, sure, swete, louing
 good, sharpe, who nothing hindereth wel doing, † gentle,
 benigne, stable, certaine, secure, hauing al powre, forseeing al
 things, and that conteyneth al spirites: intelligible, cleane,
 subtile. † For wisdom is more moueable then al moueable
 things : and reacheth euerie where because of her cleannes.
 † For she :: is a vapour of the powre of God, & a certaine sin-
 cere emanation of the glorie of God omnipotent: and ther-
 fore no defiled thing cometh vnto her. † For she is the bright-
 nes of eternal light, & the vnspotted glasse of Gods maiestie,
 and the image of his goodnes. † And wheras she is one, she
 can doe al things: and permanent in herselfe she renews al
 things, and by nations transporteth herselfe into holie soules,
 she maketh the frendes of God, and Prophetes. † For God lo-
 ueth none, but him, that dwelleth with wisdom. † For she is
 more beautiful then the sunne, and aboue al disposition of
 the starres, being compared to light she is found the first. † For
 night succedeth to it, but malice ouercometh not wisdom.

:: God first
 gaue him
 grace to desire
 wisdom be-
 fore al other
 things, as he
 explicateth
 plainly cap. 3.
 v. 21.

:: Salomon
 was a most ex-
 cellent Philo-
 sopher.

:: Proper Epi-
 thetons of the
 spirite of wis-
 dom.

:: See the An-
 notation, Pro-
 uerb. 1. v. 2.

eb. 1. v.

Wisdom excellen at thinges, that can be desired, 9. is worthely preferred as the cause of much estimation, 13, and of immortal glorie, 16. without molestation. 21. Al which is Gods gift.

∴ God, the in-
created wis-
dom is infinite
and wisdom
created is also
most excellent
amongst Gods
giftes.

∴ This is also
the speach of
Salomon, re-
cited by the
writer of this
booke.

∴ Of Salomons
wisdom, rich-
es, glorie &
renowmed
fame not only
the bookes of
Kinges & Pa-
ralipomenon,
but also our
Saviour doth
witness. *Mat. 6.*
∞ 12.

∴ It is not cer-
taine that Sa-
lomon hath
immortal glo-
rie, but rather
by *immortalitie*
is here vnder-
stood that his
glorious fame
remaineth to
the end of this
world.

∴ Neuertheles
wisdom of her

SHE ∴ reacheth therfore from end vnto end mightely, and 1
disposeth al thinges swetely. † Her haue I loued, and haue 2
sought her out from my youth, and haue sought to take her
for my spouse, and I was made a louer of her beautie. † She 3
glorifieth her nobilitie, hauing consociation with God: yea and 3. R. 3
the Lord of al hath loued her. † For she is the mistresse of the 4
discipline of God, & the chooser of his workes. † And if riches 5
be desired in life, what is richer then wisdom, which worketh
al thinges? † And if vnderstanding doe worke: who is the 6
worker of those things that are, more then she? † And if a 7
man loue iustice: her labours haue great vertues: for she tea-
cheth sobrietie, and prudence, and iustice, and strength,
then the which nothing is more profitable in life to men.
† And if a man desire multitude of knowlege: she knoweth 8
things past, & coniectureth of thinges to come: she knoweth
the subtilities of wordes, and the solution of arguments: she
knoweth signes and wonders before they be done, and the
euentes of times and ages. † ∴ I purposed therfore to bring 9
her to me to liue together: knowing that she wil communi-
cate vnto me of good thinges, and wil be a comfort of my co-
gitation & tediousnes. † I shal haue for her sake ∴ glorie with 10
the multitudes, and honour with the ancient being yong:
† and I shal be found sharpe in iudgement, and in the sight 11
of the mightie I shal be meruelous, and the faces of princes
wil meruel at me. † Holding my peace they shal expect me, 12
and whiles I speake manie wordes, they shal lay their hands on
their mouth. † Moreouer by her I shal haue ∴ immortalitie: 13
and I shal leaue an eternal memorie to them, that shal be after
me. † I shal dispose peoples: and nations shal be subiect to 14
me. † Horrible kings hearing shal feare me: in the multitude 15
I shal seme good, and in battel strong. † Entring into my 16
house, I shal rest with her: for her conuersation hath no bit-
ternes, nor her companie tediousnes, but ioy and gladnesse.
† Thinking these thinges with my selfe, and recording in my 17
hart, that ∴ immortalitie is in the kindred of wisdom, † and 18
good delectation in her frendship, and in the workes of her
handes

handes honestie without defect, and wisdom in the disputation of her talke, and glorie in the communication of her wordes: I went about seeking, that I might take her to me.

19 † And I was a wittie childe, and had gotten a good soule.

20 † And wheras I was more good, I came to :: a bodie vnde-

21 filed. † And as I knew that I could not otherwise be continent, vnlesse God gaue it, this verie thing also was wisdom, to know whose this gift was: I went to our Lord, and besought him, and said from my whole hart.

part, geueh
life and glorie
euerlasting, to
al that perse-
uere to the end
of this life.

:: It is certaine
that Salomon
was sometime
innocent and
holie, but was
peruerted by
women. 3. Reg.
11.

CHAP. IX.

A prayer (made by Salomon) for wisdom, 9. wherby Superiors are able to gouerne: 13. Which by only humane wisdom, they can not rightly performe.

1 **G**OD of my fathers, and Lord of mercie, which madest al
2 things with thy word, † and by thy wisdom didst ap-
point man, that he should haue dominion of the creature,
3 that was made by thee, † that he should dispose the round-
world in equitie and iustice, and execute iudgement in dire-
4 ction of hart: † geue me wisdom the assistant of thy seates,
5 and repel me not from thy children: † because I am thy ser-
uant, and the sonne of thy handmaide, a weake man, and of
6 smal time, and lesse to the vnderstanding of iudgement and
7 lawes. † And if one be perfect among the children of men,
8 and thy wisdom be absent from him, he shal be counted for
9 nothing. † :: Thou hast chosē me king to thy people, and
10 iudge of thy sonnes, and daughters: † and badst me build a
temple in thy holie mount, and an altar in the citie of thy ha-
11 bitation, a similitude of thy holie tabernacle, which thou didst
12 prepare from the beginning: † and :: thy wisdom with thee,
13 which knew thy workes, which then also was present when
thou madest the roundworld, and knew what was pleasing
to thine eyes, and what was direct in thy precepts. † :: Send
her from thy holy heauens, and from the seate of thy greatnes,
that she may be with me, and may labour with me, that I may
know what is acceptable with thee: † for she knoweth al
things, & vnderstandeth, and shal conduct me in my workes
soberly, & shal keepe me with her might. † And my workes
shal be acceptable, and I shal gouerne thy people iustly, and
shal be worthie of the seates of my father. † For :: who of
men

:: Here againe
it is euident,
that the Au-
stor reporteth
Salomons
speeches.

:: V Wisdom in-
created is
with God, yea
is God him
selfe.

:: V Wisdom
v which is ge-
uen to men
procedeth
from God as a
gift created.

:: Mans wis-
dom without

Reg. 3.

v. 9. 12.

1. Paral.

28. v. 5.

1. Par. 1.

v. 9.

Prov. 8.

v. 22.

Special wisdom from God is not sufficient to gouerne our selues, much lesse others.

men is able to know the counsel of God? or who can thinke what God wil? † For the cogitations of mortal men be fearful, and our prouidences vncertaine. † For the bodie, that is corrupted burdeneth the soule, and the earthlie habitation presseth downe the vnderstanding that thinketh manie things. † And we doe hardly coniecture the things that are in the earth: and the things that are in sight, we finde with labour. But the things that are in the heauens who shall search out? † And thy sense who shall know, vnles thou geue wisdom, and send thy holie spirit from on high: † and so the pathes of them, that are on the earth may be corrected, and men lerne the things that please thee? † For by wisdom they were healed, whoseouer haue pleased thee ô Lord from the beginning.

CHAP. X.

The benefites of wisdom are declared by examples, in Adam, 4. Noe, 5. Abraham, 6. Lot, 10. Iacob, 13. Ioseph, 15. And the people of Israel.

The 3 part.
The excellent effectes of wisdom & iustice.

:: Adam.
:: By this it is certaine that our first parēt Adam truly repented, and had remission of his sinne.
:: Noe.

:: Abraham.

:: Lot.

:: In all trees about Sodom there is only shew of fruite, which when it is touched falleth into dust.
:: Lots wife an example of inconstancie.
:: Iacob.

SHE kept him, :: that was first made of God father of the world, when he was created alone, † and she brought him out of his sinne, and gaue him powre to conteyne al things. † After the vniust departed in his anger from her, by the furie of brothers manslaughter perished. † For whose cause, when water destroyed the earth, wisdom healed it againe, gouerning the :: iust by contemptible wood. † She euen in the consent of wickednes, when the nations had confederated themselues, knewe :: the iust, and preferred him without blame to God, and in his sonnes mercie kept the strong. † She deliuered :: the iust, fleeing from the impious that perished, when the syre came downe vpon Pentapolis: † to whom for a witnes of their wickednes the desert land standeth smoking, and :: trees hauing fruites at vncertain season; and the memorie of an incredulous soule a standing :: pillar of salt. † For pretermitting wisdom they did not only slippe in this, that they were ignorant of good things, but they left also vnto men a memorie of their foolishnes, that in those things, in which they sinned in, they could not be hid neither. † But wisdom hath deliuered them, that obserue her from sorowes. † And :: the iust fleeing his brothers wrath, she conducted by the right wayes, and shewed him the kingdom of God, and gaue him the knowlege of the holie, did honest him

Gen. 1. 7.
27.

Gen. 4. 7.
8.

Gen. 6.

Gen. 19.

Gen. 28.

- 11 him in labours, and accomplished his labours. † In the fraude
of the circumuenter of him she was present with him, and
12 made him honorable. † She kept him from the enemies, and
from seducers she defended him, and from seducers she
defended him, and gaue him a strong fight, thas he might
13 ouercome, and know that wisdom is mightier then al. † She
forsooke not :: the iust being sold, but deliuered him from :: Ioseph.
14 sinners: and she went downe with him into the pitte, † and
in bands leaft him not, til she brought him the scepter of a
kingdome, and might against them, that oppressed him: and
shewed them to be lyers, that spotted him, and gaue him eter-
15 nal glorie. † The :: iust people, and seede without blame :: Gods pecu-
16 she deliuered from the nations, that oppressed them. † She liar people.
Exo. 1. Exo. 3.
17 entered into the soule of the seruant of God, and stood against
18 dreadful kinges in wonders and signes. † And she rendred to
the iust the hope of their labours, and conducted them in a
meruelous way: and she was vnto them for a couerr in the
19 day, and for the light of starres by night: † and she transpor-
ted them through the Redsea, and caried them ouer through
20 a great water. † But their enemies she drowned in the sea,
and from the depth of hel she brought them out. Therefore
21 the iust tooke the spoyles of the impious, † and they sang thy
holie name ô Lord, and thy victorious hand they praised toge-
ther: † because wisdom hath opened the mouth of the
dumme, and the tongues of infants she hath made eloquent.

CHAP. XI.

*Other benefites of wisdom, protecting the Israelites in the desert; 3. ouer-
throwing their enimies; 4. geuing them water out of a rocke; 8. plaguing
the Egyptians, 21. yet not al suddenly, but by often admonitions, that
they might haue repented if they would.*

- 1 SHE directed their workes in the handes of: a holy prophet. :: Moyfes.
2 † They made a iourney through the deserts, that were not
3 inhabited: and in desert places they pitched cottages. † They
stood against :: the aduersaries, and reuenged themselues of :: The Amala-
4 the enemies. † They thirsted, and inuocated thee, and water chites. Exo. 17.
was geuen them out of a most high rocke, and quenching of
5 their thirst out of the hard stone. † For by the thinges wherby
their enemies suffered punishment, for defect of their drinke,
and therein, when the children of Israel abunded, they did
6 reioyce; † by these thinges, when others lacked the same, it

went wel with them. † For in steede of the fountaine of an
 euerlasting riuer, thou gauest mans bloud to the vniust. † Who
 when they were diminished in the destruction of the murde-
 red infants, thou gauest them abundant vnlooked for: † shew-
 ing by the thirst, that then was, how thou didst exalt thine,
 & didst kil their aduersaries. † For when :: they were tempted,
 and in deede with mercie taking discipline, they knew how
 :: the impious being iudged with wrath did suffer torments.
 † These certes admonishing as a father thou didst proue: but
 them examining as a hard king thou didst condemne. † For
 the absent and the present were tormented alike. † For duple
 rediuousnes had taken them, and sighing with the memorie of
 good thinges past. † For when they vnderstood :: by their
 punishment that it went wel with them, they remembered
 our Lord, merueling at the end of the euent. † For :: whom
 before they derided, being cast forth in that wicked laying out
 to perish, him they merueled at in the end of the euent: not
 thirsting in like maner to the iust: † but for senseles cogita-
 tions of their iniquitie, for that :: some erring did worshippe
 dumme serpents, and superfluous beasts, thou didst send vpon
 them a multitude of dumme beasts for reuenge: † that they
 might know that by what thinges a man sinneth, by the same
 also he is tormented. † For thine omnipotent hand, which
 made the world of inuisible matter, was not vnable to send
 vpon them a multitude of beares, or fierce lyons, † or vn-
 knownen beasts ful of anger of a new kind; or breathing the
 vapour of fires, or casting forth the sauour of smoke, or shoo-
 ting horrible sparkes from their eies: † of which not onlie
 their hurt was able to destroy them, but also their sight to kil
 them for feare. † Yea and without these with one spirit, they
 might haue bene slaine suffering persecution of their owne
 factes, and dispersed by the spirit of thy powre: but thou hast
 disposed al thinges in measure, and number, and weight.
 † For, to be of great force rested alwaies in thee onlie: & who
 shal resist the powre of thyne arme? † Because as the least
 weight of the balance, so is the roundworld before thee, and
 as a droppe of the dewe before day, that falleth vpon the
 earth. † But thou hast mercie on al, because thou canst do al
 thinges, and dissemblest the sinnes of men for repentance.
 † For thou :: louest al thinges that are, and hatest nothing of
 those which thou hast made: for thou didst not ordaine, or
 make

When the
 Israclites wan
 red water God
 gaue them a-
 bundance out
 of rockes.

But turned
 the Egyptians
 waters into
 blood.

After affli-
 ction the be-
 nefite of peace
 is more grat-
 ful.

Moyes was
 reiected when
 he iudged be-
 tween his bre-
 theren Exo. 2.

7. 14. but was
 afterwards
 the deliuer of
 the whole
 people Act. 7.

7. 45.
 Egyptians
 seruing beasts
 for goldes,
 were plagued
 by frogges,
 siniphes, flees,
 and locustes.

God made
 no creature e-
 uil as the Ma-

Leuit.

7. 22.

Iere.

17.

26 make any thing hating it. † And how could any thing continue, vnles thou wouldest? or be preferued which was not
 27 called of thee? † But thou sparest al: because they are thine
 ô I ord, which louest soules.

nichees foolishly imagined, neither is there any God but one who alone created all things.

CHAP. XII.

Gods wisdom and mercie in destroying the wicked inhabitants of Chanaan, by parts (10. that they might haue amended,) Whom he could haue slaine suddenly. 15. In that God neuer condemne the iust, 19. his people are instructed to confide in him, 25. and sinners to turne vnto him.

1 **O** how good, and sweete is thy spirit ô Lord in al! † And
 2 therefore those, that erre, by partes thou doest chastise:
 and doest admonish, and speake to them, concerning the
 things wherin they sinne: that leauing naughtines, they may
 3 beleue in thee ô Lord. † For, those old inhabitantes of thy
 4 holic land, whom thou didst abhorre, † because they did
 workes odious to thee by sorceries, and vniust sacrifices,
 5 † and the murderers of their owne children without mercie,
 and eaters of mens bowels, and deuourers of blood from the
 6 middes :: of thy sacrament, † and the parents authors of
 aydelesse soules, thou wouldest destroy by the handes of our
 7 parents, † that they might receiue a peregrination worthie of
 the children of God, which is a land of al most deare to thee.
 8 † But them also as men thou didst spare, and didst send fore-
 runners of thine host, waepes, that by litle and litle they might
 9 destroy them. † Not because thou wast vnable in battel to
 subdewe the impious to the iust, or with cruel beastes,
 or with a sharpe word to destroy them together: † but
 10 iudging by partes thou gauest place of repentance, being
 not ignorant, that the nation of them is wicked, and their
 malice :: natural, & that their cogitation could not be changed
 11 for euer. † For it was a cursed seede from the beginning:
 neither fearing any, didst thou geue pardon to their sinnes.
 12 † For who shal say to thee: what hast thou done? or who shal
 stand against thy iudgement? or who in thy sight shal come
 reuenger of the wicked men? or who shal impute it to thee,
 13 if the nations perish, which thou hast made? † For there is
 no other God but thou, who hast care of al, that thou mayst
 14 shew that thou doest not geue iudgement vniustly. † Neither
 king, nor tyrant in thy sight shal enquire of them, whom thou
 15 hast destroyed. † For so much then as thou art iust, thou
 doest

:: From the land of Iurie called sacred because God was there rightly serued in the old testament, and mans redemption vvas wrought there by Christ.

:: By custom malice became as it were natural, after that nature was corrupted.

doest dispose al thinges iustly: thou also esteemest it disagreeable
 from thy powre, to condemne him, who ought not to be
 punished. † For thy powre is the beginning of iustice: and 16
 for this that thou art Lord of al, thou makest thyself to spare
 al. † For thou shewest powre, which art not thought to be 17
 absolute in powre, and thou conuincest the boldnes of them,
 that know thee not. † But thou dominatour of powre, 18
 iudgeth with tranquillitie, and with great reuerence disposest
 of vs: for :: it is in thy powre when thou wilt, to be able.
 † And thou hast taught thy people by such workes, that 19
 they must be iust and gentle, and hast made thy children of
 good hope: because iudging thou geuest in sinnes place of
 repentance. † For if thou didst punish the enemies of thy ser- 20
 uants, and that deserued to die, with so great consideration,
 geuing time and place, whereby they might be changed from
 their wickednes. † With what diligence hast thou iudged 21
 thy children, to whose parents thou gauest othes and couen-
 nants of good promises? † Therefore when thou geuest vs 22
 discipline, thou scourgest our enemies very manie wayes, that
 iudging we may thinke vpon thy goodnes: and when we
 are iudged, we may hope for thy mercie. † Wherefore to 23
 them also, which in their life haue liued foolishly & vniustly,
 thou hast geuen great torments by the same thinges, which
 they did worshipec. † For they wandered long in the way of 24
 errour, esteeming for goddes those thinges, that in beasts :: are
 superfluous, liuing after the maner of sensles infants. † For this 25
 cause thou hast geuen iudgement on them as on sensles
 children to be in derision. † But they that were not amended 26
 by scornes and reprehensions, haue tried the worthie iudge-
 ment of God. † For in what thinges they suffering tooke indi- 27
 gnation, by those whom they thought goddes, when seing
 they were destroyed in them, him, whom in time past they
 denied that they knewe, they acknowledged the true God:
 :: for the which cause the end also of their condemnation shal
 come vpon them.

:: Gods powre
 being almighty
 is only limited
 by his
 will.

:: Serpents,
 batters, moles,
 & like bestes,
 which seme
 not only super-
 fluous in the
 world, but also
 hurtful, yet
 were esteemed
 as goddes.
 :: Knowing
 him to be the
 onely true
 God, by
 whom they
 saw their false
 goddes de-
 stroyed, yet
 they did not
 serue him as
 God.

Rom.
 v. 23.

CHAP. XIII.

*Men folowing their phantasies knew not God by his creatures, but honored
 the creatures for goddes. 10. Most foolishly also worshipped thinges fa-
 shioned by mens handes, as goddes.*

1 **B**UT all men be vaine, in whom there is not the knowlege
 of God: and of these good things, which are sene :: they
 could not vnderstand him :: that is, neither attending to the
 2 workes. haue they agnised who was the workeman: † but
 either the fyre, or the wind, or the swift ayre; or a circle of
 3 starres or exceding much water, or the sunne and the moone,
 they thought to be goddes rulers of the world. † With whose
 4 beautie if being delighted, they thought them goddes: let
 them know how much the Lord of them is more beautiful
 then they. For the author of beautie made al those thinges.
 5 † Or if they marvelled at their vertue, & operations, let them
 vnderstand by them, that he which made these, is stronger then
 6 they: † for by the grea-nes of the beautie, and of the creature
 the creator of them may be sene, to be knowen therby. † But
 notwithstanding there is yet in these lesse complainte. For they
 also perhaps erre, seeking God, and desirous to finde him.
 7 † For whereas they conuerse in his workes, they enquire: &
 they are perswaded that the thinges be good which are seene.
 8 † But againe neither ought these to be pardoned. † For if
 9 they could know so much, that they were able to estimate the
 world: how did they not more easely find the Lord therof?
 10 † But they are unhappie, & their hope is among the dead, who
 haue called :: the workes of mens handes godds, gold & siluer,
 the inuention of art, and the similitudes of beastes, or an vn-
 11 profitable stone the worke of an old hand. † Or if an artificer
 a carpenter, cut streight timber out of the wood, & pare of al
 the barke therof cunningly, and vsing his art, diligently fra-
 12 meth a vessel profitable for the common vse of this life, † and
 13 vseth the chippes of that worke to dresse his meate: † and
 maketh that which is left therof, which is for no vses, but
 being a crooked peece of wood, and ful of knobes, carueth it
 diligently in the holownes therof, and by the skil of his
 art fashioneth it, and maketh it like to the image of a man,
 14 † or compareth it to some beast, straking it ouer with redde,
 and with paynting making the colour therof ruddie, and lay-
 15 eth a colour ouer euerie spot that is in it: † and maketh a
 worthie habitation for it, and setting it in a wal, and fastening
 16 it with yron, † lest perhaps it fall, providing for it, knowing
 that it can not helpe it selfe: for it is, an image, and it needeth
 17 helpe. † And concerning his substance, & his children, & for
 marriage, making a vow he seeketh to it. He is not ashamed to

:: Gods most
 proper name is
 HE WHICH IS.
 Exo. 3. 14.

:: Seing no
 creature how
 excellent
 soeuer, is or
 may be este-
 med a god, it
 is more foo-
 lish to thinke,
 an Image, or
 statua, or anie
 thing framed
 by mans
 handes can be
 God.

speake with him, that is without soule; † and for health certes 18
 he beseccheth the weake, and for life asketh the dead, and for
 helpe inuocateth him that is vnprofitable: † and for a iourney 19
 asketh him, that can not walke: and for getting, and for
 working, and for the euent of al thinges he asketh him, that
 in al is vnprofitable.

ANNOTATIONS CHAP. XIII.

God is the be-
 ginning of al
 thinges, abso-
 lute and inde-
 pending.

1. *They could not vnderstand him, that is*] Philosophers discussing the nature
 of manie creatures, saw that euerie creature proceeded of some other thing, &
 so there must nedes be one beginning of al, absolute of it selfe, neither pro-
 ceeding nor depending of an other, nor a limited substance. As the thing that is
 a man, is not a beaſt; an oxe is not a horse: &c. and telling what arie thing is,
 we exclude therby that it is not other thinges, but saying without addition,
 HE WHICH IS, we shew the beginning of al, in no sorte limited: and this is
 God. VVhom some Philosophers, by such discourse found, & knew, in general,
 & sometimes confessed, but did not honour him as God, and therefore were in-
 excusable, as S. Paule concludeth against them. Rom. 1.

CHAP. XIII.

*Foolish men intending to saile, honour wooden idols, in regard of the profite
 they receiue by shippes: 6. by which some were saued in the general di-
 luge. 8. Idols, and idolmakers are cursed. 12. They were not from the
 beginning, 15. but were deuised for memorie of the dead, and worshipped
 with diuine honour. 22. So men forgetting God, proceeded in idolatrie,
 with other abominable, and cruel enormities.*

A GAYNE an other thinking to sayle, and beginning to 1
 make a iorney through the fierce waues, inuocateth
 wood :: more fraile then the wood that carieth him. † For 2
 couetousnes of getting inuented it, and the craftesman by his
 wisdom framed it. † But thy prouidence, ô Father, doth go- 3
 uerne: because thou hast geuen a way euen in the sea, and
 among the waues a most sure path, † shewing that thou art 4
 able to saue out of al thinges, yea :: if a man goe to the sea
 without art. † But that thy workes might not be voyde of 5
 wisdom: for this cause also men commit their liues euen to a
 little wood, and passing ouer the sea are deliuered by shippe.
 † But from the beginning also when the prowde giants 6
 perished, the hope of the world fleing to a shippe, rendered
 to the world seede of natiuitie, which was gouerned by thy
 hand. † For :: blessed is the wood, by the which :: iustice is 7
 made. † But the idol that is made by handes, cursed is both it,
 and

:: Great mad-
 nes to inuo-
 cate a wodden
 idol more base
 & commonly
 more corrup-
 tible then the
 wood of a
 shippe.

:: As the Israe-
 lites went
 through the
 red sea.

:: The auctor
 prophetically
 alludeth to

and he that made it: because he in deede wrought it: and the
 9 same being fraile, was called god. † But to God the impious
 10 and his impietic are odious alike. † For that which is made,
 11 with him that made it, shal suffer torments. † For this cause
 also in the idol of the nations there shal be no respect: because
 the creatures of God were made to hatred, and for tentation
 to the soules of men, and for a snare to the feete of the vnwise.
 12 † For the begynning :: of fornication is the deuising of idols:
 13 and the inuenting of them is the corruption of life. † For
 neither were they from the begynning, neither shal they be
 14 for euer. † For this vanitie of men came into the world: and
 15 therefore there is found a short end of them. † For the father
 being sorowful with bitter moorning, made vnto himself the
 image of his sonne quickly taken away: and him, that then
 was a dead man, now :: he began to worshipec as god, and
 appointed holie things and sacrifices among his seruants.
 16 † :: Afterward by succession of time, the wicked custom pre-
 17 uayling, this errour was kept as a law, and things grauen
 were worshipped by the commandement of tyrants. † And
 those, whom openly men could not honour, for that they
 were far of, their figure being brought from a far, they made
 an euident image of the king, whom they would honour: that
 by their carefulnes they might honour as present, him that
 18 was absent. † And to the worshipping of these, the excellent
 diligence also of the artificer, holpe them forward, that were
 19 ignorant. † For he willing to please him, that entertained him,
 laboured by his art, to fashion the similitude in better sort.
 20 † And the multitude of men caried away by the beautie of the
 worke, him that a little before had bene honoured as a man,
 21 now they esteemed for a god. † And this was the deceyving
 of mans life: because men seruing either affection, or kinges,
 gaue the name that is :: not communicable to stones and
 22 wood. † And it was not sufficient that they erred about the
 knowlege of God, but also liuing in a great barrail of ignorance
 23 so manie and so great euils they cal peace. † For :: either
 sacrificing their children, or making obscure sacrifices, or
 24 hauing watches ful of madnes, † they now neither keepe
 life, nor mariage cleane, but one killeth an other by enuie,
 25 or playing the adulterer maketh him sorowful: † and al
 things are mingled together, bloud, manslaughter, theft and
 fiction, corruption, and infidelitie, truble, and periurie,
 and

the wood of
 the Crosse, on
 which our Sa-
 uour rede-
 med mankind.
 :: From whose
 death proce-
 deth mans iu-
 stification.
 :: Inuention
 of Idols
 brought men
 to spiritual
 fornications,
 & corruption
 of maners.

:: This first
 idolatrie was
 only priuately
 exercised by
 the father and
 his seruants at
 their masters
 commandment,
 by which
 occasion pub-
 lique idolatrie
 came into
 the world,
 wicked cus-
 tom in time
 preuailing.

:: The name
 God in the
 proper signi-
 fication, can
 not be geuen
 to anie crea-
 ture.

:: Manie enor-
 mous crimes
 procede from
 idolatrie.

disquieting of the good, † forgetfulnes of God, iniquation 26
of soules, immutation of natiuitie, inconstancie of mariage,
disorder of adulterie, and vnchastnes. † For the worshippinge 27
of idols not to be named, is the cause of al euil, and the begin-
ning and end. † For either when they reioyce, they are madde: 28
or certes prophecie false things, or liue vniustly, or quickly
forswear themselves. † For whiles they trust in idols, which 29
are without soule, swearing amisse they hope not to be hurt.

∴ Two sortes
of perurie:
swearing by
false goddes,
and swearing
vnto truties.

† ∴ Two euil things therefore shal happen to them worthely, 30
because they haue thought euil of God, attending to idols, and
haue sworne vniustly, in guile contemning iustice. † For it is 31
not the powre of them, that are sworne by, but the punish-
ment of them that sinne, goeth alwayes through the transgres-
sion of the vniust.

ANNOTATIONS. CHAP. XIII.

Caluin falsly
chargeth this
booke vvith
error.

15. *The father made vnto himself the image of his sonne.*] Caluin here chargeth
this booke vvith error, in affirming that idolatrie began by superstitiously
honoring images of the dead. Against which he alleageth that Labans idoles, *Gen*
and others more ancient, were before anie images of dead men were honou-
red. But he argueth vpon a false ground. For Labans idols were images, as the
Hebrew word Teraphim signifieth, and is so translated in the English Bibles
(1552. and 1577.) but because they were images of false goddes, and for that
Laban called them his goddes, a later Bible (1603.) translateth it better, *idoles*,
as the Latin and Greke haue *idola*. It is also certaine that Ninus king of Assi-
rians long before Laban, yea before Abraham, sette vp the image of his Father
Belus (otherwise called Iuppiter) to be publickly honored by the people. as S.
Cyril sheweth. li. 3. in Iulianum, nere the end. and S. Ambrose, or an other
graue Auctor write h the same, in cap. 1. ad Romanos. Likewise S. Cyprian li.
de Idololorum vanitate. S. Chrysostom. ho. 87. in Matth. and Egesippus, apud
S. Ieronym. li. de Viris Illustrib. testifie, that the making of mens images, in
memorie of the dead, was the occasion, and beginning of idolatrie, according
as this place reporteth, that a Father sorowving for the death of his sonne,
made an image in his memorie, & began to worshippinge him as a god, causing
his seruants also to honour his dead sonne, vvith rites and sacrifices. VVhich
private idolatrie vvvas absolutely the first, that is recorded in holie Scripture, or
anie other good auctor. And the first publique is counted by most auctors, that
of Ninus, vvorshipping the image of his father Belus, vvith diuine honour,
who also pardoned al offenders, how enormous soeuer their crimes were, that
sted vnto that image. VVhich allurments together vvith so great a kinges aucto-
ritie, drew innumerable to publique idolatrie. VVherupon S. Ierom noteth
(in cap. 2. Ofes) that Ninus became so great and glorious, as to make his
father to be honored as a god.

Images of
false goddes
are rightly
called idols.

Idolatrie be-
gane by vvor-
shipping ima-
ges of dead
men vvith di-
uine honour.

Private idola-
trie was before
publique.

CHAP. XV.

*The wise gratefully praise the sweetenes, and mercie of God, by whom they are
deliuered from idolatrie: 6. detesting the makers, & worshippers of idols.*

BUT O thou our God, art sweete, and true, patient, and
 disposing al things, in mercie: † For if we sinne, we are
 thine, knowing thy greatnes: and if we sinne not we know
 that we are counted with thee: † For to know thee, is abso-
 lute iustice: and to know iustice, and thy powre, is the roote
 of immortalitie. † For mens inuention of euil art hath not
 brought vs into errour, nor the shadow of a picture being a
 labour without fruite, a shape grauen by diuerse colours,
 † the sight wherof geueth concupiscence to the senses, and
 and he loueth the shape without life of a deade image. † The
 louers of euils, are worthie to haue their hope in such things,
 both they that make them, and that loue, and that worshippe
 them. † Yea and the potter pressing softe earth, with labour
 fashioneth euerie vessel to our vses, and of the same clay ma-
 keth the vessels, that are cleaue to vse, and in like maner them,
 that are contrarie to these: but what the vse of these vessels
 is, the potter is iudge. † And with vaine labour he fashioneth
 a god of the same clay: he which a litle before was made
 of earth, and a litle after returneth backe whence he was ta-
 ken, being exacted the debt of the life which he had. † But
 his care is, not because he shal labour, nor because he hath a
 short life, but he contendeth with goldsmithes and siluer
 smithes: yea and he imitateth the copper smithes, and coun-
 teth it a glorie, because he maketh vaine things. † For his
 hart is ashes, and his hope vaine earth, and his life viler then
 clay: † because he was ignorant who made him; and who in-
 spired into him the soule which worketh, and who breathed
 into him the vital spirite. † Yea and they esteemed our life
 to be a pastime, and the conuersation of life made for a gayne;
 & that we must get euerie way euen of euil: † For he know-
 eth that he offendeth aboue al men, which of the matter of
 earth fashioneth frayle vessels, and sculptsils. † For al the vn-
 wise, and vnhappie aboue measure of the soule, proude are
 the enemies of thy people, and rule ouer them: † because
 they haue esteemed al the idols of the nations for goddes,
 which neither haue vse of eyes to see, nor nosthrels to take
 breath, nor eares to heare, nor fingers of the hands to handle,
 yea and their feete are slow to walke. † For a man made them;
 and he that borrowed breath, the same fashioned them. For
 no man can make God like to himself. † For wherash i myself
 is mortal, he maketh a dead thing with his wicked handes. For

:: Of the di-
 uers fortes of
 idols and ido-
 lators (see our
 brife Anno-
 tion vpon the
 13. Psal.

:: Idolaters
 hauing forsak-
 en and for-
 got the onlie
 true God, be-
 come as Athe-
 ists, making
 their tempo-
 ral gayne of
 false goddes.
 And so
 waxing inso-
 lent, con-
 temne and
 persecute the
 seruants of
 God.

∴ Some idolaters worshipped brute beastes for goddes, as being better then ienfles images: but al are abominable.

he is better then they, whom he worshippeth, because he in deede liued, though he were mortal, but they neuer. † But ∴ they worship also most miserable beastes: for the senslesse things compared to these, are worse then they. † Yea neither by sight can any man see good of these beastes. But they haue fled from the prayse of God, and from his blessing.

CHAP. XVI.

God plaguing the Egyptians for idolatrie, and crueltie, deliuered the Israelites. 5. Chasticed them also, but againe shewed them mercie, 20. and fedde them with Manna.

∴ The Egyptians were plagued for their idolatrie. ∴ And that by beastes, because they worshipped beastes for goddes, and by death of their first gotten, for their crueltie against Gods people. ∴ God punished his owne people as a father, for their amendment. ∴ The brazen serpen: not by anie vertue inherent, but as a signe of Gods faouore, was the meanes of curing the people.

Num. 21.

FOR ∴ these things, and ∴ by the like to these, they haue worthely suffered torments, and were destroyed by a multitude of beastes. † For the which torments thou didst wel dispose of thy people, to whom thou gauest the desire of their delectation a new taste, preparing them the quail for meate: † that they in deede coueting meate, because of those things which were shewed and sent them, might be turned away euē from necessarie concupiscence. But they in short time being made needie, tasted a new meate. † For it behoued that without excuse destruction should come vpon them exercising tyrannie: ∴ but to these onlie to shew how their enemies were destroyed. † For when the cruel wrath of beastes came vpon them, they were destroyed with the bytings of peruerse serpents. † Howbeit thy wrath endured not for euer, but for chastisement they were troubled a short time, hauing a signe of saluation for the remembrance of the commandment of thy law. † For he that turned to it, ∴ was not healed by that which he saw, but by thee the sauour of al: † and in this thou didst shew to our enemies, that thou art he which deliuerest from al euil. † For the bitings of locusts, and flies killed them, and there was found no remedie for their life: because they were worthie to be destroyed by such things: † But neither the teeth of venemous dragons ouercame thy children: for thy mercie coming healed them. † For in memorie of thy wordes they were examined, & were quickly saued, lest falling into deepe obliuion, they might not vse thy helpe. † For neither herbe, nor playster healed them, but thy word, o Lord, which healeth al things. † For it is thou, o Lord, that hast powre of life and death, and bringest downe to the

- 14 the gates of death, and fetchest agayne: † but man certes kille: h. by malice, and when the spirit is gone forth, it shal not returne, neither shal he cal backe the soule: that is receiued:
- 15 † but it is vnpossible: to escape thy hand. † For the impious
- 16 denying to knowe thee, haue bene scourged by the strength of thine arme, suffering persecution by strange waters, and
- 17 haile, and rayne, and consumed by fyre. † For that which was meruelous in water, which extinguisheth al thinges, :: fyre more preuayled: for the world is reuenger of the iust.
- 18 † For a certayne time, the fyre was mitigated, that :: the beasts which were sent to the impious might not be burnt, but that they seing might know that by Gods iudgement they
- 19 suffer punishment, † And at a certayne time the fyre aboue his powre burnt :: in water on euerie side, that it might destroye
- 20 the nation of a wicked land. † For the which thinges thou didst nourish thy people with the meate of Angels, and bread prepared thou gauest them from heauen without labour,
- 21 :: hauing in it al delectation, and the sweetnes of al taste. † For thy subistance did shew thy sweetnes which thou hast toward thy children, and seruing euerie mans wil, it was turned to
- 22 that, that euerie man would. † Yea snow and yce susteyned the force of fyre, and melted not: that they might know that fyre burning in hayle, and lightening in rayne destroyed the
- 23 frutes of the enemies. † And this againe, that the iust might be nourished, it forgot also his owne strength. † For the creature seruing thee the Creatour, is fierce into torment against the vnust: and is made more gentle to doe good for
- 25 them, that trust in thee. † For this cause euen then being transformed into al thinges they serued thy grace the nource of al, at their wil that desired thee: † that thy children might know, whom thou louedst ô Lord, that not the frutes of natiuitie doe feede men, but thy word preferueth them, that
- 27 beleue in thee. † For that which could not be destroyed by fyre, forthwith being :: heated with a litle beame, of the sunne did melt: † that it might be knowne to al men, that we ought to preuent the sunne to blesse thee, and at the rysing of light
- 28 to adore thee. † For the :: fayth of the vngratful shal melt as winter yce, & shal perish as vnprofitable water.

With the plague of haile there was also fire mixed. *Exo. 9. v. 24.* Which destroyed the profitable cattle. :: But burnt not other beastes, that plagued the Egyptians. :: Haile did not extinguishe the fire, by Gods powre aboue nature. :: See the miracles of *Manna. Annot. Exod. 16.*

He speaketh againe of *Manna.* :: The vaine imagination of the wicked that himself shal be saued vvil faile him.

CHAP. XVII.

Horrible darkenes falling in *Egypt. 19. the rest of the world had ordinarie light.*

For

FOR thy iudgements O Lord are great, & thy wordes in-
 pleable, for this cause the soules lacking discipline haue
 erred. † For whiles the wicked are perswaded that they can
 rule ouer the holie nation: fettered with the bands of darknes,
 and long night, shut vp vnder roofes, they haue lye[n] fugi-
 tiues from the euerlasting providence. † And whiles they
 thincke that they he hid in obscure flames, they were disperfed
 by the darke couert of obliuion, being horribly afrayd and
 disturbed with exceeding admiration: † For neither did the
 denie that conteyned them; keepe them without feare:
 because the sound coming downe troubled them, and sorowful
 visions appearing to them, put them in feare: † And no force
 certes of the fyre could geue them light, neither could the
 clere flames of the starres lighten that horrible night. † But
 there appeared to them soden fyre, ful of feare: and being
 stroken with the feare of that face, which was not sene, they
 esteemed the thinges that were sene to be worse: † and there
 were added derisions of the magical art, and contumelious
 rebuke of the glorie of their wisdom. † For they which pro-
 mised that they would expel feares and perturbations from
 the languishing soules, these with derision languished ful of
 feare. † For although none of the monsters disturbed them:
 being moued with the passing by of beasts, and hissing of ser-
 pents, they perished trembling: and denying that they saw
 the ayre, which by no meanes any man could avoide: † For
 wheras wickednes is fearful, it geueth testimonie of con-
 demnation: for a troubled conscience doth alwayes presume
 cruel thinges. † For feare is nothing els but a bewraying of
 the aydes of cogitation. † And whiles inwardly there is lesse
 expectation, the greater doth he count the ignorance of that
 cause which maketh the torment. † But they that during the
 night in desde impotent, and coming vpon them from the
 lowest and highest hel, slept the same sleepe, † were sometime
 molested with the feare of monsters; sometime fayled by
 passing away of the soule: for soden feare and vnlooked for
 came vpon them. † Moreouer if any of them had fallen
 downe, he was kept shut vp in prison without yron: † For if
 one were a husbandman, or if a shepheard, or worker of the
 labours in the filde were sodenly taken, he susteyned necessitie
 ineuitable. † For with one chayne of darkenes they were al
 tyed together. Whether it were the hissing winde, or among

Literally the
 Egyptians
 had da knes
 th e dayes to-
 ge her Exo 10.
 Morally
 they & other
 gentiles were
 in darknes
 without faith
 in God, til
 Christs Resur-
 rection the
 thud day.

A troubled
 conscience is
 a great tor-
 ment.

the thicke boughes of trees the sweete sound of birdes, or the
 18 force of water running downward exceedingly, † or the
 mightie sound of rockes tumbled headlong, or the running
 of playing beasts, that were not sene, or the mightie noyse of
 roaring beastes, or an Echoreounding from the highest moun-
 19 taynes: they made them swoone for feare. † For :: al the world
 was illuminated with a cleare light, & none was hindered in
 20 their workes. † But ouer them onlie was layd an heauie night,
 the image of darkenes, which was to come vpon them. They
 therefore were vnto themselues more heauie then the darknes.

:: This signified the conuersion of all nations to Christ.

CHAP. XVIII.

In the Egyptian darknes, the Israelites saw clerly, and were not sene of their enemies. 5. For the Egyptians cruelie against the Hebrewes infants, at their owne first borne were slaine, and their whole armie drowned in the redsea. 20. But fire deuouring the rebellions in Choreschisme, was quenched by Aarons intercession.

1 **B**V T to thy :: saincts there was very great light, and their
 voyce in deede they heard, but figure they saw not. And
 because themselues also did not suffer by the same thinges,
 2 they magnified thee: † and they that before had bene hurt,
 because they were not hurt, gaue thankes: and that there
 3 might be a difference, they asked a gift. † For the which
 cause they had a burning pillar of fyre for a guide of the
 vnknown way, and thou gauest them the sunne without
 4 hurt of a good harbour. † They in deede worthe to lacke
 light, and to suffer the prison of darkenes, which kept thy
 children shut vp, by whom the vncorrupt light of the law
 5 began to be geuen to the world. † When they decreed to
 kil the infantes of the iust: and :: one child being layd forth,
 and deliuered, thou to the reprouing of them, didst take away
 a multitude of children, and destroyedst them together in the
 6 mightie water. † For that night was known before of our
 fathers, that they knowing in deede what othes they had credited,
 7 might be of better comfort. † And by thy people in deede the health
 of the iust, was receiued, but destruction by
 8 the vniust. † For as thou didst hurt the aduersaries: so vs also
 9 thou didst magnifie, prouoking vs. † For the iust children of
 the good sacrificed secretly, and disposed the law of iustice in
 concorde: that the iust should receiue both good & euil alike;
 10 singing now the prayes of the fathers. † But there founded a

:: The Church is called holie because it professeth holines and hath alwayes some holie men, & without the Church there is no sanctitie.

:: VWhen the Egyptians drowned the Hebrews children, Moyse was saued, and reserued to guide the Israelites, when the Egyptians were drowned.

difagreing voyce of the enemies, and a lamentable moorning
 was heard for the bewayled infants. † And the seruant with 11
 the master was afflicted with like punishment, and a man of
 the vulgar sort suffered the like things to the king. † Al ther- 12
 fore alike by one name of death had dead ones innumerable.
 For neither did the liuing suffice to burie them: because in
 one moment, that which was the nobler nation of them, was
 destroyed. † For concerning al things being incredulous 13
 because of the inchantments, but then first when there was
 destruction of the first begotten, they promised to be the
 people of God. † :: For when quiet silence conteyned al 14
 things, and the night was in the midde way of her course,
 † thy omnipent word salying out of heauen from the royal 15
 seates, lighted as a seure conquerour vpon the middes of the
 land of destruction, † a sharpe sword carying thy vnfeyned 16
 commandment, and standing filled al with death, and reached
 euen to heauen standing on the earth. † Then incontinent 17
 the visions of naughtie dreames trubled them, and feares
 vnlooked for came vpon them. † And one here an other 18
 there, cast forth halfe aliue, shewed for what cause of death
 he died. † For the visions, that trubled them, forewarned 19
 these things, that they might not perish as ignorant why
 they suffered euils. † But then :: there touched the iust also 20
 tentation of death, and a disturbance of the multitude was
 made in the wildernes: but thy wrath did not long contine. Num 16
 † For a man without blame hasting to pray for the people, 21
 bringing forth the shilde of his ministerie prayer, and by
 incense alleaging supplication, resisted the wrath, and made
 an end of the necessitie, shewing that he is thy seruant. † And 22
 he ouercame the multitudes, not in strength of bodie, nor with
 might of armour, but with a word subdewed he him, that
 vexed him, rehearsing the oathes of the parents, and the
 testament. † For when they were now fallen dead by heapes 23
 one vpon an other, he stood betwen, and cut of the violence,
 and seperated that way which leadeth to the liuing. † For 24
 in the vesture downe to the foote, which he had, was al the
 world: and the glorious things of the fathers were grauen
 in the soure iewels of stones & thy magnificence was written
 in the diademe of his head. † And to these he that destroyed 25
 gaue place, & these did he feare: for the prooffe onlie of wrath
 was sufficient.

:: A prophecic
 of Christ, com-
 ming into this
 world when
 there was tem-
 poral peace,
 but extreme
 darkenes of
 ignorance.

:: An other ex-
 ample of diffe-
 rence in Gods
 punishing his
 people for
 their amend-
 ment, and of
 the obstinate
 vnto their
 ruine. *Exo 14.*
v. 28. Num. 16.
v. 46.

CHAP. XIX.

Egyptians persecuting the Hebrewes were drowned, 10. hauing bene plagued before with flies, and frogges. 11. Quailles were genen to the people of Israel. 13. The barbarous not receiuing, or euil intreating Gods people, were strooken with blindness. 17. And al creatures serue God in punishing the impious, and rewarding the godlie.

- Exo. 14. **B**V T vpon the impious euen to the later end there came wrath without mercie. For :: he foreknew also the :: God foreseeing the
- 2 things that should come vnto them : † because when they had permitted that they should depart, and had sent them away with great diligence, they repenting pursued them. *Egyptians malice, permitted them*
- 3 For hauing as yet moorning betwen their hands, and lamenting at the graues of the dead, they tooke to themselves another cogitation of follie : and whom by intreating they had to persecute his people, but
- 4 cast forth, them they pursued as fugitiues : † for worthie necessitie brought them to this end : and they lost the remembrance of those things, which had chanced, that punishment was no way the cause nor
- 5 might fulfil the thinges that wanted to the torments : † and that thy people certes might passe through meruelously, but auctor of their
- 6 they might finde a new death. † For euerie creature according to his kind was fashioned agayne from the begyning, seruing thy precepts, that thy children might be kept without hurt. sinne.
- 7 † For a clowde ouer shadowed their campe, and out of the water which was before, there appeared drie land, and in the redsea a way without impediment, and of the great
- 8 depth a springing silde : † through the which al the nation passed, which was protected with thy hand, seing thy meruelous thinges and wonders. † For euen as horses they
- 9 fed on meate, and as lambes they reioyced, magnifying thee
- 10 ô Lord, which didst deliuer them. † For they were mindful of those thinges, which had bene done in their seiourning,
- 11 how for the nation of beasts the earth brought forth flies, and for fishes the riuier yelded a multitude of frogges. † And last
- 12 of al they saw a new creature of birdes, when allured by concupiscence they desired meates of deliciousnes. † For in comfort of their desire, there came vp to them the quaille from the sea : and vexations came vpon the sinners, not without those arguments, which were made before by the force of lightnings : for they suffered iustly according to their wickednes.

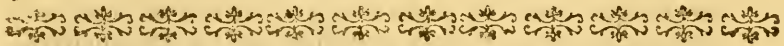
∴ The Amorrhites refused to grant them passage. Num. 21. v. 21. The Egyptians brought them into seruitude. Exo. 1.

God changing the natural properties of elementes, by them wrought iustice on sinners. S. Greg. ho. 35 in Euang.

† For they instituted a more detestable inhospitalitie: ∴ some 13
 cerres receiued not the vnknown strangers, and other some
 brought the good strangers into seruitude. † And not onlie 14
 these things, but in deede there was an other respect also of
 them: for they against their wil receiued the strangers. † But 15
 they that receiued them with gladnes, did afflict them with
 most cruel sorowes, that vsed the same rightes: † but they 16
 were striken with blindnes: as they in the dores of the iust,
 when they were couered with sodaine darkenes, euerie man
 sought the passage of his doore. † For whiles the ∴ elements 17
 are turned in themselues, as in an instrument the sound of the
 qualitie is changed, and al keepe their sound: wherfore it
 may be certainly iudged by the very sight. † For the thinges 18
 of the fild were turned into thinges of the water: and what
 focuer were swimming thinges passed into the land. † The 19
 fyre had force in water about his powre, and the water forgot
 her quenching nature. † On the contrarie the flames vexed 20
 not the flesh of corruptible beasts walking therewith, neither
 did they melt that good meate, which was easely dissolued
 euen as yce. For in al thinges thou didst magnifie thy people
 o Lord, and didst honour them, and didst not despise them, at
 al time, and in euerie place assisting them.

Exo. 9.
24.

Exo.
7. 21.



THE ARGUMENT OF ECCLESIASTICVS.

IN what sense this Booke is sometimes called Salomons, we haue shewed
 in the argument before the Booke of wisdom. As likewise that it is Ca-
 nonical Scripture. Wherto we might adde more testimonies of ancient
 Fathers: as S. Clement of Alexandria, li. 1. c. 8. Pedagogi, Origen. ho.
 8. in Numer. & ho. 1. in Ezech. S. Cyprian de opere & elemos. S. Atha-
 nadius in Synopsi, & li. de uirginitate. S. Basilin regul. disput. resp. 104.
 S. Gregorie Nazianzen. Orat. 2. aduers. Iulian. S. Epiphanius. her. 76.
 & in Ancorato. S. Hilarie, in Psal. 144. S. Ambrosede bono mortis. c. 8. &
 Ser. 22. in Psal. 118. S. Chrylostom ho. 33. ad populum Antioch. S. Au-
 gustin, li. 2. ca. 8. Doct. Christ. & li. 17. c. 20. de Ciuit. S. Gregorie the
 great, in Psal. 50. and manie others expressly cite this booke as holie Scripture.
 But chiefly we relie upon the auct. ritie of the Church defining that it is Ca-
 nonical.

Particular tes-
 timonies that
 this booke is
 holie Scrip-
 ture.

It was written by Iesus the sonne of Sirach in Hebrew, about the time of Simon Iustus, otherwise called Priscus: and translated into Greke by the auctors Nephew, as the same Translator testifieth in his Prologue, but expresseth not his owne name. It is called Ecclesiasticus, which signifieth a Collector or Gatherer, as a common title of euerie ordinarie preacher, instructing and exhorting the multitude gathered to a sermon: with difference from Ecclesiastes: Which signifieth The Preacher, as a greater title of the chief or principal Preacher of anie Church, Citie, or Prouince, and agreeth most eminently to Christ our Sauour: Who preached, and sendeth preachers to the whole world. And for the excellent contents, it may also rightly be called Panaretos, that is, a Receptacle, or storehouse of al vertues, for the instruction of al in general, to cooperate with Gods grace in this life, and so enherite eternal glorie. In fourtie and three whole chapters, are mixtly the commendations, and precepts of al sortes of vertues; sometimes in particular, but more often under the general names of wisdom and Iustice. In the other eight chapters are recited manie excellent examples of most renowned holie men: with praises and thanks to God.

It was written in Hebrew & translated into Greke.

Difference between Ecclesiasticus, and Ecclesiastes.

Panaretos.

The contents diuided into two partes.

THE PROLOGVE VPON ECCLESIASTICVS OF IESVS THE SONNE OF SIRACH.

THE knowlege of manie and great things hath bene shewed vs by the Law, and the Prophetes, and others that folowed them: in which we ought: to prayse Israel for doctrine & wisdom: because not onlie they in speaking must nedes be cunning, but strangers also both lerning & writing, may become most lerned. My grandfather Iesus, after he gaue himselfe more amply to the diligence of reading the Law, and the Prophetes, and other Bookes, that were deliuered vs from our fathers: himself also would write some of those things, which perteyne to doctrine and wisdom: that such as are desirous to lerne, and to be made cunning in the same things, may more and more be attent in minde, and be confirmed to the life that is according to the law. I exhort you therefore to come with beneuolence, and to read with attent studie, and to pardon vs for those things, wherein we seeme to folow the image of wisdom, may

By reason of a more perfect law the people of Israel were more renowned then anie other nation in the world.

Deut. 4.

∴ Translations
into other lan-
guages hardly
expresse the
seate of the o-
riginal ton-
gue.

∴ sayle in the composition of wordes: for the Hebrew wordes also
∴ sayle when they shal be translated to an other tongue. And not
onlie these, but the Law also itself, and the Prophetes, and the rest
of other bookes, haue no smal difference, when they are spoken
within themselues. For in the eight and thitteth yeare, in the time
of Ptolomee Euergetes the king, after I came into Ægypt: and
when I had bene there much time, I found there bookes least, of
no smal nor contemptible doctrine. Therefore myself also thought
it good, and necessarie to adde some diligence and labour to inter-
prete this booke: and with much watching I brought forth this
doctrin in space of time, that men may lerne those things which
teach them, that wil applie their minde, how they ought to order
their maners, them that purpose to lead their life according to the
Law of our Lord.

ECCLESIASTICVS.

CHAP. I.

The 1. part.
Praises and
preceptes of
wisdom.

*Wisdom procedeth from God, appeareth in his creatures. 10. and is given
in competent measure to al that feare God, 16. it bringeth al vertues, 27.
excludeth al vices, 33. and is to be sought in simplicitie of hart.*



∴ Mans wis-
dom is not
able to com-
prehend the
workes of
God.

AL wisdom is of our Lord God, & hath bene alwayes 1
with him, & is before al time. † The sand of the sea, 2
& the droppes of rayne, & the dayes of the world
∴ who hath numbred? The height of heauen, and
breadth of the earth, & profunditie of the depth who hath mea-
sured? † The wisdom of God that goeth before al thinges who 3
hath searched out? † Wisdom was created before al thinges, & 4
the vnderstanding of prudence from euerlasting. † A foun- 5
tayne of wisdom the word of God on high, and the entrance
therof euerlasting commandments. † The roote of wisdom to 6
whom hath it bene reueled, & the subtilties therof who hath
known? † The discipline of wisdom to whom hath it bene 7
reueled, and made manifest, and the multiplication of her
entrance who hath vnderstood? † There is one most high 8
Creatour omnipotent, and mightie King, and to be feared
exceedingly, sitting vpon his throne and the God of dominion.
† He created her in the Holie Ghost, and hath sene, and 9
numbred, and measured her. † And he hath powred her 10
out vpon al his workes, and vpon al flesh according to his
gift,

11 gift, and hath geuen her to them that feare him. † The feare
 of our Lord is :: glorie, and gloriation, and ioy, and a crowne
 12 of exultation. † The feare of our Lord shal delight the hart,
 13 and shal geue ioy, gladnes in length of dayes. † With him
 that feareth our Lord it shal be wel in the later end, and in
 14 the day of his death he shal be blessed. † The loue of God is
 15 honorable wisdom. † But they to whom she shal appeare in
 vision, they loue her in the vision, and in the agnising of
 16 her great workes. † The feare of our Lord, is the begynning
 of wisdom, and was created with the faythful in the wombe,
 and goeth with the elect wemen, and is knowen with the iust
 17 and faythful. † The feare of our Lord is religioſitie of know-
 18 lege. † Religioſitie shal keepe and iustifie the hart, shal geue
 19 ioy and gladnes. † With him that feareth our Lord it shal be
 wel, and in the dayes of his consummation he shal be blessed.
 20 † The fulnesse of wisdom is to feare God, and fulnesse is of
 21 the fruites therof. † Al her house she shal fil with her gene-
 22 rations, and the storehouses with her treasures. † A crowne
 of wisdom, the feare of our Lord, replenishing place, and the
 23 fruite of saluation: † and he hath sene, and numbred her :
 24 but both are the gistes of God. † Wisdom shal distribute
 knowlege, and vnderstanding of prudence: and exaltery the
 25 glorie of them that hold it. † The roote of wisdom is to feare
 26 our Lord: for the boughes therof are of long time. † In the
 treasures of wisdom is vnderstanding, & religioſitie of know-
 27 lege, but to sinners wisdom is abomination. † The feare of
 28 our Lord expelleth sinne: † for he that is without feare, can
 not be iustified: for the anger of his animositie, is his subuer-
 29 sion. † Vntil a time the patient shal susteyne, and after shal
 30 be rewarded of ioyfulness. † A good vnderstanding wil hide
 his wordes vntil a time, and the lippes of manie shal shew
 31 forth his vnderstanding. † In the treasures of wisdom is signi-
 32 fication of discipline: † but the worshippe of God, :: is abomi-
 33 nation to a sinner. † Sonne, couering wisdom, keepe iustice,
 and God wil geue her to thee. † For the feare of our Lord is
 34 wisdom and discipline: and that which wel pleateth him,
 35 † is fayth, and meeknes, and he wil fil his treasures. † Be not
 incredulous to the feare of our Lord: and come not to him
 37 with a duple hart. † Be not an hypocrite in the sight of men,
 38 and be not scandalized in thy lippes. † Attend to them, lest
 39 perhaps thou fall, and bring dishonour to thy soule, † and God
 reuele

:: Eternal glorie is the
 fruite of the feare of our
 Lord: not that
 this one ver-
 tue sufficeth,
 but it is the
 beginning,
 grounded in
 true faith, and
 bringeth forth
 other vertues,
 diuine gistes
 vvith the frui-
 tes of the Ho-
 lie Ghost, & a
 ioyful crowne
 in the end.

:: Men drow-
 ned in sinne
 thinke the
 seruice of God
 a most tedious
 & loathsome
 thing.

receiue thy secretes, and in the middes of the synagogue cast thee downe: † because thou camest to our Lord wickedly, & 40 thy hart is ful of guile and deceite.

CHAP. II.

Whosoever wil serue God must haue iustice, feare of God, and patience; 6. with confidence in God. 14. D. ssemblers, incredulous, and impudent shal be miserable; 18. but the godue shal receiue more grace.

SONNE coming to the seruice of God, stand in iustice, and 1
 in feare, & prepare thy soule to tentation. † Represse thy 2
 hart, & susteyne: incline thine eare, & receiue the wordes of
 vnderstanding: :: and make no hast in the time of* obduction. * Coue-
ring. 3
 † Susteyne the sustentations of God: be ioyned to God, and 4
 susteyne, that thy life may increase in the later end. † Al, that
 shal be applied to thee, receiue: and in sorrow susteyne, and 5
 in thy humiliation haue patience: † for gold and siluer are 5
 tryed in the fyre, but acceptable men in the fornace of humili-
 ation. † Beleue God, and he wil recouer thee: and direct 6
 thy way, and hope in him. Keepe his feare, and grow old
 therein. † Ye that feare our Lord expect his mercie: & decline 7
 not from him lest ye fal. † Ye that feare our Lord, beleue him, 8
 and your reward shal not be voyde. † Ye that feare our Lord, 9
 hope in him: and mercie shal come to you for your delecta-
 tion. † Ye that feare our Lord, loue him, & your hartes shal 10
 be illuminated. † Children behold the nations of men: and 11
 know ye that none hath hoped in our Lord, and hath bene
 confounded. † For who hath continewed in his command- 12
 ment, and hath bene forsaken? or who hath inuocated
 him, and he despised him? † Because God is pitiful and mer- 13
 ciful, and wil forgeue sinnes in the day of tribulation: and he
 is protector to al that seeke him in truth. † :: Woe to them of 14
 a duple hart, and to wicked lippes, and to the handes that doe
 euil, and to the sinner that goeth on the earth two wayes.
 † Woe to them that be dissolute of hart, which beleue not 15
 God: and therefore they shal not be protected of him. † Woe 16
 be to them, that haue lost patience, and that haue forsaken
 the right wayes, and haue declined into peruerse wayes.
 † And what wil they doe, when our Lord shal begynne to 17
 looke on them? † They that feare our Lord, wil not be 18
 incredulous to his word: and they that loue him, wil kepe
 his

:: Desire not to dye, that thou maist therby be couered from worldlie miseries, for that is a desperate desire, but haue patience in this life that thou maist finde rest in God.

:: As vertues are to be rewarded: so al sinnes shal be punished. Namely external preence of holines, with secrete euil intencion. Distrust in God. Impatience, and the like.

- 19 his waye. † They that feare our Lord, wil seeke after the things that are wel pleasing to him : and they that loue him,
 20 shal be filled with his law. † They that feare our Lord, wil prepare their hartes, and in his sight wil sanctifie their soules.
 21 † They that feare our Lord, kepe his commandements, and
 22 wil haue patience euen vntil his visitation, † saying : If we doe not penance, we shal fal into the handes of our Lord, and
 23 not into the handes of men. † For according to his greatnes, so also his mercie is with him.

CHAP. III.

Honour of parents procureth Gods blessing, II. dishonoring them his curse.

19. Mekenes and modestie auaiile much : but curiositie to know secret mysteries is dangerous. 27. A charitable, sincere, and docile hart, 33. with workes of mercie merite reward.

- 1 **T**HE children of wisdom, are the Church of the iust : and
 2 their :: nation, obedience and loue. † :: Heare your :: The proge-
 fathers iudgement ô children, and so doe that you may be nie of Gods
 3 saued. † For God hath honoured the father in the children: children bring
 and inquiring of the mothers iudgement, hath confirmed it forth the fraite
 4 vpon the children. † He that loueth God, praying shal of obedience
 obteyne for sinnes, and shal refrayne himself from them, and and loue.
 5 shal be heard in the prayer of dayes. † And as he that gathereth :: Honour and
 6 treasure, so he also that honoureth his mother. † He that estimation of
 honoureth his father, shal haue ioy in children, and in the day parents is the
 7 of his prayer he shal be heard. † He that honoureth his chiefest obligation that
 father, shal liue the longer life: & he that obeyeth the father, man hath to-
 8 shal refresh the mother. † He that feareth our Lord honou- wardes his
 reth his parents, and as his lordes he wil serue them, that begat neighbour, &
 9 him. † In worke and word, & al patience honour thy father, the first after
 10 † that blessing may come vpon thee from him, & his blessing his dutie to
 may remayne in the later end. † The fathers blessing establi- God.
 sheth the houses of the children : but the mothers curse
 12 rooteth vp the foundation. † Glorie not in the contumelie of
 13 thy father : for his confusion is no glorie to thee. † For the
 glorie of a man is by the honour of his father, and the father
 14 without honour is the dishonour of the sonne. † Sonne
 receiue the old age of thy father, and make him not sorowful
 15 in his life: † and if he fayle in vnderstanding, pardon him,
 and despise him not in thy strength : for the almes to the
 16 father shal not be in obliuion. † For good shal be restored

∴ Almes given, or prayer made, or sacrifice offered for parents, doth merite reward at Gods hand.

∴ Al greatnes in men proceeding from God, bindeth them so much the more to humilitie.

¶ Which vertue God most specially loveth, that so they may shew gratitude for his benefites.

∴ Those that dare live in sinful state, tempting God even to the last houre, commonly perish therein.

thee: for the sinne of thy mother, † and in iustice it shal be 17
 builded to thee, and in the day of tribulation there shal be re-
 membrance of thee: and as yce in the clere weather shal thy
 sinnes melt away. † Of what an euil fame is he, that forsaketh 18
 his father: and he is cursed of God, that doth exasperate his
 mother, † Sonne doe thy workes in meekenes, and thou 19
 shalt be beloued aboue the glorie of men. † The ∴ greater 20
 thou art, humble thy self in al things, and thou shalt finde
 grace before God: † because the might of God onlie is great, 21
 and he is honoured of the humble. † Seeke not thinges 22
 higher then thy self, and search not thinges stronger then thy
 habilitie: but the thinges that God hath commanded thee,
 thincke on them alwayes, and in manie of his workes be not
 curious. † For it is not necessarie for thee, to see with thine 23
 eies those thinges that are hid. † In superfluous thinges 24
 search not manie wayes, and in manie of his workes thou
 shalt not be curious. † For verie manie thinges are shewed 25
 to thee aboue the vnderstanding of men. † Manie also haue 26
 their suspicion supplanted, and haue held their senses in vani-
 tie. † A hard hart shal fare il in the latet end: and he ∴ that 27
 loueth danger, shal perish in it. † A hart that goeth two 28
 wayes, shal not haue successe, and the peruerse of hart shal
 be scandalized in them. † A wicked hart shal be laden with 29
 sorowes, and the sinner wil adde to commit sinne. † To the 30
 synagogue of the proude there shal be no health: for the
 shrubbe of sinne shal be rooted vp in them, and it shal not be
 perceiued. † The hart of the wise is vnderstood in wisdom, 31
 and a good care wil heare wisdom with al desire. † A wise 32
 hart, and that which hath vnderstanding wil absteine it self
 from sinnes, and in the workes of iustice shal haue successe.
 † Water quençeth burning fyre, and almes resisteth sinnes: 33
 † and God is the beholder of him that rendreth grace: he 34
 remembreth him afterward, and in the time of his fal he shal
 finde a sure stay.

Philip

Pro. 1
v. 2.Dan 4
v. 2.

CHAP. IIII.

An exhortation to practise workes of mercie. 12. With commendation of wisdom. 23. (& obseruing due times) not to omitte for anie feare, or shame fastnes, to say the truth, 34. also to be diligent, meke, and liberal.

SONNB defraude not the almes of the poore, and turne 1
 not away thine eies from the poore. † Despise not the 2
 hungrie

- hungrie soule : and exasperate not the poore in his pouertie.
 3 † Afflict not the hart of the needie, and deferre not the gift to
 4 him that is in distresse. † Reiect not the petition of him that
 is afflicted : and turne not away thy face from the needie.
 5 † From the poore turne not away thine eies for anger: and
 :: leaue not to them that aske of thee, to curse thee behinde
 6 thy backe. † For the prayer of him that curseth thee in the
 bitternes of his soule, :: shal be heard : and he that made him,
 7 wil heare him. † Make thyself affable to the congregation of
 the poore, and to the ancient humble thy soule, and to a great
 8 man bow thy head. † Bow downe thyne eare to the poore
 without sadnesse, and render thy debt, and answer him
 9 peaceable wordes in mildenes. † Deliuer him that suffereth
 iniurie out of the hand of the proud : and be not faynt harted
 10 in thy soule. † In iudging be merciful to pupils as a father, &
 11 as an husband to their mother : † and thou shalt be as the
 obedient sonne of the Highest, and he wil haue mercie on
 12 thee more then a mother. † Wisdom inspireth life to her
 children, and receaueth them that seeke after her, and wil
 13 goe before them in the way of iustice. † And he that loueth
 her, loueth life : and they that shal watch to her, shal embrace
 14 her sweetnes. † They that shal hold her, shal inherite life :
 15 and whither soeuer he shal enter, God wil blesse him. † They
 that serue her, shal be seruants to the holie: and them that
 16 loue her God loueth. † He that heareth her, shal iudge nations:
 17 and he that beholdeth her, shal remayne confident. † If he
 beleue her, he shal inherite her, and her :: creatures shal be
 18 in confirmation : † because in tentation she walketh with
 19 him, and first of al she chooseth him. † Feare and dread, and
 probation she wil bring vpon him: and she wil torment him
 in the tribulation of her doctrine, til she trie him in her cogi-
 20 tations, and credite his soule. † And she wil establish him,
 21 and make a direct way vnto him, and reioyce him, † and wil
 disclose her secretes to him, and wil heape vpon him as trea-
 22 sures knowlege and vnderstanding of iustice. † But if he goe
 amis, she wil forsake him, and deliuer him into the hands
 23 of his enimie. † Sonne obserue time, and avoyd from euil.
 24 For thy soule be not ashamed to say the truth. † For there is
 25 :: shame that bringerh sinne, & there is :: shame that bringeth
 26 glorie and grace. † Accept no face against thine owne face,
 27 nor against thy soule a lie. † Reuerence not thy neighbour
 :: Geue not
 occasion by
 thy hard deal-
 ing with the
 poore, that
 they curse
 thee.
 :: For if thou
 geue cause,
 God who is
 their prote-
 ctor, wil re-
 uenge them
 against thee.
 :: They that
 folow wisdom
 shal be safe.
 :: Through
 shamfastnes
 to yeld vnto
 sinne: or not
 to reproue
 sinne, is vi-
 cious.
 :: But to be
 ashamed, and

to abhorre
sinne is very
good and ne-
cessarie.

:: Al men are
bonde to say
the truth at
conuenient
times, v. 23.
And euer bond
to auoide vn-
truthes.
:: Euerie one
is bond rather
to lose his life,
then to do a-
gainst iustice,
orto denie the
truth.

in his offence: † nor kepe in a word in time of saluation. 28
Hide not thy wisdom in the beautie thereof. † For by the 29
tongue wisdom is discerned: and vnderstanding, and know-
lege, and doctrine by the word of the wise, and stedfastnes
in the workes of iustice. † :: Doe not gayne say the word of 30
truth by any meanes, and be ashamed of the lie of thyne
vnskillfulnes. † Be not ashamed to confesse thy sinnes, and 31
submite not thy self to euerie man for sinne. † Resist not 32
against the face of the mightie, neither labour against the
streame of the riuer. † For :: iustice contend for thy soule, and 33
vnto death strue for iustice, and God wil ouerthrow thyne
enemies for thee. † Be not hastie in thy tongue: and vnpro- 34
fitable, and remisse in thy workes. † Be not as a lion in thy 35
house, ouerthrowing them of thy household, and oppressing
them that are subiect to thee. † Let not thine hand be stret- 36
ched out to receiue, and closed to geue.

CHAP. V.

*Let not riches, youth, nor strenght hold thee in sinne: 5. but do penance
for sinnes remitted, and adde not sinne vpon sinne. 6. Neither presume to
sinne, because God is merciful. 10. Be not conetous, nor vnconstant. 13.
Be meeke in lerning, and careful in teaching. 16. not a batmaker, nor
duble tongued.*

AT TEND not to vniust possessions, and say not: I haue 1.
sufficient liuelihood: for it shal nothing profite in the
time of vengeance & affliction. † Folow not in :: thy strength 2
the concupiscence of thy hart: † and say not: How mightie 3
am I? and who shal bring me vnder for my factes? for God
reuenging wil reuenge. † Say not: I haue sinned, and what 4
sorrowful thing hath chanced to me? For the Highest is a pa-
tient rewarder. † :: Of sinne forgeuen be not without feare, 5
neither adde thou sinne vpon sinne. † And say not: The 6
mercie of our Lord is great, he wil haue mercie on the multi-
tude of my sinnes. † For mercie and wrath quickly approach 7
from God, and his wrath looketh vpon sinners. † Slacke not 8
to be conuerted to our Lord, and differre not from day to day.
† For his wrath shal come sodainly, and in the time of ven- 9
geance he wil destroy thee. † Be not careful in vniust riches: 10
for they shal not profite thee in the day of * obduction and
vengeance. † Tosse not thy self into euerie winde, and goe 11
not

04.10.

4.

not into euerie way : for so euerie sinner is proued by a duple
 12 tongue. † :: Be stedfast in the way of our Lord, & in the truth :: Constancie
 of thy vnderstanding and in knowlege, and let the :: word of in good pur-
 13 peace and iustice accompanie thee. † Be milde to heare the pose, meriteth
 word, thou maist vnderstand : and with wisdom vtter thou :: the promised
 14 a true answer. † If thou haue vnderstanding, answer thy peace, and iust
 neighbour: but if not, let thine hand be vpon thy mouth, reward.
 lest thou be taken in an vnskillful word, and be confounded.
 15 † Honour and glorie in the word of the wise, but the tongue
 16 of the vnwise is his subuersion. † Be not called a whisperer
 17 and be not taken in thy tongue, & confounded. † For vpon a
 theefe is confusion & repentance, and a verie euil condemna-
 tion vpon the duple tongued, but to the whisperer hatred,
 18 and emnities, and contumelie. † Iustifie thou the litle one, and
 the great alike.

CHAP. VI.

*Reproch, ennie, and ferocitie hinder from louing our neighbour, 5. sweetenes
 norisheth it. 6. A trustie freind is much worth. 18. seeke and kepe
 wisdom, with al diligence. 35. Frequent the companie of the wise: and
 meditate in Gods law.*

1 **B**E not for a freind made anemie to thy neighbour : for
 the euil man shal inherite reproch and contumelie, and
 2 euerie sinner enuious and duple tongued. † Extol not thyself
 in the cogitation of thy soule as it were a bul: lest perhaps thy
 3 strength be quashed, † and it eate thy leaues, and destroy thy
 4 frutes, and thou be leaft as a drie tree in the wildernes. † For
 a wicked soule shal destroy him that hath it, and it geueth him
 to be a ioy to his enemies, and shal lead him into the lot of the
 5 impious. † :: A sweete word multiplieth frends, & appeaseth :: So Gedeon
 enemies, and a gracious tongue in a good man aboundeth. pacified the
 6 † Let there be manie at peace with thee, and let one of a Ephraimites,
 7 thousand be thy counseler. † If thou possesse a freind, in ten- that were in-
 8 tation possesse him, and not easely credite him. † For he is a censed against
 freind according to his owne time, and wil not abide in the him. Iudic. 8.
 9 day of tribulation. † And there is a freind that is turned to
 emnities: and there is a freind that wil disclose hatred, and
 10 reproches. † And there is a freind companion at the table, and
 11 he wil not abide in the day of necessitie. † A freind if he con-
 tinew stedfast, shal be to thee as an equal, and in them of thy
 12 household shal deale confidently: † if he humble himself
 against

against thee, and hide himself from thy face, thou shalt haue
 friendshippe of one accord for good. † Be seperated from 13
 thine enemies, & take heede of thy frends. † A faithful frend, 14
 is a strong protection: and he that hath found him, hath found
 a treasure. † To a faythful frend there is no comparifon, and 15
 there is no poyle of gold and siluer able to counteruaile the
 goodnes of his fidelitie. † A faythful frend, is the medecine of 16
 life & immortalitie: & they that feare our Lord, shal finde him.
 † He that feareth God, shal likewise haue good friendship: 17
 because according to him shal his frend be. † Sonne, from 18
 thy youth receiue doctrine, and euen to thy hoare heares thou
 shalt finde wisdom. † As he that ploweth, and that soweth, 19
 goe to her, and expect her good frutes. † For in her worke 20
 thou shalt labour a litle, and shalt quickly eate of her gener-
 ration. † How exceding sharpe is wisdom to the vnlearned 21
 men, and the vnwise wil not continew in her. † As the ver- 22
 tue of a stone she shal be a probation in them, and they wil
 not stay to cast her forth. † For :: the wisdom of doctrine is 23
 according to her name, and she is not manifest to manie, but
 to whom she is knowen, she contineweth euen to the sight of
 God. † Heare my sonne, and take counsel of vnderstanding, 24
 and cast not away my counsel. † Thrust thy foote into her 25
 fetters, and thy necke into her cheynes: † put vnder thy 26
 shoulder, and carie her, and be not wearie of her bands.
 † With al thy minde goe to her, and with al thy strength keepe 27
 her wayes. † Search her out, and she shal be made manifest 28
 to thee, and hauing obteyned her, forsake her not: † for in 29
 the later end, thou shalt finde rest in her, and she shal be turned
 vnto delectation. † And her fetters shal be to thee for a pro- 30
 tection of strength, and foundation of powre, & her cheynes
 for a stole of glorie: † For the beautie of life is in her, and her 31
 bands are a healthful bynding. † Thou shalt put on her a stole 32
 of glorie, and as a crowne of gratulation thou shalt set her
 vpon thee: † Sonne, if thou attend to me, thou shalt learne: 33
 and if thou wilt applie thy minde, thou shalt be wise. † If 34
 thou wilt incline thine eare, thou shalt receiue doctrine: and
 if thou loue to heare, thou shalt be wise. † Stand in the mul- 35
 titude of wise ancients, and be ioyned to their wisdom from
 thy hart, that thou maist heare al the narration of God, and
 the prayse may not escape thee. † And if thou see a wise man, 36
 watch after him, and let thy foote weare the stappes of his
 doores.

:: Manie pre-
 fer e learning
 before pietie,
 which S Au-
 gustin repro-
 ueth, prefer-
 ring the godlie
 before the
 learned that
 are lesse vet-
 tuous: The
 vnlearned rise
 (sayth he) and
 take the king-
 dom of hea-
 uen, and we
 with our ler-
 nings without
 hart, loe how
 we tumble in
 the dur. li. 8.
 c. 8. Coniess.

27 doores. † Haue thy cogitation in the precepts of God, and in his commandements most of al be dayly conuersant: and he wil geue thee hart, and the desire of wisdom shal be geuen thee.

CHAP. VII.

Flie from al euil thinges, 4. as ambition, presumption, scandal, pusillanimitie, lying, and babling. 16. Husbandrie of the ground, 21. a good wife, and good seruantes are to be cherished, 25. kepe children in discipline. 29. Honour parents, and elders, 36. & pittie the poore. 40. Memorie of the last thinges preferueth from sinne.

1 **D**O E :: not euils, and they shal nor apprehend thee.
 2 † Depart from the wicked, & euil shal fayle from thee.
 3 † Sonne, sow not euils in the furrowes of iustice, & thou shalt
 4 not reape them seuenfold: † Seeke not of the lord chiefe
 principallitie, nor of the king the chayre of honour. † Iustifie
 not thyself before God, because he is the knower of the hart:
 6 and before the king desire not to seme wise. † :: Seeke not
 to be made a iudge, vnles thou be able by power to breake
 iniquities: lest perhaps thou feare the face of the mightie, and
 7 put a scandal in thyne equitie. † Sinne not against the multi-
 8 tude of a citie, neither thrust thyself into the people, † nor
 binde together duple sinnes: for neither in one shalt thou be
 9 free from punishment. † Be not faynharted in thy minde:
 10 † despise not to pray, and to geue almes. † Say not: In the
 11 multitude of my gistes God wil haue respect, and when I
 12 offer to God most high, he wil receiue my gistes. † Laugh
 not a man to scorne in the bitternes of his soule: for there is
 13 that humbleth and exaltherh, God the ouerseer of al. † Plowe
 not a lie agaynst thy brother: neither doe thou likewise
 14 agaynst thy frend. † Be not willing to make any lie: for the
 15 custome therof is not good. † Be not ful of wordes in a mul-
 titude of ancients, and :: iterate not a word in thy speach.
 16 † Hate not laborious workes, and husbandrie created of the
 17 Highest. † Counte not thy selfe in the multitude of men
 18 without discipline. † Be mindeful of wrath, because it wil
 19 not slacke. † Humble thy spirit very much: because the ven-
 geance of the flesh of the impious, is :: fyre and the worne.
 20 † Doe not preuaticate against thy frend differring money, nor
 21 despise thy dearest brother for gold. † Depart not from a wise
 and good woman, which thou hast gotten in the feare of our

:: what soeuer
 anie soweth
 that he shal
 reape, and the
 wicked shal
 eate the fruites
 of his
 owne workes.
 :: Great pru-
 dence and for-
 titude are re-
 quired in al
 Iudges spiri-
 tual and tem-
 poral.

:: In hel are
 two punish-
 ments: fire
 burning, and
 the worne of
 conscience
 vexing the
 soule, & both
 are eternal.

Lord :

ob. 9.

psal. 142

Eccle. 7.

Lord: for the grace of her bashfulnes is aboue gold. † Hurt 22 *Leuit. 19.*
 not the seruant that worketh in truth, nor the hyred man that
 geueth his soule. † Let a wise seruant be beloued of thee as 23
 thy soule, defraude him not of libertie, nor leaue him needie.
 † Hast thou cattel? looke wel to them: and if they be profita- 24
 ble, let them continew with thee. † Hast thou children? 25
 instruct them, & bowe them from their childhood. † Hast 26
 thou daughters? keepe their bodie, and shew not thy counte-
 nance merrie towards them. † Bestow thy daughter, and thou 27
 shalt doe a great worke, and geue her to a wise man. † If thou 28
 haue a wife according to thy soule, cast her not of: and to her
 that is hateful commit not thyself. With thy whole hart
 † honour thy father, and forget not the gronings of thy 29
 mother: † remember that thou hadst not bene borne but by 30 *Tob. 4.*
 them: and recompence them, as they also thee. † In al thy 31
 soule feare our Lord, and sanctifie his priestes. † With al thy 32
 strength loue him that made thee: & forsake not his ministers.
 † Honour God with al thy soule, and honour the priestes, and 33 *Deut. 12.*
 purge thyself with the armes. † Geue them the portion, as it 34 *Leuit. 2.*
 is commanded thee, of the first frutes and purgation: and of *Num. 18.*
 thy negligence purge thy self with few. † The gift of thyne 35
 armes and the sacrifice of sanctification thou shalt offer to our
 Lord, and the first of holie things: † and to the poore stretch 36
 out thyne hand, that thy propitiation may be perfected, and
 thy blessing. † The grace of a gift is in the sight of al the 37
 liuing, :: and from the dead stay not grace. † Want not in con- 38
 solation to them that weepe, and walke with them that *Rom. 12.*
 moorne. † Be not loth to visite the sicke: for by these things 39 *v. 15.*
 thou shalt be confirmed in loue. † In al thy workes :: re- 40
 member thy later ends, and thou wilt not sinne for euer.

:: Vorkes of
 mercie are
 also profitable
 to the dead, as
 prayer, almes,
 and sacrifice
 for soules in
 purgatorie.
 :: A most espe-
 cial preserua-
 tiue from
 sinne.

CHAP. VIII.

*Contend not with a man of powre, rich, ful of tongue, or very ignorant. 6.
 Despise not the penitent, nor old folke. 8. Reioyce not at an enemies death.
 9. Lerne of the elder. 13. Obserue discretion in admonishing, lending, and
 in being suertie. 17. Reproue not Iudges. 18. Conuerse not with the fu-
 rious, foolish, nor with strangers.*

STRIVE not with a mightie man, lest perhaps thou fal 1
 into his handes. † Contend not with a rich man, lest 2
 perhaps he make an action against thee. † For :: gold and 3
 siluer hath destroyed manie, and hath reached euen to the
 hart

:: Briberie
 sometimes
 corrup:eth

4 hart of kinges, and hath turned them. † Striue not with a man
 5 ful of tongue, and thou shalt not heape stickes vpon his fyre.
 6 † Communicate not with the ignorant man, lest he speake
 7 il of thy progenie. † Despise not a man that turneth himself
 8 from sinne, nor vpbrayde him therwith: remember that we
 9 are al in state to be blamed. † Despise not a man in his old
 10 age: for we also shal become old. † Reioyce not of thine
 11 enemy dead: knowing that we doe al die, and would not that
 12 others should ioy therat. † Despise not the narration of wise
 13 ancients, and in their prouerbes be thou conuerfant. † For of
 14 them thou shalt lerne wisdom, and doctrine of vnderstanding,
 15 and to serue great men without blame. † Let not the narra-
 16 tion of the ancients escape thee: for they lerned of their
 17 fathers: † because of them thou shalt lerne vnderstanding, and
 18 in time of necessitie to geue answer. † Kindle not the coles of
 19 sinners rebuking them, and be not kindled with the flame of
 20 the fire of their sinnes. † Stand not against the face of a con-
 21 tumelious person, lest he sitte as a spie in wayte for thy mouth.
 22 † Lend not to a man mightier then thyself, and if thou doest
 23 lend, count it as lost. † Be not suretie aboute thy power: and
 24 if thou be suretie, thinke as if thou were to pay it. † Judge
 25 not agaynst a iudge: because he iudgeth according to that
 26 which is iust. † With the audacious goe not on the way, lest
 27 perhaps he burden thee with his euils: for he goeth according
 28 to his owne wil, and thou shalt perish together with his
 29 follie. † With an angrie man make no brawle, and with the
 30 audacious goe not into the desert: because bloud is as nothing
 31 before him, and where there is no helpe, he wil ouerthrow
 32 thee. † Conferre no counsel: with fooles, for they can not
 33 loue but such thinges as please them. † Before a stranger doe
 34 no matter of counsel: for thou knowest not what he wil
 35 bring forth. † Make not thy hart manifest to euerie man:
 36 lest perhaps he repay thee false kindnes, and speake reproch-
 37 fully to thee.

kinges much more other inferior Iudges. And therefore it is better to suffer damage then to contend by law against the rich.

∴ In al consultations conferre with the skilful; for the blinde can not iudge of colours, the deafe of musike, the sicke of taist: nor worldlie men of spiritual thinges.

CHAP. IX.

Great prudence is required in conuersation between men and women. 14. Esteeme old freindes. 16. Emulate not sinners. 18. Auoide the companie of malicious. 21. Consult with the prudent, hauing God euer before thine eyes.

Seing ielou-
sie between
man & wife
is dangerous,
much more
vnecessarie
conueration
between other
men and we-
men. especi-
ally probable
occasions of
sinne must be
auoided.

Constancie
in good
things name-
ly in freind-
shipp is very
necessarie.
A sinner that
prospereth is
like to a sower
floure in the
filde, that is
quickly cut
downe, and
withereth,

BE not ielous ouer the wife of thy bosome, lest she shew
vpon thee the malice of wicked doctrine. † Geue not to
a woman the power of thy soule, lest she goe in thy strength,
and thou be confounded. † Looke not vpon a woman that is
desirous of manie: lest perhaps thou fal into her snares:
† With her that is a dauncer be not daily conuersant, nor
heare her, lest perhaps thou perish in her efficacie. † Behold
not a virgin, lest perhaps thou be scandalized in her beautie.
† Geue not thy soule to harlottes in any poynt: lest thou de-
stroy thyself, and thine inheritance. † Looke not round
about in the wayes of the citie, nor wander vp and downe in
the streates therof. † Turne away thy face from a trimmed
woman, and gaze not about vpon an others beautie. † By the
beautie of a woman manie haue perished: and hereby con-
cupiscence is inflamed as a fire. † Euerie woman, that is an
harlot, shal be troden vpon as dung in the way. † Manie
hauing admired the beautie of an other mans wife, haue be-
come reprobate. for her communication burneth as fire. † Sit
not at al with an other mans wife, nor repose vpon the bed with
her: † and striue not with her at the wine, lest perhaps thy hart
decline toward her, & with thy bloud thou fal into perdition.
† For sake not an old frend: for the new wil not be like to
him. † A new frend, is, as new wine: it shal waxe old, and
thou shalt drinke it with sweetnes. † Doe not zelously
desire the glorie, and the riches of a sinner: for thou knowest
not what his subuersion shal be. † Let not the iniurie of the
vniust please thee, knowing that euen to hel the impious shal
not please. † Be far from the man that hath power to kil, and
thou shalt not suspect the feare of death. † And if thou come
to him, committe nothing, lest perhaps he take away thy life.
† Know it to be communication with death; because thou
shalt goe in the middes of snarres, and shalt walke vpon the
weapons of the sorowful. † According to thy powre beware
thee of thy neighbour; and treat with the wise and prudent.
† Let iust men be thy ghests, and let thy gloriation be in the
feare of God, † and let the cogitation of God be in thy vnder-
standing, & al thine enarration in the precepts of the Highest.
† Workes shal be prayfed in the handes of artificers, and the
prince of the people in the wisdom of his speech, but the word
of the ancients in the sense. † A man ful of tongue is terri-
ble in his citie, and he that is rash in his word shal be odious.

Prov. 5.

CHAP. X.

Wise superiors are very necessarie, because the multitude follow their example. 6. Remitte and forget iniuries, detest pride, iniustice, contumelie, and auarice. 12. Life is short. 14. Pride is the roote of al sinnes. 23. Iust pouertie is better then sinful riches. 31. Mekenes and modestie are necessarie in al men.

Prov. 29.

1 **A** wise iudge shal iudge his people, and the principalitie
2 of the wise shal be stable. † :: According to the Iudge :: Example of
of the people, so also are his ministers: and what maner of rulers is of
man the ruler of a citie is, such also are the inhabitants therein. great efficacie.

3 † An vnwise king shal destroy his people: and cities shal be

4 inhabited by the vnderstanding of the prudent. † The powre

of the earth is in the hand of God, and he wil rayse vp a profi-

5 rable ruler for a time ouer it. † The prosperitie of man is in

the hand of God, & vpon the face of the scribe he wil put his

6 honour. † Anie iniurie of thy neighbour remember not, and

7 doe nothing by workes of iniurie. † Pride is odious before

God and men: and al the iniquitie of the nations is execrable.

8 † A :: kingdome is translated from nation vnto nation, :: The causes
because of iniustices, and iniuries, and contumelies, and di- of translating
uerse deceites. † But :: nothing is more wicked then the kingdomes, &
9 couetous man. Why is earth and ashes proud? † Nothing is dominions.

10 more wicked then to loue money. For he hath his soule also :: Couetousnes is
to sel: because in his life he hath cast forth his most inward the roote of al
11 thinges: † Al power is of short life. Long sicknes greueth the euiles, 1. Tim.

12 Physicion. † Short sicknes the Physicion cutteth of at the 6. in that for
first: so also the king is to day, & to morow he shal die. † For lucre manie
13 when a man shal die, he shal inherite serpents, and beasts, and sal into al sor-
14 worms. † The begynning of the pride of man, is to apostate tes of sinnes,
15 tate from God: † because his hart is departed from him that euen into
made him, for :: pride is the begynning of al sinne: he that schisme and
16 deth it, shal be filled with curses, & it shal subuert him in the heresie, erring
end. † Therefore hath our Lord dishonoured the congregations from the faith.

17 of the euil, & hath destroyed them euen to the end. † God hath *ibidem. v. 10.*
destroyed the seates of proud princes, and hath made the :: Neuertheles
18 mecke sitte in their stead. † God hath made the rootes of the pride is the
beginning of
19 nations themselues. † Our Lord hath subuerted the landes of al sinne, as this
text expresly
the gentiles, and hath destroyed them euen to the fundation. testifieth, and
the reason is,
for that mans
inordinate
selfloueis

the cause of declining from Gods commandments. & they which runne on in that course, cast themselves headlong into the depth of all mischief, and of eternal miserie.

† He hath made of them to wither, and hath destroyed them, 20
 and hath made the memorie of them to cease from the earth.
 † God hath destroyed the memorie of the proud, and hath left 21
 the memorie of them that are humble in vnderstanding.
 † Pride was not created to men: nor wrath to the nation of 22
 women. † That seede of men shal be honoured, which feareth 23
 God: but that seede shal be dishonoured, which transgresseth
 the commandments of our Lord. † In the middes of brethren 24
 their ruler shal be in honour: and they that feare our Lord,
 shal be in his eyes. † The glorie of the rich, of the honou- 25
 rable, and of the poore, is the feare of God: † Despise not 26
 the iust man that is poore, and magnifie not the sinful man
 that is rich. † The great one, and the iudge, and the mightie is 27
 in honour, and there is none greater then he, that feareth
 God. † Free men wil serue a seruant, that is wise: and a man 28
 that is prudent and hath discipline, wil not murmur being re-
 buked, and the ignorant shal not be honoured. † Extol not 29
 thyself in doing thy worke, and linger not in the time of
 distresse: † better is he that worketh, and abundeth in al 30
 things, then he that glorieth, and lacketh bread. † Sonne in 31
 mildenes keepe thy soule, and geue him honour according to
 his desert. † Him that sinneth agaynst his owne soule who 32
 shal iustifie? and who shal honour him that dishonoureth
 his owne soule? † The poore man is glorified by his discipline 33
 and feare: & there is a man that is honoured for his substance.
 † But he that is glorified in pouertie, how much more in 34
 substance? and he that is glorified in substance, let him feare
 pouertie.

Prou. 17

Prou. 12

CHAP. XI.

*Wisdom by humilitie meriteth exaltation. 7. Iudge not before examination.
 16. Trust not in riches. 14. God sendeth both prosperitie and aduersitie,
 for the good of his seruants. 31. Take heede of the deceitful.*

∴ A wisman humbling himself by penance as Daniel did, or being vniuersally humbled by others, as Io-

TH E ∴ wisdom of the humble shal exalt his head, & shal 1
 make him sicke in the middes of great men. † Prayse not 2
 a man in his beautie, neither despise a man by his looke. † The 3
 bee is smal among fowles, and her fruite hath the beginning of
 sweetnes. † In apparel doe not glorie at any time, nor be 4
 extolled in the day of thine honour, because the workes of
 the Highest onlie be meruelous, and his workes are glorious,
 and

5 and secrete, and not seene. † Manie tyrantes haue sitte in the
 throne, and he whom no man would thincke hath worne
 6 the crowne. † Manie mightie men haue bene greatly oppres-
 sed, and the glorious haue bene deliuered into the hands of
 7 others. † Before thou enquire, blame no man: and when
 8 thou hast enquired, chasten iustly. † :: Before thou heare,
 answer not a word, and in the middes :: of ancients adde not
 9 to speake. † Striue not for that thing, which doeth not
 molest thee: and consiste not in the iudgement of sinners.
 10 † Sonne let not thy doings be in manie thinges: and if thou
 be rich, thou shalt not be free from sinne. for if thou pursue,
 thou shalt not attayne: and if thou runne before, thou shalt
 11 not escape. † There is one that labourerh, and hastenerh, and
 is a forowful impious man, and so much the more he shall
 12 not abound. † There is a lither man that wanteth recouerie,
 13 more sayling in strength, and abunding in pouertie: † and
 the eie of God hath respected him in good, and hath erected
 him from his low estate, and hath exalted his head: and manie
 14 haue merueled at him, and haue honoured God. † Good
 thinges and euil, life and death, pouertie and honestie are of
 15 God. † Wisdom and discipline, and the knowlege of the
 law are with God. Loue, and the wayes of good thinges are
 16 with him. † :: Errour and darkenes are created with sinners:
 17 and they that reioyce in euils, waxe old in euil. † The gift of
 God is permanent to the iust, and his prospering shall haue suc-
 18 cesse for euer. † There is that is enriched by doing sparingly,
 19 and this is the portion of his reward † in that he sayth: I
 haue found me rest, and now I wil eate of my goods alone:
 20 † and he knoweth not that time passeth, & death approacheth,
 21 and he must leaue al to others, and shall die. † Stand in thy
 couenant, and commen therein, and grow old in the worke
 22 of thy commandements. † Abide not in the workes of
 sinners. But trust in God, and tarie in thy place. † For it is
 easie in the eies of God sodainly to enrich the poore man.
 24 † The blessing of God hasteth to the reward of the iust, and
 25 in a swift houre his prospering fructifieth. † Say not: What
 26 neede I, and what good shall I haue by this? † Say not: I am
 sufficient for my self: and what shall I be made worse by this?
 27 † :: In the day of good thinges be not vnmindful of euils:
 and in the day of euils be not vnmindful of good thinges:
 28 † because it is easie before God in the day of death to reward

seph was shall
 be exalted by
 God.

:: Expect the
 end of an
 other mans
 speach, before
 you beginne
 to answer.
 :: Expect also
 ifanie that is
 elder, or bet-
 ter able wil
 answer first.

:: One punish-
 ment of sinne
 is blindness of
 hart. Especi-
 ally where is
 no remorse of
 conscience.

:: In prosperi-
 tie is feare,
 and in aduersi-
 tie hope of
 change.

cuerie one according to his wayes. † The malice of an houre 29
 maketh obliuion of great voluptuousnes, and in the end of a
 man is the disclosing of his workes. † Before death prayse no 30
 man, because a man is knowen in his children. † Bring not 31
 cuetie man into thine house: for there be manie traynes of the
 deceitful man. † For as the stomakes belche of stinking brea- 32
 thes, and as the partriche is brought in the cage, and as the
 doe into the snare: so also the hart of the proude, and as a
 watche man that seeth the fal of his neighbour. † For turning 33
 good thinges into euil he lyeth in wayte, and on the elect he
 wil lay a blot. † For of one sparke fire is increased, and of a 34
 deceitful man bloud is increased: and a sinful man lyeth in
 wayte for bloud. † Take heede to thy self of the pestiferous 35
 person, for he forgeth cuils: lest perhaps he bring vpon thee
 derision for euer. † Admitte a straunger to thee, and he shal 36
 ouerthrow thee in an hurlewind, & shal make thee an aliene
 from thine owne.

CHAP. XII.

Use beneuolence towards good men. 10. Trust not enemies ouer much.

∴ It is rather
 crueltie then
 mercie to nou-
 rish a wicked
 man persisting
 in sinne: for so
 he runneth stil
 into more
 wickednes,
 and into eter-
 nal damna-
 tion, ∴ but the
 penitent is to
 be comforted
 and assisted.

IF thou wilt doe good, ∴ know to whom thou doest it, and 1
 there shal be much thanke in thy good deedes. † Doe 2
 good to the iust, and thou shalt finde great rewarde: and if
 not of him, assuredly of our Lord. † For it is not wel with 3
 him, that is euer occupied in euil thinges, and that geueth not
 almes: because the Highest both hateth sinners, and hath
 mercie on them ∴ that are penitent. † Geue to the merciful, 4
 and receiue not the sinner: both to the impious, & to sinners
 he wil repay vengeance, keping them vnto the day of ven-
 geance. † Geue to the good, and receiue not a sinner. † Doe 5
 good to the humble, and geue not to the impious: prohibite 6
 to geue him bread, lest therin he be mightier then thou: † for 7
 thou shalt finde duble euils in al the good, whatsoeuer thou
 shalt do to him: because the Highest hateth sinners, and wil
 repay vengeance to the impious. † A freind shal not be 8
 knowen in prosperitie, and an enimie shal not be hid in aduer-
 sitie. † In the prosperitie of a man, his enimies are in sorow, 9
 and in affliction a freind is knowne. † ∴ Credite not thyn 10
 enimie for euer: for as a brasse potte his wickednes rusteth:
 † and if humbling himself he goe crouching, be aduised in thy 11
 mind, and beware of him. † Place him not by thee, neither 12
 let

∴ Euerie one
 is bond to
 loue his ene-
 mie of chari-
 ties; but in pru-

- let him sitte on thy right hand, lest perhaps turning into thy place, he seke after thy seate : and at the last thou know my
 13 wordes, and be pricked in my sayings. † Who wil haue pittie vpon the inchanter stricking of a serpent, or of anie that come nere to beastes ? so also he that kepeth companie with a
 14 wicked man, and is wrapp'd in his sinnes. † For one houre he wil tarie with thee : but if thou decline, he wil not abide it.
 15 † In his lippes the enimie speaketh swetely, and in his hart he lyeth in wayte, that he may ouerthrow thee into the pitte.
 16 † In his eyes the enimie weepeth : and if he may finde a time,
 17 he wil not be satisfied with bloud : † and if euils happen to
 18 thee, thou shalt finde him there first † In his eyes the enimie weepeth, and as it were helping thee, he wil vndermine thy
 19 feete. † He wil shake his head, and clappe his hand, and whispering manie thinges he wil change his countenance.

dence it be-
 houeth not to
 credite him.
 According to
 our Sauours
 rule : Be wise
 as serpents ;
 and simple as
 dooues. *Mat. 10*

CHAP. XIII.

Conuersation with the proud, rich, and potent is dangerous. 9. Relie vpon Gods helpe, 11. Beware of pusillanimitie, & of presumption. 19. A meane is necessarie, and the companie of equals is most secure.

- 1 **H**E that toucheth pitch, shal be defiled with it: and he that
 2 communicateth with the proud, shal put on pride.
 3 †: He shal take a burden vpon him that communicateth with
 4 one more honorable then himself. And be nor companion
 5 with one richer then thyself. † What societie shal the caudron
 6 haue with the earthen potte ? for when they shal knock one
 7 against the other, it shal be broken. † The rich man hath done
 8 vniustly, and he wil fume : but the poore man being hurt wil
 9 hold his peace. † If thou geue, he wil take thee: and if thou
 10 haue not, he wil forsake thee. † If thou haue, he wil liue
 11 with thee, and wil emptie thee, and he wil not be sorie for
 12 thee. † If thou be necessarie for him, he wil supplant thee,
 13 and smiling wil put thee in hope, telling thee good thinges,
 and wil say: What wantest thou? † And he wil confound
 thee in his meates, til he emptie thee twise, & thrise, and at the
 last he wil mocke thee : and after ward seeing he wil forsake
 thee, and wil shake his head at thee. † Humble thyself to
 God, and expect his handes. † Take heede lest seduced into
 follie thou be humbled. †: Be not humble in thy wisdom,
 lest hmbled thou be seduced into follie. † Being called of the
 mightier depart : for by this he wil cal thee the more. † Be
 not

:: He that con-
 uerfeth with a
 greater man
 then himself
 (except it be
 with vertuous)
 is forced often
 to suffer much
 and to yeld to
 manie incon-
 ueniences.

:: Pusillanimi-
 tie in a supe-
 rior maketh
 him omite his

durie, & com
mitte errors,
fearing to do
that persey-
neth to his of-
fice, & which
his auctoritie
requireth.

not importune, lest thou be reiected: and be not farre from
him, lest thou goe into obliuion. † Stay not to speake fellow- 14
like with him: neither credite his manie wordes. For by much
talke he wil proue thee, and smiling wil examine thee of thy
secretes. † His cruel mind wil kepe thy wordes: and he wil 15
not spare for malice, and for bandes. † Take heede to thyself, 16
and attend diligently to thyn hearing: because thou walkest
with thy subuersion. † But hearing those thinges see as it were 17
in sleepe, and thou shalt watch. † Loue God al thy life, and 18
inuocate him for thy saluation. † Euerie beast loneth the like 19
to it self: so also euerie man the nereft to himself. † Al flesh 20
wil match with the like to it self, and euerie man wil associate
himself to his like. † If the woollshal at anie time communi- 21
cate with the lambe, so the sinner with the iust. † What fellow- 22
shippe hath an holy man with a dogge, or what part hath
the riche with the poore? † The wilde asse in the deserte is 23
the lyons pray: so the poore are also the pastures of the riche.
† And as humilitie is abomination to the proude: so also the 24
poore man is the execration of the riche. † The riche man 25
being moued is confirmed by his frendes: but the humble
when he is fallen, shal be thrust out euen of his familiars. † To 26
the rich deceued there are many recouerers: he hath spoken
proud wordes, and they haue iustified him. † The humble 27
was deceiued, he moreouer is rebuked also: he hath spoken
wisely, and place was not geuen vnto him. † :: The rich man 28
spake, and al helde their peace, and they wil carry his worde
euen to the cloudes. † The poore man spake and they say: 29
Who is this? and if he stumble, they wil ouerthrowe him.
† Substance is good, to him that hath no sinne in his con- 30
science: and pouertie is most wicked in the mouth of the
impious. † The hart of a man altereth his countenance, either 31
into good, or into euil. † The token of a good hart, and a 32
good countenance thou shalt hardly finde, and with labour.

:: Acception of
persous hin-
dereth manie
good counsels:
& promoteth
manie euil
thinges.

CHAP. XIII.

*Offence of the tongue is a frequent and dangerous sinne. 3. Riches are hurtful
to a couetous, and to an enuious mind. 11. workes of mercie necessarie. 22.
and perseverance in wisdom.*

BLESSED is the man that hath not offended in a worde 1 14c.
out of his mouth, and is not pricked with the sorrow
of sinne.

- 2 of sinne. † Happie is he, that hath not had heauines of his
 3 minde, and hath not fallen from his hope. † Substance is
 without reason to the couëtous man and niggard, and for
 4 the spiteful enuious man to what purpose is gold? † He that
 heapeth together from his hart vniustly, gathereth for others,
 5 and in his goodes an other wil kepe riote. † He that is wicked
 to himselfe, to what other man wil he be good? and he shal
 6 haue no pleasure in his goodes. † :: He that enuieth himselfe, :: He that can
 nothing is worse then he; and this is the reward of his malice: not afforde
 7 † and if he doe good, he doth yt ignorantly, and not willing: nourishment
 8 and at the last he manifesteth his malice. † The eye of the to his owne
 enuious is wicked, and turneth away his face, and despiseth bodie by such
 9 his owne soule. † The eye of the couetous man insatiable in meanes as he
 a portion of iniquitie, wil not be satisfied til he consume hath, sinneth
 10 his owne soule withering it. † An euil eye is towards euil against God,
 thinges: & he shal haue his fil of bread, needie & in heauines abusing his
 11 shal he be at his table. † Sonne if thou haue it, doe good to benefices, a-
 thyselfe, and offer to God worthie oblations. † Be mindful gainst himself
 12 that death slacketh not, and that :: the couenant of hel hath whom he vn-
 beene shewed thee: for the couenant of this world shal dye iustly afflicteth
 13 the death. † Before death do good to thy freind, and accord- and against
 ing to thine abilitie stretching out thy hand, geue to the his neighbour
 14 poore. † Be not defrauded of thy good day, and let not a litle whom he
 15 portion of a good gift ouerpasse the. † Shalt thou not leaue scandalizeth.
 to others thy sorrowes, & labours in the deuision of the lotte? :: In the old
 16 17 † Geue and take, and iustifie thy soule. † Before thy death testament al
 18 worke iustice: for in hel there can not meat be found. † Al descended
 flesh shal waxe olde as grasse, and as the leafe fructifying on into some part
 19 a greene tree. † Some grow, and some are shaken of: so the of hel.
 generation of flesh and bloude, one is ended, and an other is
 20 borne. † Al corruptible worke shal faile in the end: and he
 21 that worketh it shal goe therewith. † And :: euerie excellent :: There shal
 worke shal be iustified: and he that worketh it, shal be be particular
 22 honoured therein. † Blessed is the man that shal continew reward of
 in wisdom, and that shal meditate in his iustice, and in vnder euerie good
 23 standing shal consider the prouidence of God. † He that worke.
 considereth her wayes in his hart, and hath vnderstanding
 in her secretes, going after her as a searcher, and consisting
 24 her wayes: † He that looketh through her windowes, and
 25 heareth in her gates: † He that resteth by her house, & in her
 walles fastening a stake wil set vp his cotage beside her handes,

and good things shal rest in his cottage for euer. † He shal 26
set his children vnder her couering, and shal abide vnder her
boughes: † he shal be protected vnder her couering from 17
the heate, and shal rest in her glorie.

CHAP. XV.

*The fruites of fearing God; 7. Which fooles, and liers reape not, but the
wise only. 11. God is no way auctor of sinne, 14. but sinners themselues
are the auctors, abusing their freewil.*

∴ Whosoever
shal resolute
with himself
to lue iustly,
shal be sure to
haue grace,
for God pre-
uenteth our
weakenes and
so continueth
to helpe al
that accepte
his grace.

∴ He doth in-
iurie to God,
& to his word,
that prea-
cheth wel and
liueth euil.

∴ Beza sayeth,
God ordained
Adams fall,
but to a good
end: and that
God iustly
decreed that
which men
vniustly haue
done. *in refut.
2. columna, ad
Castel.* But this
holie Scrip-
ture teacheth
the contrarie,
that God gaue
man both
freewil, and
sufficient
grace, that he

HE that feareth God, shal doe good things, and he that 1
hath ∴ iustice shal apprehend her, † and she wil meete 2
him as an honourable mother, and as a wife from virginitie
she wil receiue him. † She shal fede him with the bread of 3
life and vnderstanding, and geue him the water of wholsome
wisdom to drinke: and she shal be made sure in him, and he 4
shal not be bowed: † and she shal hold him fast, and he
shal not be confounded: and she shal exalt him before his
neighbours, † and in the midst of the Chutch she shal open 5
his mouth, and shal fil him with the spirite of wisdom and
vnderstanding, and shal clothe him with a stole of glorie.
† Ioy & exultation she shal heape vpon him, & shal make him 6
inherit an euerlasting name. † Foolish men shal not appre- 7
hend her, & wise men shal meete her, foolish men shal not see
her: for she is far from pride and deceite. † Lying men shal not 8
be myndful of her: and true men shal be found in her, and shal
haue successe, euen to the beholding of God. † ∴ Prayse is not 9
comelie in the mouth of a sinner: † Because wisdom proceded 10
from God. For prayse shal be with the wisdom of God, & shal
abound in a faithful mouth, & the dominator wil giue praise
to yt. † Say not: ∴ It is by God, that she is absent: for doe not 11
thou the thinges that he hateth. † Say not: He hath made me 12
erre: for impious men are not necessarie for him. † Our Lord 13
hateth al abomination of errour, and it shal not be amiable to
them, that feare him. † God from the beginning made man, 14
and left him in the hand of his owne counsel. † He added his 15
commandmentes and precepts. † If thou wilt keepe the 16
commandment, and keepe acceptable fidelitie for euer, they
shal preferue thee. † He hath set before thee water and fire: 17
to which thou wilt, stretch forth thine hande. † Before 18
man there is life and death, good and euil: what pleaseth him
shal be geuen him: † Because the wisdom of God is much, 19
and

Gen. 2.

Mat. 19
v. 17.Ier. 2. 7
8.

and he is strong in mighte, seing al men without inter-
 20 mission. † The eies of our Lord are towards them that feare
 21 him, and he knoweth al the worke of man. † He hath com-
 22 manded no man to do impioussly, and he hath geuen no man
 space to sinne: † for he desireth not a multitude of faithlesse
 and vnprofitable children.

might if he
 would haue
 kept his pre-
 cepts. The same
 is also clerely
 taught. *Deut. 7.*
11. 30. and other
places.

CHAP. XVI.

*A few good children, yea none at al, are better then manie wicked. 9. Gods
 wrath falleth vpon the euil, and his mercie on the good. 14. workes
 of mercie merite great reward. 15. Nothing is hid from God, 20. but
 manie thinges from men.*

1 **R**EIOICE not in impious children, if they be multiplied:
 2 neither be delighted vpon them, if the feare of God be
 3 not in them. † Credite not their life, and respect not their
 4 labours. † For better is one fearing God, then a thousand
 5 impious children. † And it is more profitable to die without
 6 children, rather then to leaue impious children. † By one
 7 wise a cuntrye shal be inhabited, and the tribe of the impious
 8 shal be made desolate. † Manie such thinges hath mine eie
 9 sene, and myne eare hath heard thinges of more force then
 10 these. † In the synagogue of sinners: a fire shal flame, and in
 11 an incredulous nation wrath shal waxe hotte. † The old
 12 gigantes did not obtaine for their sinnes, who were destroyed
 13 trusting to their owne strength: † and he spared not the pere-
 14 grination of Lot, and he detested them for the pride of their
 15 word. † He had not pitie on them, destroying the whole
 16 nation, and extolling themselues in their sinnes. † And as the
 17 six hundred thousand footē men, which were gathered toge-
 18 ther in the hardnes of their hart: and if one had bene stiffe
 necked, it is meruel if he had bene vnpunished. † For there
 is mercie and wrath with him. Mightie exoration, & powring
 out wrath: † according to his mercie, so his chastisement
 iudgeth a man according to his workes. † The sinner shal
 not escape in robberie, and the sufferance of him that doth
 mercie shal not slacke. † Al mercie shal make a place to
 euerie man according to: the merite of his workes, & accor-
 ding to the vnderstanding of his peregrination. † Say not; I
 shal be hid from God, and from on high who shal remember
 me? † In a great people I shal not be knowen: for what is
 my soule among so innumerable creatures? † Behold heauen,

:: Fire of con-
 cupiscence, if
 it be not ouer-
 come in this
 life, wil pro-
 cure the fire of
 Gods wrath,
 which shal ne-
 uer be extin-
 guished.

:: Euen a dish
 of colde water
 geuen in almes
 shal be reward-
 ed *Mat. 10.*

Gen. 6.

Num. 26.

Rom. 2.
7. 6.

and the heauens of heauens; the depth, and al the earth, & the
 thinges that are in them, in his sight shal be moued, † the 19
 mountaines together, and the litle hilles, & the fundations of
 the earth: & when God shal behold them, they shal be shaken
 with trembling. † And in al these thinges the hart is senseles: 20
 and euerie hart is vnderstood of him: † and his wayes who 21
 doth vnderstand, and the storme, which neither the eie of man
 shal see? † For manie of his workes are in secretes: but the 22
 workes of his iustice who shal declare? or who shal susteine?
 For the testament is far from some, and the examination of al
 is in consummation. † He that is lesse of hart, thinketh vaine 23
 thinges: and the vnwise, and erring man, thinketh folish
 thinges. † Heare me my sonne, and lerne the discipline of 24
 vnderstanding, and attend to my wordes in thy hart, † and I 25
 wil speake discipline in equitie, and wil search to declare
 wisdom, and to my wordes attend in thy hart, and I speake
 in equitie of spirit the vertues, that God hath put vpon his
 workes from the beginning, and in truth I shew forth his
 knowlege. † In the iudgement of God are his workes from 26
 the beginning, and from the institution of them he distingui-
 shed their partes, and their beginnings in their nations.
 † He adorned their workes for euer, neither haue they hun- 27
 gred, nor laboured, and they haue not ceased from their
 workes. † Euerie one shal not vex his neighbour for euer. 28
 † Be not incredulous to his word. † After this God looked 29
 vpon the earth, & filled it with his good thinges. † And 30
 the soule of euerie liuing thing shal shew before the face thereof,
 and into it againe is their returne. 31

∴ Reasonable
 soules (if they
 follow reason)
 and al sensible
 soules doe (in
 their maner)
 praise the pro-
 uidence of
 God, in vsing
 al creatures
 to that end
 for which
 they were
 created.

CHAP. XVII.

*God creating man to his owne image, gaue him giftes, 9. and precepts. 14.
 chose the Israelites for his peculiar people. 18. Workes of mercie are
 commended to al men. 20. Repentance to sinners. 28. mercie is offered
 to al.*

GOD created man of the earth, and after his owne image 1
 he made him. † And againe he turned him into it, and 2
 conformable to himselfe clothed him ∴ with strength. † He 3
 gaue him a number of daies and time, and gaue him power of
 those thinges, that are vpon the earth. † He put his feare ouer 4
 al flesh, and he had dominion of beastes and fowles. † He 5
 created of him an helper like to himselfe: he gaue them counsel,
 and

∴ Man at first
 received origi-
 nal iustice,
 by losing
 wherof we al
 fel into origi-
 nal sinne.

and tongue, and eies, & eares, and hart to deuise: and he filled
 6 them with the discipline of vnderstanding. † He created in
 them the knowlege of the spirit, he filled their hart with
 7 vnderstanding, and euil and good he shewed them. † He set
 his eie vpon their hartes to shew them the great thinges of his
 8 workes: † that they might praise the name of sanctification:
 and glorie in his meruelous workes, that thy might declare
 9 the glorious thinges of his workes. † He added :: discipline
 10 vnto them, and made them inherite the lawe of life. † He
 made an euerlasting testament with them, & he shewed them
 11 iustice and his iudgementes. † And their eie saw the glorious
 thinges of his honour, and their eares heard the honour of his
 voice, and he said to them: Beware of euerie vniust thing.
 12 † And he gaue them commandment euerie one concerning
 13 his neighbour. † Their wayes are before him alwaies, they
 14 are not hid from his eies. † Ouer euerie nation he appointed
 15 a ruler. † And Israel was made the manifest portion of God.
 16 † And al their workes as the sunne in the sight of God: and
 17 his eies without intermission looking on their wayes. † The
 testaments were not hid by their iniquitie, and al their ini-
 18 quities are in the sight of God. † The almes of a man is as a
 seale with him, and shal preferue the grace of a man as the
 19 apple of the eie: † And afterward he shal arise, and shal
 render them reward, to euerie one vpon their head, and shal
 20 turne into the inner partes of the earth. † But to the penitent
 he hath geuen the way of iustice, and he hath confirmed them
 that faile to susteine, and hath appointed to them the lot of
 21 22 truth. † Turne to our Lord, and forsake thy sinnes: † pray
 23 before the face of our Lord, and diminish offences. † Returne
 to our Lord, and turne away from thine iniustice, and hate
 24 excedingly abomination: † and know the iniustices and
 iudgementes of God, and :: stand in the lot of thy purpose, and
 25 :: of praier of the most high God. † Goe into the partes of the
 holie world, with the liuing, and them that geue praise to
 26 God. † Tarie not in the errour of the impious, before death
 confesse. From the dead as nothing, confession perisheth.
 27 † Thou shalt confesse liuing, aliuie and in health thou shalt
 confesse, and shalt praise God, and shalt glorie in his mercies.
 28 † How great is the mercie of our Lord, and his propitiation
 29 to them that turne to him! † For al thinges can not be in men,
 because the sonne of man is not immortal, and they haue

:: God gaue a
 precept to
 man to be ob-
 served for ex-
 ercise of his
 obedience, &
 so to be re-
 warded, and
 vnder paine of
 punishment
 if he trans-
 gressed. Gen. 2.

:: Perseueran-
 ce in vertue to
 the end is ne-
 cessarie which
 none can me-
 rite:

:: But must stil
 pray for it.

delighted in the vanitie of malice. † What is brighter then the sunne? & it shal faile. Or what more wicked then that which flesh and blood hath inuented? and this shal be reprobud. † He beholdeth the powre of the height of heauen: and al men be earth and ashes.

CHAP. XVIII.

Gods wonderful workes exceede mans capacitie. 7. Our weaknes is streingthened by grace. 15. wherto man must cooperate, 19. by purging his conscience, 22. by prayer, 24. by meditating Gods iudgements, 30. and by mortifying his owne concupiscence.

¶ Al creature according to their substantial forme in general, were created together, though they were afterwards formed in particular kindes, as they are distinctly recited in Genesis, with the order & ornaments of the world. S. Aug. li. 4. c. 33 & 34. de Gen. ad litter. VWhere he expressly affirmeth that this Scripture was written by inspiration of the same spirite of truth, wherby Genesis was written.

HE that liueth for euer, created al thinges together. God 1
 onlie shal be iustified, and remaineth an inuincible king
 for euer. † Who is sufficient to declare his workes? † For 2 5
 who shal search out his glorious thinges? † and who shal 4
 shew forth the powre of his greatnesse? or who shal adde to
 declare his mercie? † It is not possible to diminish, nor adde, 5
 neither is it possible to finde the glorious workes of God:
 † When a man shal haue done, then shal he beginne: and 6
 when he shal rest, he shal worke. † What is man, and what is 7
 his grace? and what is his good, or what his euil? † The num- 8
 ber of the daies of men at the most an hundred yeares: as
 droppes of the water of the sea they are reputed: and as the
 grauel stone of the sand, so a few yeares in the day of eternitie.
 † For this cause God is patient toward them, and powreth 9
 out his mercie vpon them. † He hath senne the presumption 10
 of their hart that it is naught, and hath knowen their subuer-
 sion that it is euil. † Therefore hath he fulfilled his propi- 11
 tiation toward them, and hath shewed them the way of equi-
 tie. † Mans compassion is touching his neighbour: but the 12
 mercie of God is vpon al flesh. † He that hath mercie, tea- 13
 cheth, and instructeth, as a pastour his flocke. † He hath 14
 mercie on him that receiueth the doctrine of compassion, and
 he that hasteneth in his iudgementes. † Sonne in good deedes 15
 geue no blame, and in euerie gift geue not the sadnes of an
 euil word. † Shal not the dew coole heate? so also a word 16
 better then a gift. † Is not a word aboue a good gift? but 17
 both are with a iustified man. † A foole wil vpbraide bitterly: 18
 and the gift of one vntaught maketh the eies to drie away.
 † Before iudgement prepare thee iustice, and before thou 19
 speake lerne. † Before sicknes take medicine, and before 20
 iudgement

Psal. 89.
7. 10.

I. Cor. II. judgement examine thyself, and in the sight of God thou shalt
 21 finde propitiation. † Before sickenes humble thy self, and in
 22 time of infirmitie shew thy conuersation. † Be not hindered
 :: to pray alwayes, & feare not to be iustified euen to death :
 I. The. 5. 23 because the reward of God abideth for euer. † Before praier
 24 prepare thy soule: and be not as a man that tempteth God.
 25 † Remember the wrath in the day of consummation, and the
 26 time of reward in conuersation of the face. † Remember
 27 pouertie in the time of abundance, and the necessities of
 28 pouertie in the day of riches. † From morning vnto euening
 time shal be changed, & al these are sowne in the eies of God.
 29 † A wise man in al things wil feare, & in the daies of offences
 30 wil beware of sloth. † Euerie subtile man knoweth wisdom,
 31 and to him that findeth her he wil geue prayse. † The wise in
 wordes, and they also haue done wisely: and haue vnder-
 stood truth and iustice, and haue rayned prouerbes & iudge-
 32 mentes. † Goe not after thy concupiscences, and turne away
 33 from thy wil. † If thou geue to thy soule her concupiscences;
 she wil make thee a ioy to the enemies. † Be not delighted
 in multitudes, nor in few: for their concertation is continual.
 † Be not poore in contention of borowing, and thou hast
 nothing in thy purse: for thou shalt be enuious to thine
 owne life.

They pray
 alwayes that
 pray at cer-
 taine conue-
 nient times.
 And stil haue
 intention so
 to frequeht
 the same exer-
 cise al their
 life. S. Aug.
 Epist. 121. c. 9.
 ad Probam.

CHAP. XIX.

*An admonition against drunkennes, luxurie, 4. light suspicion, 7. and
 detraction. 13. Freindlie correction is necessarie, 23. and sincere humili-
 tic. 27. Exterior carege is a signe of internal disposition.*

I **A** workman that is a drunkard shal not be rich: and he
 2 :: that contemneth smal thinges, shal fal by litle and litle.
 Reg. II. 2 † Wine and wemen make wisemen to apostatate, and shal
 3 reprove the prudent: † and he that ioyneth himself to har-
 lotes, shal be naught. Rottennes and wormes shal inherite
 him, and he shal be lifted vp for a greater example, and his
 4 life shal be taken out of the number. † He that gueth credite
 of. 22. quickly, is light of hart, and shal be lessened: and he shal more
 ouer be counted one that sinneth against his owne soule.
 5 † He thar reioyceth in iniquitic, shal be reprehended, and he
 that hateth chastisement, shal be diminished of life: and he
 6 that hateth babbling, extinguisheth malice. † He that sinneth
 against his owne soule, shal repent: and he that is delighted in
 naughtines,

The best re-
 medie against
 great sinnes is
 to auoide smal
 ones, and not
 to contemne
 the least, but
 diligently to
 amend al.

∴ That this document pertaineth to common conversation with worldlie men, appeareth by the next verse. But to reuele secrete finnes to a spiritual father, in sacramental confession, is necessarie vnhole some and secure. It is also very commendable and most lawfull in holie religious Societies, vvhether they willingly for their owne spiritual good submitte themselues to such a godlie rule. ∴ False pretence of pietie is hypocrisie. ∴ And in a Superior, to open his owne secrete fault to his subiects is pusillanimitie. ∴ Discretion auoideth both: by concealing and reueling faultes as reason directeth and iustice requireth.

naughtinesse, shal be reprehended. † Iterate not a wicked 7
and hard word, and thou shalt not be lessened. † To freind 8
and foe tel not thy minde: and if thou haue sinne, ∴ disclose it
not. † For he wil heare thee, and wil watch thee, and as it 9
were defending the sinne he wil hate thee, and so wil he be
present with thee alwaies. † Hast thou heard a word against 10
thy neighbour? let it die together in thee, trusting that it wil
not burst thee. † At the presence of a word the foole traue- 11
leth, as the groning of the childbirth of an infant. † An arrow 12
stickt in the thigh of flesh: so is a word in the hart of a foole.
† Rebuke a freind, lest perhapes he hath not vnderstood, and 13
say: I did it not: or if he did it, that he doe it not againe.
† Rebuke thy neighbour, lest perhaps he said it not: and if 14
he said it, lest perhaps he iterate it. † Rebuke thy freind: for 15
there is often a fault committed: † And beleue not euerie
word. There is that offendeth with the tongue, but not from 16
his hart. † For who is there that hath not offended in his 17
tongue? Rebuke thy neighbour before thou threaten. † And 18
geue place to the feare of the Highest: because the feare of
God is al wisdom, and to feare God is in it, & the disposition
of the law is in al wisdom. † And the discipline of wickednes 19
is not wisdom: and the cogitation of sinners is not prudence.
† There is wickednes, and in it execration: and there is a 20
foole that hath lesse wisdom. † Better is a man that hath lesse 21
wisdom, and lacketh vnderstanding, in feare, then he that
abundeth in vnderstanding, and transgresseth the law of the
Highest. † There is an assured subtilitie, & the same wicked. 22
† And there is that vttereth an exact word telling the truth. 23
There is that ∴ wickedly humbleth himselfe, and his inner
partes be ful of deceite: † and there is a iust man ∴ that sub- 24
mitteth himselfe ouermuch of great humilitie: and there is a
iust one ∴ that boweth his face, and feyneth himself not to
see that which is vnknown: † and if he be forbidden to sinne 25
for imbecillitie of power, if he shal finde a time to do euil, he
wil do euil. † A man is known by the sight, and a wiseman 26
is known by the shew of his face. † The clothing of the 27
bodie, and the laughing of the teeth, and the going of the
man tel of him. † There is a lying chastisement in the anger of 28
a contumelious person: and there is a iudgement, that is not
allowed to be good: and there is that holdeth his peace, and
he is wise.

Leuit. 19.

Mat. 18.

Iac. 3.

CHAP. XX.

Correction ought to be without passion of anger. 5. much discretion is required in speech, and in silence. 14. Also in geuing, 20. & promising, 29. and in vitering knowlege, where and when it behoueth.

1 **H**ow good a thing is it to rebuke, rather then to be an-
 grie, and not to hinder him that confesseth in prayer!
 2 † The concupiscence of an eunuch shal desfloure a young
 3 maide: † so he that by violence doth vniust iudgement.
 4 How good a thing is it :: being rebuked to shew repentance!
 5 for so thou shalt auoid wilful sinne. † There is that holdeth
 his peace, which is found wise: and there is that is odious, he
 6 which is malepert to speake. † There is that holdeth his peace
 hauing not vnderstanding to speake: and there is that holdeth
 7 his peace, knowing the time of fitte opportunitie. † A wise
 man wil hold his peace vntil a time: but a wanton, and the
 8 vnwise wil not obserue time. † He that vseth manie wordes,
 shal hurt his owne soule: & he that taketh authoritie to him-
 9 self vniustly, shal be hated. † There is proceding in euils to a
 10 man without discipline, and there is finding to losse. † There
 is a gift, that is not profitable: and there is a gift, the reward
 11 whereof is duble. † There is debasing becaufe of glorie: and
 12 there is that from humilitie shal lift vp the head. † There is
 that redemeth manie thinges for a smale price, and restoreth
 13 the same seuen fold. † A man wise in wordes shal make him
 selfe beloued: but the graces of fooles shal be powred out.
 14 † The gift of the vnwise shal not be profitable for thee: for
 15 his eies are :: seuenfold. † He wil geue few thinges, and vp-
 braide manie: and the opening of his mouth is an inflamma-
 16 tion. † To day a man lendeth, and to morow he asketh it a-
 17 gaine: such a man is odious. † A foole shal haue no freind,
 18 and there shal be no thanke to his goodes. † For they that
 eate his bread, are of a false tongue. How often, and how
 19 manie wil laugh him to scorne? † For he doth not distribute
 with right vnderstanding, that which was to be had: in like
 20 manner also that which was not to be had. † The slipping
 of a false tongue, as he that falleth on the pauement: so the
 21 falles of the euil shal come hastely. † A man without grace
 is as a vaine fable, it shal be continual in the mouth of them
 22 that are without discipline. † A parable out of a fooles

He that taketh reprehension in good part when he is faulty meriteth pardon, and when he is not faultie he satisfieth for his other finnes and meriteth reward.

His intention is ful of guile that flattereth by shew of loue and of praise, but he wil detra& so much the more, & in the end reproch thee when he may gette probable advantage against thee.

mouth shal be reiected : for he doth not speake it in his time.
 † There is that is forbid to sinne for pouertie, and in his rest 23
 he shal be pricked. † There is that wil destroy his soule for 24
 shamfastnes, and by an vnwise person he wil destroy it: and by
 acceptation of person he wil destroy himself. † There is that 25
 for shamfastnes promiseth to his freind, and hath gotten an
 enemy of him for naught. † Lying is a wicked reproch in a 26
 man, and in the mouth of men without discipline it shal be
 continually. † Better is a theefe, then the continual custome 27
 of a lying man, but both shal inherite perdition. † The maners 28
 of lying men are without honour: and their confusion is with
 them without intermission. † A wiseman in his wordes shal 29
 vtter himself, and a prudent man shal please great persons.
 † He that tilleth his land, shal make an high heape of corne: 30
 and who so worketh iustice, he shal be exalted: and he that
 pleaseth great men, shal auoide iniquitie. † Presentes, & giftes 31
 blind the eies of iudges, and as one dumbe in the mouth tur-
 neth away their chastisements. † :: Wisdom hid, and treasure 32
 not sene: what profit is there in both? † :: Better is he that 33
 concealeth his foolishnes, then the man that hideth his
 wisdom.

Prov. 12.

Exo 23.
Deut. 16.

CHAP. XXI.

An inuective against sinne in general, s. and diuers in particular.

SONNE hast thou sinned? doe so no more: but for the 1
 sold also pray that they may be forgeuen thee. † :: As from 2
 the face of a serpent flee from sinnes: and if thou approch to
 them, they wil receiue thee. † The teeth of a lion the teeth 3
 thereof, killing the soules of men. † Al iniquitie is as a two 4
 edged sword, there is no remedie for the wound thereof.
 † Brawling and iniuries shal bring the substance to nothing: 5
 and the house that is verie rich, shal be made nothing by
 pride: so the substance of the proude shal be rooted out.
 † The prayer of the poore out of the mouth shal come to his 6
 cares, and iudgement shal come for him spedely. † He that 7
 hateth chastisement, is :: the trace of a sinner: and he that
 feareth God, :: wil turne to his owne hart. † The mightie in 8
 a bold tongue is knowen a far of, and a wiseman knoweth
 himself to fal by him. † He that buildeth his house at other 9
 mens charges, is as he that gathereth his stones :: in the
 winter. † The synagogue of sinners is as tow gathered toge- 10
 ther,

:: Wisdom is
 to be shewed
 in wordes and
 deedes when
 it may profite
 others.

:: To conceale
 faultes, so they
 be amended, is
 most conue-
 nient.

:: As a serpent
 deceitfully
 approcheth &
 stingeth the
 bodie, so al
 sinnes inuegle
 and hurt the
 soule.

:: It is a signe
 that he is gUIL-
 tie, who con-
 remneth frein-
 dly admoni-
 tion.

:: He that truly
 feareth God
 wil diligently
 examine his

- 11 ther, and their consummation a flame of fire. † The way of
 12 sinners is paved with stones, & in their end, hel, & darkenes,
 13 and paines. † He that keepeth iustice, shal conreine the
 14 vnderstanding therof. † The consummation of the feare of
 15 God wisdom and vnderstanding. † He shal not be taught, that
 16 is not wise in good. † But there is wisdom that abundeth in
 17 euil: and there is no vnderstanding where bitternes is. † The
 18 knowlege of the wise shal abound as an inundation, and his
 19 counsell is permanent as a fountaine of life. † The hart of a
 20 foole is as a broken vessel, and al wisdom it shal not hold.
 21 † A man of knowlege wil praise whatsoeuer wise word he
 22 shal heare, and wil applie it to himself: the riotous man hath
 23 heard it, and it shal displease him, and he wil cast it behind his
 24 back. † The narration of a foole is as a burden in the way:
 25 for in the lippes of the wise shal grace be found. † The
 26 mouth of the prudent is sought in the Church, and they wil
 27 thinke vpon his wordes in their hartes. † As a house destroyed,
 28 so is wisdom to a foole: & the knowlege of the vnwise inex-
 29 plicable wordes. † Fetters on the feete, doctrine to a foole,
 30 and as manicles vpon the right hand. † A foole in laughter
 31 exalterh his voice: but a wiseman wil scarce laugh secretly.
 32 † Doctrine to the prudent is a golden ornament, and as it
 33 were a bracelet on the right arme. † The foote of a foole
 34 goeth easely into his neighbours house: & a cunning man wil
 35 be abashed at the person of the mightie. † A foole wil looke
 36 from the window into the house: but the nurtered wil stand
 37 without. † It is the follie of a man to harken by the dore:
 38 and a wiseman wil be greued with the contumelie. † The
 39 lippes of the vnwise shal tel foolish thinges: but the wordes
 40 of the wise shal be pondered in balance. † The hart of foolis
 41 is in their mouth: and the mouth of wisemen is in their hart.
 42 † Whiles the impious curseth the diuel, he curseth his
 43 owne soule. † The whisperer shal defile his soule, and shal be
 44 hated in al: and he that shal abide with him, shal be odious:
 45 the stil man and wise shal be honored.

CHAP. XXXII.

An other admonition against sloth, 3. dissolute children, 6. and mirth out of season. 7. Fooles are hardly corrected, 10. more to be bewayled then the dead. 14. Much talke doth not profite them. 24. Offend noi, nor feare not a freind. 33. Kepe alwayes guard of thy tongue.

ovvne actes, & defectes when he is vvaied. :: As walles of stone built in the frost, so riches or good name vniustly gotten wil not continue long.

:: Senseles, or bad talke is tedious to al good men. :: VVordes that may edifie are grateful to al godlic eares.

:: VVicked men condemning the diuel or anie other wicked, do in dede condemne them selues. And to them agreeth that sentence: of our Sauour. By thynce owne mouth I iudge thee, naughtie seruant, Luc. 19.

Contempt & ignominie is the worldlie punishment of the slouthful, besides his eternal damnation at the day of iudgement. *Mat. 25: 7. 30.*

THE sluggard is stoned: with a durtye stone, & al men wil speake of his disgrace. † The sluggard is stoned with the dung of oxen: and euerie one, that shal touch him, wil shake his handes. † The confusion of the father is of a sonne without discipline: and the daughter shal be made of lesse account. † A wise daughter is an inheritance to her husband. for she that confoundeth, is made a contumelie to her father. † She that is bold shameth father and husband, and shal not be inferiour to the impious: but of them both she shal be dishonored. † Musike in mourning is a tale out of time: scourges and doctrine are at al time wisdom. † He that teacheth a foole, is as he that gleweth together a potshard. † He that telleth a word to him that heareth not, is as he that raiseth vp a man sleepeing out of an heauie sleepe. † He speaketh with him that sleepeth, which vttereth wisdom to a foole: and in the end of the narration he saith: Who is this? † Weepe vpon the dead, for his light hath failed: and weepe vpon: a foole, for he faileth in vnderstanding. † Weepe a little vpon the dead, because he is at rest. † For the wicked life of the very wicked, aboue the death of a foole. † The moorning of the dead is seuen daies: but of a foole and of the impious, al the daies of their life. † Speake not much with a foole, and goe not with the vnwise. † Keepe thy selfe from him, that thou haue no molestation; and thou shalt not be defiled with his sinne. † Turne aside from him, and thou shalt finde rest; and shalt not be wearied with his follie: † What shal be heauier then lead? and what other name hath it but foole. † It is easier to beare sand and salt, and a masse of yron, then an vnwise man, and a foole, and impious. † A frame of wood bound together in the fundation of a building, shal not be dissolued: so also the hart confirmed in the cogitation of counsel. † The cogitation of the wise at al time, yea by feare shal not be depraued. † As stakes in high places, and plaisteringes laid without cost, shal not abide against the face of the winde: † so also a feareful hart in the cogitation of a foole shal not resist against the violence of feare. † As a trembling hart in the cogitation of a foole, al time wil not feare, so also he that continueth alwaies in the preceptes of God. † He that pricketh the eie, bringeth forth teares: and he that pricketh the hart, bringeth forth feeling. † He that casteth a stone

In this and other places is not vnderstood a foole that by defect of natural witte is ignorant, or an ideote, but he that is voide of grace, full of malice, and wickednes. For the wicked life of such a one is worse then his death. *7. 12.*

*Gen 50.
Prou. 23.*

Prou. 27.

stone at fowles, and shal throw them downe : so he that spea-
 26 keth reprochefully to his freind, dissolueth freindship. † :: Al-
 though thou drowest a sword at a freind, despaire not : for
 27 there is returning to a freind. † If thou open a sad mouth,
 feare not. for there is agreement : :: except taunt, and reproch
 and pride, and reuealing of secret, and a traiterous wound : in
 28 al these things a freind wil flee away. † Possesse fidelitie
 with a freind in his prouertie, that in his goodes also thou
 29 maist reioyce. † In the time of his tribulation continew
 faithful to him, that in his inheritance also thou maist be heire
 30 with him. † Before the fire the vapour of the chimney, and
 the smoke of the fire riseth on high : so also before bloud euil
 31 wordes, and contumelies, & threates. † I wil not be ashamed
 to salute a freind, from his face I wil not hide myself : and if
 32 there chance euiles to me by him, I wil beare it. † Euerie one
 33 that shal heare, wil beware of him. † Who wil geue a gard
 to my mouth, and a sure seale vpon my lippes, that I fal not
 by them, and my tongue destroy me?

Ps. 140.

CHAP. XXIII.

*A prayer against pride, 6. gluttonie, and luxurie. 7. Beware of offending
 in speech. 9. especially of unlawful swearing 15. blasphemie, 17. irreuerent
 and reprocheful wordes. 21. Also of auarice, 24. fornication, and adul-
 terie, 30. at which God seeth, and wil severely punish. 33. With other sinnes
 that folow therof.*

1 **O** Lord father, and dominatour of my life :: leaue me not
 2 in their counsel : nor suffer me to fal in them. † Who
 laieth on stripes in my cogitation, and in my hart the doctrine
 of wisdom, and in their ignorances they spare me not, and
 2 their offences appeare not, † and my ignorances increase not,
 and my offences be multiplied, and my sinnes abound, and I
 fal in the sight of mine aduersaries, & mine enemies reioyce.
 4 † O Lord father, and God of my life, leaue me not in their co-
 gitation. † Hautines of mine eies geue me not, and al desire
 6 turne away from me. † Take from me the concupiscences of
 the bellie, and let not the concupiscences of copulation take
 hold of me, and geue me not ouer to a shamelesse and foolish
 7 minde. † O children heare :: the doctrine of the mouth : and
 he that wil keepe it, shal not perish by his lippes, nor be scan-
 8 dalized in most wicked workes. † A sinner is taught in his
 vanity,

Man being
 weake and the
 enimie subtle
 & strong, he is
 not able to re-
 sist tentations
 without Gods
 special grace,
 for which the
 vvisman ther-
 fore prayeth,
 instructing al
 by his example
 to do the
 same.
 :: Precepts
 how to go-
 uerne the
 mouth, and
 tongue.

vanitie, and the proud and the euil speaker shal he scandalized
 in them. † Let not thy mouth be accustomed :: to swearing: 9
 for there be manie falles in it. † But let not the naming of 10
 God be vsual in thy mouth, and meddle not with the names
 of Sainctes, because thou shalt not scape free from them. † For 11
 as a seruant daily examined, lacketh not the marke therof:
 so euerie one that sweareth, and nameth, shal not be wholly
 purged from sinne. † A man that sweareth much shal be 12
 filled with iniquitie, and plague shal not depart from his
 house. † And if he frustrate it, his sinne shal be vpon him: 13
 and if he dissemble, he offendeth duple: † and if he sweare 14
 in vaine, he shal not be iustified: for his house shal be filled
 with retribution. † There is an other :: contrarie speech, also 15
 :: to death, be it not found in the inheritance of Iacob:
 † For of the merciful al those things shal be taken away, 16
 and they wil not wallow in sinnes. † Let not thy mouth be 17
 accustomed to :: vnnurtered speech: for there is in it a word
 of sinne. † :: Remember thy father and thy mother, for thou 18
 sittest in the middest of greates men: † lest perhapes God 19
 forget thee in their sight, and being sorted with thy dailie
 custome, thou suffer reproch, and hadst better not haue bene
 borne, and curse the day of thy natiuitie. † A man accustomed 20
 to the wordes of reproch, wil not be instructed in al his daies.
 † Two sortes abound in sinnes, and the third bringeth wrath 21
 and perdition. † An :: hote soule as a burning fire wil not be 22
 quenched, til it swallow somewhat. † and a wicked man in 23
 the mouth of his flesh wil not cease til he kindle a fire. † To a 24
 man that is :: a fornicatour al bread is sweete, he wil not be
 wearie transgressing vnto the end. † Euerie man that passeth 25
 :: beyond his owne bed, contemning against his owne soule,
 and saying: Who seeth me? † Darkenes compasseth me, and 26
 the walles couer me, and no man beholdeth me: whom do
 I feare? the Highest wil not be mindful of my sinnes. † And 27
 he vnderstandeth not that his eye seeth al things, for that
 such feare of man expelleth from him the feare of God, & the
 eies of men fearing him: † and he knoweth not that the eies 28
 of our Lord are much more brighter then the sunne, behol-
 ding round about al the waies of men, and the botome of the
 depth, and the hartes of men looking into the hidden partes.
 † For al things were knowen to our Lord God, before they 29
 were created: so also after it is perfected he beholdeth al
 things.

Mat. 5.

I/a. 29.

:: Against rash,
 vntrue, & vn-
 lawful swea-
 ring. Iere. 4.

:: In oathes
 God is called
 to witnes as
 he that can
 not lie, but
 blasphemie
 attributeth
 that to God
 which percey-
 neth not him,
 or attributeth
 to some crea-
 ture that
 which only
 belongeth to
 God, and so is
 a contrarie
 sinne to vnlaw-
 ful swearing.
 :: Both are
 mortal sinnes.
 :: Admonition
 against sinnes,
 of the tongue.
 :: Reproch to
 parents, and
 other neigh-
 bours.
 :: Against co-
 uetousnes.
 :: Fornication.
 :: Adultrie.

Leui. 20. 30 things. †: Reuenge shal be taken on this man in the streates †: Seing carnal
Dent. 22. of the cittie, and as an horsecolt he shal be chased: and where adulterie shal
 31 he expected not, he shal be apprehended. † And he shal be in be seuerely
 32 dishonour with al men, for that he vnderstood not the feare punished,
 33 of our Lord. † So euerie woman also that forsaketh her much more
 34 husband, & getteth inheriance by mariage of an other. † For spirital: as
 35 first she hath bene vnfaithful in the law of the Highest: and schisme here-
 36 secondly she hath sinned against her busband: thirdly she hath stie from
 37 fornicated in adulterie, and hath gotten her children of an Catholique
 38 other man. † This woman shal be brought into the Church, Religion.
 39 and vpon her children there shal be examination. † Her
 40 children shal not take roote, and her boughes shal not yeld
 41 fruite. † She shal leaue her memorie to be cursed, and her
 42 dishonour shal not be wiped out. † And they that are least
 43 shal know, that nothing is better then the feare of God: and
 44 nothing sweter, then to haue regard to the commandmentes
 45 of our Lord. † It is great glorie to folow our Lord: for length
 46 of daies shal be taken of him.

CHAP. XXIII.

*True and laudable Wisdom s. proceeding from God, 6. shineth in his workes:
 12. especially in his Church; where she bringeth forth al vertues. 26. She
 inuiceth al vnto her. 44. and lighteneth her folowers with splendore of
 doctrine.*

1 **W**ISDOM shal praise: her soule, & shal be honoured: Diuine wis-
 2 in God, and shal glorie in the middes of her people, dom the Se-
 3 † and shal open her mouth in the churches of the Highest, and cond Person
 4 shal glorie in the sight of his power, † and in the middes of her of the B. Tri-
 5 people she shal be exalted, and in the holie assemblie she shal nitie begotten
 6 be admired, † and in the multitude of the elect she shal haue not created
 7 praise, and among the blessed, she shal be blessed, saying: praiseth it self.
 8 † I come forth from the mouth of the Highest, the first be- According to
 9 gotten before al creatures. † I made that in the heauens there the phrase of
 10 should rise light that faileth not, and as a cloud I couered al speach Iere. 31.
 11 the earth. † I dwelt in the highest places, and my throne is in v. 14. The Lord
 12 the pillar of a cloude. † I alone haue gone round about the of hostes hath
 13 compasse of heauen, and haue penetrated into the bottome sworne by his
 14 of the depth, and haue walked in the waues of the sea, † and soule, that is, by
 15 stood in al the earth: and in al people, † and in euetie nation himself.
 16 I haue had the primacie: † and I haue by strength troden
 17 downe

downe the hartes of al the excellent, and the base; and in al these things :: I sought rest, & I shal abide in the inheritance of our Lord. † Then the creatour of al commanded, and said 12
to me: & he that :: created me, rested in my tabernacle, † and 13
he said to me: Inhabite :: in Iacob, and inherite in Israel, and take roote in myne elect. † From the beginning and before 14
the worlds was I created, and vnto the world to come I shal not cease, and in the holie habitation I haue ministred before him. † And so in Sion was I established, and in the sanctified 15
cittie likewise I rested, and my power was in Ierusalem. † And 16
I tooke roote in an honorable people, and in the portion of my God his inheritance, and my abiding is in the ful assemblie of saintes. † I am exalted as a cedar in Libanus, and as a cypres 17
tree in mount Sion. † As a palme tree in Cades am I exalted, 18
and as a rose plant in Iericho: † As a faire oliue tree in the fieldes, and as a plane tree by the water in the streates am I 19
exalted. † I gaue an odour as cinnamon, & aromatical balme: 20
as chosen myrrhe haue I geuen the sweetenes of odour: † and as storax, and galbanum, and onyx, and aloes, and as Li- 21
banus not cut, haue I perfumed myne habitation, and myne odour is as baulme, non mingled. † I haue spred out my 22
boughes as the terebinth, and my boughes are of honour and grace. † I as a vine haue fructified sweetenes of odour: and 23
my flowers are fruite of honour and honestie. † I am the mother of beautiful loue, and of feare, and of knowlege, and 24
of holie hope. † In me is al grace of way and truth, in me al hope of life and vertue. † Passe to me al ye that desire me, 25
and be filled of my generations. † For my spirit is sweete a- 26
boue honie, and myne inheritance aboue honie and the honie combe. † My memorie is vnto generations of worldes. 27
† They that :: eate me, shal yet hunger: and they that drinke 28
me, shal yet thirst. † He that heareth me, shal not be con- 29
founded: and they that worke in me, shal not sinne. † They 30
that explicate me, shal haue life euerlasting. † Al these things 31
are the booke of life, and the testament of the Highest, & the knowlege of truth. † Moyse commanded a law in the pre- 32
cepres of iustices, and an inheritance to the house of Iacob, and the promises to Israel. † He appointed to Dauid his ser- 33
uant for to raise vp a king of him most strong, and sitting in the throne of honour :: for euer. † Who filleth wisdom as 34
Phison, and as Tigris in the daies of new fruites. † Who 35
repleni-

P/s. 18

God offereth his grace, but forceth not anie to accept it.

Creation is nothere taken in the strict signification, but for diuine production, in that God the Father by vnderstanding begetteth God the Sonne. As likewise the Father and the Sonne by loue produce the Holie Ghost. In the Church only is effectual grace.

The more grace any hath the more he desireth and receiueth.

In Dauids progenie God preferued the

replenisheth vnderstanding as Euphrates, who multiplieth it
 37 as Iordan in the time of harvest. † Who sendeth discipline as
 38 the light, and assisting as Gehon in the day of vintage. † Who
 first hath perfect knowledge of it, & a weaker shal not sear che
 39 it out. † For her cogitation shal abound aboute the sea, and
 40 her counsels aboute the greate depth. † I wisdom haue
 41 powred out riuers. † I as a fluse of a mightie water out of the
 riuier, I as the riuier Dioryx, & as a water coundite I came out
 42 of paradise. † I said: I wil water my garden of plantes, and
 44 wil inebriate the fruite of my medow. † And behold my
 fluse was made abundant, and my riuer came neere to a sea.
 44 † Because I illuminated doctrine to al as the morning light,
 45 & I wil declare it far. † I wil penetrate al the inferiour partes
 of the earth, and wil behold al that sleepe, and wil illuminate
 46 al that hope in our Lord. † I wil yet powre out doctrine as
 prophecie, and wil leaue it to them that seeke wisdom, and
 47 wil not cease vnto their progenies euen to the holie age. † See
 ye that I haue not laboured for myself only, but for al that
 seeke out the truth.

kinglie state
 til the captiui-
 tie: and the
 estimation of
 the royal
 bloud vnto
 Christ But in
 al this Dauid
 was a figure of
 Christ. ¶ The
 sitteth in the
 Throne of
 honour abso-
 lutly for euer.

CHAP. XXV.

*Concord betwen bretheren, neighboures, and man and wife, much pleaseth
 God. 3. A poore man proud, a richman a lier, and an old man doting in
 carnal, or worldlis thinges, are very hateful. 9. He that seeth his children
 good; and his enemies ouerthrowne; hath a good wife; offendeth not in
 speech; consenteth not to sinne; hath a true freind; teacheth good doctrine;
 hath sacred; and humane knowlege: hath undoubtedly nine happie
 thinges: but to feare God conteyneth 14. and excelleth al. 17. A wicked
 woman (heresie) is very detestable, 30. and most intolerable, if she haue
 suprema dominion.*

1 **I**N three thinges my spirit is pleased, which are approued
 2 before God, and men: †: The concord of bretheren, and
 the loue of neighboures, and man and wife wel agreeing
 3 together. † Three sortes my soule hateth, and I am greatly
 4 greued at their life; †: A poore man proud: & a rich man a
 5 lier: an old man a foole, and doting. † The thinges that thou
 hast not gathered in thy youth, how shalt thou find them in
 6 thy old age? † How beautiful is iudgement for a grey head,
 7 and for ancientes to know counsel! † How beautiful is
 wisdom for the aged, & vnderstanding glorious, and counsel!
 8 † Much cunping is the crowne of old men, and the feare of

Three very
 commendable
 thinges.

Other three
 detestable.

∴ Nine happie things in this life.

God is their glorie. † ∴ Nine things not to be imagined of the hart haue I magnified, and the tenth I wil tel vnto men with my tongue: † A man that hath ioy in his children; liuing and seeing the subuersion of his enemies. † Blessed is he that dwelleth with a wife woman; & that hath not offended with his tongue; and that hath not serued such as are vnworthie of him. † Blessed is he that findeth a true freind; and that declareth iustice to an eare that heareth: † How great is he, that findeth wisdom; and knowlege; but he is not aboute him ∴ that feareth our Lord. † The feare of God hath set it self aboute all things: † blessed is the man, to whom is geuen to haue the feare of God: he that holdeth it, to whom shal he be resembled? † The feare of God is the beginning of his loue: and the beginning of faith is to be fast ioyned vnto it. † The heauines of the hart is al plague: & al malice, ∴ the wickednes of a woman. † And he wil see al plague, and not the plague of the hart: † & al wickednes, & not the wickednes of a woman: † and al obduction, and not the obduction of them that hate him: † and al reuenge, and not the reuenge of the enemies. † There is no head worse then the head of a serpent: † and there is no anger aboute the anger of woman. It shal be more pleasant to abide with a lyon and dragon, then to dwell with a wicked woman. † The wickednes of a woman changeth her face: and darkeneth her countenance as a beare: and wil shew it as a sacke. In the middes of her neighbours, † her husband goned, and hearing he sighed a litle. † Al malice is short to the malice of a woman, the lot of sinners fal vpon her. † As the going vp a grauelie way in the feete of the aged, so a woman ful of tongue to a quiet man. † Looke not vpon a womans beautie, and desire not a woman for beautie. † A womans anger, and impudencie, and confusion is great. † A woman ∴ if she haue superioritie, is contrarie to her husband. † An humbled hart, and heauie countenance, and plague of hart, is a wicked woman. † Feeble handes, and disiointed knees, a woman that doth not make her husband happie. † From woman came the beginning of sinne, and by her we doe al die. † Geue not issue to thy water, no not a litle: nor to a wicked woman leaue, to goe forth. † If she walke not at thine hand, she wil confound thee in the sight of thyn enemies. † Cut her off from thy flesh, lest she alwaies abuse thee.

∴ All happines in this life is grounded in the feare of God.

∴ The description of heresie vnder the figure of a wicked woman: whose malice is secretly couered vnder pretence of truth and pietie.

∴ Lay-headshipe in spiritual causes is so vnreasonable and absurde, that few heretikes wil indure it.

Iac 3.

Prou. 21

CHAP. XXVI.

The praises of a good woman. 5. The betraying of a citie, mutenie of people, and false accusation are terrible, but a ielous woman is more greivous.
 10. *Diuers it qualities of a bad woman. 16. More commendations of a good woman. 25. A doleful thing to see a valiant warier wanting liuelihood, a wiseman not regarded, and greatest grieife to see a iust man become wicked. 28. A man full of busines hardly careth for his soule: and an Inne keeper of ien sinneth in wordes.*

1 **T**HE husband of a good wife is happie: for the number of
 2 his yeares is :: duple. † A strong woman delighteth her husband, and shal accomplish the yeares of his life in peace.
 3 † A good woman is a good portion, in the good portion of them that feare God shal she be geuen to a man for good
 4 deedes: † And the hart of rich and poore is good, at al time
 5 their countenance is merie. † Of three things my hart hath
 6 bene afraid, and at the fourth my face hath trembled: † The
 7 betraying of a citie, and a gethering together of the people:
 8 † false calunnie, al more greivous then death. † A ielous
 9 woman, is the sorow and moorning of the hart. † In a ielous
 10 woman is a scourge of the tongue, communicating with al.
 11 † As :: a yoke of oxen, that is moued, so also a wicked woman: :: As when
 12 he that holdeth her, is as he that taketh hold of a scorpion. oxen moue,
 13 † A woman geuen to drunkennes is great anger: & her con- the yoke on
 14 tumelie and turpitude shal not be hid. † The fornication of a their neckes
 15 woman shal be knowen in the lifting vp of her eies, and in doth moue
 16 her eieliddes. † On thy daughter that turneth not away her withal: so
 17 self, set sure wache: lest occasion found she abuse herself. a wicked wo-
 18 † Take heede of the impudencie of her eies, and meruel not man (to witte
 19 if she contemne thee. † As a wayfaring man that thirsteth, heresie) can
 20 wil she open her mouth to the fountaine, and wil drinke of not rest, nor
 21 euerie water that is next, and wil sit against euerie hedge, and let others rest
 22 open her quiuer against euerie arrow, vntil she faile. † :: The quiet.
 23 grace of a diligent woman shal delight her husband, and shal
 24 fatte his bones. † Her discipline is the gift of God. † A wife
 25 and stil woman, there is no exchange for a soule instructed. :: The Catho-
 26 † A holie, and shamefast woman, is grace vpon grace. † And lique faith is
 27 al weight is not worthie a continent soule. † As the sunne the ground of
 28 ryling to the world in the highest places of God, so is the al vertues.
 29 † The beautie of a good woman for an ornament of her house.

† A lampe shyning vpon the holie candlestick, & the beaurie 22
of the face vpon stayed age. † Pillars of gold vpon feete of 23
siluer, and stable feete vpon the soules of a stayed woman. 24
† Eternal foundations vpon a sound rocke, and the com mand-
ments of God in the hart of a holie woman. † At two things 25
my hart is greued, and at the third anger is come vpon me:
† A man of warre decaying by pouertie: and a wise man con- 26
demned: † and he that transgresseth from iustice to sinne, 27
God hath prepared him to the sword. † Two sortes haue 28
appeared vnto me hard and dangerous, a merchant is hardly
rid of negligence: and: a viteler shal not be iustified from the
sinnes of the lippes.

∴ Those that
kepe innes
or alehouses
are alwayes
talking, as
willing to
please al, but
in much talke
wanteth not
sinne. *Pro. 10.*

7. 19.

CHAP. XXVH.

*For want, and desire of riches, manie committe sinne. 4. from which the feare
of God preferueth. 6. Tentation proueth, Who is iust, 12. constant, and
modest. 17. Freindes are bond to secreste, 25. and fidelitie.*

THROUGH pouertie manie haue offended: and he that 1
seeketh to be made rich, turneth away his eie. † As a 2
stake is fastened in the middes of stones compact together, so
also in the middes of selling and buying, sinne shal be stray-
ened. † Sinne shal be destroyed with the sinner. † If thou 3
hold not thyself instantly in the feare of our Lord, ∴ thy house 4
shal quickly be subuerted. † As in the shaking of a sieue the 5
dust wil remaine: so ∴ the perplexitie of a man in his cogita-
tion. † The fornace tryeth the potters vessels, and the tenta- 6
tion of tribulation iust men. † As the husbandrie about a tree 7
sheweth the fruite thereof, so a word out of the thought of
the hart of man. † Prayse not a man before ful discourse, for 8
this is the trial of men. † If thou folow iustice, thou shalt 9
apprehend it: and shalt put it on as a long robe of honour, and
thou shalt dwell with it: and it shal protect thee for euer, and
in the day of knowleging thou shalt finde stedfastnes. † The 10
soules flocke together to their like: and truth shal returne to
them, that worke it. † The lion alwayes lyeth in wayte for a 11
pray: so sinnes for them that worke iniquities. † A holie man 12
continueth in wisdom ∴ as the sunne: for a foole is changed
as ∴ the moone. † In the middes of the vnwise keepe the word 13
til his time: but in the middes of deepe considerers be conti-
nually. † The narration of sinners is odious, & their laughter 14
is in the delighes of sinne. † Speech that sweareth much 15
shal

1. Tim.

∴ The soule is
kept in good
state by fea-
ring God.
∴ After that
sinne is purged
there remaine
reliques in the
soule, as dust
in a siene,
when the
chaffe is cast
out, til it be
more purged
or washed.
Psal. 50. v. 4.

Whether the
sunne shineth
forth or not, it
is alwayes
light: so is a
wise man al-

Pro. 2.

shal make the heare of the head to stand vpright: and his
 16 lacke of reuence is the stopping of the eares. † Shedding of
 bloud is in the brawling of the proud: and their cursing is a
 17 greuous hearing. † He that discloseth the secrete of a freind,
 loseth credite, and he shal not finde a freind to his minde.
 18 † Loue thy neighbour, and be ioyned with him in fidelitie.
 19 † But if thou discover his secrets, thou shalt not pursue after
 20 him. † For as a man that loseth his freind, so also he that
 21 loseth the freindshipe of his neigbbour. † And as he that
 letteth a bird goe out of his hand, so hast thou least thy
 22 neighbour, & shalt not take him. † Follow him not, because
 he is far absent, for he is fled, as a doe out of the snare: because
 23 his soule is wounded. † Thou canst no more blinde him, and
 24 of a curse there is reconciliation: † but to disclose the secrets
 25 of a freind, is the desperation of an vnhappie soule. † He that
 winketh with the eie, forgeth wicked thinges, and no man
 26 wil cast him of: † in the sight of thyne eyes he wil sweete his
 mouth, and wil be in admiration vpon thy wordes: but at the
 last he wil peruert his mouth, and in thy wordes he wil lay a
 27 scandal. † I haue heard manie thinges, & haue not esteemed
 28 them equal to him, and our Lord wil hate him. † He that
 casteth a stone on high, it wil fall vpon his head: and
 29 the deceitful stroke wil diuide the woundes of the deceitful. † He
 that diggeth a pit, shal fall into it: and he that setteth a stone for
 his neighbour, shal stumble on it: & he that layeth a snare for
 30 an other, shal perish in it. † To a man that doth most wicked
 counsell, it shal be turned vpon himself, and he shal not know
 31 from whence it cometh to him. † Derision & reproch of the
 proud, and vengeance as a lyon shal lie in waite for him.
 32 † They shal perish in a snare that are delighted with the fall of
 the iust: and sorow shal consume them before they die.
 33 † Anger and furie, both are execrable, and the sinful man shal
 be subiect to them.

vvaies ver-
 tuous, vvhether it appeare
 outwardsly
 or no.

:: A foole, or
 vvicked man,
 hath no light
 of vertue in
 himself (like
 the moone)
 but sometimes
 semeth to
 haue more
 light, some-
 times lesse,
 sometimes
 none at al. S.
 Bernard.

:: He that
 expressly doth
 iniurie to an
 other is iustly
 punished also
 in this vworld.
 :: Howv se-
 cretly foeuer
 anie hurte
 an other, he
 vvoundeth his
 ovvne con-
 sciace, and
 can not escape
 Gods iudge-
 ment.

CHAP. XXVIII.

Abstaine from reuenge, 3. and strife, 15. from making debate, 28. from hearing, and speaking euil.

1 **H**E that wil be reuenged, shal finde reuenge of our
 2 Lord, and keeping he wil keepe his sinne. † :: Forgeue
 thy neighbour hurting thee: & then shal thy sinnes be loosed

:: He that
 seeketh re-
 uenge contra-
 rie to the

course of iustice, or of euil intention, or of rancor of mind, sinneeth greuously.

∴ Charitie requireth that we remitte iniuries with three conditions, if the offender be truly penitent, if the remission of punishment be not against iustice, nor against necessarie discipline.

∴ Vndiscrete reporte to one what another hath saide, is often cause of much discontentment, and of dissention.

to thee when thou prayest. † Man to man reserueth anger, 3
and doth he seeke remedie of God? † He hath not mercie on 4
a man like vnto himself, and doth he intreate for his owne
sinnes? † Himself whereas he is flesh, reserueth anger, and 5
doth he aske propitiation of God? Who by prayer shal
obteyne for his sinne? † Remember the last thinges, & cease 6
to be at enmitie: † for consumption and death are imminent 7
in his commandmentes. † Remember the feare of God, and 8
be not angrie with thy neighbour: † Remember the testa- 9
ment of the High, & contemne the ignorance of thy neighbour.
† Refraine thyself from strife, and thou shalt diminish thy 10
sinnes: † for an angrie man kindleth strife, and a sinful man 11
wil trouble his freindes, and in the middes of them that are at
peace he wil cast in enmitie. † For according to the wood of 12
the forest, to the fire burneth: and according to the power of
a man, so shal his anger be, and according to his substance he
wil increase his anger. † Hastie contention kindleth a fire: 13
and hastie strife shedeth blood: and an il testifying tongue
bringeth death. † If thou blow vpon a sparck, it wil burne as 14
a fire: and if thou spitte thereon, it shal be quenched: both
procede out of the mouth. † The whisperer & duple tounge 15
is accurst: for he hath troubled manie that were at peace. † A 16
third tongue hath moued manie, and disperfed them from
nation into nation. † It hath destroyed the walled cite of the 17
rich, and hath digged downe the houses of great men: † It 18
hath cut the forces of peoples, and vndone strong nations.
† A third tongue hath cast out manlie women, and deprivued 19
them of their labours. † He that regardeth it, shal not haue rest, 20
neither shal he haue a freind in whom he may repose: † The 21
stroke of a whippe maketh a blew marke: but the stroke of
the tongue wil breake the bones. † Manie haue fallen by 22
the edge of the sword, but not so as they that haue perished by
their tongue. † Blessed is he that is couered from a wicked 23
tongue, that hath not passed into the anger therof, and that
hath not drawn the yoke therof, and hath not bene tyed in
the bandes therof: † for the yoke of it, is a yoke of yron: and 24
the band of it is a band of brasse. † The death of it, is a most
wicked death: and hel is more profitable then it. † The conti- 25
nuance of it shal not be permanent, but it shal obteyne the
waies of the vniust: and it shal not burne the iust in the flame
therof. † They that forsake God, shal fal into it, and it shal 27
burne

Prove

burne in them, and shal not be quenched, and it shal be sent in vpon them as a lion, and as a leopard it shal hurt them.

28 † :: Hedge thine eares with thornes, and heare not a wicked
 29 tongue, and make doores to thy mouth, and locks. † Lay
 together thy siluer, and make balance to thy wordes, and right
 30 bridles to thy mouth: † and take heede lest perhapsthou
 slippe in thy tongue, & fal in the sight of the enemies, that lie in
 wayte for thee, and thy fal be vncurable vnto death.

:: To heare
 detraction is
 as bad as to
 speake it.

CHAP. XXIX.

Lend charitably, 3. and restore faithfully. 10. For the fault of il debtors, omitte not to helpe the honest. 12. rather geue almes where nede is. 19. Be thankful for suretiship. 28. Live frugally. 32. Goe not a ghestning for delicate chere.

1 **H**E that :: lendeth to his neighbour, doth mercie: and
 2 he that preuayleth with hand, keepeth the command-
 3 ments. † Lend to thy neighbour in the time of his necessitie,
 4 and :: againe repay thy neighbour in his time. † Confirme
 thy word, and doe faithfully with him: & thou shalt finde at al
 5 time, that which is necessaric for thee. † Manie haue esteemed
 a thing lent as a thing found, and haue geuen molestation to
 6 them that did helpe them. † Til they receiue, they kisse the
 handes of the lender, and in promises they humble their
 7 voice: † and in the time of repaying they wil aske a time, and
 wil speake wordes of tediousnes and murmurings, and wil
 8 make the time an excuse: † and if he be able to pay, he wil
 resist, he wil pay scarce halfe of the whole, and wil account
 9 it as a thing found: † but if not, he wil defraude him of his
 money, and possesse him an enemy without cause: † and wil
 repay him reproches and curses, and for honour and benefite
 10 wil repay him contumelie. † Manie haue not lent, not
 because of wickednes, but they were afraid to be defrauded
 11 without cause. † But yet vpon the humble be stronger of
 12 minde, & for almes differre him not. † Because of the com-
 mandment receiue the poore: and because of his pouertie,
 13 send him not away emptie. † Lose money for thy brother and
 14 thy freind: and hide it not vnder a stone vnto perdition. † Put
 thy treasure in the precepts of the Highest, :: & it shal profite
 15 thee more then gold. † Shut vp almes in the hart of the poore,
 16 and the same shal obteyne for thee against al euil. † Aboue the
 17 shilde of the mightie, & aboue the speare, it shal fight against
 thyne

:: Lending is a
 worke of mercie,
 & a kinde of almes.
 To repay that
 is borrowed is
 a worke of iustice,
 wittingly not to restore
 is as bad as
 theft.

:: Great fruite
 of workes of
 mercie.

thyne enemy. † A good man becometh suretie for his
 neighbour : and he that hath lost shame, wil leaue him to
 himself. † Forget not the kindnes of a suertie: for he hath
 geuen his life for thee. † The sinner and vnclane person
 fleeth from his suretie. † A sinner counteth the goodes of
 his suretie to himself : and vnthankful in minde, wil forsake
 him that deliuered him. † A man is suretie for his neighbour:
 and when he hath lost shame, he shal be forsaken of him.
 † Naughtie suretieshippe hath vndone manie, that were
 in good case, and hath tossed them as a waue of the sea.
 † Whurling round about, it hath made mightie men to re-
 moue, and they haue wandred in strange nations. † A sinner
 that trangresseth the commandment of our Lord, shal fal
 into naughtie suretieshippe : and he that endeuoureth to doe
 manie thinges, shal fal into iudgement. † Recouer thy
 neighbour according to thy power, and take heede to thy
 self that thou fal not. † The beginning of mans life water &
 bread, and garment, and house covering his turpitude.
 † Better is the poore mans sayre vnder a rooffe of bordes, then
 sumptuous cheere in a strange place without a house. † Let
 the least thing please thee in steede of a great, and thou shalt
 not heare the reproach of peregrination. † It is a naughtie
 life to change lodging from house to house : and where he
 shal lodge, he shal not deale boldely, nor open his mouth.
 † He shal lodge, and feede, and make the vathanckful
 drinke, and beside these thinges he shal heare bitter wordes.
 † Passe thou stranger, & furnish the table, & with the thinges
 thou hast in thy hand, feede the rest. † Depart from the
 presence of the honour of my freindes: for the necessitie of my
 house my brother is to be lodged with me. † These thinges
 be greuous to a man that hath vnderstanding : rebuke for the
 house, and the reproch of the lender.

∴ Prudence
 requireth that
 by helping an
 other, thou
 doest not
 ouerthrow
 thyself.

CHAP. XXX.

Chastisement of children is necessarie, and indulgence very dangerous.

14. *Health is better then riches. 17. A trouble some life is worse then death.*

22. *Be not pensie but chereful in mind.*

HE that loueth his soune, doth accustome him to stripes,
 that he may reioyce in his later end, and not grope after
 the doores of his neighboures. † He that teacheth his sonne,
 shal be praised in him, & in the middes of them of his household
 he shal glorie in him. † He that teacheth his sonne, doth cast
 the

Pro. 13.
 Or. 1.

the enimie into emulation, and in the middes of his freindes

- Deut. 6.* 4 he shal glorie in him. † His father is dead, & he is as it were not dead : for he hath left behind him the like to himself.
- 5 † In his life he sawe and reioyced in him : in his death he was not made forie, neither was he confounded before the enimies. † For he left a defender of his house against the enimies, & one that should render thanck to his freindes. † :: For the
- 6 soules of his sonnes he wil binde vp his woundes, & at euerie
- 7 voice his bowels shal be troubled. † An vntamed horse becometh stubburne, and a dissolute childe wil become headie.
- 8 † Pamper thy sonne, and he wil make thee afraid : play with
- 10 him, and he wil make thee sorowful. † Laugh not with him, lest thou be forie, and at the last :: thy teeth shal be on edge.
- 11 † Geue him not power in his youth, and contemne not his cogitations. † Curbe his necke in youth, and knock his sides whiles he is a childe, lest perhaps he be hardned, and beleeue thee not, and he shal be sorow of minde to thee.
- 13 † Teach thy sonne, and worke in him, that thou offend not
- 14 in his dishonestie. † Better is a poore man whole, and strong of force, then a rich man weake and scourged with miserie.
- 15 † The :: health of the soule in holines of iustice, is better then al gold and siluer : and a sound bodie, then infinite reuenues. † There is no riches aboute the riches of the health of the bodie : and there is noe delight aboute the ioy of the
- 17 hart. † Better is death then a bitter life : and euerlasting rest, then continual sicknes. † Good thinges hid in a mouth that
- 18 is shut, are as messes of meates set about a graue. † What shal sacrifice profite an idol? for neither shal he eate, nor smel:
- 19 † so he that is chased away of our Lord, beareth the rewardes of iniquitie: † seing with his eies, & groning, as an eunuch embracing a virgin and sighing. † :: Geue not heuines to thy
- 22 soule, & afflict not thyself in thy counsel. † Ioyfulness of the hart, this is the life of a man, and a treasure without defect of
- 24 holines: and the ioy of a man is long life. † Haue mercie on thine owne soule, :: pleasing God, and refraine: and comfort thy hart in his holines: and expel sorow far from thee. † For sorow hath killed manie, and there is noe profite in it.
- 26 † Enuie and anger diminish the daies, and thought wil bring old age before the time. † A magnificent hart, is good in bankettes: for his bankettes are made diligently.

:: The eldest sonne being heyre to his father, is to haue special care of the other children, euen to the aduenturing of his owne hure for their liues. :: Teeth on edge or gnashing of teeth, is a part of hel paines. *Mat. 8. 0. 13.* & sometimes beginneth in this life.

:: Pietie is a boue al tied, and honour.

:: Suffer not vneccessarie pensiaenes to afflict thy miad, through pusillanimitie. :: But relie wholly vpon Gods wil and providence, resigning thy wil vnto his.

By seeking vertue, and laboring for necessaries, the flesh is subdued to the spiri'e. 8. Moderate riches are best, 12. with temperance in diette, 30. especially in drinking.

∴ They that imploy al their studie to gette vertues, shal be more free from tentations of the flesh.

∴ And from drawlines of mind: whereupon S Ierom admonisheth: *Louethe studies of holie Scriptures, and thou wilt not loue the vices of the flesh. Epist ad Rusticum Monach.*

∴ It is in mans freewil to transgresse, & therefore they are happie, that through Gods grace do not breake his commandments,

WATCHING ∴ after honestie shal pine the flesh, & the thought thereof ∴ taketh away sleepe. † The thought of foreknowlege turneth away the vnderstanding, & greuous infirmitie maketh a sober soule. † The riche man hath laboured in gathering of substance together, & in his rest he shal be replenished with his goodes. † The poore man hath laboured in the diminishing of his liuing, and in the end he is made poore. † He that loueth gold shal not be iustified: & he that foloweth after corruption, shal be replenished of it. † Manie haue bene geuen into falles for gold, and their perdition hath come by the beautie thereof. † The gold of them that sacrifice is a wood of offence: wo to them, that folow after it, and euerie vnwise man shal perish in it. † Blessed is the rich man that is found without spot: and that hath not gone after gold, nor hoped in money and treasures. † Who is this, & we wil praise him, for he hath done meruelous things in his life. † Who is proued therein, & perfect, shal haue eternal glorie. He that ∴ could transgresse, and hath not transgressed: and doe euils, and hath not done: † therefore are his good things stablished in our Lord, & al the church of saintes shal declare his almes. † Art thou set at a great table? open not thy iawe therevpon first. † Say not this: There be manie things which are vpon it. † Remember that a naughtie eie is euil. † What is created worse then the eie? therefore shal it weepe at euerie face. When it shal see, † stretch not out thy hand first, and so contaminated with enuie thou be ashamed. † Be not oppressed in a feast. † Vnderstand by thyself what thy neighbours things are. † Vse as a frugal man those things, that are set before thee: lest thou be hated when thou eatest much. † Leauē of first, for maners sake, and excede not, lest thou perhaps offend. † And if thou be set in the middes of manie, stretch not forth thy hand before them: neither doe thou first aske to drinke. † How sufficient is a little wine for a man wel taught, and in sleeping thou shalt not be pained with it, and thou shalt feele no griefe. † Watching, & choler, & torment to an vnfatiable man: † sleepe of health is in a man of spare diet: he shal

he shal sleepe vntil morning, and his soule with him shal be
 25 deligted. † And if thou hast bene forced with eating much,
 rise from the middes, and vomite, and it shal refresh thee, and
 16 thou shalt not bring infirmitie to thy bodie. † Heare me my
 sonne, and despise me not: and in the end thou shalt finde my
 27 wordes. † In al thy workes be quicke, and al infirmitie shal
 28 not chance vnto thee. † The lippes of manie shal blesse him
 that is magnifical in breads, and the testimonie of his truth is
 29 faithful. † In naughtie bread the cittie wil murmur, and the
 30 testimonie of the naughtines thereof is true. † Prouoke not
 them that loue wine: for wine hath destroyed very manie.
 31 † Fire tryeth hard yron: so wine dronken in drunkennes
 32 shal rebuke the hartes of the proud. † Equal life to al men,
 wine in sobrietie: if thou drinke it moderatly, thou shalt be
 33 34 sober. † What is the life that is diminished with wine? † What
 35 defraudeth life? death. † Wine was created for ioyfulness, and
 36 not for drunkenes from the beginning. † Wine drunken mo-
 37 derately is the ioy of the soule, and the hart. † Sober drink-
 38 ing is health to soule and bodie. † Much wine drunken ma-
 39 keth prouocation, & wrath, & manie ruines. † Much wine
 40 drunken is bitternes of the soule. † The couragiousnes of
 drunkennes, is offence of the vnwise, lessening the strength,
 41 and making woundes. † In a banquet of wine rebuke not
 thy neighbour: and despise him not in his mirth. † Speake nor
 42 to him wordes of reepoch: and presse him not in demanding
 againe.

Prov 22.

Psa. 103.
Prov 31.

:: As bread is the chiefe sustenance of the bodie, so doctrine is of the minde, which being good nourisheth, & if it be bad corrupteth them that receiue it.

CHAP. XXXII.

Superiors must rule with mekenes, 4. teaching those wisdom that are capable thereof. 7. Be moderate in musike, and in wine. 9. Let yongmen be diligent to heare, and sparing to speake. 13. especially before their betters. 15. Be alwayes wel occupied. 17. Serue, and feare God. 21. admitte correction. 24. do nothing without counsel.

:: Humilitie is necessarie in al, but most especially in men of auctoritie. The greatest art in his life is to containe vaine glorie in height of auctoritie. *s Greg. de cura pastoralis*

1 **H**A V E they made thee Ruler? :: be not extolled: be
 2 among them as one of them. † Haue care of them, and
 so fitte thou stil, and al thy care being dispatched, repose.
 3 † That thou maist reioyce for their sakes, & receiue a crowne
 as an ornament of grace, and obteyne the dignitie of the con-
 4 tribution. † Speake thou that art elder: for it becometh thee,
 5 † the first word to him that loueth with knowlege, & hinder
 6 not musike. † Where there is no hearing, power not our

Eccle. 3.

speache, and extol not thyself out of time in thy wisdom.
 † A litle pearle of the carbuncle in an ornament of gold, and 7
 the comparison of musicians in a banquet of wine. † As a 8
 signet of the emerauld is in the working of gold: so the melo-
 die of musike in ioyful and moderate wine. † Heare holding 9
 thy peace, & for thy reuerence good grace shal come to thee.
 † Yong man speake in thine owne cause scarcely. † If thou 10 II
 be asked wise, let thyne answer haue an head. † In manie 12
 thinges be as it were ignorant, and heare holding thy peace
 and withal asking. † In the middes of greate men presume 13
 not: and where ancients are, speake not much. † Before 14
 haile there shal goe lightning: & grace shal goe before sham-
 fastnes, & for thy reuerence good grace shal come to thee.
 † And at the houre of rysing slacke not thyself: but runne 15
 before first into thy house, and there withdraw thyself, and
 there play, † and doe thy conceites, and not in sinnes and 16
 proud word. † And aboue al these thinges bleffe our Lord, 17
 that made thee, & that doth replenish thee with al his goodes.
 † He that feareth our Lord, shal receiue his doctrine: and 18
 they that wil watch after him, shal finde blessing. † He that 19
 seeketh the law, shal be replenished with it: and he that
 doth deceitfully, shal be scandalized by it. † They that 20
 feare our Lord, shal finde iust iudgement, and shal kindle
 iustices as light. † A sinful man wil flee reprehension, and 21
 according to his wil, wil finde excuse. † A man of counsel 22
 wil not destroy vnderstanding, an aliene and proud man wil
 not dread feare: † Yea after he hath done with feare without 23
 counsel, he shal be controwled euen by his owne pursuites.
 † Sonne: doe nothing without counsel, and after the fact 24
 thou shalt not repent. † Goe not in the way of ruine, and 25
 thou shalt not stumble at stones: commite not thyself to a
 laborious way, lest thou set a scandal to thy soule. † And 26
 beware of thy children, and take heede of them of thy house-
 hold. † In al thy worke beleue thy soule: by faith: for this is 27
 the keeping of the commandmentes. † He thal beleueth God, 28
 attendeth to the commandmentes: and he that trusteth in
 him, shal not be lessened.

∴ God dire-
 ð mens re-
 solutions, and
 actions, when
 they vse the
 meanes of con-
 sultation, as he
 hath appoin-
 ted: for vwhen
 two or three
 are gathered
 in his name, he
 is in middes of
 them. Mat. 18

∴ Do not
 gainst thy co-
 science.

CHAP. XXXIII.

*Feare of God defendeth from al aduersaries. 5. Follie is vncoustant. 8. God
 disposeth al to the best. 13. Man is in Gods hand, as clay in the potters. 20.
 Superiors must keepe their auctoritie: and their subiectes in discipline.*

To him

TO him that feareth our Lord euils shal not happen, but
 in tentation God wil keepe him, and deliuer him from
 euils. † A wise man hateth not the commandments and
 iustices; and he shal not be shaken as a shippe in a storme.
 † A man of vnderstanding beleueth the law of God, and the
 law is sure to him. † He that repeteth an interrogation,
 shal better prepare his answer, and so shal be heard, and
 shal keepe discipline. †: The hart of a foole is as a wheele
 of a cart: & his cogitation as a turning axeltree: † A stalion
 horse neyeth vnder euerie one that sitteth vpon him, so
 a freind that is a scorner. † Why doth one day excel an other,
 and one light an other, and one yeare an other yeare of
 the sunne? † By the knowlege of our Lord they were sepe-
 rated, the sunne being made, and keeping the precept. † And
 he changed times, and the festiual daies thereof, and in the
 same they celebrated the festiual daies at an houre. † Of
 them God exalted and magnified, and of them he put into the
 number of daies. And al men are of the ground, and of the
 earth, from whence Adam was created. † In the multitude
 of the discipline of our Lord he separated them, and changed
 their waies. † Of them he blessed, and exalted: and of them
 he sanctified, and applied to himself: and of them he cursed
 and humbled, and conuerted them from their separation.
 † As potters clay is in his hand, to fashion and dispose it.
 † Al his wayes according to his disposition: so man in the
 hand of him, and he wil render to him according to his iudge-
 ment. † Against euil is good, and against death life: so also
 against a iust man a sinner. † And so looke vpon al the workes
 of the Highest. Two against two, and one against one. † And
 I awaked last, and as he that gathereth bearies after the grape
 gatherers. † In the blessing of God I also haue hoped: and as
 he that gathereth grapes, haue I filled the wine presse. † See
 that I haue not laboured for myself only, but for al that seeke
 our discipline. † Heare me ye great men, and al peoples, and
 ye rulers of the Church karken with your eares. † To sonne
 and wife, brother and freind, geue not power ouer thee in thy
 life: and geue not thy possession to an other: lest perhaps
 thou repint thee, and thou entreate for them. † Whiles thou
 art yet alieue and takest breath, al flesh shal not change thee.
 † For it is better that thy children aske of thee, then that thou
 looke toward the hands of thy children. † In al thy workes

:: Men ledde
 with passions
 ruane from
 one vice into
 another with-
 out ceasing.
 Especially he-
 retikes runne
 into manie er-
 rors. Against
 which S Paul
 prescribeth
 this rule. It is
 best that the
 hart be stabli-
 shed with grace.
 Heb. 13. v. 9.

be exquisite. † Geue no staine to thy glorie. In the day of the 24
 consummation of the dayes of thy life, and in the time of thy
 decease distribute thine inheritance. † Fodder, and wande, 25
 and burden for an asse: bread, and discipline, and worke for a
 seruant. † He worketh in discipline, and seeketh to rest: 26
 release him his handes, and he seeketh libertie. † The yoke 27
 and the reyne bend a stiff necke, and continual workes do
 bowe a seruant. † For a malicious seruant torment & fetters, 28
 send him into worke, that he be not idle. † For idlenes hath 29
 taught much naughtines. † Set him to worke: for so it be- 30
 cometh him. And if he be not obedient, bow him with fet-
 ters, and exceede not ouer al flesh: but without iudgement
 doe no greuous thing. † If thou haue a faithful seruant, let 31
 him be vnto thee as thy soule: as a brother so entreate him: be-
 cause in the bloud of thy soule thou hast gotten him: † If 32
 thou hurt him vniustly, he wil runne away: † if rising vp he 33
 depart: thou knowest not whom to aske; and what way to
 seeke him.

CHAP. XXXIII.

*Trust not vaine dreames, southsayings, nor lies. 9. Much good is got by
 experience: 14. and more by fearing God. 21. God reiecteth the oblations
 of the wicked. 24. Defrauding the poore is like to manslaughter. 28.
 Destroy not that an other buildeth. 30. Repentance without amendment
 is nothing worth.*

∴ Vaine drea-
 mes are not to
 be regarded:
 but some are
 good, & from
 God. *Gen. 37.
 40. 41. Dan. 2.
 4. Mat. I.*

VAINE hope, & lying is to a foolish man: & ∴ dreames 1
 extol the vawife. † As he that apprehendeth a shadow, 2
 and pursueth the winde: so is he also that attendeth to lying
 visions. † According to this is the vision of dreames: as a 3
 mans-similitude before the face of a man. † Of the vncléane 4
 what shall be made cléane? and of a lyer what truth shall be
 said? † Diuination of errour, and lying southsayings, and the 5
 dreames of them that do euil, are vanitie. † And as a woman 6
 that trauleth thy hart suffereth phantasies: ylesse it be a
 vision sent forth from the Highest, set not thy hart vpon them.
 † For dreames haue made manie to erre, and they that hoped 7
 in them haue failed. † ∴ The word of the law shall be fulfilled 8
 without lying, and ∴ wisdom in the mouth of the faithful
 shall be made plaine. † He that hath not bene proued, what 9
 knoweth he? A man expert in manie thinges, shall thinck
 manie thinges: and he that hath lerned manie thinges, shall
 declare vnderstanding. † He that is not tryed, knoweth 10
 few

∴ Vwhatsoeuer
 is written in
 holy Scripture
 is vndoubtedly
 true: and no
 iote of the law
 shall perith.
 ∴ God also
 prouideth that
 alwayes there
 be some which
 truly explicate
 his law.

few things : and he that hath bene in manie things, multi-
 11 plyeth wickednes: † He that hath not bene proued, what
 maner of things knoweth he? He that is deceiued, shal
 12 abound with wickednes. † I haue seene manie things in
 wandring to and fro, and very manie fashions of words.
 13 † Some times I haue bene in danger vnto death for these
 14 things, and I was deliuered by the grace of God. † The spirit
 of them that feare God is sought, & at his sight shal be blessed.
 15 † For their hope is on him that saueth them, and the eies of
 16 God vpon them that loue him. † He that feareth our Lord
 17 shal tremble at nothing, and shal not dread: because he is his
 18 hope. † His soule is blessed that feareth our Lord. † To
 19 whom doth he looke, and who is his strength? † The eies of
 20 our Lord are vpon them that feare him, a protectour of might,
 a stay of strength, a couer from the heate, and shadow for the
 21 noone time, † a sauing from offence, and helpe from falling,
 exalting the soule, and illuminating the eies, geuing health,
 22 and life, and blessing. † The oblation of him that immolatheth
 of an vniust thing is spotted, and the scorninges of the vniust
 23 are not acceptable. † Our Lord is onlie theirs that expect him
 in the way of truth and iustice. † The Highest alloweth not
 24 the gistes of the wicked: neither hath he regard to the obla-
 tions of the vniust, neither wil he be made propitious for
 25 sinnes by the multitude of their sacrifices. † He that offereth
 sacrifice of poore mens substance, is as he that sacrificeth the
 26 sonne in the presence of his father. The bread of the needie, is
 the life of the poore: he that defraudeth it, is a man of blood.
 27 † He that taketh away bread in swet, is as he that killeth
 his neighbour. † He that sheddeth blood, and that defraudeth
 28 the hired man, are bretheren. † One building, and an other
 29 destroing: what profite haue they but the labour? † One
 praying, and an other cursing: whethers voice wil God heare?
 30 † He that is washed from the dead, and toucheth him
 31 againe; what doth his washing profit? † so a man that
 fasteth in his sinnes: and doing the same againe, what doth he
 profite in humbling himself? who wil heare his prayer?

He that de-
 stroyeth that
 an other build-
 eth bringeth
 two mens la-
 bours to no-
 thing.

Reciduiati-
 on into sinne
 maketh the
 former peni-
 tence frustrate.
 Mat. 18. 7. 33.

CHAP. XXXV.

Observation of the commandments, 4. and sacrifice of the iust please God, 12.
 not the sacrifice of the wicked. 14. God protecteth the poore and desolate,
 19. heareth the prayer of the humble, and rendereth to al as they deserve.

He

∴ Sacrifices of penance, *Psal.* 50. of iustice *Psal.* 4. and of praise, *Psa.* 49. are better then external sacrifices.

∴ Neuertheles external sacrifice is also necessitarie.

∴ Often times to much. *As* *Prov.* 24. *seuen times shall the iust fall, & shall rise againe.*

HE ∴ that keepeth the law, multiplieth oblation. † It is 1
 an holosome sacrifice, to attend to the commandments, 2
 and to depart from al iniquitie. † To depart from iniquitie 3
 is a thing that pleaseth our Lord, well: and to depart from in- 4
 iustice is an intreating for sinnes. † *Thou* shalt not appeare 5
 before the sight of our Lord, emptie. † For al these thinges 6
 are done because of the commandment of God. † The obla- 7
 tion of the iust maketh a fatte altar, and is an odour of 8
 sweetenes in the sight of the Highest. † The sacrifice of the 9
 iust is acceptable, and our Lord wil not forget the memorie 10
 thereof. † Render glorie to God with a good minde: and 11
 diminish not the first frutes of thine handes. † In euerie gift 12
 make thy countenance chereful, and in ioyfulness sanctifie thy 13
 tithes. † *Geue* to the Highest according to his gift, and with 14
 a good eie, doe according to the abilitie of thine handes: 15
 † because our Lord is a rewarder, and wil repay thee ∴ seuen 16
 times so much. † Offer not wicked giftes, for he wil not 17
 receiue them. † And looke not vpon an vniust sacrifice, 18
 because our Lord is iudge, and there is not with him the 19
 glorie of person. † Our Lord wil not accept person against 20
 the poore, and he wil heare the prayer of him that is hurt. 21
 † He wil not despise the prayers of the pupil: nor the widow, 22
 if she power out speach of mourning. † Do not the widows 23
 teares runne downe to the cheeke, & her exclamation vpon 24
 him that causeth them to runne? † For from the cheeke, they 25
 goe vp euen to heauen, and our Lord the hearer wil not be 26
 delighted in them. † He that adoreth God in delectation, shal 27
 be receiued, & his petition shal approach euen to the cloudes. 28
 † The prayer of him that humbleth himself, shal penetrate 29
 the cloudes: and til it approach, he wil not be comforted: and 30
 he wil not depart til the Highest behold. † And our Lord wil 31
 not be long, but wil iudge the iust, and wil do iudgement: and 32
 the strongest wil not haue patience in them, that he may crush 33
 their backe: † and he wil repay vengeance to the Gentiles, til 34
 he take away the multitude of the proude: & breake the scepters 35
 of the vniust; † til he reward men according to their do- 36
 ings: and according to the workes of man, and according to 37
 his presumption, † til he iudge the iudgement of his people, 38
 and shal delight the iust with his mercie: † The mercie of God 39
 is beautiful in the time of tribulation, as a cloude of raine in 40
 the time of drught.

I. Ro. 13
7. 2
Iere.

Exo. 23,
Co. 3
Deu. 6.

2. Co. 9
Tob.

Lewit.
Deut.

2. Par.
19.
Rom.
Act.

CHAP. XXXVI.

A prayer for conuersion of al nations : 14. and for conseruation of the Israelites. 20. Discretion is necessarie in al actions, and desires.

1 **H**A V E mercie vpon vs ô God of al, and respect vs, and
 2 shew vs the light of thy mercies: † and send in thy feare
 vpon :: the nations, that haue not sought after thee, that they
 may know that there is no God but thou, and that they may
 3 shewforth thy glorious things. † Lift vp thy hand ouer the
 4 strange Nations, that they may see thy might. † For as in
 their sight thou art sanctified in vs, so in our sight thou shalt
 5 be magnified in them, † that they may know thee, as we
 6 also haue knowen, that there is no God beside thee ô Lord.
 7 † Renewe signes, and change meruels. † Glorifie thy hand,
 8 and thy right arme. † Raise vp furie, and power out wrath.
 9 † Take away the aduerlarie, and afflict the enemye. † Hasten
 10 the time, and remember the end, that they may declare thy
 11 meruels. † Let him that is saued be deuoured in the wrath of
 flame: and let them that euil intreate thy people, finde perdi-
 12 tion. † Breake the head of princes of the enemies, that saie :
 13 There is none, other beside vs. † Gather together al the tribes
 of Iacob: and let them know that there is no God but thou,
 that they may declare thy great workes: & thou shalt inherite
 14 them as from the beginning. † Haue mercie on thy people,
 vpon which thy name is inuocated: and vpon Israel, whom
 15 thou hast made equal to thy first begotten. † Haue mercie on
 the citie of thy sanctification Ierusalem, the citie of thy rest.
 16 † Replenish Sion with thy wordes that can not be vttered,
 17 & thy people with thy glorie. † Geue the testimonie to them,
 that are thy creatures from the beginning, and raise vp the
 prophecies, which the former prophets spake in thy name.
 18 † Geue reward to them that patiently expect thee, that thy
 prophets may be found faithful: and heare the prayers of thy
 19 seruants, † according to Aarons benediction of thy people,
 and direct vs into the way of iustice, and let al knowe that
 inhabite the earth, that thou art God the beholder of the
 20 worldes. † The :: bellie wil eate al meate, and one meate is
 21 better then an other meate. † The iawes tast venison, & :: the
 22 wise hart lying wordes, † A peruerse hart wil geue sorow, and
 23 a cunning man wil resist it. † Some woman wil receiue euerie
 man: and one daughter is better then an other daughter .

:: This prayer
 implieth also
 a prophecie
 of the con-
 uersion of the
 Gentiles, as
 the like very
 often in the
 Psalmes. 58. 64.
 65. &c.

:: As there is
 difference of
 meates: :: so
 there ought
 to be discre-
 tion in wor-
 des, in choo-
 sing a wife, &
 in al actions,
 and desires.

† The beautie of a woman chereth the face of her husband, 24
 and increaseth the desire aboue al mans concupiscence. † If 25
 there be a tongue of curing, there is also of mitigating and of
 mercie: her husband is not according to the sonnes of men.
 † He that possesseth a good woman, beginneth riches: she 26
 is an helpe like vnto him, & a piller as:: rest. † Where there is 27
 no hedge, the possession shal be spoiled: and where there is no
 wife, he mourneth wanting. Who doth credite him that hath
 no nest, and turning aside wherefoeuer it waxeth darke, as a
 robber girded, leaping from citie to citie.

:: In concord
 smal thinges
 increase, by
 discord al
 thinges goe
 to haucke.

CHAP. XXXVII.

*Beware of a feaned, & loue à sure freind, 7. consult with the wise, trustie,
 15. and vertuous, 19. especially relying upon God. 21. The tongue is cause
 of much good, or much euil. 30. Be temperate in diet.*

:: As freind-
 shippe is a
 most necessa-
 rie thing in
 humane life;
 so fained frēd-
 shippe is most
 dangerous.

EVERIE freind wil say: I also haue ioyned freindshippe: 1
 :: but there is a freind, in name only a freind. Doth there
 not sorow remaine euen to death? † But a companion and 2
 freind wil be turned to enmitic. † O most wicked presump- 3
 tion, whence wast thou created to couer the drie land with ma-
 lice, and with the deceitfulnes thereof? † A companion is 4
 pleasant with his freind in delectations, and in the time of tri-
 bulation he wil be an aduersarie. † A companion is sorie with 5
 his freind for his bellies sake, and he wil take a shield against
 the enemy. † Forgete not thy freind in thy minde, and be 6
 not vnmindeful of him in thy riches. † Consult not with him 7
 which betraieth, and hide thy counsel from them that enuie
 thee. † Euerie counseler vttereth counsel, but there is a coun- 8
 seler in him selfe. † From such a counseler keepe thy soule. 9
 First know what his necessitie is: for he wil deuise to his owne
 minde: † lest perhaps he thrust a sharpe stake into the ground 10
 and say to thee: † Thy way is good; and stand ouer against 11
 thee to see what wil befall thee. † With an irreligious man 12
 treat not of holines, and with the vniust of iustice, and with a
 woman of the thing whereof she is ielous: with a feareful
 man of warre, with a marchant of traficke, with a byer of
 selling, with an enuious man of geuing thanks, † with the 13
 impious of pietie, with the vn honest of honestie, with the
 field labourer of al worke, † with him that worketh by the 14
 yeare of the ending of the yeare, with a slothful seruant of
 much working: attend not to these in al counsel. † But be 15
 continual

continual with a holie man, whomsoeuer thou shalt know to
 16 obserue the feare of God, † whose soule is according to thine
 owne soule: and who when thou shalt stumble in the darke,
 17 wil be sorie for thee. † And establish with thy self an hart of
 good counsel: for there is none other thing more worth to
 18 thee then it. † The soule of a holie man vttereth sometime
 true things, more then seuen watchmen that sitte in a high
 19 place to watch. † And in al these :: beseech the Highest, that
 20 he direct thy way in truth. † Before al workes let a true word
 21 goe before thee, and stable counsel before euerie act. † A
 wicked word shal change the hart: out of which rise foure
 partes, good, and euil, life, and death: and the tongue is a con-
 tinual ruler of them. There is a subtile man teacher of manie,
 22 and to his owne soule he is vnprofitable. † A cunning man
 23 hath taught manie, and is swete to his owne soule. † He that
 speaketh sophistically, is odious: in euerie thing he shal be
 24 defrauded. † Grace is not geuen him of our Lord: for he is
 25 defrauded of al wisdom. † There is a wise man, wise to his
 owne soule: and the fruite of his vnderstanding is laudable.
 26 † A wise man teacheth his people, and the fruites of his
 27 vnderstanding are faithful. † A wise man shal be filled with
 28 blessings, and they that see wil praise him. † The life of a man
 is in the number of dayes: but the dayes :: of Israel are in-
 29 numerable. † A wise man in the people shal inherite honour,
 30 and his name shal liue for euer. † Sonne in thy life :: proue
 31 thy soule: & if it be wicked, geue it not power: † for al thinges
 are not expedient for al, and euerie kinde pleateth not euerie
 32 soule. † Be not greedie in al feasting, and power not out thy
 33 self vpon al meate: † for in manie meates there shal be infir-
 34 mitie, and greedines shal approach euen to choler. † Because
 of surfer manie haue died: but he that is abstinent, shal adde
 life.

:: Man is bound
 to vse al pru-
 dentendeuour
 & withal most
 especially to
 pray for Gods
 direction.

:: The dayes of
 the Blessed in
 heauen, who
 see God, are
 eternal.

:: The same
 which S. Paul
 admoniseth
 (1. Cor. 11.) let
 euerie one proue
 him self, by ex-
 amining & re-
 ctifying his
 conscience.

CHAP. XXXVIII.

God hath ordained corporal, 9. and spiritual medicines. 16. Use moderate, not excessive seruice for the dead. 26. Tradesmen and artificers are necessarie, much more spiriual pastors.

1 **H**ONOUR the phisition :: for necessitie: for the Highest
 2 hath created him. † For al medicine is of God, & it shal
 3 receiue gift of the king. † The knowlege of the phisition shal
 exalt his head, and in the sight of great men he shal be praised.

:: Mans bodie
 naturally needeth
 sustenance
 & sometimes
 phisike, and so

doth his soule; which as it is more excellent, so it ought to be more regarded.

∴ Spiritual infirmities requireth spiritual phisike.

∴ To auoide euil speech, shew that thou art truly sorie for the death of thy freind But moderate thy sorow, lest it hurt thy self.

∴ VVhen pastors haue leysure from preaching they may then profite others by writing. So S. Paul, not only

† The Highest hath created medicines of the earth, and a wise man wil not abhorre them. † Was not bitter water made sweete by wood? † The vertue of these thinges is come to the knowlege of men, and the Highest hath geuen knowlege to men, for to be honoured in his meruelous thinges. † Curing with these thinges he shal mitigate paine, and the apothecarie shal make confectiōs of sweetenes, and shal make ointments of health, and his workes shal not be consummated. † For the peace of God is vpon the face of the earth. † Sonne ∴ in thine infirmitie contemne not thy self, but pray our Lord, and he wil cure thee. † Turne away from sinne, and direct thy handes, and from al offence cleanse thy hart. † Geue sweetenes and a memorial of fine floure, and make a fat oblation, and geue place to the phisition. † For our Lord created him: and let him not depart from thee, because his workes be necessarie. † For there is a time when thou maist fall into their handes: † and they shal beseech our Lord, that he direct their rest, and healing; for their conuersation. † He that sinneth in his sight, that made him, shal fall into the handes of the phisition. † Sonne vpon the dead shed teares, and beginne to weepe as hauing suffered doleful thinges, and according to iudgement couer his bodie, and neglect not his burial. † But ∴ for detraction beare bitterly the mourning of him one day, and be comforted for the heauines, † and make mourning according to his desert one day, or two, because of detraction. † For by heauines death hasteneth, and it couereth the strength, and sorow of the hart boweth the necke. † In abstraction sorow is permanent: and the substance of the poore is according to his hart. † Geue not thine hart into heauines, but expel it from thee: and remember the latter endes, † and forget not: for neither is there returne, and him thou shalt profit nothing, and thou shalt hurt thy self. † Be mindful of my iudgement: for thine also must be so: to me yesterday, and to thee to day. † In the repose of the dead make the memorie of him to rest, and comfort him in the departing of his spirit. † ∴ The wisdom of a scribe in the time of vacance: and he that is lesse in action, shal receiue wisdom. † With what wisdom shal he be replenished, that holdeth the plough, and glorieth in the goade, driueth oxen with the prickle, and conuerseth in their workes, and his talke is in the breede of bulles? † He wil geue

Exo. 15.

Isa. 38.

Prou. 15.
& 17.

L. Reg. 12

geue his hart to turne vp furrowes, and his watching in the
 18 feeding of kine. † So euerie craftsman and workemaster that
 passeth the night as the day, that maketh grauen seales, and
 his continual diligence varieth the picture: he wil geue his
 hart to the similitude of the picture, and his watching wil
 29 perfect the worke. † So the yronsmith sitting by the anuill and
 considering the worke of yron. The vapour of the fire wil
 parche his flesh, and he striueth in the heate of the founnace:
 30 † The noyse of the hammer reneweth his care, and his eye is
 31 against the similitude of the vessel. † He wil geue his hart to
 the finishing of the workes, and his watching wil polish to
 32 perfection. † So the potter sitting at his worke, turning the
 wheele with his feete, who is alwayes set in carefulnes for his
 33 worke, and al his working is in number: † With his arme
 he wil fashion the clay, and before his feete he wil bend
 34 his strength: † He wil geue his hart to finish the vernishing
 35 thereof, and his watching wil make cleane the founnace. † Al
 these haue hoped in their handes, and euerie one is wise in his
 36 owne art. † Without these a citie is not built. † And they
 37 shal not inhabite, nor walke therein, and they shal not leape
 38 high into the congregation. † Vpon the iudges seate they
 shal not sitte, and the ordinance of iudgement they shal not
 vnderstand, neither shal they declare discipline and iudge-
 39 ment, and in parables they shal not be found: † but they
 shal confirme the creature of the world, and their prayer shal
 be in the worke of their art, applying their soule, & searching
 in the law of the Highest.

CHAP. XXXIX.

*Godlie knowlege, 16. puritie of soule, 20. humble conceipt of our selues, 27.
 and consideration of eternal reward, are good dispositions to spiriual
 contemplation.*

1 **T**HE :: wise man wil search out the wisdom of al the :: Besides a-
 2 ancientes, and wil be occupied in the prophetes. † He stitue life com-
 wil keepe the narration of famous men, and wil enter withal mended in the
 3 into the subtilities of parables. † He wil search out the hidden former chap.
 senses of prouerbes, and wil conuerse in the secretes of para- it is necessarie
 4 bles. † In the middes of great men he wil minister, and in the that vertuous
 5 sight of the president he shal appeare. † He shal passe into the men vse also
 land of strange nations: for he shal trie good and euil in men. meditation, &
 6 † He wil geue his hart to watch early vnto our Lord, that cōtemplation.
 vnto which
 foure disposi-
 made

tions are requi-
site, described
in this chapt.

1.
True know-
lege of holie
Mysteri-
es: without the
which medi-
tation wil be
erronious.

2.
:: Puritie of
soule free frō
greuous sin-
nes, and en-
dowed with
vertues.

3
:: Humilitie is
especially re-
quired in con-
templatiue
persons.

4.
:: Hope of e-
ternal reward
comforteth, &
encoregeth
the seruants
of God.

:: In the meane
time God ge-
ueth necessa-
ries for this

made him, and he wil pray in the sight of the Highest. † He 7
wil open his mouth in prayer, and wil entreate for his sinnes.
† For if it shal please our great Lord, he wil fil him with :: the 8
spirit of vnderstanding: † and he wil power forth the wordes 9
of his wisdom as shewres, and in prayer wil confesse to our
Lord. † And he wil direct his counsel, and discipline, and in 10
his secretes he wil consult. † He wil open the discipline of 11
his doctrine, and wil glorie in the law of the testament of our
Lord. † Manie wil praise his wisdom, and it shal not be 12
abolished for euer. † The memorie of him shal not depart, 13
and his name shal be required from generation to generation.
† Nations shal declare his wisdom, and the church wil shew 14
forth his praise. † If he continew, he shal leaue a name more 15
then a thousand: and if he rest, it shal profite him. † I wil yet 16
consult that I may declare: For as with furie I am replenished.
† In voicē he saith: Heare me ye diuine fruites, and as the 17
rose planted vpon the riuers of waters fructific ye. † As Li- 18
banus :: haue ye the odours of sweetnes. † Flourish ye 19
flowres, as the lillie, and geue forth an odour, and bring forth
leaves in grace, and praise with songue, and blesse our Lord in
his workes. † :: Geue magnificence to his name, and confesse 20
vnto him in the voice of your lippes, and in songues of the
lippes, and harpes, & thus shal ye say in confession: † Al the 21
workes of our Lord are exceeding good. † At his word the 22
water stood as an heape: and at the word of his mouth as it
were receptacles of waters: † because in his commandment 23
placabilitie is made, and there is no diminishing of his salua-
tion. † The workes of al flesh are before him, and there is 24
nothing hid from his eyes. † From world to world he behol- 25
deth, and nothing is meruelous in his sight. † It is not to be 26
saied: What is this, or what is that? for al things shal be
sought in their time. † :: His blessing hath ouerflowed as a 27
streame. † And as a flood hath watered the drie land, so his 28
wrath shal inherite the nations, that haue not sought him:
† euen as he turned waters into drught, and the earth was 29
made drie: and his waies are direct to the waies of them: so to
sinners stumbling blockes in his wrath. † Good things were 30
created for the good from the beginning, so for the wicked,
good things and euil. † :: The beginning of the thing ne- 31
cessarie for the life of men, water, hiee, and yron, salt, milke,
and bread of flower, and honie, and the cluster of grape, and
oyle,

Gen. 1.

Exo. 14.

Gen. 7.

32 oyle, & clothing. † Al these shal be conuerted to saintes into
 33 good, so also to the impious and to sinners into euil. † There
 are spirites, that were created :: for vengeance, and in their
 34 furie they haue confirmed their tormentes: † in the time of
 consummation they shal power out strength: and they shal
 35 accomplish the furie of him, that made them. † Fire, haile,
 36 famine, and death, al these were created for vengeance: † the
 teeth of beastes, and scorpions, and serpentes, and sword re-
 37 uenging the impious vnto destruction: † In his command-
 mentes they shal make merrie, and on the earth they shal be
 prepared when nede is, and in their times they shal not pre-
 38 termitte a word. † Therefore from the beginning I was con-
 firmed, and I haue consulted, and thought, and least written.
 39 † Al the workes of our Lord are good, & he wil geue euerie
 40 worke in his houre. † It is not to be said: This is worse then
 41 that: for al shal be approued in their time. † And now with
 al hart and mouth praise ye, and blesse the name of our Lord.

CHAP. XL.

*The first matter of spiritual meditation may be mans miserie, contracted by
 original sinne, 4. and increased by actual, 17. relined by Gods grace:
 22. which geweth manie benefites, 27. man adding his voluntarie
 cooperation.*

1 GREAT trauel is created to al men, and an heauie yoke
 vpon the children of Adam, from :: the day of their
 coming forth of their mothers wombe, vntil the day of their
 2 burying, into the mother of al. † Their cogitations, and
 feares of the hart, imagination of thinges to come, and the
 3 day of their ending: † from him that sitteth vpon the glo-
 4 rious seate, vnto him that is humbled in earth & ashes. † From
 him that weareth hyacinth, and beareth the crowne, euen
 to him, that is couered with rude linen: furie, enuie, tumult,
 wauering, and the feare of death, anger perseuering, and
 5 contention, † and in the time of repose in bed, the sleepe
 6 of night changeth his knowlege. † A litle is as nothing
 7 in rest, and afterward in sleepe, as in the day of watche.
 † He is trubled in the vision of his hart, as he that hath escaped
 in the day of battel. In the time of his safetie he rose vp, and
 8 merueleth at noe feare: † With al flesh, from man euen to
 9 beast, and vpon sinners seuenfold. † Beside these thinges,
 death, bloud, contention, and sword, oppressions, famine,
 and

:: The penal-
 ties which al-
 meneuen new
 borne infants
 suffer, do shew
 that al in ge-
 neral are guil-
 tie of original
 sinne, for if
 they were not
 guiltie their
 punishment
 were not iust.
 That Christ
 also would be
 subiect to the
 same penalties
 was for the
 sinnes of o-
 thers. And
 though his B.

mother was
preserued
from this sinne
yet she was
not exempted
from the ge-
neral penaltie
of al man-
kinde.

and contrition, and scourges: † for the wicked al these were 10
created, and for them the floud was made. † Al thinges that 11
are of the earth, shal turne into the earth, and al waters shal
returne into the sea. † Al bribing, and iniquitie shal be cleane 12
taken away, and fidelitie shal stand for euer. † The riches of 13
the vniust shal be dried vp as a riuier, and they shal sound as
great thunder in rayne. † In opening his handes he shal re- 14
ioyce: so transgressors shal pine away in consumption. † The 15
nephewes of the impious shal not multiplie boughes, nor vn-
cleane rootes sound vpon the toppe of a rocke. † Ouer al water 16
grennes, and at the brincke of the riuier it shal be plucked vp
before al grasse. † Grace is as paradise in blessings, and mercie 17
remayneth for euer. † The life of a workeman that is suffi- 18
cient for himself shal be sweete, and in it thou shalt finde a
treasure. † Children, and building of a citie shal confirme the 19
name, and an vnspotted woman shal be counted about this.
† Wine and musicke make a ioyful hart: and the loue of wise- 20
dom is about both. † Shalmes, and Psalterie make sweete 21
melodie, and a sweete tongue is about both. † Thine eye wil 22
desire grace and beautie, and :: greene sowen fieldes are a-
bout this. † A freind and companion meeting together in 23
time, and about them both is a woman with her husband.
† Bretheren are an helpe in the time of tribulation, and mercie 24
shal deliuer more then they. † Gold and siluer are the establi- 25
shing of the feete: and counsel is wel accepted about them
both. † Riches and strength exalt the hart, and about these is 26
the feare of our Lord. † There is no diminution in the feare 27
of our Lord, and in it there is no neede to seeke for helpe.
† The feare of our Lord is as a paradise of blessing, and they 28
haue couered it about al glorie. † Sonne in thy life time :: want 29
not: for it is better to die then to want. † A man that looketh 30
toward an other mans table, his life is as no life, thinking how
to liue, for he feedeth his soule with an other mans meates.
† But a man nurtered, and taught wil looke to him selfe. 31
† Pouertie wil be sweete in the mouth of the vnwise, and in 32
his bellie a fire wil burne.

Gen. 7.

Eccle. 1.

:: The Societie
of Christs
Church flori-
shing in al ver-
tues excelleth
the benefites
of the old Te-
stament.

:: Euerie one
is bound to la-
bout that he
want not ne-
cessaries.

CHAP. XLI.

*An other matter of meditation is death, 8. Wherof sinne is the cause. 15.
Care of a good fame is necessarie. 19. Let shamfastnes be a bridle to
auoide fornication, 22. iniquitie, 24. theft, and other sinnes.*

1 **O** DEATH how bitter is thy memorie to a man that hath
 2 peace in his riches: † to a man that is at rest, and whose
 wayes are prosperous in al thinges, and that is yet able to take
 3 meate! † O death, thy iudgement is good to a needy man, and
 4 him that is diminished in strength, † and fayleth in age, and
 that is careful of al thinges, and to the incredulous, that loseth
 5 patience! † Feare not the iudgement of death. Remember
 what thinges haue bene before thee, and what come after
 6 thee: this is the iudgement from our Lord to al flesh: † and
 what shal come vpon thee by the good pleasure of the
 Highest? whether it be ten, or an hundred, or a thousand
 7 yeares. † For in hel there is no :: accusing of life. † The :: It is to no
 8 children of sinners be come children of abominations, and purpose after
 9 they that conuerse neere the houses of the impious. † The death to ac-
 inheritance of the children of sinners shal perish, and with- cuse the short-
 10 their seede shal be continuance of reproch. † The children nes, or length
 complaine of an impious father, because for him they are in of life, preten-
 11 reproch. † Woe to you ye impious men, which haue forsaken ding the same
 12 the law of our Lord the Highest. † And if ye be borne; ye to haue bene
 13 shal be your portion. † Al thinges that are of the earth, shal cause of sinne.
 returne into the earth: so the impious from malediction For God doth
 14 perdition. † The moorning of men is in their bodie, but the al iustly, yea
 15 name of the impious shal be cleane wyped out. † Haue care and for the
 of a good name: for this shal be more permanent to thee, best, if men
 16 then a thousand treasures precious and great. † There is a would so vse
 17 tinew for euer. † Children, keepe ye discipline in peace. For his benefices.
 wisdom hid, and treasure not seene, what profite is there in
 18 them both? † Better is the man that hideth his follie, then
 19 the man that hideth his wisdom. † But yet :: haue reue- :: It behoueth
 nence to these thinges, which procede from my mouth. children, and
 20 † For it is not good to obserue al shamfastnes: & :: al thinges scholars to
 21 do not please al men in opinion. † Be ashamed before father & esteeme that
 before mother, of fornication: and before the president and which their
 22 before the mightie, of lying: † before the prince, and before elders teach:
 the iudge, of offence: before the sinagogue and the people, of :: though the
 23 iniquitie: before companion and freind, of iniustice: and same doth not
 24 before the place where thou dwellest, † of theft, of the seme reason-
 the truth of God, and his testament: of leaning on the bread, and able in their
 25 of reproofe for the thing geuen and taken: † before them that owne opinion.

salute thee, of silence: of beholding a woman that is an harlot:
and of turning away thy countenance from thy kinsman.

† Turne not away thy face from thy neighbour, & of taking 26
away part and not restoring. † Behold not an other mans 27

wife, and search not his handmayde, neither stand by her bed. *Mat. 5. v. 28.*

† Before freindes of opprobrious wordes : and when thou 28
hast geuen, vpbrayde not.

CHAP. XLII.

*Further admonition to auoide sinnes in wordes, and deedes. 6. with care
that others offend not by our negligence. 15. An other matter of medita-
tion is Gods excellencie, appearing in his workes.*

∴ It is not
lawful to re-
ueale that,
which we
iustly promise
to conceale.

REPEATE not the word ∴ which thou hast heard, neither 1
reueale thou of a secret word, & thou shalt in deede be
without confusion, and shalt finde grace in the sight of al
men : be not ashamed for al these thinges, and accept not per-
son therby to sinne. † Of the law of the Highest, and his 2
restament, and of iudgement to iustifie the impious, † of the 3
word of companions and wayfaring men, and of the geuing
of the inheritance of freindes, † of the equalitie of balance 4
and weightes, of the getting of manie thinges and few, † of 5
the corruption of bying, and of marchantes, and of much
discipline of thy children, and to make bloudie the side of a
wicked seruant. † Ouer a naughtie woman a seale is good. 6
† Where there are manie handes, shut vp, and what soeuer 7
thou shalt deliuer, number, and weigh it : and write euerie
thing geuen and receiued. † Of the discipline of the vnwise 8
and foolish, and of ancientes, that are iudged of young men:
and thou shalt be wel instructed in al thinges, and approued
in the sight of al the liuing. † A daughter is the secret watch of 9
the father, and the care of her taketh away sleepe, lest perhaps
in her youth she become past age, & abiding with an husband
she become odious: † lest at anie times she be corrupted in 10
her virginity, and in her fathers house she be found with
childe: lest perhaps abyding with her husband she transgresse,
or at the least become barren. † Ouer a dissolute daughter 11
keepe sure watch : lest at anie time she make thee come into
reprooche with thine enemies, because of detraction in the
citie, and the obiection of the people, and she confound thee
in the multitude of the people. † Looke not on euerie bodie 12
for

*Leuit. 1
Deu. 1:
Prov. 2
Iacob:*

13 for beautie sake: & among women tarie not. † For out of garments cometh forth the moth, and from a woman the iniquitie of a man. † For :: better is the iniquitie of a man, then a woman doing a good turne, and a woman shaming vnto reproche. † I therefore wil be mindeful of the workes of our Lord, and I wil shew forth which I haue seene. By the words of our Lord are his workes. † The sunne illuminating hath looked through out al, and ful of the glorie of our Lord is his worke. † Hath not our Lord made the sainctes to declare al his meruelous thinges, which our Lord the omnipotent confirmed to be established in his glorie? † He hath searched out the depth, and the hart of men: and in their subtilitie he hath considered. † For our Lord hath knowen al knowlege, and hath beheld the signe of age, declaring what thinges are past, and what are to come, reueling :: the tokens of secret thinges. † No cogitation escapeth him, and no word hideth it self from him. † The glorious workes of his wisdom he hath beautified: who is before the world and world without end, neither is there added, † nor diminised, and he needeth not anie mans counsel. † How are al his workes to be desired, and which is as it were a sparke to consider! † Al these liue, and remaine for euer, and in al necessitie al thinges obey him. † Al thinges duple, one against one, and he hath made nothing to want. † He hath confirmed the good thinges of euerie one. And who shal be filled seeing his glorie?

:: There is lesse danger in conuering familiarly with a wicked man, then with a freindlie woman. In which conuersation, much prudence is required, as is before admonished. chap. 9. :: The excellencie of God, which can not be seene with mortall eye (Exo. 33.) is proposed to our meditation in his workes. The like in, Job. 38. 39 40. 41. and in manie places of holic Scripture.

CHAP. XLIII.

Gods incomparable excellencie appeareth in the heauens; 2. in the sunne, 6. moone, 9. oiber starres, 12. rainebow, 14. snow, 15. cloudes, 16. hayle, 17. winde, 18. thunder, 21. frost, 22. christal, 24. dew, 26. the sea, and innumerable thinges therin. 29. No man is able to praise God sufficiently.

1 **T**HE firmament of height is his beautie, the beautie of
2 heauen is in the vision of glorie. † The :: sunne in sight
3 declaring at his coming forth, a meruelous instrument, the
4 worke of the Highest. † At noone it burneth the earth, and
5 who can abide in the presence of the heate thereof: kepeing
a fornace in the workes of heate: † the sunne three times so
much burning the mountaines, casting out fyrie beames, and
shining with his beames blindeth the eyes. † Great is our

:: Of al senses creatures, yea & of sensible also, that haue not reason, the sunne is most excellent. Of which al corporal crea-

tures receive their light: & by whole influence al generation of creatures proceedeth: whereof is this Maxime in Philosophie, that the sunne and man begette a man, And Aristotel calleth the sunne the father of men and of goddes. *li. 2. de anima* But the faithful know it is a creature inferior to man, in respect of his reasonable soule, and in them both & in al other creatures, acknowledge superexcellēt & infinite Maiestie in God. : V Which also appeareth euen in the least creatures whose natural substances & qualities, with other accidents, the more abie man considereth the more he shal admire God, the onlie Creator of al.

Lord that made it, and by his wordes it hath hastened his course. † And the moone in al in her time, is the shewing of season and the signe of age. † By the moone is the signe of a festiual day, a light that diminisheth in consummation. † The moneth is according to her name, increasing meruelously in consummation. † An instrument of the campe on high, shining gloriously in the firmament of heauen. † The glorie of the starres is the beautie of heauen, our Lord illuminating the world on high. † In the words of the holie one they shal stand to iudgement, and shal not faile in their watches. † See the bow, and blesse him that made it: it is very beautiful in his brightnes. † It hath compassed heauen in the circuite of his glorie, the handes of the Highest haue opened it. † But by his commandement he hath hastened snow, & he hasteth to send forth the lightnings of his iudgement. † Therefore are the treasures opened, and the cloudes flie forth as birdes. † By his greatnes he hath set the cloudes, and the hailestones are broken. † In his sight the mountaines shal be moued, and at his wil the south winde hath blowen. † The noyse of his thunder shal beate the earth, the tempest of the northwind, and the gathering together of wind: † and as the bird lighting downe to sitte, he scatereth snow, and the falling thereof, is as the locust dyuing downeward. † The eye shal admire the beautie of the whitenes thereof, and the hart quaketh at the shower thereof. † He shal power out frost vpon the earth as salt: and when it freeseth, it shal be made as the toppes of a thistle. † The cold north winde blewe, & of water there frose chrystal, vpon al gathering together of waters it shal rest, & as a brest plate it shal put it self vpon the waters. † And it shal deuoure the mountaines, & burne the desert, & extinguish that which is grene as fire. † The remedie of al is in the hastie coming of a cloude, and a dew meeting it by the heate that cometh, shal make it quaille. † At his word the wind was stil, and with his thought he appeased the depth, and our Lord planted Ilandes therein. † They that faile on the sea, tel the perils thereof: & hearing with our eares we shal meruel. † There are goodly workes, & meruelous: diuers kindes of beastes, & of al cattel, & the creature of mightie beastes. † Through him is the end of their iourney confirmed, and by his word al thinges are set in order. † We shal say manie thinges, & shal faile in wordes, but the summe of our wordes is, he is in al. † Glorifying
him

31 him how far shal we be able? for the omnipotent himself is
 32 about al his workes. † Our Lord is terrible, & exceeding great,
 33 & his might is meruelous. † Glorifying our Lord as much as
 34 euer you can, he shal yet surpasse, and his magnificence is
 35 meruelous. † Blessing our Lord, exalt him as much as you
 36 can: for he is greater then al praise. † Exalting him beye re-
 37 plenished with strength. Labour not: for you shal not com-
 prehend. † Who shal see him, and shal declare him? and who
 shal magnifie him as he is: from the beginning? † Manie
 things hid are greater then these: for we haue seene few of
 his workes. † But our Lord made al things, and to them that
 liue piously he hath geuen wisdom.

CHAP. XLIIII.

*Praises of holie fathers in general: 16. and in particular of Enoch, 17. Noe,
 20. Abraham, 24. Isaac, and Iacob.*

The 2. part.
 Examples and
 praises of
 holie men:
 with praise &
 thanks to
 God.

1 **L**ET vs praise glorious men, and our fathers in their gene-
 2 ration. † Much glorie hath our Lord made by his magni-
 3 ficence from the beginning of the world. † Ruling in their
 4 :: dominions, men great for force, and endued with their
 5 wisdom, declaring in the prophetes the dignitie of prophetes,
 6 † and ruling in the people that was present, and by the vertue
 7 of wisdom most holie wordes to the peoples. † In their kil
 8 seeking out musical melodies, & vtering songnes of scriptures.
 9 † Rich men in force studying beautifulnes: living at peace in
 10 their houses. † Al these in the generations of their nation
 11 haue obteyned glorie, and in their daies are praised. † They
 12 that were borne of them haue least a name to tel their praises:
 13 † and there are some of whom there is no memorie: they are
 14 perished, as they that neuer were; & are borne, as not borne at
 15 al, & their children with them. † But they are men of mercie,
 16 whose godlie deedes haue not failed: † good things continew
 with their seede, † their nephewes are an holie inheri-
 tance, and their seede hath stooode in the testaments: † and
 their children because of them abide for euer: their seede and
 their glorie shal not be forsaken. † Their bodies are buried
 in peace, and their name liueth vnto generation and genera-
 tion. † :: Let peoples tel their wisdom, and the Church de-
 clare their praise. † Henoah pleased God, and was translated
 into paradise, that he may :: geue repentance to the nations.

:: Vertuous
 men are
 rightly called
 Lordes, and
 Princes; so the
 children of
 Heth sayde
 to Abraham.
*My Lord, thou
 art a prince of
 God among vs.*
 Gen. 23.

:: Enoch shal
 preach pe-
 nance in the
 time of Anti-
 christ.

Gen. 5.
 Gen. 6.

:: Noe was perfect.

† Noe was found :: perfect, iust, and in the time of wrath he 17 Gen. 9.
 was made a reconciliation. † Therefore was there a remnant 18
 least to the earth, when the flood was made. † The testaments 19
 of the world were made with him, that al flesh should no
 more be destroyed with the flood. † Abraham the great 20 Gen. 12.
 :: father of the multitude of the nations, and there was not
 found the like to him in glorie, who kept the law of the
 Highest, and was in couenant with him. † In his flesh he 21 Gen. 22.
 made the couenant to stand, and in tentation he was found Heb. 11.
 faithful. † Therefore by an oath he gaue him glorie in his 22
 nation, that he should encrease as an heape of earth, † and 23
 that he would exalt his seede as the starres, and they should
 inherite from sea to sea, and from the riuer to the endes of the
 earth. † And he did in like manner in Isaac for Abraham his 24
 father. † Our Lord gaue him the :: blessing of al nations, and 25
 confirmed his couenant vpon the head of Iacob. † He knew 26
 him in his blessinges, and gaue him an inheritance, & diuided
 him his portion in twelue tribes. † And he preferued vnto 27
 him men of mercie, and found grace in the cies of al flesh. :

:: Abraham
 father of al
 the beleucers
 in Chriit.

:: Isaac, and
 Iacob were
 blessed in A-
 braham.

CHAP. XLV.

*Praises of Moyfes, 7. Aaron, 16. and his priestlie progenie. 22. Against
 whom Chore with his complices rebelling, were destroyed.*

MOYSES beloued of God, and men: whose memorie is 1 Exo. 3.
 in benediction. † He made him like in the glorie of 2
 faintes, and magnified him in the feare of his enemies. And
 with his wordes he appeased monsters. † He glorified him in 3
 the sight of kinges, and gaue him commandment before his
 people, & shewed him his glorie. † In his faith and meekenes 4 Num. 1
 he made him holie, and chose him of al flesh. † For he heard 5
 him, and his voice, and brought him into a cloude. † And 6
 he gaue him precepts :: face to face, and a law of life and disci-
 pline, to teach Iacob his testament, and Israel his iudgements.
 † He exalted Aaron his brother high, and like to himself of the 7
 tribe of Leui. † He established vnto him :: an euerlasting 8 Exo. 28
 testament, and gaue him the priesthood of the nation, and
 made him blessed in glorie, † and he girded him about with a 9
 girdle, and put vpon him a robe of glorie, and crowned him in
 furniture of power. † Garments to the feete, and breches, 10
 and an Ephod he put vpon him, and compassed him with litle
 belles

:: Moyfes saw
 Gods workes
 more clerely
 then other
 Prophets, yet
 saw not his
 substance, as is
 noted. Exo. 33.
 :: Aarons
 priesthood
 continued so
 long as Moy-
 ses law: that
 was til Christ.
 And now the
 priesthood ac-

- 11 belles of gold very manie round about, † to geue a sound in
 his going, to make sound heard in the temple for a memorie
 12 to the children of his nation. † An holie robe, of gold, and
 hyacinthe, and purple, a wouen worke, of a wiseman,
 13 indued with iudgement and truth: † Of twisted scarlet the
 worke of an artificer, with precious stones figured in the clo-
 14 sure of gold, and grauen by the worke of a lapidatie for a me-
 morial, according to the number of the tribes of Israel. † A
 crowne of gold vpon his miter grauen with a seale of holines,
 and the glorie of honour: a worke of power, and the adorned
 15 desires of the eies. † There were none such so faire before
 16 him, euen from the beginning. † No stranger was clothed
 with them, but only his children alone, and his nephewes for
 17 euer. † His sacrifices were consumed with fire euerie day.
 18 † Moyfes filled his handes, & anoynted him with holie oile.
 19 † It was made vnto him for an euclasting testament, and to
 his seede as the daies of heauen, to doe the function of
 20 priesthood, and to haue praise and to glorifie his people in his
 name. † He chose him of al that liued, to offer sacrifice to
 God, incense, and good odour, for a memorial to pacifie for
 21 his people: † and he gaue them power in his preceptes, in the
 testaments of his iudgementes, to teach Iacob his testimo-
 22 nies, and in his law to geue light to Israel. † Because strangers
 stood against him, and for enuie men compassed him about in
 the desert, they that were with Dathan and Abiron, and the
 23 congregation of Core in anger. † Our Lord God saw, and it
 pleased him not, and they were consumed in the violence of
 24 wrath. † He did prodigious things vnto them, and consu-
 25 med them in flame of fire. † And he added glorie to Aaron,
 and gaue him an inheritance, and diuided vnto him the
 26 first frutes of the increase of the earth. † He prepared them
 bread in the first vnto satierie: for the sacrifices also of our
 Lord they shal eat, which he gaue to him, and to his seede.
 27 † But :: he shal not inherite the nations in the land, and he
 hath no part in the nation: for himself is his portion & inhe-
 28 ritance. † Phinees the sonne of Eleazar is the third in glorie,
 29 in imitating him in the feare of our Lord: † and to stand in
 the reuerence of the nation: in the goodnes and alacritie of
 30 his soule he pacified God for Israel. † Therefore did he esta-
 blish vnto him a couenant of peace, to be the prince of the
 holies, and of his nation, that the dignitie of priesthood should

cording to
 the order of
 Melchisedech
 continueth to
 the end of the
 world.

¶ The tribe of
 Leui had not a
 portion of in-
 heritance se-
 parate from
 the rest, but
 had tithes, first
 frutes, and
 oblations for
 their tempo-
 ral prouision.

be to

Leuit. 8.

Num. 16.

Num. 25.

:: King David
gaue special
assistance to
the Priestes,
and greatly
aduanced
Gods seruice
1. Paral. 23. & c.

be to him and to his seede for euer. † And the testament to 31
:: David king, the sonne of Iesse of the tribe of Iuda, and inhe-
ritance to him and to his seede, that he might geue wisdom
into our hart to iudge his nation in iustice, that their good
things might not be abolished, & their glorie in their nation
he made cuerlasting.

CHAP. XLVI.

*Praises of Iosue, 9. Caleb, 13. the Iudges of Israel, 16. Namely of Samuel
Iudge and Propheet.*

:: Iosue succe-
ded in the
temporal go-
uernment: for
the spiritual
pertheyned to
the successors
of Aaron.
Num. 27.

ST R O N G in battel was Iesus the sonne of Naue, :: succes- 1
four of Moyse among the prophets, who was great accord- 2
ing to his name, † most great in the saluation of Gods elect, 2
to ouerthrow the enemies rising vp, that he might get the in- 3
heritanc of Israel. † What glorie obteyned he in lifting vp his 3
handes, and casting swordes against the cities? † Who before 4
him did so resist? for our Lord himself brought the enemies. 4
† Whether was not the sunne hindered in his anger, and one 5
day was made as two? † He inuocated the mightie soueraine 5
in assaulting of the enemies on euerie side, and the great and 6
holie God heard him in haile stones of exceeding great force. 6
† He made violent assault against the nation of his enemies, 7
and in the goeing downe he destroyed the aduersaries, † that 8
the nations might know his might, that it is not easie to fight
against God. And he folowed at the back of the mightie. 8
† And in the daies of Moyse did mercie, and Caleb the sonne 9
of Iephone, did stand against the enemy, and stayed the nation
from sinnes, and appeased the murmuring of malice. † And 10
they two being appointed, were deliuered out of danger from
among the number of six hundred thousand footemen, to bring
them into their inheritance, into the land that yeldeth milke
and honie. † And our Lord gaue strength to Caleb himself, 11
and his strength continued even vntil old age, so that he went
vp into the high place of the land, & his seede obteyned inhe-
ritance. † That al the childten of Israel might see, that it is 12
good to obey the holie God. † And :: al the iudges by their 13
name, whose hart was not corrupted: which were not turned
away from our Lord, † that their memorie might be blessed, 14
and their bones spring out of their place, † and their name 15
continew for euer, the glorie of the holie men remayning
vnto their children. † The beloued of our Lord his God 16

Samuel

:: Only Iosue
and Caleb re-
mained of
those which
came out of
Ægypt, al the
rest dyed in
the desert, and
their children
entered into
Chanaan.

Num 14.
:: Though
some of the
Iudges were
sometimes
great sinners,
yet they were
finally iust &

Iosu. 10,

Num. 14

Iosu. 14

1. Reg 1

Samuel the prophet of our Lord, renewed the empire, and
 17 anoynted. princes in his nation. † By the law of our Lord
 he iudged the congregation, and the God of Jacob saw, and
 18 in his fidelitie was proued a prophet. † And he was knowne
 19 faithful in his wordes, because he saw the God of light † and
 inuocated our Lord omnipotent, in assaulting the enemies
 besetting him on euerie side, in the oblation of an immaculate
 20 lambe: † And our Lord thundered from heauen, and in great
 21 sound he made his voice heard, † and he descomfited the
 22 princes of the Tyrians, and al the dukes of the Philisthims:
 † and before the time of the end of his life, and the world, he
 gaue testimonie before our Lord, and his Christ, money and
 what soeuer besides vnto the veyle shoes he tooke not of al
 23 flesh, and no man accused him. † And after this he slept, and
 he notified to the king, and shewed him the end of his
 24 life, and he exalted his voice out of the earth in prophecie to
 take cleane away the impictie of the nation.

for their good
 aces much
 renowned.
 Samuel an-
 noynted Saul;
 and David
 kinges.

¶ If Samuel
 himself had
 not appeared,
 (but some o-
 ther spittie) it
 could not
 haue bene no-
 ted in his
 praises. See. 1.
 Reg. 28.

CHAP. XLVII.

*Praises of Nathan, 2. Dauid, 14. and Salomon; in whose progenie (21. not-
 withstanding his fal) 27. the royal scepter remained for Dauids sake,
 though for his and the peoples finnes, teane tribes were cut of, and sel into
 schisme.*

1. **A**FTER these things arose Nathan the Prophet in the
 2 daies of Dauid. † And as the fatte separated from the
 3 flesh, so was Dauid from the children of Israel. † He plaid
 with Lyons as it were with lambes: and with beares he did in
 4 like maner as with lambes of sheepe in his youth. † Did not
 he kil the giant, and rooke away reproch from his nation?
 5 † In lifting vp his hand, with a stone of the sling he ouerthrew
 6 the boasting of Goliath: for he inuocated our Lord the omni-
 potent, and he gaue in his right hand, to take away the man
 7 strong in battel, and to exalt the horne of his nation. † So
 in ten thousand did he glorifie him, and praised him in the
 blessinges of our Lord, in offering to him a crowne of glorie:
 8 † for he destroyed the enemies on euerie side, and rooted out
 the Philisthims the aduersaries euen vntil this present day:
 9 he brake their horne for euer. † In euerie worke he gaue
 confession to the Holie one, and to the Highest, in the word
 10 of glorie. † From al his hart he praised our Lord, & loued

¶ Amongst al
 the renowned

actes of Dauid
his pure and
sincere hart,
most pleased
God.

God that made him : and gaue him might against his enemies :
 † and he made singers to stand before the altar , and by their 11
 found he made sweete tunes. † And in the solennities he gaue 12
 honour, and adorned the times euen to the end of his life, that
 they should praise the holic name of our Lord , and magnific
 the holines of God in the morning. † Our Lord purged his 13
 sinnes, and exalted his horne for euer : and he gaue him a testa-
 ment of the kingdom, and the seate of glorie in Israel. † After 14
 him arose a wise sonne, and for :: him did he ouerthrowe al
 the might of the enemies. † Salomon reigned in dayes of 15
 peace, to whom God subdewed al his enemies, that he might
 build an house in his name, and prepare holines for euer : as
 :: thou art instructed in thy youth. † And thou art replenished 16
 as a riuier with wisdom, and thy soule discovered the earth.
 † And thou didst multiplie darke sayinges in comparisons : 17
 thy name was bruted to the ilandes far of, and thou wast
 beloued in thy peace. † The landes merueled at the songes 18
 and prouerbes, and comparisons, and interpretations, † and 19
 at the name of our Lord God, whose name is, God of Israel.
 † Thou didst gather gold as copper, and filledst siluer as lead, 20
 † and bowdest thy thiges to wemen : thou hast had power 21
 on thy bodie, † thou :: hast made a blotte in thy glorie, and
 profaned thy seede to bring wrath to thy children, and thy 22
 follie to be kindled, † to make the kingdom diuided, and a
 stubburne kingdom to reigne of Ephraim. † But God wil not 23
 leaue his mercie, and he wil not corrupt, nor abolish his 24
 owne workes, neither wil he destroy from the stocke the
 nephewes of his elect : and he wil not corrupt the seede of
 him, that loueth our Lord. † But he gaue a remnant to Iacob, 25
 and to Dauid of the same stocke. † And Salomon had an end 26
 with his fathers. † And he least after him of his seede, the follie 27
 of the nation, † and Roboam hauing litle wisdom, who 28
 turned away the nation by his counsel, † and Ieroboam the 29
 sonne of Nabat, who made Israel to sinne, and made a way
 of sinning to Ephraim, and their sinnes did abound very
 manie. † They remoued them away from their land very far. 30
 † And he sought al iniquities, til there came defense vnto 31
 them, and he rid them from al sinnes.

1. Par. 29

2. Reg. 11

3. Reg. 3.

3. Reg. 4.

3. Reg. 10

3. Reg. 11

Psal. 88
7. 34.

3. Reg. 11

:: For Dauids
fake God gaue
wildom to
Salomon, and
peace in his
kingdom.
:: By Apostro-
phe the auctor
turneth his
speech to Sa-
lomon.

:: Salomons
sinnes were
punished, but
Gods mercie
continued in
conseruing
his posteritic.
Psal. 88.

CHAP. XLVIII.

Praises of Elias, 13. Eliseus, 19. Ezechias, 23. and Isaias.

And

Reg. 17

Reg. 19
Reg. 1.

Reg. 13

Reg. 20
Reg. 18

1 **A**ND there arose Elias the prophet, as it were fire, and
 2 his word burnt as a litle torche. † Who brought famine
 vpon them, and they prouoking him in their enuie, were
 made fewe. for they could not abide the preceptes of our
 3 Lord. † By the word of our Lord he stayed heauen, and he
 brought downe fire from heauen :: thrise. † So was Elias
 4 magnified in his meruelous workes. And who can so glo-
 5 riclike vnto thee? † Who didst rayse vp the dead from hel,
 from the lotte of death, in the word of our Lord God.
 6 † Who didst cast downe kinges to destruction, and didst
 easily breake their might, and the glorious from their bed.
 7 † Who hearest iudgement in Sina, and in Horeb iudgementes
 8 of defence. † Who anoyntest kinges to repentance, and
 9 makest prophetes successoures after thee. † Who wast re-
 ceiued in a whirlewind of fire, in a chariot of fierie horses.
 10 † Who art written in the iudgements of times, to appeale
 the wrath of our Lord, to reconcile the hart of the father to
 11 the sonne, and to restore the tribes of Iacob. † Blessed are
 they, that saw thee, and were honored in thy freindshipe.
 12 † For we liue by life only, but after death our name shal not
 13 be such. † Elias was in dede hid in the whirlewind, & his spirit
 was complete in Elifeus: in his daies he feared not the prince,
 14 and no man ouercame him by might. † Neither did any word
 15 ouercome him, and his bodie :: prophecied being dead. † In
 his life he did wonders, and in death he wrought meruelous
 16 thinges. † In al these thinges the people repented not, and
 they departed not from their sinnes, til they were cast out of
 17 their land, and were dispersed into al the earth. † And there
 was leaft a verie smal nation, and a prince in the house of
 18 Dauid. † Some of them did that which pleased God: but
 19 others committed manie sinnes. † Ezechias fenced his citie,
 and brough in water into the middes thereof, and digged a
 20 rocke with yron, and built a wel for water. † In his daies
 came vp Sennacherib, and sent Rabsaces, and lifted vp his
 hand against them, and put forth his hand vpon Sion, and
 21 became proude by his mightines. † Then were their harts,
 and hands moued: and they were in sorow as traouiling
 22 women. † And they inuocated our merciful Lord, and spread-
 ding their handes, they lifted them vp to heauen: and the
 23 holie Lord God :: quickly heard their voice. † He was not
 mindful of their sinnes, neither did he geue them to their

:: Elias proce-
 red fire from
 heauen to
 burne his sa-
 crifice, 3. Reg.
 18 and twie
 more to burne
 an hundred
 men which
 persecuted
 him. 4. Reg. 2.

:: The miracle
 wrought by
 his dead bodie
 shewed that
 he was an
 holie prophet.
 4. Reg. 13.
 See the mira-
 cles of Elias,
 and Elifeus.
 To. i. pag. 940.

:: Prayer pre-
 uailed, when
 forces were
 not sufficient.
 See, 4. Reg. 19.

enemies, but purged them by the hand of Isaie the holie prophete. † He ouerthrew the campe of the Assirians, and the Angel of our Lord destroyed them. † For Ezechias did that which pleased God, and went strongly in the way of Dauid his father, which Isaie commanded him, the great prophet, and faithful in the sight of God. † In his daies the sunne returned back ward, & added life to the king. † By a great spirite he saw the last thinges, and comforted the mourners in Sion. † For euer he shewed the thinges to come, & secret thinges before they came to passe.

4 Reg. 1
IJa. 37.4 Reg. 2
IJa. 38.

ANNOTATIONS. CHAP. XLVIII.

Not only this booke but also other holie scriptures witnes that Elias shal returne and preach before the end of the world.

S. Chrysoftom Ateras, and other Doctors testifie the same. See.

Annot. Gen. 5.

IO *What is written.* Amongst other quarels, Protestantes except against the authentical auctoritie of this booke, because the auctor saith, that Enoch and Elias shal come againe, to appease the wrath of our Lord, to reconcile the father to the sonne, and to restore the tribes of Iacob. But that this is no iust exception, is clere by other holie Scriptures, where the same vniforme doctin of the whole Church, is no lesse euidenc, then in this booke. For God himself saith the same also by the mouth of his prophet Malachie: Behold I will send you Elias the prophet, before the day of our Lord come, the great and dreadful. Christ also sayth: Elias in deede shal come, and restore all thinges. VVherupon S. Chrysoftom, after he hath shewed how terrible Antichrist shal be, by reason of his temporal powie, crueltie, and wicked lawes, he adderh: Feare thou not: He shal only haue force in the reprobate, that perish. For then also Elias shal come, to fortifie the faithful. Likewise the wordes in the Apocalips, I will geue to my two witnesses, & they shal prophecie a thousand two hundred and thre score dayes, were euer inuariably vnderstood by tradition, from the first preachers of Christ (as the ancient writer Ateras testifieth) that Enoch and Elias shal come, & admonish al, not to geue credie to the deceitful wonders of Antichrist: and that they shal travel in this testimonie the space of three yeares and a half. For 1260. dayes come very nere to that space of time.

Mal.

Mat.

In 2. T
2.

Apoc.

CHAP. XLIX.

Praises of Iosias, who (like to Dauid, and Ezechias) tooke away occasions of idolatrie. 8. Praises of Ieremie, 10. Ezechiel, 12. and the twelve Prophetes. 13. Also of Zorobabel, Iesus the sonne of Iosedech, Nehemias, Enoch, Ioseph, Seth, Sem, and Adam.

THE memorie of Iosias is according to the confectiõ of perfume made by the worke of an apothecarie. † His remembrance shal be sweete as honie in euerie mouth, and as musick in banket of wine. † He was directed by God into the repentance of the nation, and he tooke away the abominations of impietie. † And he gouerned his hart toward our Lord, and in the daies of sinners he strengthened pietie.

† Except

4 Reg. 2

2. Pa. 34

4. R. (2)

Iosias
h. 12.
Iosias

5 † Except David, and Ezechias, and Iosias, :: al committed
 6 sinne. † For the kinges of Iuda forsooke the law of the
 7 Highest, and contemned the feare of God. † For they gaue
 their kingdom to others, and their glorie to a strange nation.
 8 † They burnt the chosen citie of holines, and made the
 9 waies thereof desolate in the hand of Ieremie. † For they euil
 intreated him; who was consecrated a prophet from his mo-
 10 thers wombe, to ouerthrow, and pluck vp, and destroy, and
 to build againe, and renewe. † Ezechiel who saw the sight
 of glorie, which he shewed him in the chariote of Cherubs.
 11 † For he made mention of the enemies in rayne, to doe good.
 12 vnto them, that haue shewed right waies. † And the bones
 of the twelue prophets wel may they spring out of their
 place: for they haue strengthened Iacob, and haue redeemed
 13 themselues in the fidelitie of power. † How may we ma-
 gnifie Zorobabel, for he also was as a signet on the right
 14 hand, † and so Iesus the sonne of Iosedec? who in their daies
 built the house, and erected the holie temple to our Lord,
 15 prepared to euerlasting glorie. † And Nehemias in the me-
 morie of much time, who erected vs our walles ouerthrowen,
 16 and set vp the gates and lockes, who built our houses. † No
 man hath bene borne in the earth like to Henoch: for :: he
 17 also was taken vp from the earth. † Neither as Ioseph who was
 a man borne prince of his bretheren, the stay of the nation, the
 18 ruler of his bretheren, the stay of the people: † and his bones
 19 were visited, and after death :: they prophécied. † Seth, and
 Sem obteyned glorie with men: and aboue euerie soule, in
 the beginning Adam.

Manie other kinges of Iuda refrained alwayes from committing idolatrie, but these three destroyed al places of idolatrie in their kingdom, which the others did not.

See the An-notation. ch. 38 v. 10. Ioseph prophécying that the people should depart from Egypt, willed them to carie his bones with them. Gen. 50. So by carying his bones they professed, that he had truly prophécied.

CHAP. L.

Praises of Simon the High Priest. 27. Detestation of certaine persecuting aduersaries. 29. With conclusion that the obseruers of this doctrine shall be wise and happie,

1 **S**IMON :: the sonne of Onias, the high priest, who in his life
 2 held vp the house, and in his daies strengthened the temple.
 3 † The height also of the temple was founded by him, the
 4 double building and high walles of the temple. † In his daies
 the wellles of waters flowed out, and they were filled as the
 5 sea about measure. † Who had care of his nation, and deli-
 vered it from perdition. † Who preuailed to amplifie the citie,
 who

This Simon called Iudas, and Priscus, was high priest when this booke was written (in the time of Ptolomie the

Rcg. 25 re. 1.

Zech. 1.

1. Reg. 2. Esd. 3. 1. Id. 5. Ach. 3. Esd. 2. en. 5. en. 39. o. &c.

Iosephus 12. Antiqui

first, king of
Ægypt) a very
holie man, and
dead before it
was translated
into Greke.
about the
time of Ptolome
the third.
called Euer-
geres, nere
300. yeares
before Christ.

who obtayned glorie in conuersing with the nation : and
amplified the entrance of the house, and the court. † As the
morning starre in the middes of a cloude, and as the ful moone
he shineth in his dayes. † And as the sunne shining, so did
he shine in the temple of God. † As the rainbow that shineth
among the cloudes of glorie, and as a flower of roses in the
daies of the spring, and as the lilies that are in the passage of
water, and as frankensence smelling in summer daies. † As
fire glistering, and frankensence burning in the fire. † As
a massie vessel of gold, adorned with euerie precious stone.
† As an oliue tree budding, and a cypresse tree aduancing it
self on high, when he tooke the robe of glorie, and was re-
quested to the consummation of strength. † In going vp to the
holie altar, he made the vesture of holines, glorie. † And in
receiuing the portions out of the hand of the priestes, himself
also standing by the altar. About him was the ring of his
bretheren : and as the ceder plant in mount Libanus, † so
stode they about him as boughes of the palme tree, & al the
children of Aaron in their glorie. † And the oblation of our
Lord in their handes, before al the synagogue of Israel: and
executing the consummation on the altar, to amplifie the
oblation of the high king, † he stretched forth his hand
in * oblation of moist sacrifice, and offered of the blood of
the grape. † He powred out on the fundation of the altar a
diuine odour to the high prince. † Then cried out the chil-
dren of Aaron, they sounded with beaten trumpets, and made
a great voice to be heard for a remembrance before God.
† Then al the people together made hast, and fel on their face
vpon the earth, to adore our Lord their God, and to make
prayers to God omnipotent the Highest. † And the singers
amplified in their voices, and in the great house the sound was
encreased ful of sweetenes. † And the people in prayer desired
our Lord the Highest, vntil the honour of our Lord was per-
fected, and they finished their office. † Then coming downe,
he list vp his handes ouer al the congregation of the chil-
dren of Israel, to geue glorie to God from his lippes, and to
glorie in his name, † and he repeated his prayer, willing to
shew the power of God. † And now praye the God of al,
who hath done great thinges in al the land, who hath encrea-
sed our daies from our mothers wombe, and hath done with
vs according to his mercie: † geue he vnto vs ioyfulness of
hart

Three na-
tions; the Idu-
means, Phi-
listijnes, and
Samaritanes,
did most per-
fecte the
Israhites: the
Samaritanes
were no. one
pure nation,
but mixt of
Assirians and

* Lil
stone

Nam.
v. 2

26 euerlasting: † that Israel may belcve that the mercie of God
 27 is with vs, to deliuer vs in his dayes. † Two nations my soule
 28 hateth: and the third is: no nation, which I hate: † they that
 sitte in mount Seir, and the Philistijms, and the: foolish
 29 people that dwel in Sicheim. † Iesus the sonne of Sirach, a
 man of Ierusalem, wrote the doctrine of wisdom and disci-
 pline in this booke, who renewed wisdom from his hart.
 30 † Blessed is he, that conuerfeth in these good things: and
 31 he that layeth them in his hart, shal be wise always. † For
 if he doe them, he shal be able to doe al thinges: because his
 steppes are in the light of God.

Jewes: and
 so here called
 no nation.
 :: They are
 also called a
 foolish people,
 because they
 knowing true
 religion,
 mixed idola-
 trie therwith,
 according to
 diuers sectes,
 as appeareth
 4. Reg. 17. 7. 29.

CHAP. LI.

*The auctor rendereth praises and thanks to God; 18. and inuiceth others
 to do as he doeth, by his owne example, 31. and by earnest exhortation.*

1 **T**HE prayer of Iesus the sonne of Sirach. :: I wil confesse
 to thee ô Lord king, and wil praise thee God my sauiour.
 2 † I wil confesse to thy name: because thou art become my
 3 helper and protectour, † and hast deliuered my bodie from
 perdition, from the snare of an vniust tongue, and from the
 lippes of them that worke lying, and in the sight of them that
 4 stooode vp thou art become my helper. † And thou hast deli-
 uered me according to the multitude of the mercie of thy
 5 name from them that did roare, prepared to deuoure, † out
 of the handes of them that seeke my soule, and from the gates
 6 of tribulations which haue compassed me: † from the op-
 pression of the flame, which hath compassed me, and in the
 7 middes of fire I was not burnt. † From the depth of the bellie
 of hel, and from a defiled tongue, and from the word of lying,
 8 from a wicked king, and from an vniust tongue: † my soule
 9 shal praise our Lord euen to death, † and my life was appro-
 10 ching to hel beneth. † They haue compassed me on euerie
 side, & there was none that would helpe. I looked toward the
 11 helpe of men, & there was none. † I remembred thy mercie
 ô Lord, and thy operâtion, which are from the beginning of
 12 the world. † Because thou deliuerest them that patiently
 expect thee ô Lord, and sauest them out of the handes of the
 13 nations. † Thou hast exalted my habitation vpon the earth,
 14 and I haue prayed for death to passe away. † I haue inuocated
 our Lord the father of my Lord, that he leaue me not in the
 day

:: VWhere we
 are not able
 to render re-
 compence to
 benefactors;
 especially to
 God, we are
 the more bond
 to acknow-
 lege his manie
 great benefi-
 tes, altogether
 vnderferued by
 vs.

day of my tribulation, and in the time of the proude without
 helpe. † I wil praise thy name continually, and wil collaude
 it in confession, and my prayer was heard. † And thou hast
 deliuered me from perdition, and hast rescued me from the
 wicked time. † Therefore wil I confesse, & say praise to thee,
 and blesse the name of our Lord. † When I was yet young,
 before I erred, I sought for wisdom openly in my prayer.
 † Before the temple I prayed for it, and vnto the later end I
 wil seeke after it, and it shal flourish as the grape timely ripe,
 † my hart hath reioyced in it, my foote hath walked the right
 way, from my youth I searched after it. † I bowed mine eare
 a litle, and receiued it. † I found much wisdom in myself, &
 I haue much profited therein. † To him that geueth me
 wisdom, wil I geue glorie. † For I haue consulted to doe it:
 I haue had a zeale to good, and shal not be confounded. † My
 soule hath wrestled in it, and in doing it I was confirmed. † I
 stretched forth my handes on high, & I lamented foolishnes.
 † I directed my soule to wisdom, and in knowlege I found
 it. † I possessed with it an hart from the beginning: for this
 cause I shal not be forsaken. † My bellie was trubled in see-
 king it: therefore shal I possesse a good possession. † Our
 Lord hath geuen me a tongue for my reward: and with the
 same I wil praise him. † Approach vnto me ye vnlearned, and
 gather yourselues together into the house of discipline. † Why
 slacke ye yet? and what say you herein? your soules are excee-
 ding thirstie. † I haue opened my mouth, and haue spoken:
 Bye it for you without siluer, † and submit your necke to the
 yoke, and let your soule receiue discipline: for it is very neere
 to finde it. † See with your eyes that I haue laboured a litle,
 and haue found much rest to myself. † Take ye discipline: in
 a great summe of siluer, and possesse abundance of gold in it.
 † Let your soule reioyce in his mercie, and you shal not be
 confounded in praise. † Worke your worke: before the
 time, and he wil geue you your reward in his time.

:: VWhen sen-
 ses are most
 ripe, and the
 soule most free
 from great
 finnes, is the
 aptest time to
 serue God, &
 to get al ver-
 tues, and true
 knowlege.

Eccle. 12.

:: In stead of
 riches labour
 to get wisdom
 for it is much
 better then al
 gold & siluer.
 :: Merite is in
 this life, and
 reward in the
 next.

The end of the Sapiential Bookes.



THE FOVRT PART OF THE OLD TESTAMENT CONTEINING PROPHETICAL BOOKES.

The argument of Prophetical bookes in general.

Amongst manie great benefites, which God bestowed vpon his peculiar people in the old Testament, one principal, and very excellent was, that besides their ordinarie Pastors, and gouerners in spiritual causes, the Priestes of Aarons progenie, and other clergie men of the same tribe of Leui, in Ierarchical subordinaⁿion of one chief, with other superiors and subiectes, disposed in sacred functiones; he also gaue them other extraordinary Prophetes of sundrie tribes, as admonitors and guides, to reduce them from errors of sinne, into the right way of vertue. Which office the same Prophetes performed, as wel by threatning the offenders with Gods wrath, and punishment, as by exhorting them to repentance, and so to trust in Gods assured mercie, that he would geue them better times, and reliefe from their miseries. But most especially these holie Prophetes did foresee, and foretel the happie times of Grace in the New Testament. The coming of Messias, Christ our Redemer and Sauour: With the mysteries of his Incarnation, Birth, Passion, Death, Resurrection, Ascension, Coming of the Holie Ghost, Foundation, Propagation, perpetual Stabilitie of his Church; and finally the General Iudgement, Eternal Glorie of the blessed, and Euerlasting paine of the damned. For albeit they preached and prophecied manie thinges, properly and immediatly perteyning to the particular state, and people of the Iewes, and other nations, Where they conuersed, yet the principal summe of al the prophetical bookes, is of Christ and his Church. Yea al the old Testament is a general prophecie, and forsbewing of the New. Which (as we notied in the beginning) is conteyned, and lieth hid in the old. Neuer theles speaking more distinctly of the proper arguments, or contents of the foure partes of the old

Gods special benefite of sending Prophetes to the people.

The function of Prophetes, to exhorte to repentance with hope of Gods mercie by Christ.

Testament, the former three more peculiarly set forth the Law, the Historie, and Sapiential precepts: and this last part chiefly conteyneth Prophecies of thinges to come. Of which the greatest part is now come to passe, or dayly fulfilled, and the rest shal likewise be performed in due time. So now in order after the Legal, Historical, and Sapiential bookes, folow the Prophetical: and are these, according to the names of the Prophetes that writte them. Isaie, Ieremie with Baruch, Ezechiel, and Daniel, commonly called the greater Prophetes: and the twelue lesser are Osee, Ioël, Amos, Abdias, Ionas, Micheas, Nahum, Abacuc, Sophonias, Aggeus, Zacharie: and Malachie. Who were al singularly inspired, and gouerned in their preachings and writings, by the Holie Ghost, that they could not erre. Yea they were so illuminated in their understanding, that they clerly saw that, which they uttered. And therfore their Prophecies are called Visions, for the assured infallibilitie of truth, which they auouch. For as nothing is more certaine in vulgar knowlege then that, which we see with our corporal eyes, and therfore of al witnesses the eye witnes is esteemed the surest: and as in al natural knowlege, that is most certaine, which is sene by discourse of reason: so in supernatural knowlege nothing is more assured then that, which is sene by supernatural light. Whereof there be three sortes: the light of Faith, of Prophecie, and of Glorie. Al three certaine, and undoubted; but most clere and manifest is the vision by light of glorie: wherby God is sene in himself, and al thinges in him, that pertaine to the state of euerie glorious Saint. Next therto is the vision by light of prophecie, wherwith God illuminateth the understanding of the Prophet by a special, extraordinarie, and transitorie light of grace, that either he clerly seeth the reueled truthes, or at least perfectly knoweth, that he is moued by the Holie Ghost, though he understand not al, that the Holie Ghost intendeth; and so when, and where it is Gods wil, he uttereth the same, for instruction of others. The last, which is also certaine, but more obscure, is the supernatural knowlege, which al Catholique Christians haue by light of faith, assuredly belening al thinges which God reueleth by his Church.

Concerning therfore this excellent diuine gift of Prophecie, granted to few, for the benefite of al Gods seruants, we are here to informe the vulgar reader, that wheras these prophecies are for most part hard to be vnderstood, and as S. Peter teacheth, not knowen by priuate interpretation, but must be interpreted by the same Spirit, wherwith they were written, our purpose is not to explicate them, nor yet to produce large explications of the godlie lerned Fathers, but rather fewer and briffer notes then hertofore. and for the rest we remitte the more lerned and studious readers, according to their capacities, to search the same, in the commentaries of ancient and late Expositors: wishing others to content themselues, with the more easie partes

of

Foure greater Prophetes, and twelue lesser were authors of the propheticall bookes following. Baruchs booke being inserted in Ieremies.

Prophecies are called visions, for their certaintie.

Light of prophecie is next to the light of glorie, and more clere then the light of faith.

Prophecies are hard to be vnderstood for diuers causes.

2. Pet.

of holie Scriptures, and other godlie bookes, and daylie instructions of spiri-
tual teachers. And such as do also read these, may obserue with vs, these
(amongst other) special causes of the hardnes of the Prophetes. One cause is
the frequent interruption of sentences, with suddaine change from one per-
son, or matter to an other, without apparent coherence. Which S. Ierom
noteth in sundrie places. As Isaie. 7. after that the Prophet hath seuerely
reprehended king Achab, for his distrust of Gods assistance against his
temporal enimies (v. 13.) in the next wordes he prophecieth, that a Virgin
shal conceiue, and beare a sonne, Christ our Sauour, and the like in
other places. An other cause is, that the Prophetes speake thinges of some
persons, which are to be fulfilled in others, either of their progenie, or presi-
gured by them. As the prophecie of the Iewes and Gentiles, comprised in the
historie of Esau & Iacob. Likewise that which Iacob prophecied (Gen. 49.)
of Simeon an Leui, not fulfilled in themselues but in the Scribes, and Priestes
descending of their stock. Also much of that which David semeth to speake of
Salomon, Psal. 88. can only be vnderstood of Christ. Other examples wil
occurre in the Prophetes ensuing. Brieftly, for we can not here expresse al
the causes in few wordes, prophecies are often times uttered in figuratiue
speeches, and often not in wordes, but in factes; other times so mixed with
histories, and temporal thinges with spiritual, againe some thinges pertey-
ning to the old Testament, so ioyned with mysteries of the new, and the like,
that most hard it is to discerne, nay not possible without special reuelation,
or instruction of others to know, to what purpose or thing euerie part per-
teyneth, or is to be applied: for some thinges are spoken only of the historie,
some thinges of mysteries, manie thinges of both. And the reason why the Holie
Ghosp doth so utter these prophecies is noted by S. Ierom (in Nahum. 3.) that
the proud and malicious enimies of Religion may not vnderstand them: lest
(sayth he) a holie thing should be geuen to dogges, pearles cast to
swine, most sacred mysteries laide open before prophane persons.
S. Gregorie also alleageth an other reason (ho. 17. in Ezech.) that occa-
sion of humilitie may be geuen vs by those thinges, which are hidden
in holie Scriptures. And increase also of merite by beleuing more then
we vnderstand, because faith hath not merite, where reason geueth
experiment.

Suddaine
transition
from one
thing to an
other.

That which
is spoken
of certaine
persons is
ment of others

Prophecies
are often ut-
tered in figura-
tiue speeches.
Some consist
in thinges
done, others
are mixt with
hiltories, and
temporal
thinges with
spiritual.

VWhy God
would haue
them obscure.

THE ARGUMENT OF THE
PROPHECIE OF ISAIE.

I Saie the sonne of Amos, and nephew (as S. Ierom insinuateth) to king
Amasias, prophecied in the times of Osias, Ioathan, Achaz, Ezechias,
and in the beginning of Manasses, Kinges of Iuda; in al aboute three score
I i i 2
years, time.

Jerom.
i. 2.
3 abum
S. Ierom.
h. 8. in
Nah. 2.
Aug.
latech.
abus.
cont.
nd. c.
ym.
Psal.

esat.
Paul.
Enso.

Is called the
Euangelical
Prophet.
Hewritte in a
high stile

Lived in the
kingdom of
Iuda.

The contents,
diuided into
two general
partes.
and into eight
particular.

1.

2.

3.

4.

5.

6.

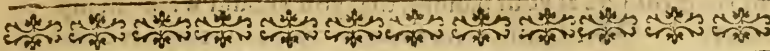
7.

8.

yeares and was cruelly put to death, sawed into partes by commandment of Manasses. He is commonly called the Euangelical Prophet, for his ample and particular speeches of Christ, more large and more plaine then in any other of the old Prophetes. His stile is high and eloquent, according to his liberal education being of the royal bloud. For so it pleaseth the Holie Ghost, to utter his diuine prophecies diuersly according to the qualitics, and conditions of the persons, by whom he speaketh: by Isaie in a loftie, and by Amos in a meane stile: as a musitian soundeth the same songue, by a simple pipe, & by a cornet, trumpet or other musical instrument. Which S. Paul also witnesseth, saying; Diuersly and by diuers meanes, God spake to the fathers in the Prophetes. Isaie therefore conuersing in the kingdom of Iuda, especially in the Emperial and Metropolitan citie of Ierusalem, preached & prophesied manie thinges perteyning to the Tribes of Iuda and Benjamin, as also to the tribe of Leui. Which after the schisme of Ieroboam, repayred in maner al to the kingdom of Iuda, where God was rightly serued. He prophesied also of the tenne Tribes, the kingdom of Israel: & of the future captiuities of them both, and of the reduction of Iuda. Also he prophesied of other nations, and peoples, with whom the Iewes had either enmitie, or freindlie conuersation: and of al the world. But most especially of the coming of Christ, to redeme, and deliuer mankind from captiuitie of sinne.

The whole prophecie conteyneth two general partes. First more principally the Prophet admonisheth, and threatneth the people, that they shal be punished for their manifold sinnes. in the 39. former chapters. In the other 27. he comforteth them, signifying that God of his mercie, wil after chastisement, & their repentance, deliuer them from their aduersaries. Yet so that ech part participateth of the principal contents with the other. More particularly the whole booke may be diuided into eight partes. In the twelue first chapters, the Prophet admonisheth al sortes in the kingdom of Iuda, of their ingratitude towards God, with manie other sinnes and of iust punishment, but mixt with consolation of Gods mercie, and thanksegeuing for the same. In eleuen chapters folowing, he directeth his speach to other Nations, aduersaries to the Iewes. In foure more he extendeth his admonitions to al the world, stil intermixing some consolations. In other foure he reprehendeth both the kingdoms, of Israel and Iuda, for seeking helpe of strange nations. In the next eight chapters he prophesieth of diuers dangers imminent to the kingdom of Iuda, of their captiuitie in Babylon, of Gods benignitie deliuering them, & very much in euerie part of Christ, and his Church. Then in sine chapters he prophesieth very particularly of the comfortable deliuerie from sinne by Christ. In other foure from temporal captiuitie by Cyrus King of Assirians. And finally in the last eightene chapters, he prophesieth largely of the perfect deliuerie by Christ, conuersion of al Nations, reiection of the Iewes, til nere the end of the world, when they shal also returne to Christ.

S. Ier
Epist.
Pauli
Et in c
Isai. 5
Aug.
18. c. 3
c. 11
lib 9. c
confes
Heb. 1



THE PROPHECIE OF ISAIE

CHAP. I.

Isaie prophesying in the dayes of foure kinges of Iuda, 2. admonisheth both princes and people of their ingratitude, and other sinnes against God. 7. for which they shal be led captiue. 11. Neither shal sacrifices, nor prayers saue them, 16. except they cleanse their soules from sinnes. 20. which they not doing shal be severely punished. 26. Wherby the reliques shal be purged, and the Church shal flourish.

The first part. The kingdom of Iuda shal be captiue in Babylon, for their ingratitude towards Gods, and other sinnes.

Not Amos the third of the lesse prophetes, for this name is written in other letters in Hebrew, but one of the royal bloud as s. Ierom. testifieth.

Prince, Priest, and people are all sicke of ingratitude against God, & other iniquities.

Jerusalem defaced and destroyed.

God continually preferueth some holie seede, that his Church neuer faileth.

1 **T**HE vision of Isaie the sonne of:: Amos, which he sawe concerning Iuda and Ierusalem in the dayes of Ozias,
 2 Ioathan; Achaz, and Ezechias kinges of Iuda. † Heare ye heauens; & geue eare ô earth, because our Lord hath spoken. I haue brought vp children; and exalted them: but they haue
 3 despised me. † The ox hath knowen his owner, and the asse his masters crib: but Israel hath not knowen me, and my
 4 people hath not vnderstood. † Woe to the sinful nation; the people loden with greuous iniquitie; the wicked seede, vngracious children: they haue forsaken our Lord, they haue
 5 blasphemed the holie one of Israel, they are reuolted backwards. † For what shal I strike you anie more, which adde
 6 † From the sole of the foote vnto the toppe of the head, there is no health therein: wound, and wayle, and swelling stroke: it is not bound vp, nor cured with medicine, nor mollified
 7 with oile. † Your land is desolate, your cities burnt with fire: your countrie strangers deuoure before your face, and it
 8 shal be made desolate as in the spoile of enemies. † And :: the daughter of Sion shal be left as a vineyard, and as a cottage in
 9 a place of cucumbers, and as a citie that is wasted. † :: Vnlesse the Lord of hostes had lefte vs seed, we had beene as Sodom,
 10 and we should be like to Gomorrha. † Heare the word of our Lord ye princes of Sodom, geue eare to the law of our God ye
 11 people of Gomorrha. † To what purpose do you offer me the multitude of your victimes, saith our Lord? I am ful. the holocaust of rammes, and the fatte of fatlings; and the bloud of calues, and lambes, and buck goates I haue not desired.
 12 † When you should haue come before my sight, who sought

rom. 9.

for these things at your handes, that you should walke in my
 courtes? † Offer sacrifice no more in vaine: incense is abo- 13
 mination to me. The Newe moone, and the Sabbath, and
 other festiuities I wil not abide, your assemblies are wicked.
 † My soule hateth your Calendes, and your solemnities: they 14
 are become tedious to me, I haue laboured in susteyning.
 † And when you shall streach forth your hands, I wil turne 15
 away mine eies from you: & when you shall multiplie prayer,
 I wil not heare: for your handes are ful of blood: † Wash 16
 you, be cleane, take away the euil of your cogitations from
 mine eies: cease to doe peruerfely. † Lerne to doe good: 17
 seeke iudgement, succour the oppressed, iudge for the pupil,
 defend the widow. † And come, and accuse me, sayth our 18
 Lord: if your sinnes shall be as scarlet, they shall be made
 white as snow: and if they be red as vermilion, they shall be
 white as wooll. † If you be willing, and wil heare me, you 19
 shall eate the good things of the earth. † But if you wil not, 20
 and wil prouoke me to wrath: the sword shall deuoure
 you; because the mouth of our Lord hath spoken. † How is 21
 the saythful citie, ful of iudgement, become an harlot?
 iustice hath dwelled in it, but now mankillers. † Thy siluer is 22
 turned into drosse: thy wine is mingled with water. † Thy 23
 princes are vnfaithful, companions of theues: al loue giftes,
 folow rewardes. They iudge not for the pupil: and the wi-
 dows cause goeth not in to them. † For this cause sayth our 24
 Lord the God of hostes the mightie one of Israel: Alas; I wil
 comfort my selfe vpon mine aduersaries: and wil be reuenged
 of mine enemies. † And I wil turne mine hand to thee, and 25
 I wil boyle out thy drosse til it be pure, & wil take away al thy
 tinne. † And I wil restore: thy iudges as they haue bene 26
 before, and thy counsellers as of old. After these things thou
 shalt be called the iust, a faithful citie. † Sion shall be redemed 27
 in iudgement, and they shall bring her backe in iustice. † And 28
 he shall destroy the wicked, and the sinners together: and they
 that haue forsaken our Lord, shall be consumed. † For they shall 29
 be confounded for the idols, to which they haue sacrificed:
 and you shall be ashamed of the gardens, which you chose.
 † When you shall be as an oke the leaues falling of, and as a 30
 garden without water. † And your strength shall be, as the 31
 isles of towne, and your worke as a sparke: and both shall be
 set on fire together, and there shall be none to quench it.

:: Much wickednes reigned in Ierusalem before their captiuitie in Babylon: but much more at Christs passion, when they persecuted him euery to the Crosse: and his disciples, and all christians, til their citie was taken by the Romanes and the whole nation dispersed.

:: The Rabbin vnderstand those Iudges and Priestes that governed the people after their deliuerie from captiuitie: but S. Ierom expoundeth this and the like places of the Apostles and their successors.

CHAP. II.

All nations shall come to the Church of Christ; which shall beginne in Ierusalem. 6. And the Iewes shall be reiected for their idolatrie, auarice, and other sinnes. 11. Proud men shall be humbled, & Gods glorie shall increase, 18. Idolatrie shall be destroyed.

1 **T**HE word, that Isaie the sonne of Amos saw vpon Iuda
 2 and Ierusalem. † And in :: the later dayes the montaine
 of the house of our Lord shall be prepared, in the toppe of
 3 montaines, and it shall be eleuated aboue the little hilles: and
 & shall say, come and let vs goe vp to the mount of our Lord,
 and to the house of the God of Iacob, and he wil teach vs his
 4 wayes, and we shall walke in his pathes: because the law shall
 come forth from Sion, and the word of our Lord from Ieru-
 salem. † And he shall iudge the Gentiles, and rebuke manie
 peoples: and they shall turne their swordes into culters, and
 their speares into siethes: nation shall not lift vp sword against
 5 nation, neither shall they be exercised any more to battel.
 † House of Iacob come ye, and let vs walke in the light of our
 6 Lord. † For thou hast :: reiected thy people, the house of
 Iacob: because they are filled as in times past, and haue had
 7 southsayers as the Philistijns, and haue sticke fast to strange
 children. † The land is replenished with siluer and gold: and
 8 there is no end of their treasures. † And their land is reple-
 nished with horses: and their chariotes are innumerable. And
 9 their land is ful of idoles: they haue adored the worke of their
 handes, which their fingers made. † And man bowed himself,
 10 and man was humbled: therefore forgue them not. † Enter
 thou into the rocke, and be hid in a pitte, in the ground from
 the face of the feare of our Lord, & from the glorie of his ma-
 11 iestie. † The loftie eies of man are humbled, and the height of
 men shall be made to stoupe: & our Lord onlie shall be exalted
 12 in that day. † Because the day of the Lord of hostes shall be
 vpon al the proude and loftie, and vpon euerie one that is
 13 arrogant, and he shall be humbled. † And vpon al the ceders of
 14 Libanus high, & eleuated, & vpon al the okes of Basan. † And
 vpon al the high mountaines, and vpon al little hilles eleuated.
 15 † And vpon euerie high towre, and euerie fenced wal. † And
 16 vpon al the shippes of Tharsis, and vpon al, that is fayre to
 behold.

:: It is not only certain, but also euident that the prophet speaketh here, and in innumerable other places, of the Church of Christ, which is the citie set vpon a mountaine. *Mat 5.* vnto which al nations are gathered, and al the time of the new Testament is called. he last hour, *1. Ioan. 2.* because no time shall folow after this, but al eremitic.
 :: The Iewes were reiected after Christs death: before which they were stil conserued: though often seuerely punished. And so now the Church of Christ shall neuer be reiected, nor

∴ It is most
absurde, and
contrarie to
this and other
Scriptures,
that Prote-
stants feyne
of great ido-
latric in the
Christian
world, for a
thousand or
more yeares
together, pro-
fessing Christs
name & Reli-
gion, and yet
continually
committing
(as these new
masters ima-
gine) grosse
idolatrie.

behold. † And the loftines, of men shal be bowed, and the height of men shal be humbled; and our Lord onlie shal be exalted in that day. † And idols shal ∴ vtterly, be destroyed. † And they shal enter into the caues of rockes, and into the pittes of the earth from the face of the feare of our Lord, and from the glorie of his maiestie, when he shal rise vp to strike the earth. † In that day shal a man castaway the idols of his siluer, and the idols of his gold, which he had made him to adore, mowles and battes. † And he shal goe into the clefts of rockes, and into the caues of stones from the face of the feare of our Lord, and from the glorie of his maiestie, when he shal rise vp to strike the earth. † Cease therefore from the man, whose spirit is in his nostrhels, because he is reputed high.

CHAP. III.

The Iewes shal be deprived of wise men, 4. and be subiect to childish, and effeminate gouerners, 8. for their greuous sinnes. 16. The proud, curious, and lasciuious attyre of their women, 24. shal be turned into ignominie, and sorrow.

∴ This was
fulfilled first
in the captiui-
tie of Babylon
and more no-
toriously after
Christspassion,
in the destru-
ction of Ieru-
salem, and
dispersion of
the Iewes;
euen to this
day: and yet
forward, til
nere the end
of this world.

FOR behold the dominatour the Lord of hostes ∴ shal take away from Ierusalem, and from Iuda the valiant and the strong, al strength of bread, and al strength of water. † The strong, and the man of warre, the iudge, and the prophete, and southsayer, and the ancient. † The prince ouer fiftie, and the honorable of countenance, and the counseler, and the wife of workemasters, and the skilful of mystical speech. † And I wil geue children to be their princes, and the effeminate shal rule ouer them. † And the people shal rush violently, man against man, and euerie one against his neighbour: the childe shal make tumult against the ancient, and the base against the noble. † For a man shal take hold of his brother, one of the house of his father: Thou hast a garment, be thou out prince, and let this ruine be vnder thy hand. † He shal answer in that day, saying: I am no physicion; & in my house there is no bread, nor garment: do not appoint me prince of the people. † For Ierusalem is gone to ruine; and Iuda is fallen: because their tongue, & their inuentions were against our Lord, to prouoke the eyes of his maiestie. † The knowlege of their face hath answered them: and they haue proclaimed their sinne as Sodom, neither haue they hid it: woe to their soule,

10 soule, because euils are rendered to them. † Say to the iust
 that it is wel, because he shal eate the fruite of his inuentions.
 11 † Woe to the impious vnto euil: for, the reward of his handes
 12 shal be made to him. † My people their exactours haue spoy-
 led, & wemen haue ruled ouer them. My people, :: they that eal
 thee blessed, the same deceiue thee, and dissipate the way
 13 of thy steppes. † Our Lord standeth to iudge, and he standeth
 14 to iudge peoples: † Our Lord shal come to iudgement with
 the ancients of his people, and his princes: for you haue
 deuoured the vineyard, and the spoile of the poore is in your
 15 house. † Why do you consume my people, and grinde the
 16 faces of the poore, sayth our Lord the God of hostes? † And
 our Lord sayd: for that :: the daughters of Sion are haughtie,
 and haue walked with stretched out necke, and went with
 twinglings of eies, and clapped their handes, walked on their
 17 feete, and ietted in a set pace. † Our Lord shal make balde the
 crowne of the daughters of Sion, and our Lord shal discover
 18 their haire. † In that day shal our Lord take away the orna-
 19 ment of shoes, and litle moones. † And cheynes, and ouches,
 20 and bracelettes, and bonnettes. † And the sheading combes,
 and flosses, and tablettes, and swete balles, and earlets.
 21 † And ringes, and pearles hanging on the forehead. † And
 22 changes of apparel, and shorte clokes, and the fine linen, and
 23 nedles, † and loking glasses, and launes, and headbands, and
 24 bonegraces. † And for swete sauour there shal be stinke, and
 for a girdle a corde, and for fristed haire baldnes, and for
 25 stomacher hairecloth. † Thy fayrest men also shal fal by the
 26 sworde, and thy strong ones in battle. † And her gares shal
 lament and moorne, and she shal sit desolate on the ground.

:: An Eccle-
 siastical prea-
 cher must
 not flatter the
 people. He
 must moue
 teares (*sayth*
s. Ierom) not
 laughter.

:: By the me-
 taphor of
 wemen, S.
 Ierom vnder-
 standeth the
 cities of Iurie,
 of which Ie-
 rusalem was
 the head, and
 Sion the
 chiefe place
 thereof, al
 which were
 defaced, by
 the Babylo-
 nians, but
 more fully de-
 stroyed by
 Titus and
 Vespasian,
 fourtie yeares
 after Christs
 Passion.

CHAP. -IIII.

*After the destruction of the Iewes, manie wemen shal seeke to marie with
 one man, 2. but the reliques, repenting of their sinnes, shal returne to God,
 5. and flourish vnder his protection.*

1 **A**ND :: seuen wemen shal take hold of one man in that
 day, saying: We wil eate our owne bread, and be co-
 2 uered with our garments: only let thy name be called vpon
 the bud of our Lord shal be in magnificence, and glorie, and the fruite of the
 earth high, and exultation to them, that shal be saued of
 3 Israel. † And it shal be: Euerie one that shal be least in Sion,

:: After the
 reduction of
 heathnith or
 heretical
 people to ca-
 tholique reli-
 gion, there
 wil be great
 want of (piri-
 tual pastors.

∴ Not al the Iewes that escaped temporal death in the destruction of Ierusalem, but those only shal be eternally saued, that beleuing shal be baptized and liue wel.

and ∴ shal remaine in Ierusalem, shal be called holic, euerie one that is written in life in Ierusalem. † If our Lord shal cleanse the filth of the daughters of Sion, and shal wash the bloud of Ierusalem out of the middes thereof in the spirit of iudgement, and spirit of heate. † And our Lord shal create vpon euerie place of inount Sion, and where he is inuocated, a clowde by day, and smoke, and the brightnes of flaming fyre in the night: for vpon al glorie protection. † And there shal be a tabernacle for a place of shadow in the day from the heate, and for securitie, and couert from the whyrlewind, and from rayne.

CHAP. V.

Vnder the figure of a barren vineyard, is prophecied the reiection of the Iewes, 7. for their sinnes of auarice, 11. intemperance, & other wicke dnes, 18. one iniquitie drawing an other, 20. iudging good to be euil, and euil good. 25. for which the Gentiles of diuers nations shal afflict them.

∴ I saie of the tribe of Iuda here prophecied the doleful songe which Christ vttered weeping ouer Ierusalem, for seeing & foretelling their destruction.

Luc. 19. 7. 41.

∴ Al this sheweth that God only subtracting his protection, no man nor people is able to stand; of whose ruine God is not the auctor, but only permitteeth that they fall into sinnes, and so into other miseries.

I wil sing to my beloued ∴ the canticke of my cosin concerning his vinyard. A vineyard was made to my beloued in horne the sonne of oile. † And he hedged it, and chose stones out of it, and planted it elect, and built a towre in the middes thereof, and set vp a presse therein: and looked that it should yeld grapes, and it yelded wilde grapes. † Now therefore ye inhabitants of Ierusalem, and men of Iuda, iudge between me and my vineyard. † What is there that I ought to doe more to my vineyard, and haue not done to it? Whether that I looked, it should yeld grapes, and it hath yelded wilde grapes? † And now I wil shew you what I wil doe to my vineyard. ∴ I wil take away the hedge therof, and it shal be into spoile: I wil throw downe the wal thereof, and it shal be to be troden vpon. † And I wil lay it waiste: it shal not be pruned, and it shal not be digged: and bryers and thornes shal ouergrowe it: and I wil command the cloudes that they rayne no shower vpon it. † For the vineyarde of the Lord of hostes, is the house of Israel: and the man of Iuda, his delectable bud: & I looked that it should doe iudgement, and behold iniquitie: and iustice, and behold clamour. † Woe to you that ioyne house to house, and lay silde to silde, euen to the end of the place: why shal you alone dwel in the middes of the earth? † These thinges are in my eares, sayth the Lord

of

of hostes : vnles manie great and sayre houses become deso-
 late, without an inhabiter. † For ten acres of the vineyards
 shal yeld one litle flagon, and thirtie busheles of seede shal
 yeld thre busheles. † Woe to you that rise vp earely to folow
 drunkennes, and to drinke euen vntil euening, that you
 may be inflamed with wine. † Harpe, and viole, & timbrel,
 and shalme, and wine in your feastes : and :: the worke of our
 Lord you regard not, nor consider the workes of his handes. An admoni-
 tion to cele-
 brate festiual
 dayes with
 holy religious
 exercises, and
 not to folow
 drunkennes
 not other
 wicked or
 vaine thinges.
 † Therefore is my people led away captiue, because they had
 not knowlege, and their nobles died with famine, and the
 multitude thereof dried away with thirst. † Therefore hath
 hel dilated his soule, and opened his mouth without anie
 limite, and their strong ones, and their people, and their high
 and glorious ones shal descend into it. † And man shal be
 bowed, and man shal be humbled, and the eies of the loftie
 shal be brought low. † And the Lord of hostes shal be exalted
 in iudgement, and the holie God shal be sanctified in iustice.
 † And the lambes shal feede according to their order, and
 strangers shal eat the deserts turned into frutesfulnes. † Woe
 to you that draw iniquitie in cordes of vanitie, & sinne as the
 linke of a wayne. † Which say: let him make hast, & let his worke
 come quickly, that we may see it: & let the counsel of the holie
 one of Israel come, and we shal know it. † Woe vnto you that
 cal euil good, and good euil : putting darknes light, and light
 darknes: putting bitter for swete, & swete for bitter. † Woe
 to you that are wise in your owne eies, and prudent before
 yourselues. † Woe to you that are mightie to drinke wine, &
 stout men in drunkennes. † Which iustifie the impious for
 giftes, and take away the iustice of the iust from them. † For
 this, euen as the tongue of fire deuoureth stuble, and the
 heate of the flame burneth it vp : so shal their roote be as
 isles, and their bud shal rise vp as dust, for they haue cast away
 the law of the Lord of hostes, and haue blasphemed the word
 of the holie one of Israel. † Therefore is the furie of our Lord
 wrath against his people, and he hath stretched out his hand
 vpon them, and striken them : and the mountaines were
 troubled, and their carcasses were made as dung in the middes
 of the streates. In al these thinges his furie is not turned away,
 :: but yet is his hand stretched forth. † And he shal lift vp a Greuous
 finnes must be
 greuously pu-
 nished. Such
 signe in the nations a farre, and shal whistle to him of the ends
 of the earth: and behold he shal come in hast spedely. † There
 is none

as was the]
sinne of the
Ievves perfe-
cuting Christ.

:: Neither
Isaie, nor
Moyfes, nor
anie other
mortal man
did euer see
God in him-
selfe but only
shadowed. Yet

the wicked
calumniouly
accused, con-
demned, and
put Isaie to
cruel death,
vpon pretence

of blasphemie,
for saying
that he saw
God. VVhich
he otherwise
said not, but
couered by the
wingses of the
Seraphimes.
Origen in hunc
locum. & S.
Ierom. Tradi.
Hebraicis in
Paral.

:: Isaie was
not only an
Euangelical
but also an
Apostolical
prophet, with
whom God
here treateth
and proce-
deth, as with
an Apostle,
saying :
VVhom shal
I send? and the
prophet

is none that saynteth, nor that laboreth in them, he wil not
slumber, nor sleepe, neither shal the girdle of his reines be
loosed, neither shal the latchet of his shoe be broken. † His 28
arrowes sharpe, and al his bowes bent. The hooves of his
horses as the flint, & his wheelles as the violence of a tempest.
† His roaring as a lions, he shal roare as lions whelpes : and 29
he wil gnash, and hold the praye, and claspe it, and there shal
be none to plucke it away. † And it shal found vpon him in 30
that day, as the sound of the sea : we shal looke towards the
earth, and behold darkenes of tribulation, and the light is
darkened in the mist therof.

CHAP. VI.

*The prophet after a glorious vision, 5. lamenteth his former silence; 6. his
lippes being purified by an Angel, with a hote coal, 8. he is willingly sent
& so prophecieth that the peoples hart wil be hardned; their cities shal be
destroyed, but good reliques shal be conserued.*

IN the yere that king Ozias died, I saw our Lord sitting 1
vpon an high throne and eleuated : and those thinges that
were vnder him filled the temple. † Seraphims stooode vpon 2
the same : six winges to one, and six winges to the other: with
two :: they couered his face, and with two they couered his
feete, and with two they flewe. † And they cried one to an 3
other, and sayd : Holie, holie, holie, the Lord God of hostes, al
the earth is ful of his glorie. † And the lintels of the dores 4
werē moued at the voice of him that cried, and the house was
filled with smoke. † And I said : Woe is me because I haue 5
held my peace, because I am a man of polluted lippes, and
I dwell in the middes of a people that hath polluted lippes, and
the king the Lord of hostes I haue sene with mine eies. † And 6
one of the Seraphims flewe to me, and in his hand an hote
cole, which he had taken with tonges from the altar. † And 7
he touched my mouth, and said : Behold this hath touched
thy lippes, and thine iniquitie shal be taken away, & thy sinne
shal be cleansed. † And I heard the voice of our Lord saying : 8
Whom :: shal I send? and who shal goe for vs? And I sayd: Loe
I am here, send me. † And he sayd: Goe, and thou shalt say 9
to this people : Heare ye that heare, and vnderstand not : and
see vision, and knowe it not. † Blinde the hart of this people, 10
and make their eares heauie, and shut their eies : lest perhaps
they may see with their eies, and heare with their eares, and
vnderstand

4. Reg. 7
2. Par. 2

Apoc.

Rom. 1

Mat. 2

vnderstand with their hart, and be conuerted and I heale
 11 them. † And I said: How long Lord? And he said: Vntil the
 cities be made desolate without inhabiter, and the houses
 12 without man, and the land shal be least desert. † And our
 Lord shal make men goe farre of, and he shal be multiplied
 13 that was least in the middes of the earth. † And yet there
 shal be tithing in it, and she shal be conuerted, and shal be to
 the shew as a terebinth, and as an oke, that spreadeth his
 boughes: that which shal stand in it, shal be an holic feede.

answering:
 Send me. God
 sent him, say-
 ing: Goe. &c.
 S. Ierom in
 Proemio Isaie.

CHAP. VII.

*Jerusalem being beseeged, 3. the prophet telleth the king, that the enemies
 shal not preuaile (8. but the kingdome of Israel shal be destroyed) 10.
 geueth for a signe that a Virgin shal conceiue and bare a Sonne. 17. pro-
 phecieth also the captiuitie, and desolation of the kingdom of Iuda.*

∴ Before this,
 the kinges of
 Syria and of
 Israel had
 taken king
 Achaz in bat-
 tel and ca-
 ried avay
 great spoyles,
 2. Paral. 28.
 But presu-
 ming, to do
 the like
 againe, God
 suffered them
 not to pre-
 uaile.
 Mystically
 this signified
 that hereticks
 of diuers
 sectes conspire
 together, to
 impugne the
 Catholike
 Church.
 VWhich they
 do much
 afflict, and
 terrific, but
 can neuer
 ouerthrow it.
 S. Ierom in
 hunc locum.

4. Reg. 16

1 **A**ND it came to passe ∴ in the dayes of Achaz the sonne of
 2 Ioathan, the sonne of Ozias king of Iuda, there came
 vp Rasin the king of Syria, and Phacee the sonne of Romelia
 the king of Israel to Ierusalem, to fight against it: and they
 3 could not ouercome it. † And they told the house of David,
 saying: Syria hath rested vpon Ephraim, & his hart was moued,
 and the hart of his people, as the trees of the wooddes are
 4 moued at the face of the winde. † And our Lord sayd to
 Isaie: Goe forth to meete Achaz, thou, and Iasub thy sonne
 that is least, to the conduite of the vpper poole, in the
 5 way of the Fullers silde. † And thou shalt say to him: See
 thou be stil: feare not, and let not thine hart be afraid of the
 two tailles of these smoking fyrebrands, in the wrath of the
 6 furie of Rasin the king of Syria, and of the sonne of Romelia.
 † For that Syria hath taken counsel against thee, vnto the euil
 7 of Ephraim, and the sonne of Romelia, saying: † Let vs goe
 vp to Iuda, and rayse it vp, and plucke it away to vs, and make
 8 the sonne of Tabeel king in the middes therof. † Thus sayth
 our Lord God: It shal not stand, & this shal not be. † But the
 9 head of Syria Damascus, & the head of Damascus Rasin: and
 yet threescore and fise yeares, and Ephraim shal cease to be a
 10 people: † And the head of Ephraim Samaria, and the head
 of Samaria the sonne of Romelia. If you wil not beleue, you
 11 shal not be permanent. † And our Lord added to speake to
 Achaz, saying: † Aske a signe for thee of the Lord thy God
 12 vnto the depth of hel, or vnto the height aboue. † And Achaz

∴ Though Achaz was very vicked and committed idolatrie, 4. Reg. 16. 2. Par. 28. yet he beleued in God Almighty, knowing that he ought not to tempt him. ∴ Vpon occasion of Gods mercie promised without mans desert, which king Achaz hardly beleued, to confirme the same with a farre greater example, God inspired the Prophet also to forshew the greater mysterie of Christs Incarnation, his conception & birth of a virgin, for the redemption of al mankind.

said: I wil not aske, and ∴ I wil not tempt our Lord. † And he said: Heare ye therefore ô house of David: Is it a smal thing for you, to be greuous to men, that you are greuous to my God also? † Therefore shal our Lord himselfe ∴ geue you a signe. Behold a virgin shal conceiue, and beare a sonne, & his name shal be called Emmanuel. † He shal eat butter and honie, that he may know to refuse euil, and choose the good. † For before the childe know to refuse euil, and choose good, the land which thou doest detest shal be forsaken of the face of her two kinges. † Our Lord wil bring vpon thee, & vpon thy people, and vpon the house of thy father, daies that came not since the daies of the separation of Ephraim from Iuda, with the king of the Assirians. † And it shal be in that day: our Lord shal hille to the flie, that is in the vtter most part of the riuers of Ægypt, and to the bee, that is in the land of Assur. † And they shal come, and shal rest al in the torrentes of valleys, and in the caues of rockes, and in al shrubbe places, and in al holes. † In that day our Lord shal shaue with a raser, hyred by them, that are beyond the riuer, by the king of the Assirians, the head, and the haire of the feete, and the whole beard. † And it shal be in that day: a man shal nourish a young cowe, and two ewes. † And for the abundance of milke he shal eat butter: for butter and honie shal euerie one eat, that shal be leaft in the middes of the land. † And it shal be in that day: euerie place where there shal be a thousand vines, for a thousand peeces of siluer, they shal be into thornes and bryers. † With arrowes and bow they shal goe in thither: for bryers and thornes shal be in al the land. † And al mountaines, that shal be weeded with a weeding hooke, the terrour of thornes and bryers shal not come thither, and it shal be for the ox to feede on, and cattle to treade vpon.

CHAP. VIII.

Vnder the figure of a new name, Christs birth of a virgin is againe prophesied. 4. but first the kingdomes of Syria, and Israel shal be destroyed: and Iuda sore afflicted: 8. yet conserued with losse of manie. 16. Which is a mysterie hidden from the Iewes. 21. Great euils hang ouer them, that depart from the law.

∴ The mysterie here prophesied is of

AND our Lord sayd to me: Take thee ∴ a great booke, & write in it with the pen of man. Take away the spoiles spedely, quickly take prayes. † And I tooke to me faithful witnesses,

witnesse, Vrias the priest, & Zacharias the sonne of Barachias.
 3 † And I went to the prophetesse, and she conceiued, and bare a sonne. And our Lord sayd to me: Cal his name, :: Hasten to
 4 take away the spoiles: make hast to take prayes. † For before the childe know to cal his father and his mother, the strength of Damascus shal be taken away, and the spoiles of Samaria
 5 before the king of the Assirians. † And our Lord added yet to speake vnto me, saying: † For that :: this people hath cast away the waters of Siloe, that runne with silence, and rather
 6 taken Rasin, and the sonne of Romelia: † for this cause behold our Lord wil bring vpon them the waters of the riuer strong and manie, the king of the Assirians, and al his glorie: and he wil ascend ouer al their riuers, and wil flowe ouer
 7 al their bankes. † And wil goe through Iuda, ouerflowing, and passing through shal come euen to the necke. And the stretching out of his winges shal fil the bredth of thy land ô Emmanuel. † Gather ye together ô peoples, and be overcome, and heare al ye landes far of: Take courege, and be
 8 overcome, gird yourselues, & be overcome. † Take counsel and it shal be defeated: speake a word, and it shal not be
 9 done: because God is with vs. † For thus sayth our Lord to me: As in a strong arme he hath taught me, that I should not
 10 walke in the way of this people, saying: † Say not: Conspiracie: for al things that this people speaketh, is conspiracie:
 11 and feare ye not their feare, neither dread ye. † The Lord of hostes him sanctifie ye: be he your dread, and he your terrour.
 12 † And he shal be a sanctification to you. But for a stone of offence, and for a rocke of scandal to the two houses of Israel,
 13 for a snare and a ruine to the inhabitants of Ierusalem. † And verie manie of them shal stumble and fal, and shal be broken
 14 in peeces, and shal be snared, and taken. † Binde the testimonie, seale the law in my disciples. † And I wil expect our Lord, who hath hid his face from the house of Iacob, and I
 15 wil wayte for him. † Behold I and my children, whom our Lord hath geuen me for a signe, and for a wonder in Israel from the Lord of hostes, which dwelleth in mount Sion.
 16 † And when they shal say to you: Aske of Pythones, and of diuiners, which whisper in their inchantments: shal not the people aske vison of their God, for the liuing of the dead?
 17 † To the law rather, and to the testimonie. And if they speake not according to this word, they shal not haue the morning
 18 light.

so great importance, as would require a very great booke for full explication therof.

:: Christ the Sonne of God and virgins child quickly taketh the pray from the diuel, who before possessed almost al the world.

:: The prophet speaketh of the tenn tribes, vvhich ioyned forces with the king of Syria against Ierusalem, but them selues vvere first brought into captiuitie by the Assirians, God protecting Ierusalem for that time, and long after.

∴ VVhether they seke to God in their extreme distresse, not sincerely, but coacted, ∴ or seke worldlie helpe, they shal not escape miserie.

light. † And he shal passe by it, shal fal, and be hungrie : and when he shal be hungrie, he wil be angrie, and curse his king, and his God, and ∴ wil looke vpwards. † And he wil looke ∴ to the earth, and behold tribulation and darknes, dissolution and distresse, and mist persecuting, and he can not flie away from his distresse.

CHAP. IX.

The glath Phalasar carieih some Israclites captiue, and Salmanasar manie more, in figure of a few disciples conuerted to Christ in Gallilee, and al Iewrie, but manie more in the whole world. 7. Whose Impyre shal be great, and durable: 8. but the Iewes glorie, especially of the tenne tribes, shal be obscured, for their pride, hypocristie, and other sinnes.

∴ S. Mathew expoundeth this prophetic of Christ, first preaching in Galilee.

VVhere his disciples beleued in him & folowed him. ∴ But after his passion few Iewes beleued in him, in comparison of the Gentiles.

∴ He that is great, yea omnipotent God, is borne a litle one in this world, and vvithout violence conquereth & ruleth al the vworld.

AT ∴ the first time was the land of Zabulon alleuiated: 1
and the land of Nephtali: and at ∴ the last was aggravated the way of the sea beyond Iordan of Galilee of the Gentiles. † The people that walked in darknes, hath sene great 2
light: to them that dwelt in the countrie of the shadow of death, light is risen. † Thou hast multiplied the nation, 3
and not magnified the ioy. They shal reioyce before thee, as they that reioyce in haruest, as conquerors reioyce after a pray is taken, when they diuide the spoiles. † For the yoke of 4
their burden, and the rod of their shoulder, and the scepter of their exactour thou hast ouercome, as in the day of Madian. † Because al violent taking of pray with tumult, and garment 5
mingled with blood, shal be to be burnt, and foode for the fyre. † For ∴ A LITTLE CHILD IS BORNE TO vs, and a 6
sonne is geuen to vs, and principalitie is made vpon his shoulder: and his name shal be called, Meruelous, Counseler, God, Strong, Father of the world to come, the Prince of peace. † His empire shal be multiplied, and there shal be no end of 7
peace: he shal sit vpon the throne of Dauid, and vpon his kingdom: that he may confirme it, and strengthen it in iudgement and justice, from this time & for euer: the zeale of the Lord of hostes shal doe this. † Our Lord hath sent a word into Iacob, 8
and it is fallen in Israel. † And al the people of Ephraim shal know, & the inhabitants of Samaria, saying in pride & greatness of hart: † Brickes are fallen, but we wil build with square 10
stones: they haue cut downe sycomores, but we wil change them into ceders. † And our Lord shal lifte vp the enemies 11
of Rasin

Mat.

Iudic

Luc.

of Rasin ouer him, and shal turne his enemies into tumult.
 12 † Syria from the East, and the Philisthims from the West: and they shal deuoure Israel with ful mouth. In al these things his: furie is not turned away, but his hand is yet stretched
 13 forth. † And the people is not returned to him; who hath strooken them, and haue not sought after the Lord of hostes.
 14 † And our Lord shal destroy from Israel the head & the tayle,
 15 the peruerter and restrayner in one day. † The aged and honorable, he is the head, & the prophet that teacheth a lie, he is the
 16 tayle. † And they that cal this people blessed, seducing them: and that are called blessed, shal be throwen headlong. † For
 17 this cause our Lord shal not reioyce vpon their yong men: and on their pupilles, and widowes he shal not haue mercie: because euerie one is an hypocrite & wicked; and euerie mouth hath spoken follie. In al these things his futie is not turned
 18 away; but his hand is yet stretched forth. † For impietie is kindled as a fyre, it shal deuoure bryer and thorne: and it shal be kindled in the thicket of the forest, and it shal be wrapped
 19 vp together in the pride of smoke. † In the wrath of the Lord of hostes the earth is trubled; and the people shal be
 20 foode for the fyre: man shal not spare his brother. † And he shal decline to the right hand, and shal be hungrie: and shal
 21 eat on the left hand, and shal not be filled: euerie one shal eat the flesh of his arme: Manasses Ephraim, and Ephraim
 21 Manasses, they together against Iuda. † In al these things his furie is not turned away, but his hand is yet stretched forth.

God punishing sinners, and they not repenting, his iust furie stil increaseth: punishing eternally al those that neuer repent.

VVhere is no repentance, there can be no remission. As 7. 12. 17. & ch. 10. v. 4. & 6.

CHAP. X.

Makers of wicked lawes are cursed. 3. For which the Israelites shal be afflicted by the Assirians. 5. The Assirians ouerthrowne by extraordinarie meanes sent from God: 21. and the Iewes deliuered from imminent danger: with diuers mysteries of Christ intermixed.

1 **V**VOE to them that make: wicked lawes: and writing,
 2 ring, haue written iniustice: † That they might oppresse the poore in iudgement, & doe violence to the cause of the humble of my people: that widowes might be their
 3 praye, and they might spoile pupilles. † What wil you doe in the day of visitation, and of calamitie coming from farre: to whose helpe wil ye flee? and where wil ye leaue your glorie?
 4 † That you be not bowed vnder the bond, and fal with the flaine? In al these things his furie is not turned away, but his

VVheras good lawes are the stabilitie of the commonwealth wicked are the ruine thereof. Such as Ieroboam made forbidding to goe to Ierusalem.

sem and setting vp golden calves in Bethel and Dan: causing the people to serue them as the goddesses of Israel. 3. Reg. 12. v. 16. Such also as the Scribes and Pharises made deaifing wicked traditions, contrarie to Gods commandments.

Mat. 15. v. 5. The Iewes are called a deceitful nation because they broke their promise made to God, that they would serue him and kepe his commandments. Exo. 19. v. 8.

Senacharib not by his owne powre but as Gods instrument & minister afflicted the Israelites. Neuertheles he persecuted them of his owne free wil, which God vsed for the punishment of his people. In general therefore euil

hand is yet stretched forth. † Woeto Assur, he is the rod of my furie, and the staffe, myne indignation is in their handes. † I wil send him to: a deceitful nation, & I wil geue him commandment against the people of my furie, that he take away spoiles, and catche the praye, and put them to be troden vpon, as the mire of the streates. † But he shal not so thinke, and his hart shal not esteeme it so: but his hart shal be set to destroy, and to the destruction of no few nations. † For he shal say: † Ate not my princes with al kinges? Is not as Charcamis, so Calano: and as Arphad, so Emath? Is not as Damascus, so Samaria? † Euen as my hand hath found the kingdomes of the idol, so also their idols of Ierusalem, & of Samaria. † Shal I not as I haue done to Samaria and her idols, so do to Ierusalem and her idols? † And it shal be: when the Lord shal haue accomplished al his workes in mount Sion, and in Ierusalem, I wil visite ouer the fruite of the magnificent hart of the king of Assur, and ouer the glorie of the hautines of his eyes. † For he hath said: In the strength of mine owne hand haue I done it, and in mine owne wisdom haue I vnderstood: and I haue taken away the borders of peoples, and haue spoiled their princes, and haue pulled downe as a mightie man, them that sate on high. † And my hand hath found the strength of peoples as a nest: and as egges be gathered, that are least, so haue I gathered together al the earth: and there was none that moued wing, and opened mouth, and once muttered. † Shal the axe glorie against him, that cutteth with it? or shal the saw exalt itselfe against him, by whom it is drawn? As if a rod should lift vp itselfe agaynst him, that listeth it vp, and a staffe exalt itself which is certes but wood. † For this cause the Dominatour the Lord of hostes shal send leannes in his fat ones: and vnder his glorie shal burne as it were the burning of fyre kindled. † And the light of Israel shal be in fyre, and the Holie one therof in flame: and his thorne shal be kindled, and be deuoured, and the briars in one day. † And the glorie of his forest, and of his carmelus shal be consumed, from the soule euen to the flesh, and he shal be a fugitiue for feare. † And the remaynes of the woode of his forest, for the fewnes shal be numbred, and a child shal write them. † And it shal be in that day, the residue of Israel, and they that shal escape of the house of Iacob, shal nor adde to leane vpon him, that striketh them: but they shal leane vpon our Lord the holie

- 21 holie one of Israel in truth. † The remnant shal be conuer-
 22 red, the remnant I say of Iacob, to the strong God. † For if thy people ô Israel shal be as the sand of the sea, the remnant thereof shal be conuerted, consummation abridged shal make
 23 iustice ouerflow. † For our Lord the God of hostes shal make consummation, and abridgement in the middes of al the
 24 earth. † For this cause, thus sayth our Lord the God of hostes: O my people inhatiter of Sion, be nor afrayd of Assur: he shal strike thee with his rod, and shal lift vp his staffe ouer thee in
 25 the way of Egypt. † For yet a litle and a very litle, and mine indignation and furie vpon their wickednes shal be consum-
 26 mate. † And the Lord of hostes shal rayse vp a scourge vpon him, according to the plague of Madian in the Rocke Oreb, and his rod vpon the sea, and he shal lift it vp in the way of
 27 Egypt. † And it shal be in that day: his burden shal be taken away from of thy shoulder, and his yoke from of thy necke,
 28 and the yoke shal putrifie at the face of oile. † He shal come into :: Aiath, he shal passe into Magron: at Machmas he
 29 shal commend his vessels. † They haue passed in hast, Gaba is our seate: Ramia was astonied, Gabaath of Saul fled. † Neay
 30 with thy voice ô daughter of Gallim, attend Laifa, seelie poore Anaroth. † Medemena is remoued: ye inhabitants
 31 of Gabin take courege. † Yet there is day, to stand in Nobe: he shal shake his hand ouer the mountaine of the daughter of
 32 Sion, the litle hil of Ierusalem. † Behold the dominatour the Lord of hostes shal breake the litle flagon in terrour, and the high of stature shal be cut downe, and the loftie shal be
 33 humbled. † And the thicke places of the forest shal be ouerthrowen with iron, and Libanus with the high ones shal fal.

men are like
 instruments
 without sense;
 but differ in
 that mens
 actions are
 voluntarie, &
 vnrasonable,
 and senseles
 creatures haue
 no wil at al,
 but only nat-
 ural aptnes,
 and inclina-
 tion.

:: By these
 places Sena-
 cherib passed
 with his armie
 from Egypt
 to Ierusalem.

CHAP. XI.

Christ borne of the stock of Iesse, replenished with seuen gistes of the Holie Ghost, & shal haue a spiritual kindom, most iust, and potent. 10. Wherto al nations wil repaie.

- 1 AND a :: rod shal come forth of the roote of Iesse, and a :: The blessed
 2 A :: flowre shal rise vp out of his roote. † And the Spirite of our Lord shal rest vpon him: the spirit of wildom, and vn-
 derstanding, the spirit of counsel, and strength, the spirit of
 3 knowlege, and pietie, † and the spirit of the feare of our Lord shal repleinsh him. He shal not iudge according to the sight of the eies, nor rebuke according to the hearing of
 the Holie Ghost,

virgin.
 :: Christ our
 Sauour reple-
 nished with
 the seuen
 gistes of the
 Holie Ghost,

of whose infinite plenitude his seruantes participate as it pleaseth his diuine spirite to impart.

the eares. † But he shal iudge the poore in iustice, and shal 4
 rebuke in equitie for the milde of the earth: and he shal strike 2. Theb.
 the earth with the rod of his mouth, and with the spirit of his
 lippes he shal kil the impious. † And iustice shal be the girdle 5
 of his loynes: and sayth the girdle of his reines. † The wolfe 6
 shal dwel with the lambe: and the leopard shal lie with the
 kid: the calfe, and lion, and sheepe shal abide together, a litle
 child shal leade them. † The calfe, and the beare shal feede: 7
 their yong ones shal rest together: and the lion shal eate
 strawe as it were an ox. † And the infant from the brest shal 8
 be delighted vpon the hole of the aspe: & he that is weyned,
 shal thrust his hand into the hole of the cockatrice. † They 9
 shal not hurt, and they shal not kil in al my holie mountayne,
 because the earth is replenished with the knowlege of our
 Lord, as the couering waters of the sea. † In that day the 10
 roote of Iesse, that standeth for a signe of peoples, him the Rom. 1.
 nations shal besech, & his sepulchre shal be glorious. † And 11
 it shal be in that day: our Lord shal put to his hand the second
 time to possesse the remnant of his people, which shal be leaft
 of the Assirians, and of Ægypt, and of Phethros, and of
 Æthiopia, and of Ælam, and of Sennaar, and of Emath, and of
 the islands of the sea. † And he shal lift vp a signe vnto the 12
 nations, and shal assemble together the fugitiues of Israel,
 and shal gather the dispersed of Iuda from the foure quarters
 of the earth. † And the emulation of Ephraim shal be taken 13
 away, and the enemies of Iuda shal perish: Ephraim shal
 not enuie Iuda, & Iuda shal not fight against Ephraim. † And 14
 they shal flie vpon the shoulders of the Philisthims by the sea,
 they together shal spoile the children of the East: Idumea,
 and Moab the precept of their hand, and the children of
 Ammon shal be obedient. † And our Lord shal make desolate 15
 the tongue of the sea of Ægypt, and shal lift vp his hand ouer
 the riuier in the strength of his spirit: and he shal strike him
 in his seuen streames, so that they may passe through it with
 shoues. † And there shal be a way to the remnant of my 16
 people, which shal be leaft of the Assirians: as there was to
 Israel in the day, that he came vp out of the Land of Ægypt.

:: Christ after his death, which to the world was ignominious, would be gloriously buried, by very honorable persons, Ioseph and Nicodemus, with abundance of most precious spices, wrapped in fine linnen, and laide in a new monument: to shew that the glorie of the iust beginneth from their death: where the glorie of the vicked endeth. Christs sepulchre stil also remaineth glorious, honored euen by the Turkes: much more by Catholique Christians.

CHAP. XII.

A Canticle of thanks for the benefites of Christ.

∴ The Jewes gaue thanks for their deliuerie from captiuitie of Babylon; & much more the Church of Christ rendereth thanks for her deliuerie from all finnes.

The 2 part. Tenne propheticall combinations,

against to manie peoples The 1. against Babylon.

∴ Nemrod began the kingdom of Babylon (Gen. 10.) his sonne Belus did

much augment it: and his sonne Ninnus brought

it to be a very great Empire, & Monarchie.

But at last, after 1240. yeeres, it was overcome by

Cyrus king of Persia.

∴ Medes and Persians were called sanctified, in that

they were the ministers of Gods iustice, in the ruine

1 **A**ND thou shalt say in that day: I wil confesse to thee **ô** Lord, because thou wast angrie with me: thy furie is turned away, and thou hast comforted me.

2 † Behold God is my sauour, I wil doe confidently, and wil not feare: because our Lord is my strength, and my praise, and he is become my saluation.

3 † You shal draw waters in ioy out of the sauours fountaines.

4 † And you shal say in that day: Confesse ye to our Lord, and inuocate his name: make his inuentions knowen among the peoples: remember that his name is high.

5 † Sing ye to our Lord because he hath done magnifically: shew this forth in al the earth.

6 † Reioyce, and prayse **ô** habitation of Sion: because great in the middes of thee, is the holie one of Israel.

CHAP. XIII.

The Prophet foretelleth the calamitie, and ruine of Babylon.

1 **T**HIS ∴ burden of Babylon, which Isaie the sonne of

2 Amos saw. † Vpon the darke mountaine list vp a signe, exalt the voice, list vp the hand, and let the dukes enter the

3 gates. † I haue commanded my ∴ sanctified, and haue called my strong ones in my wrath, them that reioce in my glorie.

4 † The voice of a multitude in the mountaines, as it were of manie peoples, a voice of the sound of kinges, nations gathered together: The Lord of hostes hath commanded the

5 host of battel. † Coming from a countrie far of, from the end of heauen: our Lord, and the instruments of his furie, to

6 destroy the whole land. † Howle ye, because the day of our Lord is nere: it shal come as destruction from our Lord. † For

7 this cause shal al handes be dissolued, and euerie hart of man shal melt, † and be broken. Gripings and paines shal hold

8 them, they shal be in paine as she that trauaileth. Euerie one shal be astonied at his neighbour, their countenances as faces

9 burnt. † Behold the day of our Lord shal come, cruel, and full of indignation, and of wrath, and furie to bring the land to a

10 wildernes, and to destroy the sinners therof out of it. † Because the startes of heauen, and their brightnes shal not display their light: the sunne is darkened in his rysing, and the moone

11 shal not shine in her light. † And I wil visite ouer the euiles of the world, and against the impious their iniquitie, and I wil make the pride of infidels to cease, and wil humble the arro-

12 gancie of the strong. † A man shal be more precious then gold,

of Babylon :
which the
Prophet fore-
telling calleth
it *The burden
of Babylon.*
: After the
slaughter
there shal be
so few Baby-
lonians, or
Chaldeans
left alie, that
one man shal
be more rare
and precious
then much
fine gold.

: An other
citic was built
by the same
name, but
much lesse, &
in an other
place of Chal-
dea.

gold, & : man then pure fine gold. † For this I shal truble hea- 13
uen : & the earth shal be moued out of her place, for the indi-
gnation of the Lord of hostes, & for the day of the wrath of his
furie. † And it shal be as a yong doe fleing, and as a sheepe : 14
and there shal be none to gather them together : euerie man
shal turne to his owne people, and euerie one shal flee to his
owne land. † Euerie one that shal be found, shal be slaine : 15
and euerie one that shal come to ayde, shal fal by the sword.
† Their infants shal be dashed in peeces before their eies : 16
their houses shal be spoiled, and their wiues shal be rauished.
† Behold I wil rayse vpon them the Medes, which shal not 17
seeke siluer, nor desire gold. † But with arrowes they shal kil 18
the litle ones, and shal haue no pitie vpon the sucklings of the
wombe, and vpon the children their eie shal not spare. † And 19
that Babylon glorious in Kingdoms, noble in the pride of the
Chaldees, shal be euen as our Lord subuerted Sodom and Go-
morrha. † It shal not be inhabited for euer, & it : shal not be 20
founded vnto generation & generation : neither shal the Ara-
bian pitch his tents there, nor shepehardes rest there. † But 21
beastes shal rest there, and their houses shal be filled with dra-
gons, and ostreches shal dwel there, and Satyrs shal daunce
there : † And the Syrach owles shal answer there in the 22
houses therof, and mermaides in the temples of pleasure.

Psal 136.

Gen. 19.

CHAP. XIII.

*The Iewes shal be released from the captiuitie of Babylon. 12. Nabuchodo-
no for most proud and mightie, shal be throwne into extreme miserie. 24.
In the meane time the Asirians beseging Ierusalem shal be defeated. 28.
Neither shal the Philistims preuaile against the Iewes, as they presume.*

: Iſaie pro-
phecied the
destruction
of Babylon
about 100.
yeares before
the Iewes
were caried
thither capti-
ue, and their
captiuitie in-
dured 70.
yeares.
VWhich was
released by

IT : is neere that the time therof shal come, and the daies 1
therof shal not be prolonged. For our Lord wil haue mer-
cie on Iacob, and wil yet choose out of Israel, and wil make
them rest vpon their owne ground: the stranger shal be ioyned
to them, & shal sticke to the house of Iacob. † And peoples 2
shal hold them, and bring them into their place : and the
house of Israel shal possesse them vpon the land of our Lord
for seruants and handmaidens : and they shal lead captiue those
that had taken them, & shal subdewe their exactours. † And 3
it shal be in that day, when God shal geue thee rest from thy
labour, and from thy vexation, and from the sore seruitude,
which thou didst serue before. † Thou shalt take this parable 4
against

against the king of Babylon, and shalt say: **How** hath the ex-
 5 tour ceased, the tribute rested: † Our Lord hath broken the
 6 staffe of the impious, the rodde of the rulers, † that did beate
 peoples in indignation with vncurable wound, subdewing na-
 7 tions in furie, persecuting cruelly. † Al earth is quiet and still, is
 8 glad & hath reioyced. † The firre trees also haue reioyeed ouer
 thee, and the ceders of Libanus: since thou hast slept, there
 9 hath none come vp to hewe vs. † Hel beneath is trubled to
 meete thy coming, it hath rayfed vp the giants for thee. Al
 the princes of the earth are risen vp from their thrones, al the
 10 princes of nations. † Alshal answer, and say to thee: Thou
 11 also art wounded euen as we, made like vnto vs. † Thy
 pride is drawen downe to hel, thy carcasse is fallen: vnder
 thee shal the mothe be strawed, and wormes shal be thy coue-
 12 ring. † :: **How** art thou fallen from heauen Lucifer, which
 didst rise in the morning? art thou fallen to the earth, that
 13 didst wound nations? † Which didst say in thy hart: I wil
 ascend into heauen, aboute the starres of God wil I exalt my
 throne, I wil sitte in the mount of the testament, in the sides
 14 of the North. † I wil ascend aboute the height of the cloudes;
 15 I wil be like to the Highest. † But yet thou shalt be drawen
 16 downe to hel, into the depth oh the lake. † They that shal see
 thee, shal turne toward thee, & behold thee: Is this the man,
 17 that trubled the earth, that shaked kingdomes, † that made
 the world a desert, & destroyed the cities therof, opened not
 18 the prison to his prisoners? † Al the kinges of the nations
 euerie one haue slept in glorie, eche man in his owne house.
 19 † But thou art cast forth out of thy sepulchre, as an vnprofi-
 table branche polluted, and wrapped vp with them that were
 20 slaine by the sword, and are gone downe to the fundacions of
 the lake, as a rotten carcasse. † Thou shalt not keepe com-
 panie with them, neither in burial, for thou hast destroyed thy
 land, thou hast slaine thy people: the seede of the wicked shal
 21 not be named for euer. † Prepare his children to slaughter in
 the iniquitie of their fathers: they shal not rise vp, nor inherite
 22 the land, nor fil the world with cities. † And I wil rise ouer
 them, sayth the Lord of hostes: & I wil destroy the name of Ba-
 23 bylon, and the remaynes, and bud, and progenic: sayth our
 Lord. † And I wil make it the possession of the hedgehog, &
 martices of waters, & I wil sweepe it with besome wearing it,
 24 sayth the Lord of hostes. † The Lord of hostes hath sworne,

saying;

Cyrus, after
 he had ouer-
 come the Ba-
 bylonians. Yet
 this space of
 nere 200.
 yeares, is
 counted a
 short time in
 respect of so
 great a Mo-
 narchie as
 this was,
 which had
 now contin-
 ued aboute
 a thousand
 yeares, from
 the time of
 Ninus, yea
 was begunne
 by Nemrod.
 Gen. 10. 9. vs
 :: As Lucifer
 the greatest
 diuel, so Na-
 buchodonos-
 or king of
 Babylon fel
 through pride
 into extreme
 miserie.

∴ The miraculous destruction of the Assiriansemie besieging Ierusalem is recorded. 4.

Reg. 19.

∴ The second commination is against the Philistians.

∴ Though Achaz was dead whom the Philistims feared, yet Ezechias a better king did assist them more then the other had done. 4.

Reg. 18. v 8.

Much more Ozias. 2. Par. 16

∴ From Ierusalem which is situated on the north of Philistea.

∴ The third commination was against the Moabites.

∴ Destruction made in the night, preuented that they feared not the imminent danger, but so much the more they were afflicted, being sodainly oppressed wth extreme misery.

∴ Misericuon of Iehou,

laying: If it shal not be, as I haue thought: and so sal out, as I haue in mind consulted: † That I ∴ destroy the Assirian in my land, and in my mountaines tread vpon him: and his yoke shal be taken away from them, and his burden taken of from their shoulder. † This is the counsel, that I haue deuised vpon al the earth, and this is the hand stretched forth vpon al nations. † For the Lord of hostes hath decreed, and who can weaken it? and his hand is stretched out: and who shal turne it away? † ∴ In the yeare, that king Achaz died, was this burden made. † Reioyce not thou whole Philistea, that ∴ the rod of thy striker is broken in peeces: for from the roote of the serpent shal issue forth a cockatrice, and his seede swallowing the bird. † And the first borne of the poore shal be fed, & the poore shal rest confidently: and I wil make thy roote to perish in famine, and wil kil thy remnant. † Howle thou gate, crie out ô citie: al Philistea is throwen downe: for a smoke shal come from ∴ the North, and there is none that shal escape his troupe. † And what shal be answered to the messengers of nations? That our Lord hath founded Sion, and the poore of his people shal hope in him.

CHAP. XV.

Unexpected ruine shal fall vpon the Moabites: 5. Wherof the Prophet bath compassion.

THE burden ∴ of Moab. Because Ar-Moab was wasted in the night, ∴ he hath held his peace: because the wal of Moab is destroyed in the night, he hath held his peace. † The house is gone vp, & Dibon to the high places to moorne vpon Nabo, and vpon Medaba shal Moab howle: on al the heades therof baldnes, and euerie beard shal be shauen. † In the high wayes therof they are girded with sackcloth: vpon the roofes therof, and in the streates therof al howling, goeth downe to weepe. † Hesebon shal crie, & Eleale, their voice is heard cuen to Iasa. For this shal the wel appoynted of Moab howle, his soule shal howle to himself. † ∴ My hart shal crie to Moab, the barres therof vnto Segor an heifer astonishing: for by the ascent of Loith he shal goe vp weeping: & in the way of Oronaim they shal lift vp a crie of contrition. † For the waters of Nemrim shal be made desolate, because the grasse is withered, the spring is faded, al grennes is perished. † According to the greatnes of the worke, is also their visitation:

4 R

Iere. Ezech

they

- 8 they shall lead them to the torrent of willowes. † Because the
 crie shal goe round about the border of Moab: vnto Gallim
 the howling therof, and vnto the Pit-Elim the crie therof.
 9 † Because the waters of Dibon are replenished with blood:
 for I wil put additions vpon Dibon: the lion for them that
 shal flee of Moab, and for the remmant of the land.

CHAP. XVI.

*The prophet prayeth for, and prophecieth Christs coming: 6. adding more of
 the affliction of the Moabites for their pride.*

- 1 **S**END forth ô Lord :: the lambe the dominatour of the
 earth, from the :: Rocke of the desert, to the mount of the
 2 daughter of Sion. † And he shal be as a bird fleing, and the
 yong flying out of the nest, so shal the daughters of Moab be
 3 in the passage of Arnon. † Take counsel, gather a council:
 fet thy shadow in the midday as it were night: hide them that
 4 flee, and them that wander bewray not. † My fugitiues shal
 dwell with thee: Moab be thou their couert from the face of
 the destroyer: for the dust is ended, the wretch is come to
 5 naught: he hath failed, that trode downe the earth. † And
 a throne shal be prepared in mercie, and there shal sit vpon it;
 in truth in the tabernacle of Dauid, he that iudgeth and seketh
 6 iudgement, and quickly rendereth that which is iust. † We
 haue heard the pride of Moab, he is proud excedingly: his
 pride and his arrogancie, and his indignation is more then his
 7 strength. † Therefore shal Moab howle to Moab, al shal howle:
 to them, that reioyce vpon the walles of baqued bricke,
 8 relye their plagues. † Because the suburbes of Hesebon are
 desolate, and the vineyard of Sabama the lords of the Nations
 haue cut of: the branches therof haue reached to Iazer: they
 wandered in the desert, the branches therof are least, they
 9 passed ouer the sea. † For this I wil lament in the weeping of
 Iazer the yineyard of Sabama: I wil inebriate thee with my
 teare ô Hesebon, and Elealé: because the voice of the treaders
 10 is rusht in vpon thy vintage, and vpon thy haruest. † And
 gladnes and ioy shal be taken away from Carmelus, and it
 shal not reioyce nor make iubilation in vineyards. He shal not
 trade wine in the presse that was wonte to trade: the voice
 11 of the treaders I haue taken away. † For this my bellie shal
 sound as an harpe to Moab, & my bowels to the wal of baqued
 12 bricke. † And it shal be: when it shal appeare that Moab
 hath

moueth a cha-
 ritable hart to
 compassion.
 So the Pro-
 phet lamen-
 tethe the Moa-
 bites afflictio.

:: In the great
 miserie of the
 Moabites, the
 Prophet saw
 one special
 cause of con-
 solation, that
 Christ the
 lambe of God
 which taketh
 away the sin-
 nes of the
 world, should
 be borne of
 their lineage,
 by one of
 thier proge-
 nie.

:: Of Ruth a
 Moabite, who
 was married to
 Booz, and so
 was Dauids
 great grand-
 mother. *Ruth.*
 4. See the argu-
 ment of *Ruth.*

∴ The vvarres
against Moab
continued
three yeares,
∴ In vvhich it
was brought
into seruitude.

hath laboured for his excellēces, he shal goe in to his sanctuaries
to pray, & shal not preuaile. † This is the word, that our Lord 13
spake to Moab from that time : † and now our Lord hath 14
spoken, saying : ∴ In three yeares, as the yeares of ∴ an hired
seruant, the glorie of Moab shal be taken away vpon al the
multitude of people, and it shal be leaft litle and smal, nor
much.

CHAP. XVII.

*Damascus with other Syrians shal be afflicted, 4. likewise the tenne tribes
of Israel. 7. Of which some few persons wil returne to God. 12. And
finally their enemies the Assirians shal be ouertrowne.*

The fourth
prophetical
commination
vvas against
the Syrians.

THE burden of Damascus. Behold Damascus shal cease 1
to be a citie, and shal be as an heape of stoncs in ruine. 1
† The forsaken cities of Arocr shal be for flockes, and they 2
shal rest there, and there shal be none to terrifie them. † And 3
ayde shal cease from Ephraim, and the kingdom from Damas-
cus : and the remnant of Syria shal be as the glorie of the chil- 4
dren of Israel : sayth the Lord of hostes. † And it shal be in 4
that day : the glorie of Iacob shal be diminished, and the farnes
of his flesh shal become leane. † And it shal be as one gather- 5
ing in haruest that which remayneth, and his arme shal gather
the eares of corne : and it shal be as he that sekerh eares in the 6
vale of Raphaim. † And the fruite therof shal be leaft, 6
as it were a cluster of grapes in it, and as the shaking of the
oliue tree, of two or three oliues in the toppe of a bough, or
foure or fiue in the toppes therof, sayth our Lord the God of 7
Israel. † In that day man shal incline himselfe to his maker, 7
and his eies shal looke to the holie one of Israel. † And he 8
shal not incline to the altars, which his handes made : and the
things that his fingers wrought he shal not regard, as groues 9
and temples. † In that day the cities of his strength shal be 9
leaft, as the ploughes, and the corne that were leaft before the
face of the children of Israel, and thou shalt be desolate. 10
† Because thou hast forgotten God thy sauour, and hast not 10
remembred thy strong helper : therefore shalt thou plant a
faythful plant, & shalt sow a strange seede. † In the day of thy 11
planting shal be the wilde grape, & in the morning thy seede
shal florish: the haruest is taken away in the day of inheritance,
and he shal be vehemently sorie. † Woe to ∴ the multitude of 12
manie

∴ After that
the Assirians

- manie peoples, being as the multitude of the sounding sea: & the tumult of multitudes, as the sound of manie waters.
- 13 † Peoples shal sound as the sound of waters ouerflowing, and he shal rebuke him, and shal flee far of: and he shal be violently taken away as the dust of the mountaines at the face of the wind, and as a whirlwind before a tempest. † In the euentide, and behold trouble: in the morning, and he shal not be. this is the portion of them, that haue wasted vs, & the lot of them that spoiled vs.

had afflicted the Israelites, and their confederates, them selues were also afflicted.

CHAP. XVIII.

The Egyptians, for alluring the two tribes to their confederacie, shal be afflicted, 7. and the Iewes returne to more sincere seruice of God.

- 1 **V**VOE to the land the cymbal of wings, which is beyond the riuers of Æthiopia, † which sendeth legates into the sea, and in the vessels of * bulrushes vpon the waters. Goe ye swift :: angels to a nation shaken a sunder, and torne in peeces: to a terrible people, after which there is none other: to a nation expecting and troden vnder foote, whose land the floodes haue spoiled:
- 3 † :: Al ye inhabitants of the world, which abide in the earth, where the signe shal be lifted vp in the mountaines, you shal see, and shal heare the sound of the trumpeter: † because thus sayth ourd Lord to me: I wil rest, and consider in my place, as the noone light is cleere, and as a cloud of dew in the day of haruest. † For before haruest it hath wholly florished, and vnripe perfection shal spring forth, and the boughes therof shal be cut of with hookes: and the thinges that are leaft, shal be cut of, and shaken out. † And they shal be left together to the birdes of the mountaynes, and beastes of the earth: and the foules shal be vpon it the whole summer, and al the beastes of the earth shal winter vpon it. † In that time shal a gift be brought to the Lord of hostes, of a people plucked a sunder and rent in peeces: of a terrible people, after which there hath bene none other, of a nation expecting, expecting and troden vnder foote, whose land the floudes haue spoiled, to the place of the name of the Lord of hostes, mount Sion.

The sifit was against the Æthiopians and Ægyptians.

:: The Ægyptians bid their messengers goe swiftly, & tel the Iewes that they shal haue present helpe according as they requite & expect.

:: But the prophet shevveth that the Ægyptians them selues shal be ouerthrowne by the Assirians.

CHAP. XIX.

Further description of the Egyptians punishment, 17. With their conuersion to Christ in the new Testament.

When our
B Sauour
was caried in
his infancie by
his mother
into Egypt
the idoles of
that countrie
lost their
powre. And
the inhabitan
tes were spe
cially blessed,
& afterwards
very manie
beleued in
Christ, and
sincerely ser
ued him.

THe burden of Ægypt. Behold: our Lord wil ascend vpon
a swift cloude, and wil enter into Ægypt, and the idols
of Ægypt shal be moued at his presence, & the hart of Ægypt
shal melt in the middes therof. † And I wil make the Ægypt-
tians to runne together against the Egyptians: and a man shal
fight against his brother, and euerie man against his freind,
citic again't citie, hingdom against kingdom. † And the spirit
of Ægypt shal be broken in the bowels therof, and I wil
ouerthrow their counsel headlong: and they shal aske their
idols, and their diuiners, and Pythons, and Southsayers.
† And I wil deliuer Ægypt into the hand of cruel masters, and
a strong king shal rule ouer them, sayth our Lord the God of
hostes. † And the water of the sea shal be dried vp, and the
riuier shal be made desolate, and drie. † And the riuers shal
faile: the riuers of the ramppiers shal be diminished, & dried
vp. The reede and bulrush shal wither: † the chanel of the
riuier shal be spoiled of his fountayne, and al sowne corne silde
that is watered shal be dried vp, it shal wither, and shal not
be. † And the fishers shal lament, and al that cast angle into
the riuier shal moorne, and they that sprede net vpon the face
of the water shal pine away. † They shal be confounded that
wrought twisting flaxe, kombing and weauing fine thinges.
† And the wated places therof shal be drie, al they that made
pooles to take fishes. † The princes of Tanis are fooles, the
wise counsellers of Pharao haue geuen vnwise counsel: how
say ye vnto Pharao: I am the sonne of the wise, the sonne of
the ancient kings? † Where are now thy wise men? let them
tel thee, and shew what the Lord of hostes hath thought con
cerning Ægypt. † The princes of Tanis are become fooles,
the princes of Nemphis are withered away, they haue decei
ued Ægypt, the corner of the peoples therof. † Our Lord
hath mingled in the middes therof the spirit of gladnes: and
they haue made Ægypt to erre in euerie worke therof, as he
erreteth that is drunke and vomiteth. † And Ægypt shal haue
no worke, to make the head and the taile the peruerter, and
restrayner. † In thar day Ægypt shal be as wemen, and they
shal be astonied, and shal be afrayd at the face of the mouing
of the hand of the Lord of hostes, which he shal moue ouer it.
† And the land of Iuda shal be a feare to Ægypt: euerie one,
that shal remember it shal quake at the face of the counsel of
the Lord of hostes, which he hath thought concerning it.

† In

- 18 † In that day there shall be five cities in the land of Ægypt, :: Both Iewes and Christians vnderstand this prophetic of the conuersion of the Ægyptians to Christ. But the Iewes expect it as yet to come, vve know that it is already fulfilled. At least in part. For there were sometimes manie Christians in that countrie, yea manie most excellent Sainctes. S. Paul. S. Antonie. S. Hilariion, and innumerable others.
- 19 hostes: one shall be called the citie of the sunne. † In that day there shall be :: an altar of our Lord in the middes of the land
- 20 of Ægypt, and a title of our Lord by the border therof † it shall be for a signe, and for a testimony to the Lord of hostes in the land of Ægypt. For they shall crie to our Lord at the presence of the afflicter, and he shall send them a sauour and defender
- 21 to deliuer them. † And our Lord shall be knowen of Ægypt, and the Ægyptians shall knowe our Lord in that day, and shall worshipe him in hostes and in giftes: and they shall vow
- 22 vowes to our Lord, and pay them. † And our Lord shall smite Ægypt with a strooke, and heale it, and they shall returne to our Lord, and he shall be pacified towards them, and heale
- 23 them. † In that day there shall be a way from Ægypt to the Assirians, and the Assirian shall enter into Ægypt, and the Ægyptians to the Assirians, and the Ægyptians shall serue
- 24 Assur. † In that day shall Israel be a third to the Ægyptian and
- 25 the Assirian: a blessing in the middes of the earth, † which the Lord of hostes hath blessed, saying: Blessed be my people of Ægypt, and the worke of my hands to the Assirian: but Israel is mine inheritance.

CHAP. XX.

The ignominious captiuitie of Ægyptians, and Æthiopiens is againe foreshewed by the Prophet going naked. 5. wherat the Iewes are astonied and asfeard, seing their confederates so confounded.

- 1 I N the yeare, that Tharthan entred into Azotus, when Sargon the king of the Assirians had sent him, and he had
- 2 fought against Azotus, and had taken it: † at that time our Lord spake in the hand of Isaie the sonne of Amos, saying: Goe, and loose the sackcloth from of thy loynes, and take of thy shooes from thy feete. And he did so :: going naked, and
- 3 barefoote. † And our Lord said: As my seruant Isaie hath walked, naked & barefoote, it shall be a signe & a wonder of three
- 4 heres vpon Ægypt, and vpon Æthiopia, † so shall the king of the Assirians leade the captiuitie of Ægypt, and the transmigration of Æthiopia, yong and old, naked and vnshod, their buttockes vncovered to the ignominie of Ægypt.
- 5 † And they shall feare, & be ashamed of Æthiopia their hope, :: The holie prophet, of noble bloud, was not disordered, nor ashamed to goe naked, because nothing is more honest then to obey Gods commandment. S. Ierom. in hunc locum.

and of Ægypt their glorie. † And the inhabitant of this ile 6
shal say in that day: "Loe this was our hope, to whom we fled
for helpe, that they should deliuer vs from the face of the king
of the Assyrians: and how shal we be able to escape?"

ANNOTATIONS. CHAP. XX.

Gods prouidence in punishing al that trust in men & not in him.

Examples of mutations in kingdoms.

6. *Loe this was our hope.*] God to shew the vanitie of al hope, that is reposed in men, or in wordlie things, layeth the meruelous and miserable mutations of temporal great kingdoms, before the eyes of his people. That we may see, and admire his merciful prouidence, and our owne follie, when we trust in the helpe of our selues, or of other men, who can not defend them selues from ruine and ignominie: and much lesse can they saue vs, or we our selues. As these examples make manifest. The kingdom of Israel (or tenne tribes) trusted in Damascus, which could not defend it self, but was ouerthrowne. The kingdom of Iuda (or two tribes) trusted in Ægypt. The Ægyptians trusted in the Ethiopians, and both were ouerthrowne by the Assyrians. The Assyrians glorying in their victories and triumphes, attributing al to their owne strength, were ouercome by the Babylonians. The Babylonians, likewise insolent and proud, were oppressed by the Medes and Persians. The Medes and Persians were subdued by Alexander the great. VWho was shortly taken away in his youth by poyson; and his great Monarchie diuided amongst his seruantes. And so other peoples, and kingdoms, much more particular persons, and families are turned like a whele. And therefore our only refuge must be to God: in whom is al true hope, helpe, safetie, and happines, temporal and eternal.

CHAP. XXI.

The destruction of Babylon by the Medes and Persians is againe prophecied, 11. The like of the Idumeans; 13. and of Arabians.

The sixt commination was against the Assyrians, & specially the Babylonians.

THE burden of the desert sea. As whirlewinds come 1
from the South, it cometh from the desert, from an hor- 2
rible land. † A fore vision was told me: he that is incred- 2
ulous doth vnfaithfully: & he that is a spoiler, wasteth. Come 3
vp Aelam, besiege ô Mede: I haue made al the moorning therof
to cease. † Therefore are my loines filled with sorrow, anguish 3
hath possessed me, as the anguish of a woman that trauaileth:
I fel downe when I heard it, I was trubled when I saw it.
† Mine hart fayled, darkenes made me astonied: Babylon my 4
beloued is made a miracle vnto me. † Lay the table, looke 5
about in the watch towre the eaters and drinkers: arise ye
princes, take shield. † For thus hath our Lord sayd to me: 6
Goe, and set a watchman: and what soeuer he shal see, let
him tel. † And he saw a chariote of two horsemen, a rider 7
vpon an asse, and a rider vpon a camel: and he beheld them
diligently

:: Cyrus king of the Persians

- 8 diligently with much looking. † And a lion cried: I am vpon a people of
the watch towre of our Lord, standing continually by day: smal powre,
9 and I am vpon my watch, standing whole nights. † Behold & of the Me-
this man cometh, the rider vpon the chariot of two horsemen, des, of great
and he answered, and said: Fallen, fallen is Babylon, and al the strenght.
10 the sculptsils of the gods therof are broken to the ground. † O
my threshing, and children of my flore, the thinges that I haue
heard of the Lord of hostes the God of Israel, I haue shewed
11 vnto you. † :: The burden of Duma crieth to me out of Seir: :: The seuenth
Watchman what of the night? watchman what of the night? prophetical
12 † The watchman said: morning is come & night: if you seeke, commination
13 seeke: returne, come. † :: The burden in Arabia. In the was against
forest at euen you shal sleepe, in the pathes of Dedanim. the Idumeans.
14 † Meeting the thirstie bring water; you that inhabite the land :: The eight a-
15 of the South, with bread meete him that fleeth: † For they gainst the
are fled from the face of the swordes, from the face of the Ismaeliens A-
sword hanging ouer, from the face of the bow bent, from the rabiam.
16 face of a greuous battel. † Because thus sayth our Lord to
me: Yet in one yeare, as in the yeare of an hyred man, and al
17 the glorie of Cedar shal be taken away. † And the remnant
of the number of the strong archers of the children of Cedar
shal be diminished: for our Lord the God of Israel hath
spoken it.

CHAP. XXII.

For the sinnes especially of chiefe officers, Sion and the temple shal be destroyed. 15. Sobna a wicked ruler shal be remoued, 20. and Eliacim put in his place.

- 1 **T**H E :: burden of the :: vale of vision. What aileth thee, :: The ninth
that thou art also wholly gone vp into the house against the
2 toppes: † ful of clamour, a populous citie, reioycing: thy cheefe rulers
3 slaine are not slaine by the sword, nor dead in battel. † Al of Ierusalem.
thy princes are fled together, and are bound hard: al that were :: Sion situated
4 found, are bound together, they are fled far of. † Therefore on a hil, and
haue I sayd: Depart from me, I wil weepe bitterly: labour not often called
to comforte me, for the destruction of the daughter of my a montaine
5 people. † For it is a day of slaughter, and conculcation, and is here called
weepings to our Lord the God of hostes in the vale of visita- a vale, for the
tion, searching the wal, and magnifical vpon the mountaine. afflicted state
6 † And Aelam tooke quiuer, chariote of the horsman, and the wherin it was
shields in the captiui- tie.

shilde hath made the wal naked. † And thy principal vallis 7
 shal be ful of chariots, and the horfmen shal place them selues
 in the gate. † And the couering of Iuda shal be discouered, 8
 and thou shalt see in that day the armourie of the house of the
 forest. † And you shalt see the breaches of the citie of David, 9
 because they are multiplied: and you haue gathered together
 the waters of the lower poole, † and haue numbred the houses 10
 of Ierusalem, and destroyed houses to fortifie the wal. † And 11
 you haue made a lake betwen the two walles to the water of
 old poole: and you looked not vp to him, that made it, and
 the worker therof long before you saw not. † And our Lord 12
 the God of hostes shal cal in that day to weeping, and to
 moorning, to baldnes, and to girdle of sackcloth: † and 13
 behold ioy and gladnes, to kil calues, and to flea rammes, to
 cate flesh, and to drinke wine: Let vs eate, and drinke: for
 to morow we shal die. † And the voice of the Lord of hostes 14
 was reuealed in mine eares: If this iniquitie shal be forgeuen
 you vntil you die, sayth our Lord the God of hostes. † Thus 15
 sayth our Lord the God of hostes: Goe, get thee in to him, that
 dwelleth in the tabernacle, to: Sobna the prouost of the tem-
 ple, and thou shalt say to him: † What doest thou here, or as if 16
 thou were some bodie here? because thou hast cut thee out a
 sepulchre here, thou hast cut out a memorial diligently in an
 high place, a tabernacle for thee in a rocke. † Behold our Lord 17
 wil cause thee to be caried away, as a cocke is caried, and he
 wil lift thee vp as a garment. † Crowning he wil crowne thee 18
 with tribulation, he wil cast thee as a bal into a brode and large
 countrie: there shalt thou die, and there shal the chariot of
 thy glorie be, the ignominie of the house of thy Lord. † And 19
 I wil expel thee from thy standing, and depose thee from thy
 ministerie. † And it shal be in that day: I wil cal my seruant 20
 Eliacim the sonne of Helcias, † and wil cloth him with thy 21
 coate, and wil strengthen him with thy girdle, and wil geue
 thy powre into his hand: and he shal be as a father to the
 inhabitants of Ierusalem, and to the house of Iuda. † And I 22
 wil geue the key of the house of Dauid vpon his shoulder: &
 he shal open, and there shal be none to shut: and he shal shut,
 and there shal be none to open. † And I wil fasten him as a 23
 pinne in a sure place, & he shal be for a throne of glorie to the
 house of his father. † And they shal hang vpon him al the 24
 glorie of his fathers house, diuerse kindes of vessels, euerie

This Sobna
 had some of-
 fice about the
 Temple, but
 by craftie in-
 trustion and
 vniust vsurpa-
 tion, rather
 then by lawfull
 induction, was
 very couerous
 & ambitious:
 & so by Gods
 iudgement fel
 into miserie.

litle vessel from vessels of cuppes euen to euerie instrument of
 25 musike. † In that day saith the Lord of hostes, shal the pinne
 be taken away, that was fastened in the sure place: and that
 which hong theron, shal be broken, and fall, and perish, be-
 cause our Lord hath spoken.

CHAP. XXIII.

*The destruction of Tyrus by the Chaldees, 15. and reparation therof after
 seuentie yeares.*

1 **T**HE burden of Tyre. Howle ye shippes of the sea, be-
 cause the house is destroyed, from whence they were
 wont to come: from the land of Cethim it is reueled to them.
 2 † Hold your peace ye that dwell in the ile: the traffickers of
 3 Sidon passing ouer the sea, haue replenished thee. † The seede
 of Nilus in manie waters, the haruest of the riuer was her
 4 fruites: & she was made the trafike of the nations. † Be asha-
 med Sidon, for the sea sayth, the strength of the sea, saying: I
 haue not traquailed, and I haue not brought forth, and I haue
 not nourished yong men, nor brought virgins to their growth.
 5 † When it shal be heard in Ægypt, they wil be sorie when
 6 they shal heare of Tyre: † Passe ouer the seas, howle ye that
 dwell in the ile. † Is not this your citie, which glotied from
 7 ancient dayes in her antiquitie? her feete shal leade her afarre
 8 to seiourne. † Who hath thought this against Tyre, that was
 some time crowned, whose merchants were princes, her
 9 chapmen the nobles of the earth? † The Lord of hostes hath
 thought it, that he might plucke downe the pride of al glorie,
 10 and bring al the glorious of the earth to ignominie. † Passe
 thy land as a riuer, ô daughter of the sea, thou hast a girdle no
 11 more. † He hath stretched forth his hand vpon the sea, he
 hath troubled kingdomes: Our Lord hath geuen command-
 12 ment against Chanaan, to destroy the strong therof, † and he
 said: Thou shalt adde no more to glorie, ô Virgin daughter of
 Sidon susteyning calumnie: rising vp faile ouer to Cethim,
 13 there also thou shalt haue no rest. † Behold the land of the
 Chaldees was not such a people, Assur sounded it: they led
 14 away the strong therof into captiuitie, they vndermined the
 houses therof, they brought it to ruine. † Howle ye shippes
 15 of the sea, because your strength is destroyed. † And it shal
 be in that day: thou shalt be in obliuion ô Tyre, † seuentie

The tenth
 commination
 was against
 the Tyrians.
 † Tyrus was
 an island, as
 Ezechiel also
 describeth it
 (ch. 27.) in the
 entrance, yea
 situated in the
 hart of the sea:
 but not farre
 distant, for
 king Alexan-
 der filled vp
 that passage of
 water and
 made it con-
 tinent.

† The Tyrians
 reioyced in

the Iewes captiuitie & therefore God punished them withlike captiuitie of 70. yeares.

yeares, as the daies of one king: but after seuentie yeares, there shall be to Tyre as it were the song of an harlot. † Take an harpe, goe about the citie thou harlot forgotten: sing wel, multiplie song, that there may be remembrance of thee. † And it shall be after seuentie yeares: our Lord wil visite Tyre, and wil bring her backe againe to her merchandise: and she shall fornicate againe with al the kingdoms of the earth, vpon the face of the earth. † And the martes, and rewards shall be sanctified to our Lord: they shall not be kept in store, nor layd vp: because her merchandise shall be for them, that shall dwell before our Lord, that they may eate vnto satietie, and be clothed vnto continuance.

CHAP. XXIII.

At this world shall be destroyed, 7. wherof manie signes shall come before, 18. and general iudgement shall follow.

The third part Prophecies perteyning to the whole world. :: Diuersitie of states which is now in the world, shall cease at the general iudgement, and al men shall receiue according to their desertes.

:: Nere the end of the world, manie forgetting the law of God, & nature, wil rage in extreme furie against others, persecuting & murdering one another,

BEHOOLD our Lord shall dissipate the earth, and make it naked, and afflict the face therof, and disperse the inhabitants therof. † And :: as the people, so shall the priest be: & as the seruant, so his master: as the handmayde, so her mistress: as the byer, so he that selleth: as the lender, so he that borroweth: as he that asketh his dewe, so he that oweth. † With dissipation shall the earth be dissipated, and with spoile it shall be spoiled: for our Lord hath spoken this worde. † The earth hath mourned, and fallen away, and is weakened: the world is fallen away, the height of the people of the earth is weakened. † And the earth is infected by the inhabitants therof: because they haue transgressed the lawes, changed right, dissipated the euerlasting couenant. † For this cause shall male-diction deuoure the earth, & the inhabitants therof shall sinne: and therefore the dwellers therein :: shall be madde, & few men shall be leaft. † The vintage hath mourned, the vine is weakened, al haue sighed that reioyced in hart. † The ioy of tymbrels hath ceased, the sound of them that reioyce is leaft of, the sweetnes of the harpe is silent. † They shall not drinke wine with song: the drinke shall be bitter to them that drinke it. † The citie of vanitie is broken downe, euerie house is shut, no man goeth in. † There shall be crying for the wine in the streetes: al mirth is left: the ioy of the earth is caried away. † Desolation is left in the citie, and calamitie shall oppresse

ofe.

- 13 the gates. † Because these things shall be in the middes of the earth, in the middes of peoples, in like maner as if a few oliues, which are remaying, should be shaken out of the oliue tree ;
- 14 and grapes, when the vintage is ended. † These shall lift vp their voice, and prayse : when our Lord shall be glorified, they
- 15 shall make a ioyful noise from the sea. † For this cause in doctrine glorifie our Lord : in the isles of the sea the name of our
- 16 Lord the God of Israel. † From the endes of the earth we haue heard praises, the glorie of the iust one. And I sayd : My secrete to me, my secrete to me, woe is me : the preuaricatours haue preuaricated, and by the preuarication of transgressors they
- 17 haue preuaricated. † Feare, and pitte, and snare vpon thee,
- 18 that art inhabiter of the earth. † And it shall be : He that shall flee from the voice of feare, shall fall into the pitte : and he that shall rid him selfe out of the pitte, shall be held in the snare : because the fludgates from on high are opened, and the fundations of the earth shall be shaken. † With breaking shall the earth be broken, with bruising shall the earth be bruised,
- 19 with mouing shall the earth be moued, † With shaking shall the earth be shaken as a drunken man, and shall be taken away as the tabernacle of one night : and the iniquitie thereof shall be heauie vpon it, and it shall fall, and not adde to rise againe.
- 20 † And it shall be : In that day our Lord wil visite vpon the hoste of heauen on high, and vpon the kinges of the earth,
- 21 that are vpon the earth. † And they shall be gathered together as the gathering of a bundel into the lake, and shall be shut there in prison : and after manie daies they shall be visited.
- 22 † And the moone shall be confounded, when the Lord of hostes shall reigne in mount Sion, and in Ierusalem, & shall be glorified in the sight of his ancients.

especially the wicked afflicting the good : which our Sauour describeth (Mat. 24) saying : Nation shall rise against nation. You shall be odious to all nations for my sake. Iniquitie shall abound. &c.

† This ioyful propagation of Gods glorie and name, is either vnderstood to be prophecied of the Church in general, which is as an island of the whole world : or properly and particularly (amongst other gentiles) of islandes conuerted to Christ : as great Britannie & others.

CHAP. XXV.

The Prophet geteth thanks to God for his meruelous workes, 7. and great benefites, in lightning manie with faith, washing away sinnes, and geuing grace, and eternal glorie.

- 1 **O** LORD thou art my God, I wil exalt thee, and confesse to thy name : because thou hast done meruelous
- 2 things, the old cogitations faithful, Amen. † Because thou hast brought the citie into a heape, the strong citie into ruine, the house of strangers : that it be no citie, & that it be not built

† The prophet and faithful people confessing Gods benefites, and perfect per-

formance of
whatsoever
he promiseth,
or determineth,
conforming their
desires to his
pleasure, say:
Amen: as wel
in prosperitie,
when he deli-
uereth, and
blesseth them,
as in aduersi-
tie, when he
punisheth:
by the destru-
ction of Ieru-
salem, which
is here pro-
phesied, and
the like.

After the
reiection of
the Iewes
al Gentiles
shal be con-
uerted to
Christ.

for euer. † For this shal strong people praye thee, the cite of
strong nations shal feare thee. † Because thou art become a
strength to the poore, a strength to the needie in his tribula-
tion: an hope against the whirlwinde, a shadow against the
heate. For the spirit of the strong is as a whirlwinde beating
against a wal. † As heate in thirst, shalt thou humble the mu-
lt of strangers: and as with heate vnder a burning cloude
thou shalt make the branch of the strong to wither. † And
the Lord of hostes shal make to al peoples in this mount, a
feast of fat thinges, a feast of vintage, of fat thinges ful of mar-
row, of vintage purified from the dréggés. † And he shal in
this mount throw downe headlong the face of the bond, tied
together vpon al peoples, and the webbe that he hath begune
vpon al nations. † He shal cast death downe headlong for euer:
and our Lord God shal take away teare from al face, and the
reproch of his people he shal take away out of the whole
earth: because our Lord hath spoken it. † And he shal say in
that day: Loe this is our God, we haue expected him, and he
wil saue vs: this is our Lord, we haue patiently wayted for
him, we shal reioyce and be ioyful in his saluation. † Because
the hand of our Lord shal rest in this mount: and Moab shal
betreshed vnder him, as straw is broken with the wayne.
† And he shal stretch forth his handes vnder him, as he that
swimmeth stretcheth forth to swimme: and he shal humble
his glorie with dashing of his handes. † And the munitions
of thy high walles shal fal, and be humbled, & shal be plucked
downe to the grownd euen to the dust.

CHAP. XXVI.

*A Canticle of thanks for changing the old Synagogue into the Church of
Christ: Which hath more light of true faith, 12. and more patience
in tribulations: 19. Which in the general resurrection shal be made
manifest.*

In the time
of grace geuen
by Christ
his whole
Church sing-
geth this and
other like
canticles of
praises.
Other peo-

IN :: THAT day shal this song be sung in the land of Iuda. 1
:: Sion the cite of our strength a Sauour, therein shal be put
:: a wal and bulworke.
† Open ye the gates, and let the iust nation enter in, that kee- 2
peth truth.
† The old error is gone: thou wilt keepe peace: peace, 5
because, we haue hoped in thee.
† You haue hoped in our Lord in worldes euerlasting, in our 4
Lord God strong for euer.
† Because

- 5 † Because he wil bowe downe them that dwel on high, the high citie he wil abase. He wil abase it euen to the ground, he wil plucke it downe euen to the dust.
- 6 The foote shal treade it downe, the feete of the poore, the steppes of the needie.
- 7 † The path of the iust is right, the path of the iust is right to walke in.
- 8 † And in the path of thy iudgements ô Lord, we haue patiently expected thee: thy name, and thy memorial are in the desire of the soule.
- 9 † My soule hath desired thee in the night: yea and with my spirit in my hart I wil watch to thee in the morning. When thou shalt doe thy iudgments in the earth, the inhabitants of the world shal learne iustice.
- 10 † Let vs haue mercie on the impious, and he wil not learne iustice: in the land of the holie he hath done wicked thinges, and he shal not see the glorie of our Lord.
- 11 † Lord thy hand be exalted, and let them not see: let the enuious people see, and be confounded: and let fyre deuoure thine enemies.
- 12 † Lord thou wilt geue peace to vs: for al our workes thou hast wrought to vs.
- 13 † O Lord our God, there haue lordes besides thee possessed vs, onlie in thee let vs remember thy name.
- 14 † Let not the dead rise, let not the giants rise againe: therefore hast thou visited and destroyed them, & hast destroyed al their memorie.
- 15 † Thou hast bene fauorable to the nation ô Lord, thou hast bene fauorable to the nation: wast thou glorified? thou hast made al the endes of the earth far of.
- 16 † Lord in distresse they haue sought after thee, in tribulation of murmur thy doctrine was to them.
- 17 † As she that conceiueth, when she draweth neere to be deliuered, being sorrowful crieth in her paines: so are we become at thy presence ô Lord.
- 18 † We haue conceived, and as it were traueled, and brought forth the spirit: saluations we haue not done in the earth, therefore the inhabitants of the earth haue not fallen.
- 19 † Thy dead shal liue, my slaine shal rise againe: awake, and prayse ye that dwel in the dust: because the dew of the light is thy dew; & the land of the giants thou shalt plucke downe into ruine.

ples haue their peculiar proper cities: Babylon, Damascus, Tyrus, Sidon, &c. but al Christians haue one citie the Catholique Church signified by Sion. Fenced vvith vval, and bul vvorke, of faith & good vvorkes. S. Ierom here noteth that the sense of this Canticle is hard, by reason of often and sundaine interlocutions of diuers persons consisting in questions and ansvvers. To vvhose lerned commentaries vve remitte the studious readers.

:: A prophecie of the general resurrection of al men. :: Some in glorie. :: Some in miserie.

† Goe my people, enter into thy chambers, shut thy doores 20
vpon thee, be hid a litle for a moment, til the indignation
passe.

† For behold our Lord wil come out of his place, to visite the 21
iniquitie of the inhabitant of the earth against him: and the
earth shal reuele her bloud, and shal couer her slaine no more.

Mich.

CHAP. XXVII.

*God comforteth the faithful, promising to destroy the wicked. 3. Christs
coming is againe prophesied, with propagation of his Gospel, and conuer-
sion of all nations.*

:: Tyrants are
called serpents
for their sur-
tle poyseful
malice, and
barres because
they hold men
fast inclosed
in bondage.
And for the
same reasons
the diuel is
called a ser-
pent, and a
barre.

IN that day our Lord wil visite with his sore, and great, and 1
strong sword vpon Leuiathan :: the serpent, :: the barre,
and vpon Leuiathan the crooked serpent, and shal kil the
whale that is in the sea. † In that day the vineyard of pure 2
wine shal sing to it. † I the Lord that keepe it, I wil sodenly 3
drinke to it: lest perhaps there be visitation agaynst it, night
and day I keepe it. † There is no indignation in me: who wil 4
geue me to be thorne and bryer in battel: to goe vpon it, to
set it on fyre together? † Or rather shal he hold my strength, 5
shal he make peace with me, shal he make peace with me?
† They that goe in with violence to Iacob, Israel shal flourish 6
and spring, and they shal fil the face of the world with seede.
† Hath he striken him according to his stroke that stroke 7
him? or as he killed his slaine, is he killed? † In measure 8
against measure, when it shal be cast of, thou shalt iudge it.
He hath meditated in his hard spirite during the day of heare.
† Therefore vpon this shal the iniquitie be forgeuen to the 9
house of Iacob: and this is al the fruite that the sinne therof
be taken away, when he shal haue layd al the stones of the
altar, as stones of ashes broken, the groues & temples shal not
stand. † For the defended citie shal be desolate, the beautiful 10
citic shal be forsaken, and shal be left as a desert, there shal the
calfe feede, and there he shal lie, and shal consume the toppes
therof. † The haruests therof shal be destroyed in drught, 11
wemen coming and teaching it: for it is not a wise people,
therefore shal not he that made it, haue mercie on it: and he
that formed it, shal not spare it. † And it shal be, in that day 12
our Lord wil strike from the chanel of the riuier, euen to the
torrent of Ægypt, and you shal be gathered together one and

Iob. 4

13 one ô children of Israel. † And it shal be: in that day a sound shal be made with a great trompet, and they that were lost, shal come from the land of the Assirians, and that were cast out, from the land of Ægypt, and shal adore our Lord in the holie mount in Ierusalem.

CHAP. XXVIII.

Tribulations are threatned to the tenne tribes of Israel, for their pride, and voluptuosnes. (5. God stil protecting some who serue him sincerely) 7 and for conempt of Religion. 16. But God will lay a sure fundation in Sion, 20. Wil punish the wicked, 24. and comforth the good.

1 **V**VOE to the crowne of pride, to the drunkards of
 2 the glorie of his exultation, which were in the toppe of the
 3 most fatte valley, erring by wine. † Behold our Lord is va-
 4 liant and strong, as the violence of hayle: a whirlewind breaking, the violence of manie waters ouerflowing, & sent forth
 5 vpon a large ground. † The crowne of pride of the drun-
 6 kards of Ephraim shal be troden vnder feete. † And the
 7 flowre of the glorie of his exultation, which is vpon the toppe
 8 of the valley of fatte ones, shal be falling as a timely fruite be-
 9 fore the ripenesse of autumme: which when he that seeth
 10 it shal behold, as soone as he taketh it in his hand, he wil deu-
 11 oure it. † In that day the Lord of hostes shal be a crowne
 12 of glorie, and: a garland of exultation to the residue of his
 13 people: † and: a spirit of iudgement to him that sitteth in
 14 iudgement, and: strength to them that returne out of battel
 15 to the gate. † But these also haue bene ignorant because of
 16 wine, and by drunkennes haue erred: the priest and the pro-
 17 phete haue bene ignorant because of drunkennes, they are
 18 swalowed vp with wine, they haue erred in drunkennes, they
 19 haue not knowne him that seeth, they haue bene ignorant of
 20 iudgement. † For al tables were filled with vomiting and
 21 filth, so that there was no more place. † Whom shal he teach
 22 knowledge? and whom shal he make to vnderstand the
 23 thing heard? them that are weyned from the milke, that are
 24 plucked away from the breasts. † For command recommand,
 25 command recommand; expect reexpect, expect reexpect;
 26 a litle there, a litle there. † For in the speach of lippe, and in
 27 an other tongue, he wil speake to his people. † To whom
 he sayd:

The four
 part.
 Prophetical
 admonitions
 to both the
 kingdomes
 of Israel and
 Iuda.
 : By Ephraim
 is vnderstood
 the kingdom
 of Israel,
 whose first
 king Iero-
 boam was of
 that tribe.
 : After that
 the tenne
 tribes were
 carried capti-
 ues (4. Reg. 17.)
 God deliuered
 the two tribes
 out of immi-
 nent danger.
 (4. Reg. 18. 19)
 : geuing
 peace to their
 people:
 : (spirit of
 iudgement to
 king Eze-
 chias:
 : and victorie
 to the soul-
 diars.

he sayd: This is my rest, refresh the wearie, and this is my
 refreshing: & they would not heare. † And the word of our
 Lord shal be to them, in command recommand, command
 recommand, expect reexpect, expect reexpect, a litle there
 a litle there: that they may goe, and fall backward, and be
 destroyed, and snared, and taken. † For this cause heare the
 word of our Lord ye scornful men, which rule ouer my
 people, that is in Ierusalem. † For you haue sayd: We haue
 stroken a league with death, and with hel we haue made a
 couenant. The scourge ouerflowing when it shal passe, shal
 not come vpon vs: because we haue made lying our hope,
 and with lying we are protected. † Therefore thus sayth our
 Lord God: Behold I wil send in the foundations of Sion a
 stone, an approved stone, a corner stone, precious founded in
 the foundation. He that beleueth, let him not make hast.
 † And I wil put iudgement in weight, and iustice in measure:
 and haile shal ouerthrow the hope of lying: and waters shal
 ouerflow the protection. † And your league with death shal
 be abolished, and your couenant with hel shal not stand:
 when the scourge ouerflowing shal passe, you shal be troden
 downe of it. † Whensoever it shal passe through, it shal take
 you away: because in the morning early it shal passe through,
 in the day and in the night, and vexation alone shal geue
 vnderstanding in the hearing. † For the bed is streitened, so
 that one must fall out, and a short mantel can not couer both.
 † For our Lord shal stand as in the mount of diuisions: as in
 the valley, which is in Gabaon, shal he be angrie: that he may
 doe his worke, his strange worke: that he may worke, his
 worke is frange from him. † And now mocke not, lest per-
 haps your bonds be tied strayte. For I haue heard of our Lord
 the God of hostes consummation and abridgement vpon al the
 earth. † Harken with your eares, and heare my voice, attend,
 and heare my speech. † Wil the ploughman plowe al the day
 ro sow, wil he cut and harrow his ground? † Wil he not when
 he hath made euen the face therof, sprinkle cummine, and
 place the wheate by order, and the barley, and millet, and
 vetche, in their bondes? † And his God wil instruct him in
 iudgement: he wil teach him. † For gith shal not be thre-
 shed with instruments that haue teeth, neither shal the waytie
 wheele turne about vpon cummine: but gith shal be beaten
 out with a rodde, and cummine with a staffe. † But bread 28
 come

Because
 Masias & other
 holie prophete
 often and
 much vrged,
 not only the
 people, but
 also priestes
 (which had
 rule ouer the
 people) to
 keep Gods
 command-
 ments, and to
 expect his
 mercie and
 goodnes, they
 scornfully
 repete the
 same wordes,
 deriding such
 exhortations
 & desperady
 geuing them-
 selues to al
 wickednes, as
 if they nei her
 feared death
 nor hel. v. 15.

Mat. 2.
 v. 42.
 Act. 4.
 1. Pet. 3.
 Rom. 9.

2. Reg. 5.
 1. Par. 14.
 Iosue. 10.

As husban-
 men dispose
 their workes
 in order: so
 God someti-
 mes worketh
 miracles,
 sometimes
 geueth benefi-
 ces, someti-
 mes sendeth
 afflictions:
 and greater
 to some then
 to others.

corne shal be broken smal : :: but the thresher shal not thresh :: But none
 it for euer, neither shal the wayne wheele vexee it, nor breake are continual-
 29 it with the teeth therof. † And this is come forth from our ly afflicted
 Lord the God of hostes, that he might make his counsel mer- without inter-
 uelous, and magnifie iustice. mission.

CHAP. XXIX.

*The Prophet bewaileth the Iewes destruction, 9. for their blinde obstinacie;
 17. prophecyng the Gentiles conuersion.*

2. Reg. 5.
 1 Par. II
 Luc. 19.

1 **V**V O E to :: Ariel, Ariel the citie, which Dauid ouer-
 came : yeare is added to yeare : the solemnities are
 2 at an end. † And I wil make a trench about Ariel, and it shal
 3 be sorowful & moorning, and it shal be to me as Ariel. † And
 I wil compasse as a sphere round about thee, and wil cast a
 rampier agaynst thee, and place munitions to besiege thee.
 4 † Thou shalt be humbled, thou shalt speake out of the earth,
 and out of the ground thy speach shal be heard: and thy voice
 shal be out of the earth as the Pythons, and out of the ground
 5 thy speach shal mutter. † And the multitude of them that
 fanne thee shal be as smal dust : and as issles passing away, the
 6 multitude of them, that haue preuailed agaynst thee. † And it
 shal be sodenly forthwith. It shal be visited of the Lord of ho-
 stes in thunder, and earth quake, and with great voice of
 whirlwind and tempest, and with flame of deuouring fyre.
 7 † And the multitude of al nations, that haue fought agaynst
 Ariel, shal be as the dreame of a vision in the night, and al
 8 that haue varied, and beseged & preuailed agaynst it. † And as
 he that is hungrie dreameth, & eateth, but when he is awake,
 his soule is emptie : & as he that is thirstie dreameth, and drin-
 keth, and after he is awake, faint as yet thirsteth, and his soule
 is emptie: so shal the multitude be of al the Gentiles, that haue
 9 fought agaynst mount Sion. † Be astonied, and meruel, wauer,
 and itagger : be ye drunke, and not of wine : be moued, & not
 10 of drunkenes. † Because our Lord hath mingled vnto you the
 spirit of drowlines, he wil shut your eyes, he wil couer your
 11 prophetes and princes, that see visions. † And the vision of al
 shal be vnto you as the wordes of a booke sealed: which when
 they shal geue to him that knoweth letters, they shal say :
 Read this: and he shal answer, :: I can nor, for it is sealed.
 12 † And the booke shal be geuen to one that knoweth not let-
 ters, and it shal be sayd to him : Reade : and he shal answer :
 :: I know

:: Ari signifi-
 feth a lion,
 El God: So
 Ierusalem cal-
 led the lion of
 God, to witte
 a strong citie,
 is threathed
 with destru-
 ction, which
 happened first
 by the Baby-
 lonians. 4.
 Reg. 25 againe
 more mise-
 rably by Titus
 & Vespasian,
 40. yeares
 after Christs
 death.

:: Scribes and
 Pharises pre-
 tending know-
 lege of Scrip-

tures, can not read Christ in the Prophets, because these bookes are sealed (or locked) and they haue not the key. *Apoc. 3.*
 :: The Gentiles could not read Christ in these bookes, because they knew not letters of the holie Scriptures. *S. Ierom Proemio. in Iſaiam.*

13 *Mat. 15. Mar. 7.*
 :: I know not letters. † And our Lord sayd : Because this people approacheth with their mouth, and with their lippes glorifieth me, but their hart is far from me, and they haue feared me by the commandement and doctrines of men :
 † therefore behold I wil adde to make admiration to this 14
 people, by a great and wonderful miracle : for wisdom shall perish from their wise men, and the vnderstanding of their prudent shall be hid. † Woe vnto you that are deepe of hart, 15 *I. Cor. 13.*
 to hide your counſel from our Lord : whose workes are in darkenes, and they say : Who seeth vs, and who knoweth vs ?
 † This your cogitation is peruerse : as if the clay should thinke 16 *Eccle. 29.*
 against the potter, and the worke should say to the maker therof : Thou madest me not : or the thing formed should say to the fashioner therof : Thou vnderstandest nor. † Shall not 17
 yet within a litle while, and in a short time Libanus be turned into Charnel, & Charnel reputed for a forest ? † And in that 18
 day the deafe shall heare the wordes of the booke, and out of the darkenes and mist the eies of the blinde shall see. † And 19
 the meeke shall adde ioyfulnesse in our Lord, and the poore men shall reioyce in the holie one of Israel. † Because he hath 20
 sayled that did preuaile, the scorner is consumed, and they are al cut downe that watched vpon iniquitie : † that made men 21
 sinne in word, and supplanted him that reprobued them in the gate, and declined in vayne from the iust. † For this cause, 22
 thus sayth our Lord to the house of Iacob, he that redemed Abraham : Iacob shall not now be confounded, neither shall now his countenance be ashamed : † but when he shall see his 23
 children, the workes of mine handes in the middes of him sanctifying my name, and they shall sanctifie the holie one of Iacob, and shall preach the God of Israel, † and they that 24
 erre in spirit, shall know vnderstanding, and the mutters shall learne the law.

CHAP. XXX.

The Iewes are blamed for seeking counſel, and helpe of the Egyptians. 18. but if they repent, they shall find releefe, and spiritual riches of the soule. 27. Gods iudgement wil be strict : 33. and hel is most horrible.

:: You that trust in your owne counsels and forces, or in other mens

WOE :: vnto *renegade children, sayth our Lord, that 1
 you would take counſel, and nor of me : & would beginne a webbe, and not by my spirite, that you might adde
 sinne vpon sinne : † which walke to goe downe into Egypt, 2
 and

* Apo-
 ſtate.
 or, deny-
 ers.

& haue not asked my mouth, hoping for helpe in the strength
 of Pharao, and hauing confidence in the shadow of Ægypt. and not in
 God, shal
 finde the mi-
 serable euent
 of your follie,
 as is before
 noted. chap. 20.
 3 † And the strength of Pharao shal be a confusion to you, and
 4 the confidence of the shadow of Ægypt an ignominie. † For
 thy princes were in Tanis, and thy messengers came euen to
 5 Hanes. † Al were confounded vpon the people, that could
 not profite them: they were no helpe, nor to any profite, but
 6 to confusion and to reproch. † The burden of the beastes of
 the South. In a land of tribulation and distresse, the lionesse,
 and the lion of them, the viper & the flying basiliscus caryng
 their richies vpon the shoulders of beastes, and their treasures
 vpon the bunch of camels to a people, that can not be able to
 7 profite them. † For Ægypt shal helpe in vaine, and to no
 purpose: therfore haue I cried vpon this: It is pride onlie,
 8 cease. † :: Now therfore going in write to her vpon boxe, “Either Isaias
 was comman-
 ded to write
 this which
 should be ful-
 filled manie
 yeares after;
 or els he spea-
 keth prophe-
 tically to Ie-
 remie, nere
 200. yeares
 before he pro-
 phecied; signi-
 fying that he
 should then
 write it, as im-
 dede he did.
 Iere. 41. &c.
 and drawe it diligently in a booke, and it shal be in the latter
 9 day for a testimonie for euer. † For it is a people prouoking
 to wrath, and lying children, children that wil not heare the
 10 law of God. † Which say to the seers: See not: and to them
 that behold: Behold vs not those thinges that are right: Speake
 11 vnto vs pleasant thinges, see errors vnto vs. † Take from me
 the way, turne away the path from me, let the holie one of Is-
 12 rael cease from our face. † Therfore thus sayth the holie one
 of Israel: For that you haue reiected this word, & haue hoped
 13 in calumnies and tumult, and haue leaned therevpon: † ther-
 fore shal this iniquitie be vnto you as a breach that falleth, and
 is found lacking in an high wal, because sodenly, whiles it
 14 is not hoped, shal come the destruction therof. † And it shal
 be broken smal, as the potters vessel is broken with mightie
 breaking: & there shal not a shread be found of the fragments
 therof, wherein a litle fyre may be caried from the burning,
 15 or a litle water be drawn out of the pitte. † Because thus
 sayth our Lord the God of Israel: If you returne and be quiet,
 you shal be saued: in silence and in hope shal your strength be.
 16 And you would not: † and you haue sayd: No, but we wil
 flee to horses: therfore shal you flee. And we wil mount vpon
 swift ones: therfore shal they be swifter, that shal persecute
 17 you. † A thousand men at the face of the terrour of one: and
 at the face of the terrour of fise shal you flee, til you be least
 as the mast of a shippe in the toppe of a mountaine, and as a
 18 signe vpon a litle hil. † Therfore our Lord expecteth that he

may haue mercie on you: and therefore shal he be exalted sparing you: because our Lord is the God of iudgment: blessed are al they that expect him. † For the people of Sion shal dwell 19
 in Ierusalem: weeping thou shalt not weepe, piryng he wil pitie thee: at the voice of thy crie as soone as he shal heare, he wil answer thee. † And our Lord wil geue you strait bread, and short water: and wil not make thy doctour to flee away from thee any more: and thine eies shal see thy master. † And thine eares shal heare the word of him, that behinde thy backe admonisheth thee: This is the way, walke in it: and decline ye not neither to the right hand, nor to the left. † And thou shalt contaminate the plates of the sculptsils of thy siluer, and the garment of the molten of thy gold, and shalt scatter them as the vncleannes of a menstruous woman. Thou shalt say to it: Get thee hence. † And rayne shal be geuen to thy seede, wheresoeuer thou shalt sowe in the land: and the bread of the corne of the land shal be most plentiful, and fatte. The lambe in that day shal feede at Midge in thy possession: † and thine oxen, as the asse coltes, that til the ground, shal eate mingled prouender as it was fanned in the floore. † And there shal be vpon euerie high mountayne, and vpon euerie litle hil eleuated, riuers of running waters in the day of the killing of manie when the towres shal fall. † And the light of the moone shal be as the light of the sunne, and the light of the sunne shal be seuenfold, as the light of seuen daies in the day, when our Lord shal bind vp the wound of his people, & shal heale the stroke of their wound. † Behold the name of our Lord commeth from farre, his burning furie, and heauie to beare: his lippes are filled with indignation, and his tongue as a deuouring fire. † His spirite as a torrent ouerflowing euen to the middes of the necke, to destroy the nations to nothing, and the bridle of errour, that was in the iawes of peoples. † There shal be a song vnto you as the night of a sanctified solemnitie, and ioy of hart as he that goeth with a shaulme, to enter into the mount of our Lord to the strong one of Israel. † And our Lord shal make the glorie of his voice to be heard, and shal shew the terrour of his arme, in threatening of furie, and flame of deuouring fyre: he shal dashe to peeces in whirlwinde, and in haile stone. † For at the voice of our Lord shal Assur feare being stroken with the rod. † And the passage of the

:: This claritie in sunne and moone shal be after the general resurrection.

:: Christ wil exercise his seuerie iustice in the general iudgement, when he shal bid the damned goe into euerlasting fire. *Mat. 25.*

rod shal neuer cease, which our Lord shal make to rest: If often hap-
 vpon him in :: tymbrels and harpes: and in principal battels peareth that
 he shal ouerthrow them. † For * Topheth is prepared since when euil
 yesterday, prepared of the king, deepe, and wide. The nou- men seme
 rishments therof, fyre & much wood: the breath of our Lord most secure,
 as a torrent of brinstone kindling it. they fall into
 sodaine calamities.

CHAP. XXXI.

*The prophet further bewyleth the Iewes calamitie, into which they shal fall
 for their confederacie with the Egyptians. 5. Yet God wil protect Ieru-
 salem: 8. and ouerthrow Senacharib.*

16. 42.

1 **W**OE to them that goe downe into Ægypt for helpe; :: Both this
 Prophet, and
 afterwards
 Ieremie ad-
 monished the
 Iewes not to
 trust in the
 Egyptians,
 but they cen-
 tennning this
 admonition
 shewed in
 their deedes
 that they
 distrusted
 God, nor be-
 leuing nor
 obeying his
 prophetes: &
 for the same
 were at last
 punished.
 :: In the meane
 time God
 destroyed the
 armie of Sen-
 nacarib beseg-
 ging Ierusa-
 lem. 4 Reg. 19.
 But they for-
 gotte this and
 manie other
 exam ples of
 Gods powre
 and loue.
 hoping in horses, and hauing confidence vpon
 chariots, because they be manie: and vpon horsemen, because
 they be very strong: and haue :: not trusted vpon the holie
 2 one of Israel, & haue not sought after our Lord. † But he that
 is the wise one hath brought euil, and hath not taken away his
 wordes: and he wil rise vp against the house of the wicked,
 3 & against the ayde of them that worke iniquitie. † Ægypt, a
 man, and not God: and their horses, flesh, and not spirite: and
 our Lord shal bowe downe his hand, and the helper shal fal,
 and he that is holpen shal fal, and they shal al be confounded
 4 together. † Because thus sayth our Lord to me: As if a lion
 should roare, and the lions whelp vpon his praye, & when a
 multitude of shepherds shal come against him, he wil not
 feare at their voice, and of their multitude he wil not be
 afrayd: so shal the Lord of hostes descend, :: to fight vpon
 5 mount Sion, and vpon the litle hil therof. † As birdes that
 flie, so wil the Lord of hostes protect Ierusalem, prote-
 6 cting and deliuering, passing and sauing. † Returne as you
 7 reuolted deeply ô children of Israel. † For in that day man
 shal cast away the idols of his siluer, and the idols of his gold,
 8 which your handes haue made you into sinne. † And Assur
 shal fal by the sword not of man, and the sword not of man
 shal deuoure him, & he shal flee not at the face of the sword:
 9 and his yong men shal be tributaries: † and his strength shal
 passe away at the terrour, & his princes fleing shal be afrayd:
 our Lord hath sayd it: whose fyre is in Sion, & his fornace in
 Ierusalem.

ai. 2.

The prophet comforteth the Iewes, foresbewing that their king Ezechias wil rule wel, and prosper; but most especially prophecieth of Christ. 9. That they shal be reiected for persecuting him, 15. and his Church shal prosper.

The fift part.

Of the captiuitie, and relaxation of the kingdom of Iuda: with other afflictions and comforts; but especially of Christ and his Church.

Albeit manie thinges in this and other places perteyne first and literally to the old testament: yet al are in figure, and some thinges haue no other literal sense but of the new testament. As this prophecie of massing, or vnperfect tongues, to speake readily, is fulfilled in the Church of Christ; plainly and distinctly confessing al Mysteries of Catholique faith and religion: and the like, which can not be verified in the Iewish people.

BEHOOLD " the king shal " reigne in iustice, & the princes
1 shal rule in iudgement. † And a man shal be as he that
2 is hid from the wind, and hideth himselfe from a tempest, as
riuers of waters in drought, and the shadow of a rocke that
standeth out in a desert ground. † The eies of them that see,
3 shal not be dimme, and the eares of them that heare, shal har-
ken diligently. † And the hart of fooles shal vnderstand
4 knowlege, and the tongue :: of massers shal speake readely
and plaine. † He that is vnwise shal no more be called prince:
5 neither shal the deceitful be called the greater man: † for the
6 foole shal speake foolish thinges, and his hart shal doe ini-
quitie, that he may worke simulation, and speake to our Lord
deceitfully, and make emptie the soule of the hungrie, and
take away drinke from the thirstie. † The vessels of the de-
7 ceitful are most wicked: for he hath framed deuises to vndoe
the meeke, with the word of lying, when the poore man
spake iudgement. † But the prince wil thinke these thinges,
8 that are worthe of a prince, & he shal stand aboute the dukes.
† Ye * riche women arise, and heare my voice: ye confident
9 daughters geue eare to my speach. † For after dayes, & a yeare
10 you shal be troubled that haue confidence: for the vintage is at
an end, the gathering wil no more come. † Be astonied ye
11 riche women, be troubled ye confident: strippe you, and be
confounded, gird your loynes. † Moorne vpon your breasts,
12 vpon the countrie worthie to be destroyed, vpon the fruitful
vineyard. † Vpon the ground of my people shal thornes and
13 bryars come vp: how much more vpon al the houses of ioy, of
the citie reioycing? † For the house is forsaken, the multitude
14 of the citie is least, darkenesse and palpablenesse are made
vpon the dennes for euer. † The ioy of wilde asses the pastu-
15 res of flockes, vntil the spirit be powred out vpon vs from
on high: and the desert shal be as charmel, and charmel shal
be reputed for a forest. † And iudgement shal dwel in the
16 wildernes, and iustice shal sit in charmel. † And the worke of
17 iustice shal be peace, and the seruice of iustice silence, and se-
curitie for euer. † And my people shal sitte in the beautie of
18 peace,

* Noble
cities of
Iuda.

peace, and in the tabernacles of confidence, and in wealthie
 19 rest. † But haile in falling vpon the forest, and the citie shall
 be humbled with lownesse. † Blessed are ye, that sowe vpon
 al waters, sending in the foote of the ox and the asse.

ANNOTATIONS. CHAP. XXXII.

1. *The king shall raigne*] Some expound this whole passage of Ezechias, or Iosias kinges of Iuda, and of the chiefe princes vnder them: but so great effectes, as be here prophesied, were not fully verified in them, but as in figure only of a more excellent king, and his principal seruantes, that should follow afterwards. For albeit these were very good kinges, and had good and wise counselors, & gouerners vnder them: yet they had not that perfect iudgement, nor performed that complete iustice, vvhether by the subiectes enjoyed such peace, rest, safetie, and consolation, as be here described, by the metaphores, and similitudes of men hid from vvinde, safe from tempest, refreshed with waters in their heate, and shadowed by a rock from the burning sunne in the desert, with the like. And therefore S Ierom, and other Christian Doctors vnderstand it of Christ, vvhom hath most perfect iudgement and iustice; and of his Apostles, and other Pastors of his Church, vvhom by vnction of the Holie Ghost, participate more abundantly of Christs grace, then did the priestes, & other rulers in the old testament. And so Christian people receiue these benefites of peace, rest, protection, refreshing in soule, & conscience, & other spiritual comforts in Christ, by the mysteries of the new Testament, vvhich the faithful of the old Testament could not receiue by their kinges & princes, nor by priestes and prophets of that time. The same we might deduce of innumerable other places of this & other Prophetes: but it is not our * purpose to explicate much in this Edition.

1. *Raigne in iustice: and rule in iudgement.*] Here also to auoide prolixitie, we may once note that these vvordes: *Iudgement*, and *Iustice*, haue a farre other higher and more excellent signification in holie Scriptures (vvhich they most frequently occurre) then in prophane vvritings, and natural or moral philosophical discourses. For Philosophers, such as Plato and Aristotel, could reach no further then to natural reason, vvhich they called right iudgement: and to moral equitie, vvhich in general they named iustice. But the Holie Ghost by these vvordes reueleth most high spiritual mysteries, knowen by faith, most comfortable to mens soules, releuing and refreshing the consciences of penitents in this life, & replenishing the iust with vspeakable gladnes in eternal glorie. Therefore in the sense vsual in holy Scripture, Iudgement is the act of the mind, or vnderstanding, discerning what is right, iust, & agreeing to reason: And Iustice is the rectitude of the vvill, doing conformably to right direction of the mind, or vnderstanding. And so these vvordes are applied to signifie both Gods, and iust mens actions. As that vvhich God mercifully decreed in eternitie, and promised after the fall of man, to do for mankind, as conuenient for his Diuine Povvre, VVisdom, Iustice, Mercie, & Goodnes; vvhich al the meanes vvhich he ordained for effecting the same, is called his Iudgement; and the performing and accomplishment therof, so farre as is of his part, is called his Iustice. Also that vvhich anie man discusseth, discerneth, and determineth in his vnderstanding, as right, or reasonable in supernaturall things, is called his spiritual iudgement; and that vvhich he doth of his freevvill according to the same right iudgement, is called his iustice. So in this place the Prophet forshevveth, that
 Christ

This & manie other prophesies pertaine to the old testament as in figure, alluding to the historie, but principally to Christ, and his Church.

VVhat the vvordes, Iudgement and Iustice signifie.

Definition of Iudgement and Iustice as they are vsed in the holie Scriptures. Both applied to Gods, and mens actions.

Explication
of the text.

Christ our King *vvil* reigne in *iusti'e*, that is, performe and fulfil al that he, as God vvith the Father & the Holie Ghost, decreed for Redemption, Iustification and Saluation of men. And *the princes*, his Apostles and other Pastors, *shal rule in iudgement*: that is, discerne and iudge, vvhat is right and good for themselues, and the people in respect of their soules, and eternal saluation.

CHAP. XXXIII.

Sennacherib beseeing and threatning Ierusalem, shal be ouerthrowne by Angels. 13. that both wicked arrogant infidels may feele the hand of God, and faithful sinners repenting after great terror be comforted.

∴ Sennacrib
spoyled al the
kingdom of
Israel, and al
Iuda sauing
Ierusalem,
which he also
beleged, re-
proching and
despising God:
but himself
was therfore
spoyled, and
despised.
∴ Fidelitie in
performing
promises of
good thinges
temporal and
spiritual.
∴ Messengers
sent to procu
re peace shal
mourne, be-
cause they can
not obtaine it.

VVOE to thee ∴ that spoilest, shalt not thy selfe also be 1
spoiled? and that despisest shalt not thy self also be
despised? when thou shalt haue ended spoyling, thou shalt be
spoyled: when being wearied thou shalt cease to contemne,
thou shalt be contemned. † O Lord haue mercie vpon vs: 2
for we haue expected thee: be our arme in the morning, and
our saluation in the time of our tribulation. † At the voice of 3
the Angel the peoples fled, and at thy exaltation the nations
are disperfed. † And your spoiles shal be gathered together 4
as the locust is gathered, as when the ditches shal be ful
therof. † Our Lord is magnified, because he hath dwelt on 5
high: he hath filled Sion with iudgement and iustice. † And 6
there shal be ∴ sayth in thy times: riches of saluation wisdom
and knowlege: the feare of our Lord that is his treasure.
† Behold they that see shal crie without, ∴ the angels of peace 7
shal weepe bitterly. † The wayes are dissipated, the passenger 8
by the path hath ceased, the couenant is made frustrate, he
hath reiected the cities, he hath not esteemed the men. † The 9
land hath moorned, and languished: Libanus is confounded,
and become foule, and Saron is made as a desert: and Basan is
shaken, & Carmel. † Now wil I rise vp, sayth our Lord: now 10
wil I be exalted, now wil I be lifted vp. † You shal conceiue 11
heate, you shal bring forth stubble: your spirit as fire shal
deuoure you. † And the peoples shal be as ashes of a great 12
fyre, thornes gathered together shal be burned with fyre.
† Heare ye that are far of, what thinges I haue done, and ye 13
that are neere, know my strength. † The sinners are terrified 14
in Sion, trembling hath possessed the hypocrites. Which of
you can dwel with deuouring fyre? which of you shal dwel
with euerlasting heates? † He that walketh in iustices, and 15
speaketh truth, that casteth away auarice of oppression, and
shaketh

shaketh his hands from al gift, that stoppeth his eares lest he
 heare bloud, and shutteth his eyes that he may see no euil.
 16 † This man shal dwell on high, the munitions of rockes shal
 be his highnes: bread is geuen to him, his waters are faithful,
 17 † His eies shal see the king in his beautie, they shal see the
 18 land farre of. † Thy hart shal meditate feare: where is the
 lerned? where is he that pondereth the wordes of the law?
 19 where the teacher of litle ones? † The vnwise people thou
 shalt not see, the people of profound speech: so that thou canst
 not vnderstand the eloquence of his tongue, in whom there is
 20 no wisdom: † Looke vpon Sion the citie of our solemnitie:
 thine eies shal see Ierusalem, a rich habitation, a tabernacle
 :: that can not be transferred: neither shal the nailes therof
 be taken away for euer, and al the cordes therof shal not be
 21 broken: † because onlie there our Lord is magnifical: a place
 of foudes, riuers most brode and wide: no shippe of rowers
 shal passe by it, neither shal the great galley passe thereby.
 22 † For the Lord is our iudge, the Lord is our lawmaker, the
 23 Lord is our king: he wil laue vs. † Thy cordes are loosed, and
 they shal not preuaile: thy mast shal be so, that thou canst not
 spread the signe. Then shal the spoiles of manie prayes be di-
 24 uided: the lame shal take the spoile. † Neither shal the
 neighbour say: I am feble. The people that dwelleth therein,
 iniquitie shal be taken away from them.

Both prophesies & histories testifie that terrene Ierusalem was subiect to destruction, and was destroyed, and therefore this is necessarily to be vnderstood of the Church of Christ, against which hel gates shal neuer preuaile.

CHAP. XXXIII.

A prophesie of the destruction of the Whole world, at the day of Iudgement, 5, and in particular of Idumæa, 9. & Ierusalem, as figures therof.

1 **C**OME :: neere ye Gentiles, and heare, and ye :: peoples :: God willet h
 attend let the earth heare, & the fulnes therof, the round
 2 world, and euerie spring therof. † Because the indignation of
 our Lord is vpon al Gentiles, and furie vpon al their hostes: he
 3 hath killed them, & geuen them into slaughter. † Their slaine
 shal be cast forth, and out of their carcasses shal rise a stinche:
 4 the mountaines shal melt with their bloud. † And al the host
 of the heauens shal melt away, and the heauens shal be folded
 together as a booke: and al their host shal fal away as the leafe
 5 falleth from the vine, and from the figge tree. † Because my
 sword is inebriated in heauen: behold it shal descend vpon
 Idumæa, and vpon the peoples of my slaughter to iudgement.

as vvel the gentiles that were farre of, to come neere. :: As also the Iewes, that were his peculiar people al to attend that he wil destroy this whole world; before the general Iudgement.

∴ No defence of strong places (signified by Bosra) shal saue anie men from destruction in the day of Iudgement.

∴ In the meane time, as a figure therof Sion shal be destroyed: and therefore the meraphorical destruction folowing rather pertyneth to the state of the damned in the next vworld then to the afflicted in this life.

† The sword of our Lord is filled with bloud, it is fatted of the 6
 bloud of lambes and buckgoates, of the bloud of rammes ful
 of marow: for the victime of our Lord is in ∴ Bosra, & a great
 slaughter in the land of Edom. † And the vnicornes shal come 7
 downe with them, and the bulles with the mightie: their land
 shal be drunke with bloud, & their ground with the fatnes
 of fatte ones. † Because it is the day of the reuenge of our 8
 Lord, the yeare of retributions of the iudgement ∴ of Sion.
 † And the torrents therof shal be turned into pitch, and the 9
 ground therof into brimstone: & the land therof shal be into
 burning pitch. † Night and day it shal not be quenched, the 10
 smoke therof shal goe vp for euer: from generation vnto
 generation it shal be desolate, there shal none passe by it world
 without end. † The onocrotalus, and hedgehog shal possesse 11
 it: & the ibis, and the rauen shal dwel in it: and a measure shal
 be stretched out vpon it, to bring it to nothing, and a plumme
 line vnto desolation. † The nobles therof shal not be there: 12
 they shal cal rather vpon the king, and al the princes therof
 shal be as nothing. † And thornes and nettles shal grow vp 13
 in the houses therof, and the thistle in the munitions therof:
 and it shal be the couche of dragons, and the pasture of
 ostriches. † And spirites shal meete the onocentaurus, and 14
 the satyr shal crie one to the other, there hath the lamia lien,
 and found her self rest. † There hath the hedgehog had an 15
 hole, and brought vp whelpes, and digged round about, and
 cherished them in the shadow therof: thither are the kites
 gathered together, one to an other. † Searche ye diligently 16
 in the booke of our Lord, and read: one of them hath not
 wanted, one hath not sought for the other, because that which
 procedeth out of my mouth, he hath commanded, and his
 spirit the same hath gathered them. † And he hath cast them 17
 a lot, and his hand hath diuided it vnto them by measure:
 they shal possesse it for euer, in generation & generation they
 shal dwel therein.

CHAP. XXXV.

Gentiles conuerted to Christ shal much reioyce, s. being comforted and confirmed by his miracles, much more by his internal grace, which bringeth to life euerlasting.

∴ An euident prophetic of the conuer-

TH E ∴ desert and the land without passage shal be glad, & 1
 the wildernes shal reioyce, and shal flourish as the lillie.
 † Spring-

2 † Springing it shal spring, & shal reioyce ioyful and praising :
 the glorie of Libanus is geuen to it, the beautie of Carmel, and
 3 our God. † Encourage ye the loose handes, & strengthen the
 4 weake knees. † Say to the faynt harted : Take courege, and
 feare not: behold your God shal bring reuenge of retribution :
 5 Godhim self wil come and wil saue you. † Then shal :: the
 6 cies of the blind be opened, and the eares of the deafe shal be
 7 open. † Then shal the lame leape as an hart, and the tongue
 of the dumme shal be opened : because waters are cut out in
 8 the desert, and torrents in the wildernes. † And that which
 was drieland, shal be as a poole, and the thirstie ground as
 fountaines of waters. In the dennes whercin dragons dwelt
 before, shal spring vp the greenes of reede and bulrush.
 9 † And a pathe and a way shal be there, and it shal be called
 the holic way : the polluted shal not passe by it, and this shal
 be vnto you a direct way, so that fooles can not erre by it .
 10 † The lion shal not be there, and the naughtie beast shal not
 goe vp by it, nor be found there : and they shal walke that
 shal be deliuered . † And the redemed of our Lord shal be
 conuerted, and shal come into Sion with prayse, and euerlast-
 ing ioy shal be vpon their head : they shal obteyne ioy and
 gladnes, and sorow and mourning shal flee away.

sion of Gen-
 tiles. In whom
 the Church
 shal continu-
 ally spring &
 flourish.

Christ lea-
 ning al logical
 arguments,
 proued him-
 self to be Mes-
 sias by his
 vvorkes. If ye
 beleue not me
 (sayth our B.
 Sauour) beleue
 my vvorkes.
 Ioan. 10. 38.

CHAP. XXXVI.

*Sennacherib king of Assyrians hauing taken other cities in Iurie, besiegeth
 and threatneith Ierusalem; 4. reprocheth king Ezechias; 7. blasphemeth
 God; 13. and terrifieth the people.*

:: That which
 the prophet
 had foretold
 by way of
 prophacie,
 now he recor-
 deth by way
 of historie, &
 therefore these
 foure next
 chapters are
 inserted in the
 fourt booke
 of kinges. ch.
 18. 19. and 20.
 almost in the
 same vvordes,
 & an abridge-
 ment thereof

1 **A**ND it came to passe :: in the fourth yeare of king
 Ezechias, Sennacherib king of the Assyrians came
 2 vp agaynst al the fenced cities of Iuda, and tooke them. † And
 the king of the Assyrians sent Rabfaces from Lachis to
 Ierusalem, to king Ezechias with a great armie, and he stood
 by the water conduite of the vpper poole in the way of the
 3 fullers silde. † And there came out to him Eliacim the sonne
 of Helcias, who was ouer the house, and Sobna the scribe,
 4 and Ioah the sonne of Asaph the commenter. † And Rab-
 faces sayd to them : Tel Ezechias : Thus sayth the great king,
 the king of the Assyrians: What is this confidence, wherevpon
 5 thou dost trust? † or by what counsel or force art thou dis-
 posed to rebel? vpon whom hast thou confidence, that thou

at. 15.
 ar. 7.
 sc. 7.

Reg.
 Par. 32.

art reuolted from me? † Loe thou dost trust vpon this broken 6
 staffe of reede, vpon Aegypt: vpon which if a man leane, it wil
 enter into his hand, and pearce it: so is Pharao the king of
 Ægypt to al that trust in him. † But if thou wilt answer me: 7
 We trust in our Lord God: is it not he: whose excelsés and al-
 tars Ezechias hath taken away, and he sayd to Iuda and Ieru-
 salem: Before this altar shal you adore? † And now deliuer 8
 thyself to my lord the king of the Assyrians, & I wil geue thee
 two thousand horses, neither shalt thou be able of thyself
 to geue riders for them. † And how wilt thou abide the face 9
 of the iudge of one place, of the lesser seruants of my Lord? But
 if thou trust in Ægypt, in chariotes and in horsemen: † and 10
 now am I come vp without the Lord vnto this land to destroy
 it? The Lord sayd to me: Goe vp agaynst this land, & destroy
 it. † And Eliacim, and Sobna, and Ioahé sayd to Rabfaces: 11
 Speake to thy seruants in the Syrian tongue: for we vnder-
 stand it: speake not to vs in the Iewes language in the eares of
 the people, that is vpon the wal. † And Rabfaces sayd to 12
 them: Why, did my lord send me to thy lord and to thee, to
 speake al these wordes; and not rather to the men, that sitte on
 the wal; that they may eate their owne dung, and drinke the
 vrine of their feete with you? † And Rabfaces stood, & cried 13
 with a loude voice in the Iewes language, and sayd: Heare ye
 the wordes of the great king, the king of Assyrians. † Thus 14
 sayth the king: Let not Ezechias seduce you, for he shal not be
 able to deliuer you. † And let not Ezechias geue you confi-
 dence vpon the Lord, saying: Our Lord deliuering wil deliuer 15
 vs, this citie shal not be geuen into the hand of the king of
 Assyrians. † Heare not Ezechias: for thus sayth the king of 16
 Assyrians, doe: a blessing with me, and come forth to me,
 and eate ye euerie man of his owne wineryard, and euerie man
 of his owne figtree, and drinke ye euerie man the water of his
 owne cesterne, † til I come and take you away to a land, that 17
 is as your owne, a land of corne and of wine, a land of bread
 and vineyards. † Neither let Ezechias truble you, saying: Our 18
 Lord wil deliuer vs. Why, haue the goddes of the nations
 deliuered euerie one their land out of the hand of the king of
 Assyrian? † Where is the god of Emath, and Arphad? where 19
 is the god of Sepharuaim? haue they deliuered: Samaria out
 of my hand? † Who is there of al the goddes of these landes, 20
 which hath deliuered their land out of my hand, that the
 Lord

Such is the
 blindnes, and
 malice of infi-
 dels, that they
 confound
 thinges donne
 to destroy ido-
 latrie, as if the
 same were a-
 gainst God.

Doe that is
 profitable for
 you. 4. REG 18.
 7. 31.

Manie in Sa-
 maria serued
 false goddes
 which could
 not defend
 them: others
 serued God
 almightie who
 for their good
 suffered them
 to be afflicted.

21 Lord can deliuer Ierusalem out of my hand: † And they held their peace, and answered him not a word. For the king had
 22 commanded, saying: Answer him not. † And Eliacim the sonne of Helcias, that was ouer the house, and Sobna the scribe, and Ioah the sonne of Asaph, the commentter, went in to Ezechias their garments rent, and told him the wordes of Rabfaces.

CHAP. XXXVII.

King Ezechias requesteth the prayers of Isaie the prophete, 6. Who assureth the king of Gods helpe. (8. In the meane time the enemies threatening and blaspheming, 14. King Ezechias prayeth) 21. God promisseth to protect Ierusalem: 36. and by an Angel killeth in one night an hundred eigte sine thousand Assyrians. 37. Their king returneth to Ninieue and is slaine by his owne sonnes.

Reg.
Par. 32.

1 **A**ND it came to passe, when king Ezechias had heard it, he
 2 & rent his garments, and was wrapped in sackcloth,
 3 & entred into the house of our Lord. † And he sent Eliacim which was ouer the house, and Sobna the scribe, and the ancients of the priestes couered with sackclothes to Isaie, the sonne of Amos the prophete, † and they sayd to him: Thus sayth Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemie: because the children are come euen to the birth, and there is not strength to bring forth. † If by any meanes our Lord thy God wil heare the wordes of Rabfaces, whom the king of Assyrians his Lord hath sent to blaspheme the liuing God, & to vpbraide with words which our Lord thy God hath heard: lift vp prayer therefore for the remnant that are left. † And the seruants of Ezechias came to Isaie.
 6 † And Isaie sayd to them: Thus shal you say to your master: Thus saith our Lord: Feare not at the face of the wordes, which thou hast heard, wherewith the seruants of the king of the Assyrians haue blasphemed me. † Behold, I wil geue him a spirit, and he shal heare a message, and shal returne to his countrie, and I wil make him fal by the sword in his owne
 7 countrie. † And Rabfaces returned, and found the king of Assyrians fighting agaynst Lobna. For he heard that he was departed from Lachis, † and he heard of Tharaca the king of Ethiopia, them that sayd: He is come forth to fight agaynst thee. Which when he had heard, he sent messengers to

:: Renting or cutting of garments was a ceremonie to shew interaal sorow;
 :: And sackcloth was an habite of penitents for finnes.

Ezechias, saying: † Thus shal you say to Ezechaias the king 10
of Iuda, speaking: Let not thy God deceiue thee, in whom
thou hast confidence, saying: Ierusalem shal not be geuen into
the hand of the king of the Assyrians. † Loe thou hast heard al 11
thinges the kinges of the Assyrians haue done to al countries,
which they haue subuerted, and canst thou be deliuered?
† Why, haue the goddes of the nations deliuered them, 12
whom my fathers haue subuerted, Gozam, and Haram, and
Reseph, and the children of Eden, that were in Thalassar?
† :: Where is the king of Emath, and the king of Arphad, and 13
the king of the citie of Sepharuaim, of Ana, & Aua? † And 14
Ezechias tooke the letters of the hand of the messengers, and
read them, and went vp into the house of our Lord, and
Ezchias layd them open before our Lord. † And Ezchias 15
prayed to our Lord, saying: † O Lord of hostes God of Israel, 16
which sittest vpon the Cherubs, thou art the onlie God of al
the kingdomes of the earth, thou hast made heauen and earth.
† Incline.ô Lord thine eare, and heare: open ô Lord thine 17
cies, and see, and heare al the wordes of Sennacherib, which
he hath sent to blaspheme the liuing God. † For in verie 18
deede,ô Lord, the kinges of the Assyrians haue made landes de-
solate, and the countries of the same. † And they haue geuen 19
their goddes to fyre: for they were not goddes, but the workes
of mens handes, wood & stone: & they brake them in peeces.
† And now ô Lord our God saue vs out of his hand: and let al 20
the kingdomes of the earth knowe, that thou onlie art the
Lord. † And I saie the sonne of Amos sent to Ezechias, saying: 21
Thus sayth our Lord the God of Israel: For the thinges that
thou praied me concerning Sennacherib the king of Assyrians:
† this is the word which our Lord hath spoken vpon him: 22
The virgin daughter of Sion hath despised thee, and scorned
thee: the daughter of Ierusalem hath wagged the head after
thee. † Whom hast thou vpbrayded, and whom hast thou blas- 23
phemed, and vpon whom hast thou exalted voice, and lifted
vp the height of thine eies? To the holie one of Israel. † By 24
the hand of thy seruants thou hast vpbrayded our Lord: and
hast sayd: In the multitude of my chariotes haue I climed the
height of mountaynes, the toppes of Libanus: and I wil cut
downe the high cedres therof, & the cholen firre trees therof,
and wil enter to the toppe of the height therof, to the forest
of his Carmel. † I haue digged, and drunken the water, and 25
haue

:: That which
happened to al
these infidel
kinges, fel
also vpon Sen-
nacherib king
of Assyrians
shortly after
he had thus
bragged, or
rather great-
ter ruine and
miserie. 7. 36.
38.

26 haue dried vp with the steppe of my: foote at the riuers of the
 rampiers. † Why, hast thou not heard, what I haue done to
 him of old? from ancient daies haue I formed it: and now I
 haue brought it to effect: and it is made to the rooting out of
 27 litle hilles bickering together, and of fenced cities. † The in-
 habitants of them with shortened hand haue trembled, and
 are confounded: they are become as hay of the field, and
 grasse of the pasture ground, and herbe of the house toppes,
 28 which hath withered before it was ripe. † I haue knowen
 thy habitation, and thy going out, and thy coming in, and thy
 29 madnes agaynst me. † When thou didst rage agaynst me, thy
 pride ascended into mine eares: therefore I wil put a ring in
 thy nostrhels, and a bitte in thy lippes, & wil bring thee backe
 30 into the way, by which thou camest. † But to thee this shalbe
 a signe: eate this yeare the thinges that grow of themselues,
 and in the second yeare eate fruites: but in the third yeare
 sow and reape, & plant vineyards, and eate the fruite of them.
 31 † And that which shal be saued of the house of Iuda, and
 which is least, shal take roote downward, and shal beare
 32 fruite vpward: † because out of Ierusalem there shal a rem-
 nant goe forth, and saluation from mount Sion: the zeale of
 33 the Lord of hostes shal doe this. † Therefore thus sayth our
 Lord concerning the king of the Assyrians: He shal not enter
 this citie, and he shal not shoote arrow there, and shilde shal
 34 not occupie it, and he shal not cast rampier about it: † In
 the way that he came, by the same he shal returne, and into
 35 this citie he shal not enter, sayth our Lord. † And I wil pro-
 tect this citie, that I may saue it for myne owne sake, and
 36 Dauids sake my seruant. † And the Angel of our Lord. came
 forth, and stroke in the campe of the Assyrians an hundred
 eightie fiew thousand. And they arose in the morning, and be-
 37 hold, al were carcasses of dead men. † And he went out, and
 departed, and Sennacherib the king of the Assyrians returned,
 38 and dwelt in Ninieue. † And it came to passe, when he ado-
 red in the temple of Nesroch his god, Adramelech and Sa-
 rasar his sonnes stroke him with the sword: and they fled into
 the land of Ararat, & Asarhaddon his sonne reigned for him.

:: He turneth
 his speech to
 Ezechias.

ANNOTATIONS. CHAP. XXXVII.

35. For Dauids sake.] VVe haue here a manifest example that the merites of
 Sainctes departed forth of this world, do profite the liuing: God protecting
 Iezulalem not only for his owne, but also for his seruant Dauids sake. Agaynst
 which

Merites of
 Sainctes do
 profite the
 liuing.

ob. 1.
 ecli. 48.
 Mac. 7.
 Mac. 8.

The Protestants evasion.

which plain sense, Protestants denying merites and prayers of Saints, seeme to haue no better evasion, then this sillie shift, feared without varrant of holie Scripture, or ancient Father; to interpret these vvordes, for *Dauids sake* to signifie, for *Gods promise sake made to Dauid*. But if they be demanded, vvhether and when God promised to Dauid, that he vvould protect and saue the citie of Ierusalem from being by enemies, or from ruine, they can neuer shew it. God made Dauid conquerour of Ierusalem, extirpating there the Iebusites, who vntil his time kept the towre of Sion (2. Reg. 5. v. 7.) & protected the same citie al his time, and long after. And in certaine particular dangers, promised to Achaz a vvicked king (Isaic. 7.) and to this good king Ezechias here (& 4. Reg. 19.) that he vvould saue and deliuer Ierusalem, from the particular distresses vvhetherin it vvvas at those times, but he promised not this to king Dauid. Neither did God make a general promise to protect that citie perpetually. For if he had so promised, it should not haue bene subdued, brought into captiuitie, & defaced as it was by the Babylonians. And therefore this glosse of Protestants is built vpon false ground. And the vvordes are as manifest, as if the kings Maieestic should say: I vvill protect the citie of London, that I may saue it for my oovne sake, and such my former subiectes sake, that haue faithfully heretofore serued their kinges. Or if he should say: I vvill protect such a noblemans chiefe Manour place for myn oovne sake, & for such his progenitors sake, who serued me loyally. VVherby is plainly signified, that the king doth this fauour not only for his oovne sake, but also for the merites of some that liued there, and deserued vvell before. Neither do vve produce this similitude to proue that is in controuersie, but to explaine the, Catholique doctrine, apparent by this text, and approued by the ancient Fathers, and the vvhole Church of God.

The Protestants glosse is il grounded.

This similitude doth not proue but explaine the truth otherwise proued.

CHAP. XXXVIII.

Ezechias being sick, and aduertised by the prophete that he shal then dye, by prayer obteyneth prolongation of life: 6. with promise of victorie, confirmed by a signe. 9. For which he rendereth thankses to God with a Canticle of praise.

:: After the Assyrians were slaine king Ezechias was visited vvith dangerous sickness, to keepe him in the feare of God, lest much ioy should bring him into obliuion, of his dutie.
:: It was first reueled to the

IN :: those dayes Ezechias was sick euen to death, and Isaie 1.
the sonne of Amos the prophete, went in vnto him, and said
to him: Thus sayth our Lord: Take order with thy house, for
:: thou shalt die, and shalt not liue. † And Ezechias turned his 2
face to the wal, and prayed to our Lord, † and said: I besech 3
thee Lord, remember I pray thee how I haue walked before
thee in truth, and in a perfect hart, and haue done that which
is good in thine eyes. And Ezechias wepte with great weeping.
† And the word of our Lord was made to Isaie, saying: 4
† Goe, & tel Ezechias: Thus sayth our Lord the God of Dauid 5
thy father: I haue heard thy prayer, and scene thy teares: Loe
:: I wil adde vpon thy dayes fiftene yeares: † and out of the 6
hand of the king of the Assyrians wil I deliuer thee: and this
citie,

Bible.
1603.

4. Reg.
25.

4. Reg.
20.
2. Par.
32.

- 7 citie, and wil protect it. † And this shal be a signe to thee from our Lord, that our Lord wil doe this word, which he hath spoken: † Behold I wil make the shadow of the lines returne, by the which it is now gone downe in the dial of Achaz in the sunne, backward ten lines. And the sunne returned ten lines by the degrees whereby it was gone downe.
- 9 † The scripture of Ezechias the king of Iuda, when he had bene sicke, and was recouered of his infirmitie.
- 10 I haue said: :: In the middes of my daies shal I goe to the gates of hel. I haue sought the residue of my yeares.
- 11 † I haue said: I shal not see our Lord God in the land of the liuing. I shal behold man no more, and the inhabiter of rest.
- 12 † My generation is taken away; and is wrapped together from me, as the tent of shephards: My life is cut of, as by a weauer: whiles I yet began he cut me of: from morning vntil night thou wilt make an end of me.
- 13 † I hoped vntil morning, as a lion so hath he broken al my bones: From morning vntil euening thou wilt make an end of me.
- 14 † As a yong swallow so wil I crie, I wil meditate as a doue: Mine eies are weakened, looking on high: Lord I suffer violence, answer for me.
- 15 † What shal I say, or what shal he answer me, wheras himself hath done it?
- 16 I wil recount to thee al my yeares in the bitternes of my soule. † Lord if mans life be such, and the life of my spirit in such things, thou shalt chasten me, and shalt quicken me.
- 17 † Behold in peace is my bitternes most bitter: But thou hast deliuered my soule that it should not perish, thou hast cast al my sinnes behind thy backe.
- 18 † Because hel shal not confesse to thee, neither shal death prayse thee: they that goe downe into the lake, shal not expect thy truth.
- 19 † The liuing the liuing he shal confesse to thee, as I also this day: the father shal make thy truth knowen to the children.
- 20 † O Lord saue me, and we shal sing our psalmes al the dayes of our life in the house of our Lord.
- 21 † And Isaie commanded: :: that they should take a lumpe of figges, & plaster it vpon the wound, and he should be healed.
- 22 † And Ezechias sayd: :: What shal be the signe that I shal goe vpon into the house of our Lord?

Prophet that the kings sickness was deadlie.

Secondly that God would adde 15.

yeares to his life: which could not be

syde, to be added, except

his life according to natural causes, had

bene at an end. S. Aug. li. 6. c.

17. de Gen. ad lit.

:: In this Canticke the king

reciteth his afflictions of

mind, for that he should part

out of this world, in the

flowre of his age.

:: And without children.

for Manasses was borne

three yeares after being 12.

yeares old when he began to reigne. 4. Reg. 21.

:: The prophet ordayned this

medicine:

:: and the king also demanded a signe be-

fore he song the Canticke.

The king of Babylon sent legates, to visite king Ezechias, and congratulate his recouerie of health. 2. He sheweth them al his riches, 5. for Which Isaie reprehendeth him : and prophecieth that the Babylonians wil spoile Ierusalem.

∴ In this honorable embassage Ezechias reioyced immoderately; and vnwisely shewed his treasures, which therefore the prophet reprehended. And vpon this occasion prophetic the Babylonians should carie away al that treasure, and his children into captiuitie. ∴ Not for want of affection towards his posteritie, but seeing he durst not request more, he prayed for peace in his owne dayes.

AT THAT time Merodach Baladan the sonne of Baladan, king of Babylon, sent letters & giftes to Ezechias : for he had heard that he had bene sicke, and was recouered. † And Ezechias ∴ reioyced vpon them, and he shewed them the storehouse of aromatical spices, and of siluer, and of gold, and of sweete odours, and of the best oyntment, and al the storehouses of his furniture, and al thinges that were found in his treasures. There was not anie thing, which Ezechias shewed them not in his house, and in al his dominion. † But Isaie the prophet went in to Ezechias the king, and said to him : What sayd these men, and from whence came they to thee? And Ezechias sayd : From a far countrie they came to me, from Babylon. † And he sayd : What saw they in thy house? And Ezechias sayd al thinges that are in my house haue they sene, there was not anie thing, which I haue not shewed them in my treasures. † And Isaie sayd to Ezechias : Hear the word of the Lord of hostes. † Behold the daies shall come : and al thinges that are in thy house, and that thy fathers haue layd vp for treasure vntil this day, shall be taken away into Babylon: there shall not any thing be leaft, sayth our Lord. † And of thy children, which shall come forth of thee, whom thou shalt beget, they shall take away, and they shall be eunuches in the palace of the king of Babylon. † And Ezechias sayd to Isaie: The word of our Lord which he hath spoken is good. And he said : ∴ Onlie be there peace and truth in my daies.

CHAP. XL.

The sixth part. *The prophet comforteth the people with Christs coming to remitte sinnes. Of the deliuerie from sinne by Christ. 3. Before whom S. Iohn Baptist shall preach penance. 6. sheweth mans imbecillitie. 9. Gods Maiestie, 18. the vanitie of idols: 27. and fall of them that feare not God.*

∴ The prophet alludeth to the comforte of the Iewes,

BE ∴ comforted, be comforted my people, saith your God. † Speake to the hart of Ierusalem, and cal to her : because her malice is accomplished, her iniquitie is forgiven : she hath receiued

receiued of the hand of our Lord duple for al her sinnes.

- Mat. 3.* 3 † :: The voice of one crying in the desert: Prepare the way
Mat. 1. of our Lord, make streight the pathes of our God in the wil-
Luc. 3. 4 dernes. † Euerie valley shal be exalted, and euerie mountaine
Ioan. 1. and litle hil shal be humbled, & crooked thinges shal become
5 streight, and rough wayes, playne. † And the glorie of our
6 Lord shal be reueled, and al flesh together shal see, that the
7 mouth of our Lord hath spoken. † The voice of one saying:
Iac. 1. Crie. And I sayd: What shal I crie? Al flesh is grasse, and al the
I. Pet. 1. 8 glorie therof as the floure of the silde. † The grasse is withered,
9 and the floure is fallen, because the spirit of our Lord
10 hath blowen on it. In deede the people is grasse: † the grasse
11 is withered, and the floure is fallen: but the word of our Lord
12 abideth for euer. † :: Vpon an high mountayne get thee vp,
13 thou that euangelizest to Sion: exalt the voice in strength,
14 which euangelizest to Ierusalem: exalt it, feare not. Say to the
15 cities of Iuda: Behold your God: † behold our Lord God shal
16 come in strength, and his arme shal haue dominion: behold
17 his reward is with him, and his worke before him. † As a
18 shepheard shal he feede his flocke: in his arme shal he gather
19 together the lambes, and in his bosome shal he lift them vp,
20 and them with yong himself shal carie. † :: Who hath measured
the waters with his fist, and pounded the heauens
with a spanne? who hath poysed with three fingers the huge
greatnes of the earth, and wayed the mountaines in weight,
and the litle hilles in balance? † Who hath holpen the spirit
of our Lord? or who hath bene his counseler, and shewed to
him? † With whom hath he taken counsel, and who hath
instructed him, and taught him the path of iustice, and taught
him knowlege, and shewed him the way of prudence?
† Behold the Gentiles are as a droppe of a bucket, and are
reputed as * the moment of a balance: behold the ilandes are
as a litle dust. † And Libanus shal not suffice to kindle the fyre,
and the beastes therof shal not be sufficient for holocaust.
† Al nations as if they were not, so are they before him, and
they are reputed of him as nothing, and a vaine thing. † To
whom then haue you made God like? or what image wil you
set to him? † Hath the artificer cast a sculpril? or hath the
goldsmith figured it with gold, or the silversmith with plates
of siluer? † Strong wood, and that which wil not putrifie
hath he chosē: the wise artificer seeketh how he may set vp

when they should be deliuered from captiuitie of Babylon: but principally proph cieth of mans deliuerie from sinne by Christ.

:: An euident prophecie of S. Iohn Baptist.

:: This is also manifest of Christs preaching in the mountaine: & of his Apostles, and Apostolical preachers.

:: Gods powre and benecolence in creating & gouerning al this world, is a signe that he bo. h can and wil bestow these great benefices of grace vpon al nations.

* least
dust, or
atomus.

Act. 17.

From the beginning the law of nature, afterwards the law of Moyses taught that he which made the world is God. VViseft Philosophers know nothing neither can consist but by him.

a sculptile which may not be moued. † Why, † doe you not 21
know? why, haue you not heard? why, hath it not bene told
you from the beginning? Haue you not vnderstood the funda-
tions of the earth? † He that sitteth vpon the compasse of the 22
earth, and the inhabitants therof are as locustes: he that stret-
cheth out the heauens as nothing, & spreddeth them as a tent
to dwelin. † He that maketh † the searchers of secretes as if 23
they were not, that hath made the iudges of the earth as a
vayne thing: † and in deede their stocke was neither planted, 24
nor sowed, nor rooted in the earth: sodenly he hath blown
vpon them, and they haue withered, and a whirlwind shal
take them away as stubble. † And to whom haue ye likened 25
me, and made me equal, saith the holie one? † Lift vp your 26
eies on high, and see who hath created these things: he that
bringeth out the host of them in number, and calleth them al
by name: by the multitude of his force and strength, and
power, not one of them was missing. † Why sayest thou Ia- 27
cob, and speakest thou Israel: My way is hid from our Lord,
and my iudgement is passed ouer of my God? † Why knowest 28
thou not, or hast thou not heard? our Lord is God euerlasting,
which hath created the endes of the earth: he shal not faile,
nor labour, neither is there searching out of his wisdome.
† Which geueth strength to the wearie: and to them that are 29
not, multiplieth force and strength. † Children shal faynte, 30
and labour, and yongmen shal fal by infirmitie. † But they 31
that hope in our Lord shal change their strength, they shal
take winges as eagles, they shal runne & not labour, they shal
walke and not fainte.

Psa. 146.

CHAP. XLI.

God pleading against idolaters, sheweth his powre and goodnes by his benefites bestowed vpon the Iewes; 17. With promise of perpetual protection. 21. Whereas their vaine idols can no way profite them.

Gods exposition with Ilandes, & other Gentiles liuing in idolatrie, which implieth a prophetic of their conuersion to Christ,

LET † the ilands hold their peace before me, and the 1
Gentiles change their strength: let them come neere,
and then speake, let vs approche to iudgement together.
† Who hath rayfed the iust from the East, hath called him 2
that he should folow him? he shal geue the Gentiles in his
sight, and he shal obteyne kinges: he shal geue them as it
were dust to his sword, as stubble taken violently with with
the winde, to his bow. † He shal pursfew them, he shal 3
passic

perceyeth amongst others very particularly to our great Britanie the greatest & most renowned Island of Europe. See *D. Bristovv. Mos. II.*

passe in peace, there shal no path appeare after his feete.
 4 † Who hath wrought and done these things, calling the
 generations from the begynning? I the Lord, the first and the
 5 last I am. † The ilands haue scene; and haue bene afrayd,
 the ends of the earth haue beene astonied, they haue appro-
 6 ched, and come neere. † Euerie one shal helpe his neighbour,
 7 and shal say to his brother: Be strong. † The coppersmith stri-
 king with the hammer encouraged him that forged at that
 time, saying: It is good for fodering: and he strengthened it
 8 with nailes, that it should not be moued. † And thou Israel
 my seruant, Iacob whom I haue chosen, the seede of Abra-
 9 ham my frend: † in whom I haue taken thee from the ends
 of the earth, and from the far parts therof haue called thee,
 and sayd to thee; Thou art my seruant, I haue chosen thee, and
 10 haue not cast thee away. † Feare nor, because I am with thee:
 decline not, because I am thy God: I haue strengthened thee,
 and haue holpen thee, and the right hand of my iust one hath
 11 susteyned thee. † Behold al that fight against thee shal be con-
 founded and ashamed, they shal be as if they were not, and
 12 the men shal perish that gaynesay thee. † Thou shalt seeke
 them, and shalt not find, the men thy rebelles: they shal be as
 if they were not: and as consumption the men that warre
 13 agaynst thee. † Because I am the Lord thy God taking thy
 hand, and saying to thee: Feare not, I haue holpen thee.
 14 † Feare not thou: worme of Iacob, ye that are dead of Israel:
 I haue holpen thee, sayth our Lord: and thy redemer the
 15 holie one of Israel. † I haue made thee as a new threshing
 wayne, hauing teeth like a saw: thou shalt thresh the moun-
 16 hilles as dust. † Thou shalt fanne them, and the wind shal take
 them away, and the whirlewind shal disperse them: and thou
 shal reioyce in the Lord, in the holie one of Israel thou shalt
 17 beioyful. † The needie and the poore seeke for waters, and
 there are none: their tongue hath bene drie with thirst. I the
 Lord wil heare them, I the God of Israel wil not forsake them.
 18 † I wil open riuers in the high hilles, and fountaynes in the
 middes of plaine fildes: I wil make the desert into pooles of
 19 waters, and the land not passable into riuers of waters. † I wil
 geue into the wildernes the cedar, and the thorne, and the
 myrtle and the oliue tree: I wil set in the desert the firre tree,
 20 the elme, and the box tree together. † That they may see, and

You that are as abiectes contemned, & as dead men in the world, feare not, because Christ hath care to protect, & to reward you.

know, and recount, and vnderstand together that the hand of the Lord hath done this, and the holie one of Israel hath created it. † Make your iudgement approche, sayth the Lord: 21
bring hither, if perhaps you haue any thing, sayd the king of
Jacob. † :: Let them come, and tel vs what thinges so euer are 22
to come: tel the former thinges what they haue bene: and
we wil set our hart, and shal know the later ends of them, and
tel vs the thinges that are to come. † Shew what thinges are to 23
come hereafter, and we shal know that ye are goddes. Doe
ye also good or euil, if you can: and let vs speake, and see to-
gether. † Behold, you are of nothing, and your worke of that 24
which is not: he is abomination that hath chosen you. † I 25
haue rayfed vp from the North, and he shal come from the
rising of the sunne: he shal cal vpon my name, and shal bring
the magistrates as myre, and as the plasterer treading claie.
† Who hath shewed from the beginning, that we may know: 26
and from the beginning that we may say: Art thou iust? There
is neyther that sheweth, nor telleth before, nor heareth your
wordes. † The first shal say to Sion: Loe I am présent, and to 27
Ierusalem I wil geue an euangelist. † And I saw, and neither 28
of these was there any that would consult, and being asked
would answer a word. † Behold al are vniust, and their 29
workes vayne: their idols are wind and vanitie.

CHAP. XLII.

God the Father is wel pleased with his Sonne. 6. whom he sendeth into this world to teach iustice, whereby men are iustified. II. Manie Gentiles shal be conuerted. 25. Iewes, and oher obstinate infidels shal be severely punished.

Christ according to his humanitie is the seruant of God, by whom al other seruantes are redeemed, none els being able to satisfie for themselves, much lesse for others.

BE HOLD :: my seruant, I wil receiue him: mine elect, my 1
soule hath pleased itself in him: I haue geuen my spirit
vpon him, he shal bring forth iudgement to the Gentiles. † He 2
shal not crie, nor accept person, neither shal his voice be heard
abrode. † The bruised reede he shal not breake, and smoking 3
flaxe he shal not quench: he shal bring forth iudgement in
truth. † He shal not be sad, nor turbulent, til he set iudge- 4
ment in the earth: and the islands shal expect his law. † Thus 5
sayth the Lord God that created the heauens, and stretched
them out: that established the earth, & the thinges that spring
therof: that geueth breath to the people, that is vpon it, and
spirit

Mat. 17.

Mat. 12.

6 spirit to them that tread therevpon. † I the Lord haue called thee in iustice, and taken thy hand, and preserued thee. And I haue geuen thee for a ccuenant of the people, for a light of
 7 the Gentiles. † That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, & them that sitte in
 8 darknes out of the prison house. † I the Lord, this is my name: I wil not geue my glorie to an other, and my praise to grauen
 9 things. † The things that were first, loe they are come: new things also I do shew: before they come forth, I wil
 10 make you heare them. † Sing ye to the Lord a new song, his prayse is from the endes of the earth: ye that goe downe to the sea, and you the fulnes therof: ye ilands, and inhabitants
 11 of the same. † Let the desert be exalted and the cities therof: Cedar shal dwel in houses: ye inhabitants of the Rocke, geue prayse, they shal crye from the toppe of the mountaines.
 12 † They shal geue glorie to the Lord, and shal declare his praise in the ilands. † The Lord shal goe forth as a strong man, as a man of warre shal he raise vp zeale: he shal shoute and crie:
 13 ouer his enemies he shal be strengthened. † I haue alwayes held my peace, I haue kepte silence, I haue bene patient, I wil speake as a traouiling woman: I wil dissipate, and swallow
 14 vp together. † I wil make :: mountaynes and litle hilles desolate, and wil make al their grasse to wither: and I wil turne
 15 riuers into ilands, and wil drie vp the standing pooles. † And I wil lead the blind into the way, which they know not: and in the pathes, which they haue bene ignorant of: I wil make them walke: I wil make darkenes before them to be light, and
 16 crooked things streight: these words haue I done to them, and haue not forsaken them. † They are turned backward: let them be confounded with confusion, that trust in grauen
 17 thing, that say to the framed thing, ye are our goddes. † Heare ye deafe, and ye blind behold to see. † Who is blind, but my seruant? and deafe, but he to whom I haue sent my messengers? Who is blind, but he that is solde? and who is blind,
 18 but the seruant of the Lord? † Thou that seeest manie things, wilt thou not keepe them? thou that hast eares open, wilt
 19 thou not heare? † And the Lord hath bene willing to iustifie him, and to magnifie the law, and extol it. † But the same people is spoiled, and wasted: al are the snare of yongmen, and they are hid in the houses of prisons: they are made a praye, neither is there to deliuer them: a spoile, neither is
 20
 21
 22
 there

∴ Such haucie and couetous mindes as expect their Messias to be a worldlie and warlike conquerour, that wil aduance his folowers to kingdomes or principdomes, and to abundance of temporal riches, shal be frustrate of their vaine hopes. Vvheras Christ our Sauour both by example and doctrine teacheth the contrarie, wil- ling his folowers to lerne of him to be poore in spirit meke & humble in hart, & their reward shal be great in heauen, not in earth; they shal be happie not in external, but in eternal glorie.

there that sayth: Restore. † Who is there among you that 23
 wil heare this, attend and harken for thinges to come? † Who
 hath geuen Iacob into spoyle, and Israel to the wasters? hath 24
 not our Lord himself, to whom we haue sinned? And they
 would not walke in his wayes, & they haue not heard his law.
 † And he hath powred out vpon them, the indignation of his 25
 furie, & a strong battel, and hath burnt him round about, and
 he knewe not: and set him on fyre, and he vnderstoode not.

CHAP. XLIII.

*God comforteth his Church, promising euer to protect the same: 11. blameth
 the Iewes, expostulating their ingratitude.*

∴ Christ call-
 eth, and in-
 dueth sinners
 with grace,
 without anie
 precedent
 good worke
 or desire in
 them, euen as
 he createth of
 nothing.
 ∴ In all tribula-
 tions and per-
 secutions
 Christ prote-
 cteth his ser-
 uantes, not
 suffering them
 to be tempt-
 ed further
 then they may
 resist if they
 wil. VVherby
 the Church
 stil remaineth
 incontami-
 nate, and shal
 neuer be de-
 stroyed.

AND now thus sayth our Lord that ∴ created thee 1
 Iacob, & formed thee 0 Israel: Feare not, because I haue
 redemed thee, and called thee by thy name: thou art mine.
 † When thou ∴ shalt passe through the waters, I wil be 2
 with thee, and the floudes shal not couer thee: when thou
 shalt walke in fyre, thou shalt not be burnt, and the flame shal
 not burne in thee: † Because I am the Lord thy God the holie 3
 one of Israel thy sauour, I haue geuen Aegypt thy propitia-
 tion, Æthiopia and Sale for thee. † Since thou becamest ho- 4
 norable in mine eies, and glorious: I haue loued thee, & I wil
 geue men for thee, and peoples for thy soule. † Feare not, 5
 because I am with thee: from the East wil I bring thy seede,
 and from the West I wil gather thee. † I wil say to the North:
 Geue: and to the South, Hinder not: bring my sonnes from a 6
 farre, and my daughters from the endes of the earth. † And 7
 euerie one that inuocateth my name, for my glorie haue I
 created him, formed him, and made him. † Bring forth the 8
 blind people, and hauing eyes: the deafe, and he hath eares.
 † Al the nations are assembled together, and the tribes are 9
 gathered: which of you can shew this, and shal make vs heare
 the former thinges? Let them geue their witnesses, and be
 iustified, and heare, and say: In verie deede. † You are my 10
 witnesses, sayth our Lord, and my seruants whom I haue
 chosen: that you may know, and beleue me, and vnderstand
 that I myself am. Before me there hath no god bene formed,
 & after me there shal not be. † I am, I am the Lord, and there 11
 is no sauour beside me. † I haue shewed, and haue saued: I 12
 haue made it heard, and there hath bene no strange one
 among

among you. You are my witnessess, sayth our Lord, and I God.

13 † And from the beginning I my self, and there is not that can deliuer out of my hand: I wil worke, and who shal turne it

14 away? † Thus sayth the Lord your redemer, the holie one of Israel: For your sake haue I sent forth into Babylon, and haue

15 plucked downe al the barres, and Chaldees glorying in their shippes. † I the Lord your holie one, that created Israel your

16 king. † Thus sayth our Lord, that gaue a way in the sea, and 17 a path in the vehement waters. † Which brought forth the chariote and the house: the arme and the strong: they slept

together, neither shal they rise agayne: they are broken as flaxe, and are extinct, † Remember not former thinges, and

18 looke not on thinges of old. † Behold I make new thinges, and now they shal spring forth, verely you shal know them: I wil make a way in the desert, and riuers in the place not

20 haunted. † The beast of the fiede shal glorifie me, the dragons & the ostrechis: because I haue geuen waters in the desert: riuers in the place not haunted, that I might geue drinke

21 to my people, to mine elect. † This people haue I formed for myself, they shal tel my prayse. † Thou hast not inuocated

23 me ô Iacob, neither hast thou labored in men ô Israel. † Thou hast not offered me the ramme of thyne holocaust, and with thy victimes thou hast not glorified me: I haue not made thee

to serue in oblation, nor put thee to payne in frankincense.

24 † Thou hast not bought me sweete cane for siluer, and with the fatte of thy victimes thou hast not inebriated me. But thou hast made me to serue with thy sinnes, thou hast put me to

25 payne with thine iniquities. † I am, I am he that take cleane away thine iniquities for mine owne sake, and I wil not

26 remember thy sinnes. † Bring me into remembrance, and let vs be iudged together: tel if thou haue any thing that thou

27 mayst be justified. † Thy first father sinned, and thy inter-
28 preters haue transgressed against me. † And I haue profaned the holie princes, I haue geuen Iacob to destruction, & Israel to reproch.

28

28

28

CHAP. XLIIII.

Christ foundeth and establiseth his Church: 6. Inueigheth against idolaters: 26. and promiseth deliuerance from the captiuitie of Babylon.

1 **A**ND NOW heare ô Iacob my seruant, and Israel whom

2 I haue chosē. † Thus sayth the Lord that made and formed thee, thy helper :: from the wombe: feare not ô my

:: God made Cyrus conquerour of Babylon not for his owne sake, but for Israel, that he might release their captiuitie. For God perpetually disposeth of kingdomes for the good of his Church:

:: The sinne of Adam contaminating al mankind was not purged by anie:

:: All Patriarches Priestes Propheetes & al others sinning; til Christ the innocent lambe came to take away the sinne of the world.

teah mans
good ende-
uoure for
without grace
none could
returne to
God.

Idolaters are
foolish in lea-
ning God,
who is eternal
and to trust in
idoles that
neither can
shew what
was from the
beginning,
nor prophetic
things to
come.

Al that is
here sayd of
the vantie of
idoles & foo-
lish impierie
of idolaters,
may be refer-
red (saith S.
Ierom in this
place) vnto he-
refie, and he-
retikes, who
art specially
deuise the
fictions of
their owne
doctrines and
lying: and ad-
dore the
things which
they know
were feaned
by themselves
neither are so
content, but
draw the sim-
ple to embrace

seruant Iacob, and thou most righteous whom I haue chosen.
 † For I wil powre out waters vpon the thirstie ground, and
 streames vpon the drie land: I wil powre out my spirit vpon
 thy seede, and my blessing vpon thy stocke. † And they shal
 spring the herbes as willowes beside the waters running by.
 † This man shal say: I am our Lords: and an other man shal
 cal in the name of Iacob, and this wil write with his hand,
 To the Lord: and in the name of Israel he shal be resembled.
 † Thus sayth our Lord the king of Israel; and the redemer
 thereof the Lord of hostes: I am: the first, and I the last, and
 beside me there is no God. † Who is like to me? let him cal
 and declare: and let him expound me the order, since I ap-
 poynted the ancient people: the thinges to come; and that
 shal be hereafter let them shew vnto them. † Feare ye not,
 neither be ye troubled, from that time I haue made thee to
 heare, and haue declared: you are my witnesses. Is there a
 God beside me, and a maker, whom I haue not knowen? † Al
 the makers of an idol are nothing, and their best beloued
 thinges shal not profite them. :: Them selues are their wit-
 nesses, that they doe not see, nor vnderstand, that they may be
 confounded. † Who hath formed a god, and molten a sculptil
 profitable to nothing? † Behold, al the partakers thereof shal
 be confounded: for the makers are of men: they shal al
 assemble, they shal stand and feare, and shal be confounded
 together. † The yron smith hath wrought with the file, with
 coales, and with hammers he hath formed it, and hath
 wrought in the arme of his strength: he shal hunger and faynt,
 he shal not drinke water, and shal become wearie. † The
 carpenter hath stretched out a rule, he hath formed it with a
 plaine: he hath made it with corners, and hath fashioned it
 round with the compasse: and he hath made the image of a
 man as it were a beautiful man dwelling in a house. † He hath
 cut downe cedars, taken the helme tree, & the oke that stood
 among the trees of the forest: he hath planted the pine tree,
 which the rayne nourished. † And it was made a fyre for men:
 he rooke of them, and was warmed: and kindled them, and
 baked bread: but of therest he wrought a god, and adored:
 he made a sculptil, and bowed downe before it. † Halfe he
 burnt with fyre, and of the halfe broyled he flesh & eate it: he
 sod pottage, and was filled, and was warmed, and sayd: Aha,
 I am warme, I haue sene the fyre. † But the rest thereof he
 made

Apoc 17
& 22.

Sup. 153

made a god, and a sculptil to him self: he boweth before it, and beseecheth, saying: Deliuer me, because thou art my God.

18 † They haue not knowen, nor vnderstood: for they haue forgotten, that their eies could nor see, and that they could

19 not vnderstand with their hart. † They doe not recount in their minde, nor know, nor feele, that they should say: Halfe therof I haue burnt with fyre, and I haue baked bread vpon the coales therof: I haue broyled flesh, & haue eaten, and of the rest therof shal I make an idol: shal I fal downe before the

20 stocke of a tree? † Part therof is ashes; an vnwise hart adored it, & he wil not saue his soule, nor say: Perhaps there is a lie in

21 my right hand. † Remember these things ô Iacob, and Israel, because thou art my seruant. I haue formed thee, thou art my

22 seruant ô Israel forget me not. † I haue cleane taken away thine iniquities as a cloude, & thy sinnes as a mist: returne to me be-

23 cause I haue redemed thee. † Prayse ye ô heauens, because the Lord hath done mercie: make iubilation ye endes of the earth: ye mountaynes sound prayse, thou forest and euerie tree therof: because the Lord hath redemed Iacob, and Israel

24 shal be glorified. † Thus sayth our Lord thy redemer, and thy maker, from the wombe: I am the Lord, that make al

25 things, that alone stretch out the heauens, that establish the earth, and none with me. † That make the signes of diuiners

26 voide, and turne the southsayers into furie. That turne the wise backward, and that make their knowlege foolish. † That rayseth vp the word of his seruant, and accomplisheth the counsel of his messengers, which say :: to Ierusalem: Thou shalt be inhabited; & to the cities of Iuda: You shal be built,

27 and I wil rayse vp the desertes therof. † Which say to the depth: Bethou desolate, and thy riuers I wil drie vp. † Who

28 say to Cyrus: Thou art my pastour, and thou shalt accomplish al my wil. Who say to Ierusalem: Thou shalt be built; and to the temple: Thou shalt be formed.

and adore the same inuentions. A little after he sheweth, that the Catholique Church of Christ shal be euer free from such idolatric: quite cōtrarie to Protestantes assertion that the Church should haue fallen & bene in idolatric manie hundred yeares together.

:: In al this prophecie of the Church of Christ the prophet alludeth to the historie of Ierusalem to be destroyed by the Chaldees and redified by permission of Cyrus, & Darius in the times of Aggeus, & Zacharias.

CHAP. XLV.

Cyrus, by Gods prouidence ouercoming Babylon, wil deliuer the Iewes from captiuitie. 4. Yet is reprehended because he acknowlegeth not God. 8. Vpon which occasion the prophet foresheweth the coming of Christ; 14. in figure of whom he addeth more of Cyrus: 18. and auoucheth that there is but one true God.

The 7. part. The deliuerie of the Iewes from Babylon by Cyrus king of Medes and Persians, now also of Assirians.

∴ Because al
kings that
reigned amōg
the Iewes

∴ were annoin-
ted wvith oyle,
Cyrus is called
christ though
he was not or-
dayned wvith
this ceremony
of annoin-
ting.

∴ S. Ierom no-
teth here out
of Iosephus (l.
11. Antig.) that
Cyrus finding
his name long
before proph-
cied by Iſaias,
became very
bencuolous
co the Iewes,
louing them
as the familiar
ſeruants of
God.

∴ But though
he knew and
professed one
God, & no o-
ther (1. Eſd. 1.)
yet he was not
conuerted in
al pointed of
religion, nei-
ther ſerued
god according
to that gene-
ral knowlege
he had, and ſo
knew not God
rightly.

∴ The prophet
in the former
prophecie con-
templating
Chriſt as in a
figure novv e-
leuated more
in ſpivite, pro-

THVS ſayth the Lord to my ∴ christ Cyrus, whose right
hand I haue taken, to ſubdew the Gentiles before his
face, and to turne the backes of kings, & to open the doores
before him, and the gates ſhal not be ſhut. † I wil goe before
thee, and wil humble the glorious of the earth: I wil breake
the braſen gates, and wil burſt the iron barres. † And I wil
geue thee hidden treasures, & myſteries of ſecretes: that thou
mayſt know that I am the Lord, which cal thy name, the God
of Iſrael. † For my ſeruant Iacob, and Iſrael myne elect, and I
haue called thee ∴ by thy name: I haue reſembled thee, and
∴ thou haſt not knowen me. † I the Lord, & there is none els:
beſide me there is no God: I girded thee, and thou haſt not
knowen me: † that they which are from the riſing of the
ſunne, and which are from the weſt may know, that there is
none beſide me. I the Lord, and there is none oher, † that
forme light, and create darkneſſe, make peace, and create euil:
I the Lord that doe al theſe things. † ∴ Droppe dew ye hea-
uens from aboue, and let the cloudes rayne the juſt: be the
earth opened, and bud forth a ſauiour: and let iuſtice ſpring vp
wvithal: I the Lord haue created him. † Woe to him that gaine-
ſayeth his maker, a ſheard of the earthen pottes: ſhal the clay
ſay to him that fashioneth it: What makeſt thou, & thy worke
is without handes? † Woe to him that ſayth to his father: Why
doeſt thou beget? and to the woman: Why doeſt thou trauel?
† Thus ſayth our Lord the holy one of Iſrael the maker thereof:
Aſke me things to come: concerning my children and the
worke of my handes command you me. † I made the earth: &
man vpon the ſame I haue created: my handes ſtretched forth
the heauens, and I haue commanded al their hoſt. † I haue
rayſed him vp to iuſtice, & wil direct al his wayes: he ſhal build
my citie, & diſmiſſe my captiuitie: not for price, nor for giftes,
ſayth our Lord the God of hoſtes. † Thus ſayth our Lord: The
labour of Aegypt, and the merchandiſe of Aethiopia, and of
Sabaim the high men ſhal paſſe to thee, & ſhal be thine: they
ſhal walke after thee, they ſhal goe bound wvith manicles: and
they ſhal adore thee, and ſhal beſeche thee: Onlie in thee is
God, and there is no God beſide thee. † Verely thou art God
hidden, the God of Iſrael a ſauiour. † They are al confounded,
and aſhamed: the forgets of errors are gone together into
confuſion. † Iſrael is ſaued in our Lord wvith eternal ſaluation:
you ſhal not be confounded, and you ſhal not be aſhamed
for

2. Par. 36.

Rom. 9.
Iere. 18.

- 18 for ever and ever. † Because thus sayth our Lord that created the heauens, the verie God that formed the earth, and made it, the verie maker therof: he did not create it in vaine: to be inhabited he formed it. I the Lord, and there is none other.
- 19 † I haue not spoken in secrete, in a darke place of the earth: I haue not sayd to the seede of Iacob: Seeke me in vayne. I the Lord that speake iustice, that declare right thinges. † Gather ye together, and come, and approach together ye that are sau'd of the Gentiles: they haue bene ignorant that list vp the wood of their grauen worke, and aske of a God that sa- ueth not. † Declare ye, and come, and consult together: who hath made this to be heard from the begynning, from that time foretold this? Haue not I the Lord, and there is no God besides but I? A iust God, and that saueth there is none beside me. † Be conuerted to me, and you shal be sau'd al ye endes of the earth: because I am God, and there is none other.
- 23 † I haue sworne by myself, the word of iustice shal procede out of my mouth, and shal not returne, because euerie knee shal be bowed to me, and euerie tongue shal sweare. † Therefore in our Lord, shal he say, are my iustices and empire: they shal come to him, and al that resist him, shal be confounded.
- 25 † In our Lord shal al the seede of Israel be iustified and pray'd.

CHAP. XLVI.

Bel, Nabo, and other idoles shal be destroyed, 3. Wherupon the Iewes are admonished to returne from sinne, to Gods true seruice. 12. And saluation is promised by Christ.

- 1 **B**E L is broken, Nabo is destroyed: their idols are made vnto wearines. † They haue melted away, and are broken together: they could not saue him that caried them, and their soule shal goe into captiuitie. † Heare me ô house of Iacob, al the remnant of the house of Israel, which are caried of my wombe, are borne vp of my matrice. † Euen vnto old age I am the same, and vnto hoare heares I wil carie: I haue made, and I wil beare: I wil carie, and wil saue. † Wherto haue you resembled me, and made me equal, and compared me, and made me like? † You that contribute gold out of the bag, and weigh siluer with balance: hyring a goldsmith to make a god: and they fal downe and adore. † They beare him on

Bel or Belus, called also Saturnus, was of such estimation, that they offered to him in sacrifice not only men that were taken captiues; but also their owne sonnes. Nabo, otherwise called Dagon, was an especial idol amongst the Philistines. 1. Reg. 5.

their shoulders caryng, and setting him in his place, & he shall stand, and shall not moue out of his place. Yea when they shall crie also vnto him, he shall not heare: from tribulation he shall not saue them. † Remember this, & be confounded: returne ye transgressors to the hart. † Remember the former world, because I am God, and there is no God beside, neither is there the like to me. † Which shew the last thing from the beginning, and from the beginning the things that as yet were not done, saying: My counsel shall stand, and all my wil shall be done: † Which call a bird from the east, and from a farre country, the man of mine owne wil, and I haue spoken, and wil bring it: I haue created, and wil doe it. † Heare me ye hard harted, which are far from iustice. † I haue made my iustice neere, it shall not be far of, & my saluation shall not tarie. I wil geue saluation in Sion, and my glorie to Israel.

∴ Not Cyrus (saith S. Ierom) but Christ the Orient starre prophesied by Balaam. Num. 24 whom the Sages came to adore from the East Mat. 2.

CHAP. XLVII.

The destruction of Babylon is further prophesied, for their pride, 8. arrogancie, 10. and sorcerie.

∴ Babylon not hitherto ouercome at last was brought to miserie and destruction.

COME downe, sitte in the dust: ∴ ô Virgin daughter of Babylon, sitte on the ground: there is no throne for the daughter of the Chaldees, because thou shalt no more be called nice and tender. † Take a mil, and grinde meale: make bare thy turpitude, discover the shoulder, vncouer the thighes, passe the riuers. † Thyne ignominie shall be discovered, and thy reproch shall be seene: I wil take vengeance, and no man shall resist me. † Our redemer, the Lord of hostes is his name the holie one of Israel. † Sitte holding thy peace, and enter into darkenes ô daughter of the Chaldees: because thou shalt no more be called the ladie of kingdomes. † I was angrie agaynst my people, I ∴ haue contaminated mine inheritance, and haue geuen them into thy hand: thou hast not shewed mercies to them: vpon the ancient thou hast made thy yoke exceding heauie. † And thou hast sayd: I wil be a ladie for euer: thou hast not put these things vpon thy hart, neither hast thou remembered thy later end. † And now heare these things thou that art delicate, and dwellest confidently, that sayest in thy hart: I am, and there is none els beside me: I shall not sitte a widow, and I shall not know barrennesse. † These two things shall come to thee sodenly in one day, barrennesse and widowhood. All things are come vpon thee, because

∴ Gods people cōtaminating themselues with sinne, were suffered to fall into ignominious captiuitie; but God geueth them grace of repentance, & then seuerely punisheth their vmerciful afflictors & persecutors.

Nahum.
3.

Apoc. 8

Infra 5

because of the multitude of thy sorceries, and for the vehement hardnes of thine inchanters. † And thou hast confidence in thy malice, & hast sayd: There is none that seeth me. Thy wisdome, and thy knowlege, this hath deceiued thee. And thou hast sayd in thy hart: I am, and beside me there is none other. † Euil shal come vpon thee, and thou shalt not know the rysing therof: and calamitie shal fal violently vpon thee, which thou canst not expiate: miserie shal come vpon thee sodenly, which thou shalt not know. † Stand with thine inchanters, and with the multitude of thy sorceries, in which thou hast traueled from thy youth, if perhaps it may profite thee any thing, or if thou mayst become stronger. † Thou hast sayled in the multitude of thy counsels: let the astrologers of the heauen stand and saue thee, which did contemplate the starres, and count the monethes, that by them they might tel things that shal come to thee. † Behold they are become as stuble, fire hath burnt them; they shal not deliuer their soule from the hand of the flame: there are no coles, wherewith they may be warmed, nor fire, that they may sitte therat. † So are the things become vnto thee, in whatsoeuer thou hast traueled: thy merchants from thy youth, euerie one hath erred in his owne way, there is none that can saue thee.

CHAP. XLVIII.

The prophet inueigheth against the Iewes vaine boasting of the name of Israel, not hauing true vertues. 3. Onlie God, not idoles, foresheweth things to come: 9. for his owne names sake, conserueth his people, 16. Inuuteth them to repent, and to be grateful for his benefites.

HEARE ye these things o house of Iacob, which are called by the name of Israel, and are come out of: the waters of Iuda, which sweare in the name of our Lord, & are mindful of the God of Israel not in truth, nor in iustice. † For they are called of the holic citie, and are established vpon the God of Israel: the Lord of hostes is his name. † The former things of old I haue declared, and they proceded out of my mouth, and I haue made them to be heard: sodenly I haue wrought, and they came. † For I knew that thou art stubburne, and thy necke is an yron sinew, and thy forehead of brass. † I foretold thee of old: before they came I told thee, lest perhaps thou shouldest say: My idols haue done these things,

∴ By waters in the Hebrew phrase, is here vnderstood the fountaine, or spring, the prophet speaking to those that were of the tribe of Iuda: who especially challenged the preeminences

and blessings of Israel the Patriarch, but had not his vertues of fortitude, and internal sight of God, signified by the name *Israel*.

∴ God spareth & conserueth his people not for their merites but of his mercie, shewing his benigne that they may repent if they will.

∴ These promises of reconciliation to God, and of peace pertaine to the penitent not to the obstinate in impietie.

things, and my sculptsils, and moltenes haue commanded these things. † See al the things which thou hast heard : but haue 6
 you declared them ? I haue made thee know new things of old, and the things are kept which thou knowest not : † now they are created, and not of old : and before the day, 7
 and thou heardest them not, lest perhaps thou mightest say : Behold I knewe them. † Thou hast neither heard, 8
 nor known, neither was thyn eare opened of old. For I know that transgressing thou wilt transgresse, and I haue called thee a transgressour from the wombe. † ∴ For my names 9
 sake I wil make my furie far of: and for my prayse I wil bridle thee, that thou perish nor. † Behold I haue fined thee, but 10
 not as siluer, I haue chosen thee in the fornace of pouertie. † For myself, for my self wil I do it, that I be not blasphemed: 11
 and I wil not geue my glorie to an other. † Heare me o Iacob, 12
 and thou Israel whom I cal: I the same, I the first, & I the last. † My hand also hath founded the earth, and my right hand 13
 hath measured the heauens: I shal cal them, and they shal stand together. † Assemble ye together al you, and heare: 14
 which of them hath shewed these thinges? The Lord hath loued him, he wil do his wil in Babylon, and his arme in the Chaldees. † I, euen I haue spoken, and called him: I haue 15
 brought him, and his way is directed. † Come ye to me, and 16
 heare this: I haue not spoken in secrete from the begynning, from the time before it was done, I was there, and now the Lord God hath sent me, and his spirite. † Thus sayth our Lord 17
 thy redeimer the holie one of Israel: I the Lord thy God that teach thee profitable thinges, that gouerne thee in the way that thou walkest. † I would thou hadst attended to my com- 18
 mandments: thy peace had bene as a floud, and thy iustice as the waues of the sea. † And thy seede had bene as the sand, 19
 and the stocke of thy wombe as the grauel stones therof: his name had not perished, neither had it bene destroyed from before my face. † Come forth out of Babylon, flee from the 20
 Chaldees, shew it forth in the voice of exultation: make this to be heard, and speake it out euen to the endes of the earth. Iere. 11.
 Say: ∴ Our Lord hath redemed his seruant Iacob. † They 21
 thirsted not in the desert, when he brought them forth: water out of the rocke he brought forth to them, and he cloued the rocke, and there flowed waters. † There is ∴ no peace to the 22
 impious, sayth our Lord.

Iere. 11.

Exo. 17.
Nu. 20.

Christ shall lead the Gentiles to salvation, euen of the islandes and uttermost partes of the world. 10. By him the faithful shall receiue much grace, 14. and comfort. 18. The Church still increasing, 21. admiring her owne felicitie : 25. and the destruction of her enemies.

The 8. part. All nations shall be conuerted to Christ: some Iewes in the primitive Church, and many nere the end of the world.

1 **H**EARE ye islands, and attend ye peoples:: from a farre. The Lord hath called me from the wombe, from my
2 mothers bellie he hath bene mindful of my name. † And he hath made my mouth as a sharpe sword: in the shadow of his hand he hath protected me, & hath made me as a chosen arrow
3 in his quier he hath hidden me. † And he sayd to me: Thou art my seruant Israel, because in thee wil I glorie. † And I
4 sayd: I haue laboured in vayne, without cause, and in vayne haue I spent my strength: therefore my iudgement is with the
5 Lord, and my worke with my God. † And now sayth the Lord, that formed me from the wombe to be his seruant, that I may reduce Iacob vnto him, and Israel wil not be gathered together: and I am glorified in the eies of the Lord, and my
6 God is made my strength. † And he sayd: It is a smal thing that thou shouldest be my seruant to rayse vp the tribes of Iacob, and to conuert the dregges of Israel. Behold, I haue
7 geuen thee to be the light of the Gentiles, that thou mayst be saluation euen to the fardest part of the earth. † Thus sayth our Lord the redemer of Israel, the holie one therof, to the contemptible soule, to the nation that is abhorred, to the seruant of lordes: kinges shall see, & princes shall rise, & adore for our Lords sake, because he is faythful, & for the holie one
8 of Israel who hath chosen thee. † Thus sayth our Lord: In time acceptable I haue heard thee, and in the day of saluation I haue holpen thee: and I haue kept thee; and geuen thee to be a couenant of the people, that thou mightest rayse vp the
9 land, and possesse the inheritances dissipated: † that thou mightest say to them, that are bound: Come forth: & to them that are in darknesse: Be ye discouered. Vpon the wayes shall
10 they feede, & their pastures shall be in alplaines. † They shall not hunger, nor thirst, & heate and sunne shall not strike them: because he that is merciful to them, shall gouerne them, and al
11 the fountaines of waters shall geue them drinke. † And I wil make al my mountaines to be a way, & my pathes shall be exalted. † Behold these shall come from farre, & behold they from

:: This word from a farre (& the like) doth conuince (saith S. Ierom) that the prophet speaketh of all nations to be conuerted to Christ. And as this Prophet hath already spoken much of Christ and his Church, so hence forth more especially he sheweth him selfe rather an Euangelist, or an Apostle then only a Prophet. which S. Ierom testifieth of him. *Epist. ad Paulus.*

Act. 13.

2. Cor. 6

Apoc. 7.

the North and the sea, and these from the South countrie.

† Ye heauens prayse, and earth reioyce, ye mountaynes geue 13
 prayse with iubilation: because our Lord hath comforted his
 people, and wil haue mercie on his poore ones. † And :: Sion 14
 sayd: Our Lord hath forsaken me, & our Lord hath forgotten
 me. † Why, :: can a woman forget her infant, that she wil not 15
 haue pitie on the sonne of her wombe? And if she should for-
 get, yet wil not I forget thee. † Behold, I haue writen thee in my 16
 handes: thy walles are before myne eies alwayes. † Thy buil- 17
 ders are come: they that destroy thee, and dissipate thee shal
 goe out of thee. † Lift vp thine eies round about, and see, al 18
 these are gathered together, they are come to thee: I liue, faith
 our Lord, for thou shalt be clothed with al these as with an
 ornament, and as a bride thou shalt put them about thee.
 † Because thy deserts, and thy solitarie places, and the land of 19
 thy ruine shal now be straite by reason of the inhabitants, and
 they shal be chased far away that swallowed thee vp. † As yet 20
 shal the children of thy barrenesse say in thine eares: The
 place is straite for me, make me space to dwel. † And thou 21
 shalt say in thy hart: Who hath begot me these? I am barren &
 not bearing, ledde into transmigration, and captiue: and these
 who hath brought vp? I destitute and alone: & these where
 were they? † Thus sayth our Lord God: Behold I wil lift vp 22
 my hand to the Gentiles, & to the peoples I wil exalt my signe.
 And shal carie thy sonnes in their armes, and thy daughters
 vpon their shoulders. † And kinges shal be thy nourcing fa- 23
 thers, & queenes thy nources: with countenance cast downe
 toward the ground they shal adore thee, & they shal licke vp
 the dust of thy feete. And thou shalt know that I am the Lord,
 vpon whom they shal not be confounded that expect him.
 † Shal a praye be taken from the strong? or can that which 24
 was caught of the mightie be saued? † Because thus sayth our 25
 Lord: Yea verely, euen the capriuitie shal be taken away from
 the strong: and that which was taken by the mightie, shal be
 saued. But those that haue iudged thee, wil I iudge, and thy
 children I wil saue. † And I wil feede thine enemies with 26
 their owne flesh: and as with new wine, so shal they be em-
 brewed with their owne bloud: and al flesh shal know, that
 I am the Lord that saue thee, and thy redemer the mightie one
 of Iacob.

Isa. 60.

The Synagogue shall be divorced for her iniquities. 4. Christ will omit no ordinary means, but for her sake will endure ignominious afflictions.
10. At which she contemning shall perish.

1 **T**HVS sayth our Lord: What is this :: bill of the divorce
of our mother, wherwith I haue dismissed her? or who
is :: my creditour, to whom I sold you? Loe you are solde :: for
2 your wicked deedes, I haue dismissed your mother. † Because I
came, and there was not a man: I called, and there was none
that would heare. Why, is myne hand abridged and made a
litle one, that I can not redeme? or is there no strength in me
to deliuer? Behold, in my rebuke I wil make the sea desert, I
wil turne the floodes into drie land: the fishes shall rot without
3 water, and shall dye for thirst. † I wil clothe the heauens
4 with darknes, and wil make sackcloth their couering. † The
Lord hath geuen me :: a learned tongue, that I may know to
stay him vp that is wearie, with a word: he stirreth vp in the
morning, in the morning he stirreth vp mine eare, that I may
5 heare him as a master. † The Lord God hath opened mine eare,
6 and I doe not gaynsay? I am not gone backward. † I haue
geuen my bodie to the strikers, & my cheekes to the pluckers:
I haue not turned away my face from the rebukers & spitters.
7 † The Lord God is mine helper, therefore am I not confounded:
therefore haue I set my face, as a most hard rocke, and I know
8 that I shall not be confounded. † He is neere that iustifieth me,
who shall gaynesay me? let vs stand together. who is myne
9 aduersarie? let him come to me. † Behold the Lord God, my
helper: who is he that shall condemne me? Loe they shall al be
10 destroyed as a garment, the mothe shall eat them. † Which
of you feareth our Lord, heareth the voice of his seruant, who
hath walked in darkenes, and hath no light? let him hope in
11 the name of our Lord, and leane vpon his God. † Loe al you
doe kindle a fyre, are compassed with flames, walke in the
light of your fyre, and in the flames which you haue kindled:
of my hand is this done to you, you shall sleepe in sorrowes.

:: God divorced not the Synagogue from him of hardness of hart.
:: Neither deliuered her for payment, as though he were in debt to anie creditor.
:: But her owne reuolt, and iniquities separated her from Christ.
:: Skill of tongue how to speake, & discretion when & where, was geuen to Isaias, ch. 6. v. 6.
Much more (saith S. Ierom) to Christ: who spake in his life, was silent in his passion, and now speaketh by his Apostles, and other pastores.

CHAP. LI.

God encourageth Zion to trust in his promised comforte, by example of Abraham. 3. For the spiritual Zion, the Church of Christ, shall receiue much grace by his Evangelical law: 12. and her children shall not feare persecution, nor be overcome; 23. but her enemies shall faile.

:: In the next
 versẽ the rock
 & caue are ex-
 plicated to si-
 gnaife Abra-
 ham and Sara;
 who are pro-
 posed for ex-
 amples to be
 imitated,
 being so no-
 ble progeni-
 tors of the Ie-
 wes. S. Paul
 exhorteth his
 couatrie men,
 and in them al
 Christians the
 like in spiri-
 tual progeni-
 tors, that first
 plant Catholi-
 que Religion
 in anie place
 saying: *Remem-
 ber your Prela-
 tes which haue
 spoken the word
 of God to you:*
Heb. 13.

:: As God de-
 stroyed Pha-
 rao the proud
 dragon in the
 sea, which he
 dried vp for
 his people to
 passe; so he
 wil ouerthrow
 the diuel & de-
 liuer captiues
 from sinne &
 tyrannie.

HEEARE me ye that folow that which is iust, and that
 he wen out, & to the caue of the lake from the which you are
 cut our. † Attend to Abraham your father, and to Sara that
 bare you: because I called him alone, and blessed him, & mul-
 tiplied him. † Our Lord therefore wil comfort Sion, and wil
 comfort al the ruines therof: and he wil make her desert as
 delicacies, and her wildernes as the garden of our Lord. Ioy
 and gladnes shal be found in it, geuing of thankes, and voice
 of prayse. † Attend vnto me ô my people, and my tribe heare
 ye me: because a law shal proceede from me, and my iudge-
 ment shal rest to be a light of the peoples. † My iust one is
 nigh at hand, my sauour is gone forth, and mine armes shal
 iudge peoples: the islands shal expect me, and shal patiently
 wayte for mine arme. † Lift vp your eies into heauen, and
 looke downe to the earth beneath: because the heauens shal
 melt as smoke, and the earth shal be worne away as a garment,
 and like to these thinges shal the inhabitants therof perish:
 but my saluation shal be for euer, and my iustice shal not faile.
 † Heare me ye that know that which is iust, my people which
 haue my law in their hart: feare ye not the reproch of men,
 and be not afrayd of their blasphemies. † For as a garment,
 so shal the worme eate them: and as wool, so shal the moth
 deuoure them, but my saluation shal be for euer, and my iu-
 stice vnto generations of generations. † Arise, arise, put on
 strength ô arme of our Lord: arise as in the old dayes, in the
 generations of worldes. :: Hast not thou striken the proude,
 wounded the dragon? † Hast not thou dried the sea, the water
 of the vehement, which made the depth of the sea a way,
 that the deliuered might passe. † And now they that are re-
 demed of our Lord, shal returne, and shal come into Sion
 praying, and ioy euerlasting vpon their heades, they shal pos-
 sesse ioy and gladnes, sorrow and mourning shal flee away.
 † I, euen I my self wil comfort you: who art thou that thou
 shouldest be afrayd of a mortal man, and of the sonne of man,
 which as grasse so shal wither? † And thou hast forgotten our
 Lord thy maker, which stretched out the heauens, and found-
 ed the earth: and thou hast bene afrayd continually al the
 day at the face of his furie, which afflicted thee, and had pre-
 pared to destroy: where is now the furie of the affliction?
 † He shal quickly come going to open, and he shal not kil

Psal. 136.

Exo. 14.

15 vnto vtter destruction, neither shal his bread faile. † But I
 am the Lord thy God which trouble the sea, and the waues
 16 therof doe swell, the Lord of hostes is my name. † I haue put
 my wordes in thy mouth, and in the shadow of my hand I
 haue protected thee, that thou mightest plant the heauens, and
 found the earth: & mightest say to Sion: Thou art my people.
 17 † Belisted vp, belisted vp, arise Ierusalem, which hast drun-
 ken of the hand of our Lord the cuppe of his wrath: euen to
 the botome of the cuppe of drouines hast thou drunke, euen
 18 to the dregges. † There is none that can vphold her of al the
 children, that she hath borne: and there is none that taketh
 her by the hand of al the children, that she hath brought vp.
 19 † There are two thinges which haue happened to thee: who
 shal be sorie for thee? :: Spoile, and destruction, and famine,
 20 and the sword, who shal comfort thee? † Thy children are
 thrown forth, they haue slept in the head of al wayes, as the
 orix that is snared: ful of the indignation of our Lord, of the
 21 rebuke of thy God. † Therefore heare this poore little one,
 22 and drunken not of wine. † Thus sayth thy dominatour our
 Lord, and thy God, who hath fought for his people: Behold
 I haue taken out of thy hand the cuppe of drouines, the bo-
 tome of the cuppe of mine indignation, thou shalt not adde
 23 to drinke it any more. † And I wil put it in their hand, that
 haue humbled thee, and haue sayd to thy soule: Bow downe;
 that we may passe ouer: and thou hast layd thy bodie as the
 ground, and as a way to them that passe ouer?

:: Spoile & de-
 struction shal
 happen by fa-
 mine & sword.

CHAP. LII.

*The prophet alluding to the deliuerie of Sion and Ierusalem from Babylo-
 nical captiuitie, sturreth vp the Church of Christ, to reioyce for the de-
 liuerie from sinne: 7. which Christs Apostles preached: 10. with great
 fruite in al nations.*

1 **A**RISE, arise, put on thy strength ô Sion, put on the gar-
 ments of thy glorie ô Ierusalem the citie of the holie
 one: because the vncircumcised, and vncleane shal adde no
 2 more to passe by thee. † Beshaken out of the dust, arise, sit
 vp Ierusalem: loose the bonds of thy necke ô captiue daugh-
 3 ter of Sion. † Because thus sayth our Lord: You :: were sold
 4 for nought, and :: without siluer you shal be redemed. † Be-
 cause thus sayth our Lord God: My people went downe into
 Ægypt at the beginning to be a sejourner there: and Assur

:: The Iewes
 had not wron-
 ged the Baby-
 lonians, nei-
 ther had man-
 kind sinned a-
 gainst the di-
 uel, but both
 had offended
 God
 :: VWho of his
 bountie payde

mans ransom: which no other man was able to pay.

without any cause did oppresse them. † And now what haue 5
 I here, sayth our Lord: because my people is taken away for
 nought? Their rulers doe vniustly, sayth our Lord, and conti-
 nually al the day my name is blasphemed. † For this cause shal 6
 my people know my name in that day: because I myself that
 spake, loe am present. † How beautiful vpon the mountaines 7
 are the feete of him that euangelizeth & preacheth peace: of
 him that telleth good, preaching health, that sayeth to Sion:
 Thy God shal reigne! † The voice of thy watchemen, they 8
 haue lifted vp their voice, they shal prayse together: because
 eie to eie they shal see when our Lord shal conuert Sion. † Re- 9
 ioyce, & prayse together ye deserts of Ierusalem: because our
 Lord hath comforted his people: he hath redemed Ierusalem.
 † Our Lord hath prepared his holie arme in the sight of al the 10
 Gentiles: and al the endes of the earth shal see the saluation of
 our God. † :: Depart, depart, goe ye out from thence, touch 11
 not a polluted thing: goe out of the middes of her, be clean-
 sed ye that carie the vesseles of our Lord. † Because you shal 12
 not goe out in tumult, neither with flight shal you make hast:
 for our Lord wil goe before you, and the God of Israel wil
 gather you together. † Behold my seruant shal vnderstand, 13
 he shal be exalted, and shal be lifted vp, and shal be exceeding
 high. † As manie haue bene astoined vpon thec, so shal his 14
 looke among men be inglorious, and his forme among the
 sonnes of men. † He shal sprinkle manie nations, kinges shal 15
 shut their mouthe vpon him: because they to whom it was
 not told of him, haue sene: and they that heard not haue be-
 held.

:: Communi-
 cation with
 infidels in spi-
 ritual thinges
 is in no case
 lawful. as S.
 Paul sheweth
 by this text. 2.
 Cor. 6. 7. 17.

Rom. 2
 Exc. 3

CHAP. LIII.

*Al wil not beleue Christs Gospel to whom it shal be preached: 2. as the my-
 sterie of his ignominious death for al mens sinnes: 7. which he wil suffer
 most mekely: 10. for which his name shal be glorified in al places.*

That manie
 hearing the
 truth preached
 do not beleue
 it, is by their
 obstinate free-
 wil, because they
 do not obey the
 Gospel. Ro. 10.
 v. 16. when

WH O :: hath beleued our hearing? and the arme 1
 of our Lord to whom is it reueled? † And he 2
 shal come vp as a yong spring before him, and as a roote
 from a thirstie ground: there is no beautie in him, nor comeli-
 nesse: and we haue sene him, and there was no sightlines, and
 we were desirous of him. † Despised, and most abiect of men, 5
 a man of sorowes, and knowing infirmitie: and his looke as it
 were hid and despised, whereupon neither haue we esteemed
 him.

- 4 him. † He surely hath borne our infirmities, and our sorrows he hath carried: and we haue thought him as it were a leper,
 5 and stricken of God and humbled. † But he was wounded for our iniquities, he was broken for our sinnes: the discipline of our peace vpon him, and with the waile of his stripe we are
 6 healed. † Al we haue strayed as sheepe, euerie one hath declined into his owne way: and our Lord hath put vpon him the
 7 iniquitie of al vs. † He was offered because him self would, and opened not his mouth: as a sheepe to slaughter shal he be led, and as a lambe before his shearer, he shal be dumme, and
 8 shal not open his mouth: † from distresse, and from iudgement he was taken vp: who shal declare his generation? because he is cut out of the land of the liuing: for the wickednes
 9 of my people haue I stricken him. † And he :: shal geue the impious for his burial, and :: the riche for his death: because he hath not done iniquitie, neither was there guile in his mouth.
 10 † And our Lord would breake him in infirmitie: if he shal put away his soule for sinne, he shal see seede of long age, and
 11 the wil of our Lord shal be directed in his hand. † For that his soule hath laboured, he shal see and be filled: in his knowledge the same my iust seruant shal iustifie manie, and he shal
 12 beare their iniquities. † Therefore wil I distribute vnto him verie manie, and he shal diuide the spoiles of the strong, for that he hath deliuered his soule vnto death, and was reputed with the wicked: and he hath borne the sinnes of manie, and hath prayed for the transgressours.

their vnderstanding directeth them that it is not disagreeable to reason.

:: Our Sauour died and was buried where the wicked were commonly punished.
 :: Yet was buried richly & honorably by Ioseph of Aromathia & Nicodemus.

CHAP. LIIII.

Gentiles who were barren, shal multiply in the Church of Christ: 10. from which Gods mercie shal neuer be separated.

- 1 **P**R A I S E :: ô barren woman which bearest not: sing prayse, and make ioyful noyse, which didst not beare: because manie are the children of the desolate more then of her, that
 2 hath a husband, saith our Lord. † Enlarge the place of thy tent, and stretch out the skiines of thy tabernacles, spare not:
 3 make long thy coardes, and fasten thy nailes. † For thou shalt penetrate to the right hand, and to the left: and thy seede shal inherit the Gentiles, and shal inhabite the desolate cities.
 4 † Feare not, because thou shalt not be confounded, nor blush: for thou shalt not be ashamed, because thou shalt forget the confusion of thy youth, and the reproch of thy widowhood
 thou

:: In the old testament Gentiles were barren bringing no fruite to God, but in the new testament they are fruitful, & the Iewes are barren, til the latter end of the world, when they also shal be fruitful againe.

thou shalt remember no more. † Because he shall rule over thee 5
that made thee, the Lord of hostes is his name: & thy redeemer
the holie one of Israel, shall be called the God of al the earth. *Luc. 1.*

† For as a woman forsaken & mourning in spirit hath our Lord 6
called thee, and as a wife cast of from her youth, hath thy God
sayd: † For a moment, a litle while haue I forsaken thee, & in 7
great mercies wil I gather thee. † In a moment of indigna- 8
tion haue I hid my face a litle while from thee, and in mercie
cuerlasting haue I had mercie on thee, sayd thy redeemer our
Lord. † As in the daies of Noe is this thing to me, to whom 9 *Gen. 9.*

† I sware, that I would no more bring in the waters of Noe
vpon the earth: :: so haue I sworne not to be angrie with thee,
and not to rebuke thee. † For :: the mountaines shall be moued, 10
and the litle hilles shall tremble: but my mercie shall not de-
part from thee, and the couenant of my peace shall not be mo-
ued: sayd our Lord thy miseratour. † Poore litle one shaken 11
with tempest, without al comfort, behold I wil lay thy stones
in order, and wil found thee in sapphires, † and I wil put the 12
iasper stone for thy munitions: and thy gates into grauen
stones, and al thy borders into stones worchie to be desired.

† Al thy children taught of our Lord: & a multitude of peace. 13 *Ioan. 8.*
to thy children. † And in iustice thou shalt be founded: de- 14 *Ps. 45.*
part far from calummie because thou shalt not feare: and from
dread, because it shall not approach to thee. † Behold, the bor- 15
derer shall come, which was not with me, thy stranger some-
time, shall be ioyned to thee. † Behold, I haue created the 16
smith that bloweth the coles in the fire, and bringeth forth a
vessel for his worke, & I created the killer to destroy. † Euerie 17
vessel, that is made agaynst thee, shall not prosper: and euerie
tongue resisting thee in judgement, thou shalt iudge. † This is 18
the inheritance of the seruants of our Lord, and their iustice
with me, sayth our Lord.

CHAP. LV.

*God promisethe abundance of spiritual graces to the faithful, 4. that shall
beleue in Christ of al nations: 7. and sincerely serue him.*

AL YE :: that thirst come to the waters: and you that 1
haue no siluer, make hast, bye, & eate: come, bye with-
out siluer, and without any exchange wine and milke. † Why 2
bestow you siluer not for bread, & your labour not for saciety?
Hearing heare ye me, and eate that which is good, and your
soule

:: As it is as-
sured that the
world shall ne-
uer be drow-
ned againe
with water: so
it is, that the
Church of
Christ shall ne-
uer be sup-
pressed.

:: An other as-
surance that
mountaines &
hilles shall ra-
ther be mo-
ued, yea some
mountaines
shall be remo-
ued, but the
Church shall
be alwayes
firme and per-
petual.

:: Grace is of-
fered to al, but
those only are
iustified, and
replenished
with more

Apo. 22.

- 3 soule shall be delighted in farnes. † Incline your eare, & come to me : heare, and your soule shall liue, and I wil make an euerlasting couenant with you, the saythful mercies of Dauid.
- 4 † Behold I haue geuen him for a witnes to the peoples, for a prince and master to the Gentiles. † Behold thou shalt cal the nation, which thou knowest not : and the nations that knew not thee shall runne to thee, because of the Lord thy God, and the holie one of Israel: because he hath glorified thee. † Seek ye our Lord whiles he may be found, inuocate him, whiles he is neere. † :: Let the impious forsake his way, and the vniust man his cogitations, and returne to our Lord, and he wil haue mercie on him, and to our God: because he is bountiful to forgeue. † For my cogitations are not your cogitations: nor your wayes my wayes, sayth our Lord. † :: For as the heauens are exalted aboue the earth, so are my wayes exalted aboue your wayes, and my cogitations aboue your cogitations.
- 10 † And as the showre cometh downe, and the snow from heauen, and returneth no more thither, but inebriateth the earth, and watereth it, and maketh it to spring, and geueth seede to the sower, and bread to him that eateth: † so shall my word be, which shall proceede from my mouth: it shall not returne to me voyde, but it shall doe what thinges soeuer I would, and shall prosper in these thinges for which I sent it.
- 12 † Because you shall goe forth in ioy, and in peace shall you be conducted, the mountaines and the litle hilles shall sing prayse before you, and al the wood of the countrie shall clap the hand. † For the shrubbe, shall come vp the firre tree, and for the nettle, shall grow the myrtle tree: and our Lord shall be named for an euerlasting signe, that shall not be taken away.

CHAP. LVI.

God inuitheth al men in thought and dede to kepe his law: 4. promisseth blessing and reward to those that professe, and kepe perpetual chastitie. 9. and reproveth euil pastors.

- 1 **T**HVS sayth our Lord: Keepe ye :: iudgement, and doe iustice: because my saluation is nere to come: and my iustice to be reueled. † Blessed is the man that doth this thing, and the sonne of man that shall apprehend this: keeping the Sabbath that he pollute it not, keeping his handes that he doe no euil. † And let not the sonne of the stranger, that cleaueth to our Lord, say: By seperation the Lord wil diuide

grace and spiritual giftes that cooperate, doing that which in them lieth, desiring & thirsting iustice, for such (saith our Saviour) shall haue their fil. *Mat. 5. v. 6.*
 :: The beginning of Gods seruice is to forsake the way of wickednes.
 :: The wayes of Gods seruice, and of seruing this world, are so opposite and contrarie, that it is vnpossible to walke in them both at once. No man can serue these two masters, God and this world. we must therefore so vse this world, that we may serue God, and inherite heauen.

:: Iudgement is a right resolution to do Gods wil, and iustice is the perfect performance thereof: as before is noted. *cha. 32.*

¶ Under the name of Sabbath is understood the obseruation of all the law.

¶ Those that of free election choose good things not commanded deserue greater reward.

¶ The prophet foreseeing in spirit the careless negligence of some pastors, of iust zeale & charitie, inuaigneth against them: warning them of their greivous punishment.

me from his people. † And let not the eunuch say: Behold I am a drie tree. Because thus sayth our Lord to the eunuches: They that shal kepe my Sabbathes, and shal choose the things that I would, and shal hold my couenant: † I wil geue vnto them in my house, and within my walles a place, and a name better then sonnes and daughters: an euerlasting name wil I geue them, which shal not perish. † And the children of the stranger that cleaue to the Lord, to worshipec him, & to loue his name, to be his seruants: euerie one that kepeth the Sabbath not to pollute it, and that holdeth my couenant: † I wil bring them into my holie mount, and wil make them ioyful in the house of my prayer: their holocaustes, and their victims shal please me vpon mine altar: because my house shal be called the house of prayer to all peoples. † Sayth our Lord God that gathereth the dispersed of Israel: As yet wil I gather vnto it, the gathered together therof. † Al ye beasts of the fildes come to deuoure, al ye beastes of the forest. † His watchmen al blind haue bene ignorant: dume dogges not able to barke, seing vaine things, sleeping and louing dreames. † And most inpudent dogges, they haue knowne no facietie: the pastors themselues haue bene ignorant of vnderstanding: al haue declined into their owne way, euerie one to his owne auarice, from the highest euen to the last. † Come, let vs take wine, and be filled with drunkennes, and it shal be as to day, so also to morow, and much more.

Mar. 25.

Mar. 11.

Luc 19.

Iere. 6.

E. 8.

Sap. 2.

ANNOTATIONS. CHAP. LVI.

Issue of children was a blessing of the old Testament Virginitie is a greater blessing in the Church of Christ.

Protestantes expositions of this place not true.

4. *Let not the Eunuch say: I am a drie tree.*] To be barren without children was a vvasignominious amongst the Iewes in the old testament, because God hauing then chosen that only nation for his peculiar people, the conseruation and increase of his Church depended much vpon their multiplication. But seing the Church of Christ in the nevv testament, should be gathered, and consist of all Nations: the Prophet here forsheweth, that Christian Eunuches liuing virgins, or continent, should not be ignoble or inglorious, but more glorious and haue a better name then (Gods other seruants) sonnes and daughters: an euerlasting name, which shal not perish: because keeping Gods precepts (such as vvas the sabbath) they also of their free election, choose this state of life to kepe perpetual chastitie, more then is commande d. Against vvhich plaine sense of the text, Protestants oppose their ovvne glosses. Peter Martyr (*li de calibatu & votis Monasticis*) saith God preferreth not Eunuches before others that kepe the law, but only before them that transgresse the law. VVhich commentarie is faultie in two respectes. For God here calleth them not transgressors, but his sonnes and daughters, before vvhom he preferreth holie Eunuches: neither speaketh of such as shal be excluded from good place or good name, but of such as shal enioy

Exo. 23.

Deut. 7

enjoy both; and sayth these Eunuches shal haue a better place, & better name; that is, more renoume, and greater reppard. Other Protestants expound this better name, to signifie, that such Eunuches shal be called after (or according to) Gods people, and be of the same religion: vvhich importeth no excellencie at al, in place or name, as the text expresseth: nay scarce equalitie with other seruantes of God. Lastly they adde (lest perhaps this former sense satisfie not the reader) yea vnder Christ (say they) the dignitie of the faithful, shal be greater then the Ierres were at that time. As though the comparison made in this place, were to signifie the general difference betveen Gods seruants before and since Christ, and not particularly betveen Eunuches, and such as haue children. How much more meete therefore is it, to see and embrace the explications of the ancient holie Fathers; VWho vniformely vnderstand & expound this prophecie, of such as vovv perpetual chastitie in the Church of Christ, referring that state before Mariage? S. Basil. (*li. de virginitate*) amongst other reasons and testimonies, bringeth this place in prooffe of the excellencie of virginitie, that the reppard therof shal be, that for a humane name, God wil geue to virgins the name of immortal Angels, vvhich shal not faile, that they shal possesse a special place in heauen, not only the glorie of Angels, but an excellent dignitie amongst Angels. S. Cyril of Alexandria in his commentaries vpon Isaie: shevveth by this doctrine, that the reppardes of continencie are (*eximia*) excellent, and exceeding great; so that such as be continent in bodie, do also kepe al Gods commandments. S. Ierom in his commentaries proueth that virginitie, or perpetual chastitie is a singular good worke of supererogation, not of precept but of Euangelical counsell, by the vword *elegerit*, shal choose the things vvhich God vvould, rather then vvhich he condescending to mans vveakenes allowveth. Such an Eunuch (saith he) *elegit quia Dominus voluit, vt plus offerat quam preceptum est*, hath chosen the things vvhich our Lord vvould, to offer more then is commanded. And such an Eunuch (keeping also Gods commandments) shal haue *locum optimum*, a chief good place in Gods house, vvhere be manie mansions, he shal be made a tovvre of our Lord, be placed *in sacerdotali gradu*, Priestlie degree, & in stead of carnal children shal haue manie spiritual children. Thus S. Ierom. The like vve might cite of a. S. Ambrose *in exhort. ad Virg.* b. S. Augustini, *l. de sancta virginitate. c. 24.* & 25. c. S. Gregorie. 3. p. *Pastorali c. 29.* & c. & others so expounding this prophecie.

The ancient fathers vnderstand this prophecie of vowed chastitie. Preferring it before Mariage.

a. *Ipsi sunt qui habent in celo premia caserie prefstantiora.*
b. *Gloriam optimam excellentemque, nec erit quid commune cum multis.*
c. *In eterna mansione filijs preferuntur.*

CHAP. LVII.

The prophet lamenteth that men regard not, when the iust dye; 3. reprehendeth those that scorne the godlie; 5. and committe horrible idolatrie; 11. for getting God: 14. who vsseth al benignitie to recal them: 20. but they contemne him.

1 THE iust :: perisheth, and there is none that considereth in his hart, & men of mercie are :: gathered away, because there is none that vnderstandeth; for :: at the face of malice, is
2 the iust gathered away. † Let peace come, let him rest in his
3 bed that hath walked in his direction. † But come you hither ye children of the witch, the feede of the aduouterer, and of
4 the harlot. † Vpon whom haue you iested? vpon whom haue you opened your mouth awide, and thrust out the
tongue

:: Iust men dying seeme to the vvicked to perish.

:: But they are gathered to the happie societie of other blessed soules. :: And comonly God so

taketh away
the iust, when
he wil punish
the wicked
people, that
they may not
in this world
see the gene-
ral calamitie
of others.

tongue? Are not you wicked children, a lying seede? † Which
take comforte in the goddes vnder euerie thicke greenetree, 5
immolating your litle ones in the torrents, vnder the high
rockes? † In the partes of the torrent is thy part, this is thy 6
lot: and thou hast powred out libament to them, thou hast
offered sacrifice. shal I not take indignation of these things?
† Vpon an high and loftie mountaine thou hast layd thy bed, 7
and hast gone vp thither to immolate hostes. † And behind 8
the doore, and behind the post thou hast set thy memorial:
because thou hast discouered thyself neere me, and hast recei-
ued an aduouterer, thou hast enlarged thy bed, and made a
couenant with them: thou hast loued their couche with open
hand. † And thou hast adorned thyself with royal oyntment, 9
and hast multiplied the gay payntings. Thou didst send thy
legates far of, & wast humbled euen to hel. † In the multitude 10
of thy way thou hast laboured: thou saydst not: I wil rest:
thou hast found life of thine owne hand, therfore thou hast
not asked. † For whom, with careful reuerence, hast thou fea- 11
red, whereas thou hast lied, & hast not bene mindful of me, nor
thought on me in thy hart? because I am holding my peace,
and as it were not seing, and thou hast forgotten me. † I wil 12
declare thy iustice, and thy workes shal not profite thee.
† When thou shalt crie, let thy gathered together deliuer thee, 13
and the winde shal take them al away, a soft blast shal beare
them away: But he that hath confidence in me, shal inherite
the land, and shal possesse my holie mount. † And I wil say: 14
Make a way, geue passage, turne out of the path, take away
stumbling blockes out of the way of my people. † Because 15
thus saith the High & eminent, that inhabiteth eternitie: and
his name is holie, dwelling in the high, and holie place, and
with a contrite & humble spirit: that he may reuiue the spirit
of the humble, and reuine the hart of the contrite. † For I 16
wil not contend for euer, neither wil I be wrath vnto the end:
because :: the spirit shal procede from my face, and brea-
things I wil make. † For the iniquitie of his auarice I was 17
angrie, and haue striken him: I haue hid my face from thee,
and haue taken indignation: and he hath gone wandering in
the way of his owne hart. † I saw his wayes, and haue healed 18
him, and reduced him, and haue restored consolations vnto
him, and to them that mourne for him. † I haue created the 19
fruite of the lippes peace, peace to him, that is far of, and that
is nere,

:: To the hum-
ble & contrite
penitents God
sheweth al be-
nignitie, and
granteth vvi-
shed good
things: as
prosperous
windes to sea
fayring traue-
lers. & the like.

I/462.x
10.

- 20 is nere, said our Lord, and I haue healed him. † But the impious are as it were the raging sea, which can not be quiet, and the waues therof ouerflowe vnto conculcation and myre.
- 21 †: There is no peace to the impious, sayth our Lord God.

: Those that persist obstinate can haue no remission of sinne.

CHAP. LVIII.

God commandeth the Prophet, to crie vnto the sinful people vehemently, and incessantly to kepe the law, not only in shew and pretence, but sincerely, leauing their owne wils, and seeking Gods wil: 9. so they shal receiue their good desires, and reward of wel doing.

- 1 **C**RIE, :: cease not, as a trumpeter exalt thy voice, and tel my people their wicked doings, and the house of Iacob
2 their sinnes. † For me in deede they seeke from day to day, and they wil know my waies, as a nation that hath done iustice, and hath not forsaken the iudgement of their God: they aske of me the iudgements of iustice: they wil approach to
3 God. † Why haue we fasted, and thou hast not regarded: haue we humbled our soules, and thou hast not knowen? Behold in the day of your fast your owne wil is found, and you exact
4 of al your detters. † Behold you fast to debates and contentions, and strike with the fist impiously. Doe not fast as vntil
5 this day, that your crie may be heard on high. † " Is this such a fast, as I haue chosen: for a man by the day to afflict his soule? Is this it, to winde his head about like a circle, and to spread sackcloth and ashes? wilt thou cal this a fast, and a
6 day acceptable to the Lord? † Is not this rather the fast that I haue chosen? Dissolue the bands of impietie, loose the bundels that ouerlode, dismisse them free that are broken, and breake
7 in sunder euerie burden. † Breake thy bread to the hungrie, and the needie, and herberles bring in into thy house: when thou shalt see the naked, couer him, and despise not thy flesh.
8 † Then shal thy light breake forth as the morning, and thy health shal sooner arise, & thy iustice shal goe before thy face,
9 and the glorie of our Lord shal embrace thee. † Then shalt thou inuocate, and our Lord wil heare: thou shalt crie, and he wil say: Loe here I am. If thou wilt take away the cheine out of the middes of thee, and cease :: to stretch out the finger,
10 and to speake that which profiteth not. † When thou shalt powre out thy soule to the hungrie, and shalt fil the afflicted soule, thy light shal arise vp in darkenes, and thy darkenes
11 shal be as the noone day. † And our Lord wil geue thee rest

are so fast a sleepe in their wickednes, that they can not, or rather wil not heare ordinarie admonitions: to such therefore Gods preachers must crie, and not cease to crie, as with a loude trumpetic exalt their voice, opportune, importune, with al patience, and longamitie, til they make the deafe to heare, to beleue the truth, and the dume to speake, that is, to profess vertue in word & dede.
Mar. 7.

alwayes, and wil fill thy soule with brightnes, and deliuer thy bones, and thou shalt be as a watered garden, and as a fountaine of waters, whose waters shal not fayle. † And the deserts of the worlds shal be builded in thee: thou shalt rayse vp the foundations of generation and generation: and thou shalt be called the builder of the hedges, turning the pathes into rest. † If thou turne away thy foote from the Sabbath, from doing thy wil in my holie day, and cal the Sabbath delicate, and the holie of our Lord glorious, and glorifie him, whiles thou doest not thine owne wayes, and thy wil be not found, to speake a word: † Then shalt thou be delighted vpon the Lord, & I wil lift thee vp aboute the heightes of the earth, & wil feede thee with the inheritance of Iacob thy father. For the mouth of the Lord hath spoken.

1/a 61.

13

14

ANNOTATIONS CHAP. LVIII.

Protestants detract from the praise & profite of fasting.

This scripture reprooueth not fasting, but admonisheth to fast especially from sinne.

Christs fast an example of the 40. dayes fast in Lent.

5. *Is this such a fast, as I haue chosen?* Fasting is so often & clerly commended in holie Scriptures, that Protestantes (though not greatly affected therto) confesse it to be a good thing of it self, but in diuers respectes detract much from it: denying it to be an act of religion, but only of bodily mortification: neither do al generally allow of prescript times, nor of abstinence from flesh those dayes, vvhich they thinke good to fast: and those vvhich do abstaine from flesh, say they do it not for religion, but for the ordinance of ciuil policie. For vvhich opinion they alleage out of this, and other places (Iere. 14. 7. 12. Zecha. 7. 7. 5.) that such affliction is not the fast, which God hath chosen. But if they vvhould consider the coherence of the text, they should finde the contrarie. For albeit fasting alone vvhithout amendment of euil maners, and vvhithout other good vvorke, doth not appeaze Gods vvrath, nor is agreable to Gods vvil, yet being ioyned vvhith contrition of hart, and sincere pietie, doth then greatly please him. And therefore our Lord God here (sayth S. Ierom) left he might leme to reprocue fasting, vvhich himself had commanded, teacheth how it behoueth to fast: *Non enim querit Deus afflictionem solam, & humiliationem anime per iniuriam corporis, vt instar circuli torqueat corpus, & colla submittat, ac tristis incedat: &c. Sed vt cum istis hæc faciat que sequuntur.* For God seeketh not onlie affliction, and humiliation of the soule by iniurie of the bodie; that one should vvrith his bodie about like a circle, hold dovvne his neck, and goe pensiuë, &c. But that vvrith these things, he do those vvhich folovv: to wittie, *Dissolue the bandes of impietie,* and the rest, as in the text. VVherupon this Doctor discourseth at large, shewving that it profiteth not to carie an emptie bellie, and do those things that displease God. But fasting from meate, so that fasting from sinne (by declining from euil, and doing good deedes) be ioyned vvithal: then (saith he) thy fasting vvil be acceptable: *For then shal thy light breake forth as the morning, and thy health shal sooner arise, and thy iustice shal goe before thy face, and the glorie of our Lord shal embrace thee.* Further declaring the great profite therof by examples: that by fasting Daniel, the man of desires knew things to come: the Ninuites pacified the vvrath of God. Elias and Moyses by fourtie dayes hunger were filled with the familiaritie of God: And our Lord him self fasted so manie dayes in the vvildernes, *vt nobis sollemnes ieiuniorum dies relinqueret,* to leaue vnto vs the solemne dayes of fastes.

Cultus. Dei. Luc. 2. 7. 37.

Lewis. 16. 33. Num. 29.

7. 6. & 7.

7. 8.

Dan. 9. Iona. 3. Reg. 1. Exo. 2. & 4.

Sinnes do separate men from God: 3. as manslaughter, theift, and lying, with contempt of iudgement and iustice. 12. Men are otherwise iudged iust or uniuft in the world, then in dede they are before God: 16. who feeth and iudgeth al rightly.

1 **B**E HOLD the hand of our Lord is not abridged that he can
 2 not faue, neither is his eare made heauie that it can not
 3 heare. † But :: your iniquities haue deuided betwen you and :: No defe& is
 4 your God, and your sinnes haue hid his face from you that in Godspowre
 5 he would not heare. † For your handes are polluted with blood nor wil, that
 6 and your fingeres with iniquitie: your lippes haue spoken lie, he deliuereth
 7 and your tongue speaketh iniquitie. † There is none that doth not the faith-
 8 inuocate iustice, neither is there any that iudgeth truly: but ful from affli-
 9 they trust in thinges of nothing, and speake vanities: they ctions, but
 10 haue conceiued labour, and brought forth iniquitie. † They their sinnes are
 11 haue broken the egges of aspes, and haue wouen the spiders the impedi-
 12 webbes: he that shal eate of their egges, shal die: and that men t: for
 13 which is nourished, shal be hatched into a cockatrice. † Their vvhich he pu-
 14 webbes shal not be for clothing, neither shal they be couered nishe them,
 15 with their workes: their workes are vnprofitable workes, and that they may
 16 the worke of iniquitie is in their handes. † Their feete runne repent, & then
 17 to euil, & hasten to shede innocent blood: their cogitations are he wil deliuer
 18 vnprofitable cogitations: waste and destruction are in their them, 7. 20.
 19 wayes. † They haue not knowen the way of peace, and there
 20 is no iudgement in their steppes: their pathes are become
 21 croked to them: euerie one that treadeth in them, knoweth
 22 not peace. † For this cause is iudgement far from vs, & iustice
 23 shal not apprehend vs. We expected light, and behold darke-
 24 nesse: brightnes, & we haue walked in darkenes. † We haue
 25 groped as blind men, for the wal, and as without eies haue
 26 feeled: we haue stumbled at noone day as in darkenes, in darke
 27 places as the dead. † We al shal roare as beares, and as mour-
 28 ning doues we shal lament. We haue expected iudgement, and
 29 there is none: saluation, and it is far from vs † For our iniqui-
 30 ties are multiplied before thee, and our sinnes haue answered
 31 to vs: because our wicked doings are with vs, & our iniquities
 32 we haue knowen, † to sinne and lie against our Lord: and we
 33 were turned away so that we went not after our God, that we
 34 spake calummie and transgression: we conceiued, and spake
 35 from the hart words of lying. † And iudgement was turned
 36 backward,

m. 11.
l. 50.

l. 15.

m. 1.
l. 7.

backward, and iustice stood far of: because truth hath fallen
 downe in the streete, and equitie could not enter in. † And
 truth grew into obliuion: and he that departed from euil, lay
 open to the praye: and our Lord saw, and it appeared euil in
 his eies, because there is no iudgement. † And he saw that
 there is not a man: and he was astoined, because there is none
 to oppose himself: and :: his owne arme saued to himself, and
 his iustice it self confirmed him. † He is clothed with iustice
 as with a brestplate, and is an helmet of saluation on his head:
 he is clothed with garments of reuenge, and is couered as with
 a mantel of zeale. † As vnto reuenge, as it were vnto re-
 tribution of indignation to his aduersaries, and recompence
 to his enemies: he wil repay the like to the ilandes. † And they
 of the West, shal feare the name of our Lord: and they of the
 rysing of the sunne, his glorie: when he shal come as a violent
 streame, which the spirit of our Lord driueth: † and there
 shal come a redemer to Sion, and to them, that returne from
 iniquitie in Iacob, sayth our Lord. † This is my couenant
 with them, sayth our Lord: :: My spirit that is in thee, and my
 wordes that I haue put in thy mouth, shal not depart out of
 thy mouth, and out of the mouth of thy seede, and out of
 the mouth of thy seedes seede, sayth our Lord, from this pre-
 sent and for euer.

:: No pure
 man being
 able to re-
 deme, and de-
 liuer mankind
 from capti-
 uitie of sinne,
 God became
 man to accom-
 plish this
 worke.

:: The Church
 hath stil the
 spirit of truth;
 and therefore
 can neuer
 erre.

:: God preuen-
 ting with his
 grace, euerie
 one must co-
 operate by
 gratefully ac-
 cepting this
 benefite, and
 so dispose him
 self to iustifi-
 cation.

:: Only those
 that come into
 the Church re-
 ceiuē the light
 of true faith,
 al others are
 in darkenes.

:: This prophē-
 cie began to

CHAP. LX.

*In the Church of Christ shal shine the light of true faith, and sincere cha-
 ritie: 8. which shal be spreadde in al nations, and continue al times: 15.
 replenished with manie ioyful graces: 18. and eternal glorie.*

ARISE, :: be illuminated Ierusalem: because thy light is
 come, & the glorie of our Lord is risen vpon thee. † Be-
 cause loe darkenes shal couer the earth, & a mist the peoples:
 but :: vpon thee shal our Lord arise, and his glorie shal be
 seene vpon thee. † And the Gentiles shal walke in thy light,
 and kinges in the brightnes of thy rising. † Lift vp thine eies
 round about, and see al these are gathered together, they are
 come to thee: thy sonnes shal come from a farre, & thy daugh-
 ters shal rise from the side. † Then shalt thou see, & abound,
 and thy hart shal meruel and be enlarged, when the multitude
 of the sea shal be conuerted to thee, the strength of Gentiles
 shal come to thee. † The inundation of camels shal couer
 thee, :: the dromedaries of Madian and Epha: al of Saba shal
 come,

Ephes. 6.
 1. 1. Thes. 5.

Rom. 11.

Isa.

- come, bringing gold and frankincense: and shewing forth
 7 prayse to our Lord. † Al the cattel of Cedar shall be gathered
 together vnto thee, the rammes of Nabaioth shall minister to
 thee: they shall be offered vpon my placable altar, and I wil
 8 glorifie the house of my maiestic. † Who are these, that flie as
 9 cloudes, and as doves to their windowes? † For, the islandes
 expect me, and the shippes of the sea in the begynning, that
 I may bring thy sonnes from a farre: their siluer, & their gold
 with them to the name of the Lord thy God, and to the holie
 10 one of Israel, because he hath glorified thee. † And the chil-
 dren of strangers shall build thy walles, and their kinges shall
 minister to thee: for in mine indignation haue I stricken thee,
 11 and in my reconciliation haue I had mercie vpon thee. † And
 thy gates shall be open continually: day and night they shall
 not be shur, that the strength of the Gentiles may be brought
 12 to thee, and their kinges may be brought. † For the nation
 and the kingdome that shall not serue thee, shall perish: and
 13 the Gentiles shall be wasted with desolation. † The glorie
 of Libanus shall come to thee, the firretree, and boxetree, and
 pinetree together, to adorne the place of my sanctification,
 14 and the place of my secte. I wil glorifie. † And the children
 of them that humbled thee, shall come crouching to thee, and
 al that detracted from thee shall adore the steppes of thy feete,
 and shall call thee the citie of the Lord, Sion of the holie one of
 15 Israel. † For that, thou wast forsaken, and hated, and there
 was none that passed by thee, I wil make thee to be the pride
 16 of worldes, a toy vnto generation and generation: † and thou
 shalt sucke the milke of the Gentiles, and thou shalt be nur-
 ced with the tette of kinges: and thou shalt know that I am
 the Lord that saue thee, and thy redemer the strong one of
 17 Jacob. † For brasse I wil bring gold, and for yron I wil bring
 siluer: and for wood brasse, and for stoness yron: and I wil
 18 make thy visitation peace, and thine ouerseers iustice. † Ini-
 quitie shall no more be heard in thy land, waste and destru-
 ction in thy borders, and saluation shall occupie thy walles,
 19 and prayse thy gates. † Thou shalt haue the sunne no more
 to shine by day, neither shall the brightnes of the moone ligh-
 ten thee: but the Lord shall be vnto thee for an euerlasting
 20 light, and thy God for thy glorie. † Thy sunne shall goe
 downe no more, and thy moone shall not be diminished: be-
 cause the Lord shall be vnto thee for an euerlasting light, and

be fulfilled when the 3. Sages came on (with beastes to adore Christ, and offered giftes. Mat 2. This is fulfilled in great Britaie, Ireland, & other islandes, as Tertullian, Origen, & S. Bede proue against the Iewes; and S. Chrysostom against the Gentiles. This was accomplished when the Roman Emperours, and other Monarches and nations receiued the faith of Christ. S. Ierom compelled (as he saith) to leaue the historical sense, because it is not conuenient to say: the waltes and fundation of Ierusalem were adorned with precious stones, and the temple which should be most glorious, was made of wood expoundeth this place of excellent men. The holie most eloquent man Cy prian the dar.

Dec. 21.
 725.

Dec. 21.
 725.

Dec. 22.
 726.

837. and the confessor of our time Hilarius do they not seme to thee the high trees that haue built the Church of God?

the daies of thy mourning shal be ended. † And thy people al iust, for euer shal inherite the land, the bud of my planting, the worke of mine hand to glorifie. † The least shal be into a thousand, and the litle one into a most strong nation: I the Lord in the time thereof wil sodenly doe it.

CHAP. LXI.

Christ announceth himself to be sent from heauen to teach the truth, to heale and pardon the penitent, to comforte the desolate, and strengthen the weake. 4. whose Apostles shal constantly preach iustice in al the world. 10. And his Church shal reioyce.

Our Saviour was not, neither needed to be visibly annoynted, as Aaron, Dauid, & others were; but inuisibly by God, with oyle of gladnes, aboue al others. Ps. 44. v. 8. with the Holie Ghost, and with power Act. 10. v. 39. of whose fulnes al others receiue. Ioan. 1. v. 16.

THE spirit of the Lord vpon me, because the Lord hath annoynted me: to preach to the milde he sent me, that I should heale the contrite of hart, and preach indulgence to the captiues, and deliuerance to them that are shut vp. † That I should preach the placable yeare to the Lord, and the day of vengeance of our God: that I might comfort al that mourne: † that I might appoint to the mourners of Sion, and geue them a crowne for ashes, the oyle of ioy for mourning, a mantel of prayse for the spirit of sorrowfulnes: and they shal be called in it the strong of iustice, planting of the Lord to glorifie. † And they shal build the desertes from the beginning of the world, and shal erect the old ruines; and shal repayre the desolate cities, that were dissipated in generation and generation. † And aliens shal stand, and feede your cattel: and the children shal be your husbandmen, and dressers of the vines. † And you shal be called the priestes of the Lord: to you it shal be sayd: The ministers of our God: you shal care the strength of the Gentiles, and in their glorie you shal be proude. † For your double confusion and shame, they shal prayse their part: for this cause shal they receiue double in their land, euerlasting ioy shal be to them. † Because I am the Lord that loue iudgement, & hate robberie in holocaust: and I wil geue their worke in truth, and make a perpetual covenent with them. † And they shal know their seede in the Gentiles, and their bud in the middes of peoples; al that shal see them, shal know them, that these are the seede which the Lord hath blessed. † Reioycing I wil reioyce in our Lord, and my soule shal be ioyful in my God: because he hath clothed me with the garments of saluation: and with the garment of iustice he hath compassed me, as a bridegrome decked with a crowne,

It was a grieue and sorrow to the Apostles & first preachers of Christs Gospel that both the Iewes departed from God, & Gentles followed idolatric, but shortly after, manie were conuerted. And preferred their owne

*LUC. 4.
7.18.*

11 crowne, and as a bride adorned with her iewels. † For as the earth bringeth forth her spring, and as the garden shooteth forth his seed: so shal our Lord God make iustice to spring forth, and prayse before al the Gentiles. happie lotte before al other Iewes & Gentiles.

CHAP. LXII.

The prophet auoucheth that he wil not cease from preaching Christ, 4. to whom al nations shal be conuerted: 8. & whose Church shal continew for euer.

1 **F**OR Sion :: I wil not hold my peace, and for Ierusalem, I wil not rest, til her iust one come forth as brightnes, & her sauiour be kindled as a lampe. † And the Gentiles shal see thy iust one, and al kinges thy noble one: and thou shalt be called by a new name, which the mouth of our Lord shal name.

2 † And thou shalt be a crowne of glorie in the hand of our Lord, and the diademe of a kingdome in the hand of thy God.

3 † Thou shalt no more be called, Forsaken: and thy land shal no more be called, Desolate: But thou shalt be called, My wil in her, and thy land inhabited. because it hath wel pleased our Lord in thee: and thy land shal be inhabited. † For the yong man shal dwell with the virgin, and thy children shal dwell in thee. And the bridegrome shal reioyce vpon the bride, & thy God shal reioyce vpon thee. † :: Vpon thy walles, Ierusalem, I haue appointed watchemen, al the day, and al the night, for euer they shal not hold their peace. You that remember our Lord, hold not your peace, † and geue not silence to him, vntil he establish, and vntil he make Ierusalem the prayse in the earth. † Our Lord hath sworne by his right hand, and by the arme of his strength: If I shal geue thy wheate any more to be meate for thine enemies: and if the strange children shal drinke thy wine, wherewith thou hast laboured. † Because they that shal gather it together, shal eat it, and shal prayse the Lord: and they that carie it together, shal drinke it in my holie courtes. † Passe ye, passe ye through the gates, prepare a way for the people, make the iourney plaine, & picke vp the stones and lift vp the signe to the peoples. † Behold our Lord hath made heard in the ends of the earth, tel the daughter of Sion: Behold thy sauiour cometh: behold his reward is with him, and his worke before him. † And they shal cal them. The holie people, the redemed of our Lord. But thou shalt be called: a citie sought for, and not Forsaken.

:: True preachers and pastors cease not from preaching the truth, for anie threats, terror, or torment. But say with this prophet. *For Sion* (that is, for the good of the Church) *I wil not cease &c. & with S. Paul. The word of God is not tied. 1. Tim. 2.* :: The Church of Christ is perpetually visible in her watchmen the pastors & gouerners thereof.

Mat. 21.
Zach. 9.

Christ is described as a victorious conquerour, ascending into heauen with triumph, embued with blood. 7. For al whose benefites the Prophet rendereth thanks: 10. expostulating the peoples ingratitude, that prouoked God to wrath.

∴ S. Dionyse, Hierar. celest. c. 7. supposeth this to be the question of the highest order of Angels, admiring Christs beauty to be so excellent, not withstanding that he is embrewed with blood ascending from Edom (which signifieth *terrestrial*) from Boftra (*a vratted cutie ouerthrowen*) that is, from Ierusalem into heauen with triumph after a bloudie victorie.

∴ The Angel guardian of the Church, which standeth before the face of God; Christ testifying that also the particular guardians do alwayes see the face of his Father. *Mat. 18*

VVO :: is this that cometh from Edom, with died garments from Boftra, this beautiful one in his robe, going in the multitude of his strength. I, that speake iustice, and am a defender to saue. † Why then is thy clothing red, and thy garments as theirs that treade in the wine presse? † I haue troden the presse alone, and of the Gentiles there is not a man with me: I haue troden them in my furie, and haue troden them downe in my wrath: and their blood is sprinkled vpon my garments, and I haue stayned al my rayment. † For the day of reuenge is in my hart, the yeare of my redemption is come. † I looked about, & there was no helper: I sought, and there was none to ayde: and myne arme hath saued, and myne indignation itself hath holpen me. † And I haue troden downe the peoples in my furie, and haue inebriated them in mine indignation, and haue drawen their strength downe to the ground. † I wil remember the mercies of our Lord, the praye of our Lord for al thinges, that our Lord hath rendred to vs, and for the multitude of the good thinges to the house of Israel, which he hath geuen them according to his iudulgence, and according to the multitude of his mercies. † And he sayd: But yet is my people, children that denie not: and he is become their sauour. † In al their tribulation he was not troubled, and ∴ the angel of his face saued them: in his loue, and in his indulgence he redemed them, and bare them, and lifted them vp al the daies of the world. † But they prouoked to wrath, and afflicted the spirit of his holie one: and he was turned to be their enemy, and he conquered them. † And he remembered the dayes of the world of Moyses, and of his people: Where is he that brought them out of the sea, with the pastours of his flocke? Where is he that put in the middes of him the spirit of his holie one? † He that brought out Moyses to the right hand by the arme of his maiestie: that diuided the waters before them, that he might make to himselfe an euerlasting name. † He, that brought them out through the depthes, as an horse in the desert that stumbled not. † As the

Apoc. 19.
7, 13.

Exo. 14.

the beast that goeth downe in the plaine filde, the spirit of our Lord was their conductor: so didst thou bring thy people that
 15 thou mightest make thee a name of glorie. † Attend from heaven, and looke from thy holie habitation, & of thy glorie: where is thy zele, and thy strength, the multitude of thy bowels, and of thy mercies? they haue held backe them selues
 16 toward me. † For thou art our father, and " Abraham hath not known vs, and Isiael hath bene ignorant of vs: thou ô Lord art our father, our redemer, from the begynning is thy
 17 name. † :: Why hast thou made vs erre ô Lord from thy waies: hast thou hardned our hart, that we feared not thee? Returne
 18 for thy seruants, the tribes of thine inheritance. † As nothing haue they possessed thy holie people: our enemies haue troden downe thy sanctification. † We are become as in the
 19 begynning, when thou didst not rule ouer vs, neither was thy name inuocated vpon vs.

∴ God is neuer the cause of error or hardnes of hart: but by indulgence not punishing, sinners harden their owne hartes. so S. Ierom.

ANNOTATIONS CHAP. LXIII.

16. *Abraham hath not knowne vs*]. The faithful people considering their owne great, frequent, & inueterate finnes, vvith the extreme calamities wherinto they vvere fallen for the same, supposed that their progenitor Abraham (vvhom God had particularly called out of his countrie) & Iacob (of vvhose tvvelue sonnes the vvhole nation vvas propagated) did no longer acknowledge them for their children, because they had so greuously offended God; & vvere not vvorthie of anie fauour. Al vvich notwithstanding, yet they hoped in Gods incomparable mercie, that his diuine goodnes, being Creator of al, who had elected them for his peculiar people, brought them out of Ægypt, and often deliuered them from sundrie afflictions, vvould againe reduce them from captiuitie, and as their merciful father, remitte their finnes, and releue their miseries, though Abraham, Iacob, and other Patriarches had iustly reiected them as lost children. This being the proper literal sense of this place, according to S. Ieroms, and other ancient Doctors explication, it maketh nothing at al for the old and new heresie of Vigilantius, & Luther, denying that Sainctes in an other life do know vvhat is doane in this vvorld. For albeit the Patriarches in zeale of iustice, did not acknowledge their carnal posteritie (because of their great finnes) for their children: yet they knew their state, as S. Augustin (*li. de ciuita pro mortuis*) interpreting this, and other places of holie Scripture, teacheth, partly by relation of such as passed from hence to them; partly by holie Angels; and especially by diuine inspirations. As it is clere that Abraham knew the state of poore Lazarus, & of the rich glutton, describing vvhat each of them had deserued, and consequently received. Much more both the old Patriarches, and al other Sainctes, in eternal glorie know ech other, though neuer sene nor knowne before in this vvorld. as S. Gregorie teacheth: *li. 4. c. 33. Dialogi*. The glorified Sainctes see also in God that vvich pertynerth to their clients, that pray vnto them in earth, so farte as God doth ordaine, more clerly by light of glorie, then prophetes see by light of prophecie: as S. Augustin teacheth. But touching the maner he saith it exceeded the reach of his vnder-

The Ieues supposed that for their finnes the Patriarches did not acknowledge them for their children. Yet hoped that God of his mercie vvould releue them in distresse.

How the old patriarches knew the state of men in this vvorld.

Sainctes in glorie see more clerly then Prophets in this life.

D. 1. 26.
B, 1.

15.
16.

2. c.
aginit.

That Sainctes know, & helpe mortall mens necessities is certaine: but the maner how, is obscure.

standing, *how Martyrs do helpe those, vvhoe, it is certaine, are holpen by them.* So discoursing at large of the vncertaine maner, they veth that there is no doubt at all of the thing it selfe, that Sainctes in heauen do know mortall mens necessities, heare their prayers, and helpe them by their intercession and merits. vvhich he confirmeth also. *li. 20. c. 21. cont. Faust. Tract. 8. in Ioan. Ser. 5. de Sanctis.* Likevise. S. Ierom against Vigilantius. s. *Gregorie. li. 3. Epist. ep. 30. li. 7. ep. 126. li. 9. ep. 38.* and others in manie places.

cura pro
mort. 6.
16.

CHAP. LXIII.

The Iewes in captiuitie pray to God for release: 4. acknowledging his former great benefites, and their owne sinnes, fleeing now to his mercie.

:: The good people, with Priestes and Prophetes of the old Testament most feruently desired Christs coming.

:: *And, signifieth for, as Gen. 14 v. 18. And the English Bible translate for, in this place, though the Hebrew text hath *vau*, that is, *and*. But vve vvith S. Ierom and other ancient Fathers follow the authenticall Latin: which hath, *et* in this place, & *enim* in the other.*

:: Likevise the same particell and signifieth yet, as if he had said: yet vve shall be saued.

VOULD God thou :: wouldst breake the heauens in sunder, and wouldst descend: at thy presence the mountaines should melt away. † As the burning of fyre would they melt, the waters would burne with fyre, that thy name might be made known to thine enemies: at thy presence the nations should be troubled. † When thou shalt doe meruelous thinges, we shal not sustayne: thou art descended, and at thy presence the mountaines are melted. † From the beginning of the world they haue not heard, nor receiued with the eares: the eie hath not scene ô God beside thee, what thinges thou hast prepared for them that expect thee. † Thou hast mette him that reioyceth, and doth iustice: in thy waies they shal remember thee: behold thou art angrie, :: and we haue sinned: we haue bene alwayes in them, :: and we shal be saued. † And al we are become as one vnclane, and al our iustices as the cloth of a menstrued woman: and we haue al fallen as a leafe, and our iniquities as the winde haue taken vs away. † There is none that inuocateth thy name: that ryserv vp, and holdeth thee: thou hast hid thy face from vs, and hast dashed vs in the hand of our iniquitie. † And now Lord thou art our father, and we clay: and thou art our maker, and al we the workes of thy handes. † Be not angrie ô Lord enough, and remember no more our iniquitie: loe regard, al we are thy people. † The citie of thy holie one is made desert, Sion is made desert, Ierusalem is become desolate. † The house of our sanctification, and of our glorie, where our fathers prayed thee, is turned into the burning of fyre, and al our thinges worthie to be desired are turned into ruines. † Wilt thou vpon these thinges conteyne thyself ô Lord, wilt thou hold thy peace, and afflict vs vehemently?

I. Cor. 1

Psal. 78

The gentiles shal seeke and finde Christ, 2. Whom the Iewes wil persecute, and shal be reiected, only a few reliques reserved. 13. So the Church shal multiplie, and abound in graces.

1 **T**HEY :: haue sought me that before asked not, they haue
found that sought me not. I said : Behold me, behold me,
2 to a Gentilitie that did not inuocate my name. † I haue spred
fotth mine handes al the day to :: an incredulous people, which
3 goeth in a way not good after their owne cogitations. † A
people that prouoke me to anger before my face alwayes :
4 that immolate in gardens, and sacrifice vpon brickettes. † That
dwel in sepulchers, and sleepe in temples of idols: that eate
5 swines flesh, and profane potage in their vessels. † That say :
Depart from me, approach not to me, because thou art vn-
cleane : these shal be smoke in my furie, a fyre burning al the
6 day. † Behold it is written before me : I wil not hold my peace,
7 but I wil render and repay into their bosome † your iniquities,
and the iniquities of your fathers together, sayth our Lord,
that haue sacrificed vpon the mountaines, and vpon the litle
hilles haue reproched me, & I wil remeasure their first worke
8 in their bosome. † Thus saith our Lord : As if a berrie be
found in a cluster, and it be said : Destroy it not, because it is a
blessing : so wil I doe for my seruants sake, that I destroy not
9 the whole. † And I wil bring forth seede out of Iacob, & out
of Iuda a possessor of my mountaines : and mine elect shal in-
10 herite it, and my seruants shal inhabite there. † And the cham-
paine countries shal be into foldes of flockes, and the valley
of Achor for the couche of heardes, vnto my people that haue
11 sought after me. † And you, that haue forsaken the Lord, that
haue forgotten my holie mount, that sette a table to Fortune,
12 and offer libaments vpon it. † I wil number you in the sword,
and you shal al fal by slaughter : because I called, and you haue
not answered : I spake, and you haue not heard, and you did
euil in mine eies : and you :: haue chosyn the thinges, that I
13 would not. † :: For this cause thus sayth our Lord God : Be-
hold my seruants shal eate, and you shal be hungrie : behold,
14 my seruants shal drinke, and you shal be thirstie. † Behold my
seruants shal reioyce, and you shal be confounded : behold
my seruants shal prayse for ioyfulnes of hart: and you shal crie
for sorow of hart, and for contrition of spirit you shal howle.

† And

Rm. 10.

This can not be meant of the Iewes, but necessarily of the Gentiles. :: But this is evidently spoken of the Iewes: and so S. Paul testifieth of both these places. Ro. 10. 7. 20. 21.

om. 1.
ve. 7.

:: Nothing can be more plain ly vttered, then is here the doctrine of mans freewil. :: Likewise of reppard & punishment of good and euil workes.

∴ The name of
Iewes shal be
execrable.
∴ And Gods
seruantes shal
be called
Christians.

∴ After the ge-
neral Resur-
rection the
heauens and
earth shal be
altered in
qualities, not
in substance.

∴ The greatest
and proudest
Gentiles be-
ing conuerted
to Christ, do
humble them-
selues to the
simple maners
of Christians,
to penance, fa-
sting, praying,
and al vvorkes
of mortifica-
tion.

† And you shal leaue your name ∴ for an * othe to mine elect: 15
and the Lord God shal kil thee, and wil cal his seruants by ∴ an
other name. † In which he that is blessed vpon the earth, 16
shal be blessed in God amen: & he that sweareth in the earth,
shal sweare by God amen: because the former distresses are
forgotten, and because they are hid from myne eyes. † For be- 17
hold I create ∴ new heauens, and a new earth: and the former
thinges shal not be in memorie, and they shal not ascend vpon
the hart. † But you shal be glad and reioyce for euer in these 18
thinges, which I create: because loe I create Ierusalem exulta-
tion, and the people therof ioy. † And I wil reioyce in Ieru- 19
salem, and be glad in my people, and there shal no more be
heard in it the voice of weeping, and the voice of crying.
† There shal no more be a childe of daies, and an old man that 20
shal not fil vp his dayes, because the childe of an hundred
yeares shal die, and the sinner of an hundred yeares shal be ac-
curst. † And they shal build cities, and inhabite: and they 21
shal plant vineyardes, and eate the fruites therof. † They shal 22
not build, and an other shal dwel: they shal not plant, and an
other shal eate: for according to the daies of the tree, shal be
the dayes of my people, and they shal make old the workes of
their handes. † Myne elect shal not labour in vayne nor ingen- 23
der in conturbation: because it is the seede of the blessed of the
Lord, and their posteritie with them. † And it shal be, before 24
they cal, I wil heare: as they are yet speaking, I wil heare. † The 25
wulfe and the lambe shal feede together, the lion and the ox
∴ shal eate straw: & to the serpent dust shal be his bread: they
shal not hurt, nor kil in al my holie mountaine, sayth our Lord.

* Othe
execra-
tion

Apoc. 21.

Psal. 31.

CHAP. LXVI.

God who filleth heauen and earth, wil dwel in the hart of the humble.

*3. For the sinnes of the Iewes Ierusalem shal be destroyed. 5. The faith of
Christ shal be propagated by the preaching of the Apostles. 15. And
Christ coming to iudge, 19. al shal receiue according to their desertes.*

∴ A prophecie
that the Tem-
ple shal cease:
∴ and sacrifices
of the old Te-
stament shal
become un-
lawful.

THVS sayth our Lord: " Heauen is my seate, and the 1
earth my foote stoole: ∴ what is this house that you wil
build to me? and what is this place of my rest? † My hand 2
hath made al these thinges, & al these thinges haue bene done,
sayth our Lord. But to whom shal I haue respect, but to the
poore litle one, and the contrite of spirit, and him that trem-
bleth at my wordes? † He that ∴ immolateth an ox, is as he 3
that

Act. 7.
v. 49.

that should slay a man: he that killeth a sheepe in sacrifice, as he that should braine a dog: he that offereth oblation, as he that should offer swines bloud: he that remembreth frankincense, as he that should blesse an idol. Al these things haue they chosen in their wayes, and in their abominations their soule is delighted. † Wherefore I also wil choose their delusions: and the things that they feared, I wil bring to them: because I called, and there was none that would answer: I haue spoken, and they heard not: and they haue done euil in mine eies, and haue chosen the things that I would not. † Hear the word of our Lord, ye that tremble at his word: your brethren that hate you, and reiect you for my name sake, haue sayd: Let the Lord be glorified, & we shal see in your ioy: but they shal be counfounded. † A voice of people from the citie, † a voice from the temple, the voice of our Lord repaying retribution to his enemies. † Before she traueled, she brought forth, before her time came to be deliuered, she brought forth a man childe. † Who euer heard such a thing? and who hath sene the like to this? why, shal the earth trauel in one day? or shal a nation be brought forth together, because Sion hath traueled, and brought forth her children? † Shal not I: that make others to bring forth children, my self bring forth, saith the Lord? shal I, that geue generation to others, be barren, sayth the Lord thy God? † Reioyce with Ierusalem, and be ioyful in her al ye that loue her: be glad with her in gladnes al ye, that mourne vpon her, † that you may sucke, and be filled of the breast of her consolation: that you may milke, and flow with delightes in al maner of her glorie. † Because thus saith our Lord: Behold I wil decline vpon her as it were a floud of peace, and as a torrent ouerflowing the glorie of the Gentiles, which you shal sucke: at the breasts you shal be caried, & vpon the knees they shal speake you fayre. † As if the mother would speake one fayre, so wil I comfort you, and in Ierusalem you shal be comforted. † You shal see, and your hart shal reioyce, and your bones shal spring as an herbe, and the hand of our Lord shal be known to his seruants, and he shal be wrath with his enemies. † Because loe our Lord: wil come in fyre, and his chariotes as a whirlwind, to render his furie in indignation, and his rebuking in flame of fyre: † because our Lord shal iudge in fyre, and in his sword to al flesh, and the slaine of our Lord shal be multiplied, † they that were sanctified, and

† Iosephus expoundeth this of the Angels voice vttered in the temple before the destruction, saying: *Migremus hinc. Let vs depart from hence.* S. Ierome confirmeth the same by the wordes of the Psalme. *54. I saw contradiction in the citie.*

† God geueth natural powre to al liuing creatures of generation: but himself bringeth forth children of his Church.

† Immediately before Christ cometo iudge, this whole world shal be destroyed by fire.

thought them selues cleane in the gardens behind the gate within, they that did eate swines flesh, and abomination and the mouſe : they ſhal be confounded, ſayth our Lord. † But I 18 know their workes, and their cogitations: I come that I may

∴ Chriſt aſcending to his Fa- ther left the ſigne of *Thau* (*Ezech 9.*) the croſſe, vnto vs, or put it in our foreheades, that we may freely ſay: *the light of thy countenance is ſigned vpon vs. S. Ierom. in hunc locum.*

∴ Men of al nations ſhal be brought into the Church by the myſtric of particular Angels. *S. Iero. ibid.*

∴ General reſurrection of al men.

gather together, with al nations and tongues : and they ſhal come and ſhal ſee my glorie. † And I wil put ∴ a ſigne in them, 19 and I wil ſend of them, that ſhal be ſaued, to the Gentiles into the ſea, into Afrike, and Lydia them that hold the arrow : into Italie, and Greece, to the ilandes farre of, to them that haue not heard of me, and haue not ſene my glorie. And they ſhal ſhew forth my glorie to the Gentiles : † and ∴ they ſhal bring al 20 your brethren of al nations a gift to our Lord, vpon horſes, and in chariotes, & in horſe litters, & on mules, and in coches, to my holic mountaine Ieruſalem, ſayth our Lord, as if the children of Iſrael ſhould bring in a gift in a cleane veſſel into the houſe of our Lord. † And I wil take of them to be prieſtes, 21 and leuites, ſayth our Lord. † Becauſe as new heauens, 22 and a new earth, which I make to ſtand before me, ſayth our Lord: ſo ſhal your ſede ſtand, and your name. † And there, 23 ſhal be moneth after moneth, and ſabbath after ſabbath : ∴ al fleſh ſhal come to adore before my face, ſayth our Lord. † And they ſhal goe out, and ſee the carcaſſes of the men, 24 that haue tranſgreſſed againſt me : their worme ſhal not die, and their fyre ſhal not be quenched : and they ſhal be euen vnto ſatiety of fight to al fleſh.

Apoc. 22

Mar. 9. v. 44.

ANNOTATIONS. CHAP. LXVI.

As God was ſerued more ſpecially in the temple, ſo he is now in Churches, but is in al places. See *Aēt. 7. v. 48.*

1. *Heauen is my ſeate.*] Leſt anie ſhould interprete theſe propheticall promiſes (as the Ievves doe) only of the reſtauration, & reedification of Ieruſalem and the Temple, the Prophet here ſheveth that albeit God ſanctified the temple, and granted manie benefites to thoſe that ſerued him therein, yet his proper ſeate is not in anie material temple or terreſtrial place, but in heauen. And therefore Temples and Churches are in deede ordayned for faithful people to ſerue him in, & to ſignifie, that as theſe places are more holic, then ordinarie houſes, ſo heauen is infinitely more glorious then anie earthlie palace: yet God is not conreyned in anie place, but exceedeth al. To which purpoſe *S. Steuen (Aēt. 7.)* allegeth and vrgeth this place: and alſo *S. Paul. Aēt. 17.* that *God dwelleth not,* or is not concluded in temples, neither needeth them for his owne uſe, but is rightly ſerued in them, by thoſe that liſt vp their mindes to him, as dwelling in heauen, & replenishing al places.

Clergimen in the old law ſucceeded by bloud, in the new by election.

21. *I wil take of them to be Prieſtes.*] In the Law of Moyses Prieſtes and Leuites were al of one Tribe, by ſucceſſion of natural kinred, not by election; but the law being changed, neceſſarily alſo Priethood is changed. And Byſhopes, Prieſtes, Deacons, and other Clergie men, are taken, and ordained not by herenes of bloud, but by election, according to their merites of vertues.

THE ARGUMENT OF THE BOOKES OF IEREMIE,

IEREMIE the sonne of Helcias, Priest and Prophete, being sanctified The summe of
Ieremies life.
in his mothers wombe, begane to prophecie as yet a childe, in Iuda; in
the thirteenth yeare of the reigne of king Iosias; continued the rest of his
time, which was nintene yeares more; and the eleuen yeares of Ioakim
1. Reg.
23. 24. (wherein are counted the three monethes of Ioachaz, and other three of
Iechonias, otherwise called Ioachin) and eleuen yeares of Sedecias; in al
2. Reg.
24. 4. 8. fourtie one yeares; before he went into Egypt. Where he also prophecied,
and finally was stoned to death by the people, in the citie of Taphnis. His
whole worke conteyneth two distinct Bookes, besides an Epistle, which fo-
loweth after the Prophecie of Baruch. The former booke is called his Pro-
phecie, the other his Lamentations. S. Ierom comprehendeth the summe
of al briefly, saying: Ieremie connecteth a nuttie (or watching) rodde,
and a pottle boyling hote, from the face of the north, the leopard
spoyled of his coloures; and the fourefold Alphabet in diuers mee-
ters. Signifying, that God wil correct his people with a rodde, in his hote
furie, from the north, to witte, by the king of Babylon, for their pertinacitie
in sundrie kindes of sinnes. Al which the Prophet lamenteth with his dole-
ful verse of diuers meeter. The Prophecie may be diuided into siue partes.
1. 1. First he sheweth the conditions and qualities of himselfe, with the maner
of his mission: then Gods great clemencie in recalling the people from sinne,
denouncing dangers imminent for their obstinacie: in the twelue first chap-
13. ters. Secondly, in the eight chapters folowing by diuers Metaphorical, and
other figuratiue descriptions, he declareth the ingratitude, & other sinnes of
21. the people, threatning punishment, for which they persecute him. Thirdly,
in other eight chapters, he reprehendeth the inhabitantes of Ierusalem, espe-
cially the King, euil Priestes, and false prophetes, some being already carried
29. into captiuitie: for which free preaching, he is againe persecuted. Fourthly
in the next eleuen chapters, he mixteth consolations & threates, especially the
destruction of Ierusalem, captiuitie of king and people, and their release after
40. seuentie yeares. Fifthly in the other thirtene chapters, he prophecieth the de-
struction of the Iewes, that goe into Egypt: and of sundrie nations for their
idolatrie, and for their crueltie against the Iewes. In euerie part interposeth
manie prophecies of Christ, and his Church: besides the mystycal sense inclu-
ded in the historical.

He wrote two
Bookes & one
Epistle.
The contents
of his bookes.

His prophecie
diuided into
siue partes.

THE PROPHECIE OF IEREMIE.

CHAP. I.

Jeremie prophecied in the times of Iosias, Ioakim, and Sedecias Kinges of Iuda: 5. being sanctified in his mothers wombe, is sent in his tender age to prophecie, 11. the destruction of Ierusalem. 17. God geuing him courage against his persecutors.

The first part. Gods clemencie inuith to repentance, & his iustice punisheth obstinate sinners.



HE wordes of Ieremie the sonne of * Helcias, of 1
the priestes that were in Anathoth, in the land of
Beniamin. † The word of our Lord which was 2
made to him in the daies of Iosias the sonne of
Amon king of Iuda, in the thirteenth yeare of his kingdome.
† And the word was made in the daies of Ioakim the sonne 3
of Iosias king of Iuda, vnto the end of the eleuenth yeare of
Sedecias the sonne of Iosias king of Iuda, :: euen vnto the
transmigration of Ierusalem, in the fifth moneth. † And the 4
word of our Lord was made to me, saying: † Before I formed 5
thee in the wombe, I knewe thee: and :: before thou camest
forth of the matrice, I sanctified thee, and a prophete in the
Gentiles I gaue thee. † And I sayd; A a a, ô Lord God: Be 6
hold, I can not speake, because I am a childe. † And our Lord 7
said vnto me: I am a childe: for to al thinges, to which
I shal send thee, thou shalt goe: and al thinges whatsoever I
shal command thee, thou shalt speake. † Be not afraide of 8
their face: because I am with thee to deliuer thee, saith our
Lord. † And our Lord put forth his hand, and touched my 9
mouth: and our Lord said to me: Beholde I haue geuen my
wordes in thy mouth: † Behold I haue appointed thee this 10
day ouer :: the Gentiles, and ouer kingdomes, that thou maist
pluck vp, and destroy, and waste, and dissipate, and build, and
plant. † And the word of our Lord was made to me, saying: 11
What seeest thou Ieremie? And I said: I see a rodde * watching.
† And our Lord sayed to me: wel hast thou seene; because I 12
:: wil watch vpon my word to doe it. † And the word of our 13
Lord was made to me the second time, saying: What seeest thou?
And I said: I see a pot boyling hote, and the face thereof from
the face of the North. † And our Lord said vnto me: From 14
the North

* 4. Reg
22. 7. 8

Isa. 51.
v. 16. &
59. v. 21.

* or a
nuttie
rodde;

He prophecied also in banishment (ch. 44.) in Egypt. Ieremie had siue special prerogatiues: He was sanctified in his mothers wombe; a Priest; a Prophet; a perpetual virgin; & a Martyr.

He prophecied not only of the Iewes but also of the Gentiles. God is watchful to performe his word: and a nuttie rodde (as the 70. trans-

the North shal euil be opened vpon al the inhabitantes of the
 15 land. † Because loe I wil cal together al the kinredes of the
 kingdomes of the North, saith our Lord: and they shal come,
 and shal sette euerie one his throne in the entring of the gates
 of Ierusalem, and vpon al the walles therof round about, and
 16 vpon al the cities of Iuda. † And I wil speake my iudgements
 with them, touching al the wickednes of them, that haue for-
 saken me, and haue offered to strange goddes, and haue ado-
 17 red the worke of their owne handes. † Thou therefore girde
 thy loynes, and rise, and speake to them al things that I com-
 mand thee. Be not a fraied of their face: for I wil make thee
 18 not to feare their countenance. † For I haue geuen thee this
 day to be as a fenced citie, and as an yron pillar, and as a brasen
 walle ouer al the land of the kinges of Iuda, to the princes
 19 thereof, & to the priestes, and to the people of the land. † And
 they shal fight against thee, and shal not preuaile: because I
 am with thee, saith our Lord, to deliuer thee.

late) that is, his
 Law is out-
 wardlie hard,
 and bitter, like
 a nut shel, but
 sweete & plea-
 sant, as the
 kernel, when
 the shel is bro-
 ken S. Theo-
 doret.

:: God promi-
 sed not peace
 in his life, but
 victorie in his
 death.

CHAP. II.

God expostulateth with the Iewes, 6. that they regard not his great benefites.
 8. Some priestes, and (pretended) prophetes seruing false goddes, 23.
 and denying their fault, 25. are obstinate in idolatrie: 36. for which
 they shal be confounded.

1 **A**ND the word of our Lord was made to me, saying:
 2 † Goe, and crie in the eares of Ierusalem, saying: Thus
 saith our Lord: I haue remembred thee, pitying :: thy youth,
 and the charitie of thy despousing, when thou didest folow
 3 me in the desert, in a land that is not sowed. † Israel :: is holie
 to our Lord, the first frutes of his frutes: al they that doe de-
 uoure it doe sinne: euil shal come vpon them, saith our Lord.
 4 † Heare ye the word of our Lord o house of Iacob, and al ye
 5 kinredes of the house of Israel: † thus saith our Lord: What
 iniquitie haue your fathers found in me, that they haue made
 themselues far from me, and haue walked after vanitie, and are
 6 become vaine? † And they haue not said: Where is our Lord,
 that made vs come vp out of the land of Ægypt: that led vs
 through the desert, through a land inhabitable and without
 way, through a land of thirst, & the image of death, through
 7 a land, wherein no man walked, nor anie man dwelt? † And
 I brought you into the land of :: Carmel, that you might eate
 the fruite thereof, and the best things therof: and being ente-
 red in

:: God multi-
 plied Israel in
 Ægypt, & de-
 liuered, them
 from serui-
 tude.
 :: Nor of anie
 desert, but of
 Gods mere
 grace Israel
 was preferred
 before other
 nations.
 :: Into a fruit-
 full land.

red in, you haue contaminated my land, and made mine inheritance an abomination. † The priestes haue not said: Where 8
 is our Lord? and they that held the law knew me not, and the
 pastours haue transgressed against me, and the prophets haue
 prophecied in Baal, and haue folowed idoles: † Therefore 9
 wil I yet contend in iudgement with you, saith our Lord, and
 I wil plead with your children. † Passe ye to the iles of Cethim, 10
 and see: and send into Cedar, and consider earnestly: and see
 if there hath the like thing bene done. † If a nation hath chan- 11
 ged their goddes, and surely they are not goddes: but my
 people hath changed their glorie into an idol. † Be astoined 12
 ô heauens vpon this, and ô gates thereof be ye desolate exceed-
 ingly, saith our Lord. † For :: two euils hath my people done, 13
 Me they haue forsaken the fountaine of liuing water, & haue
 digged to them selues cesternes: broken cesternes, that are not
 able to holde waters. † Why, is Israel a bondman, or a seruant 14
 borne in the house? why then is he become a praye? † The 15
 lions haue roared vpon him, and haue geuen their voice, they
 haue made his land a wildernes: his cities are burnt vp, & there
 is none to dwell in them. † The children also of Memphis, and 16
 Taphnes haue defloured thee, euen to the crowne of the head.
 † Is not this done to thee, because thou didest forsake the 17
 Lord thy God at that time, when he led thee by the way? † And 18
 now what wilt thou in the way of Ægypt, to drinke the trub-
 led water? And what hast thou to doe with the way of the
 Assyrians, to drinke the waters of the riuer? † Thy malice 19
 shal reprove thee, and thine apostacie shal rebuke thee. Know
 thou, & see that it is an euil and a bitter thing for thee, to haue
 left the Lord thy God, and that my feare is not with thee, saith
 our Lord the God of hostes. † From the beginning thou hast 20
 broken my yoke, thou hast burst my bonds, and thou saidst: I
 wil not serue. For on euerie litle high hil, and vnder euerie
 greene thicke tree thou wast laied downe as an harlot. † But 21
 I planted thee an elect vineyard, :: al true seede: how then art
 thou turned vnto me into that which is depraued, ô strange
 vineyard? † If thou shalt wash thyself with nitre, and mul- 22
 tiplie to thyself the herbe borith, thou art spotted in thine ini-
 quitie before me, saith our Lord God. † How sayst thou: I am 23
 not polluted, I haue not walked after Baalim? see thy wayes in
 the valley, know what thou hast done: a swift courser that
 rideth his wayes. † The wild Assc accustomed to the wildernes 24
 in the

:: God com-
 manding two
 things to
 flee from euil
 & to do good:
 the lewes con-
 trariwise left
 God and ser-
 ued idols.

:: God created
 al things
 good, planted
 his Church
 in iustice and
 sanctitie, & no
 euil proceeded
 from him.

Isa. 5.

Mat. 21
 7. 33.

in the desire of his soule, hath drawen the winde of his loue: none shal turne her away: al that seeke her shal not faile: in
 25 her monethlie flowres they shal finde her. † Stay thy foote from nakednes, and thy throate from thirst. And thou saidest: I haue despayred, no, I wil not doe it: for I haue loued stran-
 26 gers, and I wil walke after them. † As the theefe is confounded when he is taken, so is the house of Israel confounded, they and their kinges, the princes and priestes, and their pro-
 27 phetes, † saying to wood: Thou art my father: and to stone: Thou hast begotten me: they haue turned the backe to me, & not the face: and in the time of their affliction they wil say:
 28 Arise, and deliuer vs. † Where are the goddes, whom thou hast made to thee? let them arise and deliuer thee in the time of thine affliction: for according to the number of thy cities
 29 were thy goddes ô Iuda. † What wil you contend with me
 30 in iudgement? you haue al forsaken me, saith our Lord. † :: In vaine haue I striken your children, they haue not receiued disci-
 31 pline: your sworde hath deuoured your prophetes, as a wa-
 sting lion is your generation. † See yee the word of our Lord: why, am I become a wildernes to Israel, or a lateward spring-
 32 ing land? why then hath my people said: We haue reuolted, we wil no more come to thee? † Wil a virgin forget her orna-
 33 ment, or a bride the stomacher of her brest? but my people hath forgotten me innumerable daies. † Why dost thou ende-
 34 uour to shew thy way good to seeke loue, which more-
 ouer also hast taught thy malices to be thy wayes. † And in thy wings is found the bloud of the soules of the poore and innocentes? Not in diches haue I found them, but in al places,
 35 which before I haue mentioned. † And thou hast said: I am without sinne and innocent: and therefore let thy furie be turned away from me. Beholde, I wil contend with thee in iudge-
 36 ment, because thou hast said: I haue not sinned. † How vile art thou become exceedingly, iterating thy wayes! and thou shalt be confounded of Ægypt, as thou art confounded of As-
 37 sur. † For from hence also thou shalt goe, and thy handes shal be vpon thy head: because the Lord hath destroyed thy confidence, and thou shalt haue nothing prosperous therein.

:: Gods inten-
 tion when he
 punisheth, is
 to moue sin-
 ners to repen-
 tance: afflic-
 ting them in
 this life, that
 they may e-
 scape etetnal
 damnation.

CHAP. III.

Idolaters (and other sinners) are invited to repent, with promise of remission: 6. but neither the kingdome of Israel, nor Iuda wil returne.

14. God stil calling; some Iewes, and manie Gentiles come to Christ.

IT is commonly said: If a man put away his wife, and
 she departing from him, marie an other man wil he returne
 to her anie more? shal not that woman be polluted, and
 contaminated? :: but thou hast committed fornication with
 manie louers: neuertheles returne vnto me, saith our Lord,
 and I wil receiue thee. † Lift vp thine eies direct: and see
 where thou hast not bene polluted: thou didest sitte in the
 waies, expecting them as a robber in the wildernes: and thou
 hast polluted the land in thy fornications, and in thy malices.
 † For which thing the droppes of rayne were kept back, and
 there was no late ward shower: thou haddest an harlots fore-
 head, thou wouldest not blush. † Therefore at the least from
 henceforth cal me: thou art my father, the guide of my virgi-
 nitie. † Why, wilt thou be angrie for euer, or wilt thou perse-
 uere vnto the end? Loe, thou hast spoken, and hast done euils,
 and hast preuailed. † And our Lord said to me in the daies of
 Iosias the king: Hast thou seene what thinges the reuolter: Is-
 rael hath done? she hath gone of herself vpon euerie high
 mountaine, and vnder euerie thicke greene tree, and hath for-
 nicated there. † And I said, when she had done al these thinges:
 Returne to me, and she returned not. And :: Iuda her trans-
 gressing sister saw, † because the rebel Israel had plaid the
 harlot, I had put her away, and geuen her a bil of diuorce: and
 Iuda her transgressing sister was not afrayd, but went and
 plaid the harlot also herself. † And with the facilitie of her
 fornication she contaminated the land, and plaid the harlot
 with stone and wood. † And in al these thinges Iuda her trans-
 gressing sister hath not returned to me in her whole hart, but
 in falsehood, saith our Lord. † And our Lord said to me: The
 rebellious Israel hath iustified her soule, :: in comparison of
 the transgressour Iuda. † Goe, and crie these wordes against
 the North, and thou shalt say: Returne ô rebellious Israel,
 saith our Lord, and I wil not returne away my face from you:
 because I am holie, saith our Lord, and I wil not be angrie for
 euer. † But yet know thou thine iniquitie, that thou hast
 transgressed against the Lord thy God: and thou hast disperfed
 thy waies to strangers vnder euerie thicke greene tree, and
 hast not heard my voice, saith our Lord. † Returne ô ye re-
 uolting children, saith our Lord: because I am your husband:
 and I wil take you one of a citie, and two of a kinred, and wil
 bring you into Sion. † And I wil geue you pastours according
 to my

:: Noidolattic
 nor other
 sinne whatso-
 euer can be so
 great, but God
 wil remitte it,
 if the sinner
 be penitent.

:: The tenne
 tribes.

:: The two
 tribes.

:: The king-
 dom of Iuda
 receiuing
 more benefi-
 tes was more
 faultie then
 the kingdome
 of Israel, but
 neither of
 them excusa-
 ble.

- to my hart, and they shal feede you with knowlege and doctrine. † And when you shal be multiplied, and increase in the land in those daies, saith our Lord, they shal say no more: The Arke of the testament of our Lord: neither shal it ascend vpon their hart, neither shal they be mindeful thereof, neither shal it be visited, neither shal that be done anie more.
- 17 † In that time Ierusalem shal be called the throne of our Lord: and :: al Gentiles shal be gathered together to it, in the name of our Lord into Ierusalem, & they shal not walke after the peruersitie of their most wicked hart. † In those daies the house of Iuda shal goe to the house of Israel, and :: they shal come together from the land of the North to the land, which I gaue to your fathers. † But I said: How shal I make thee as children, and geue thee a land worthie to be desired, the goodlie inheritance of the hostes of the Gentiles? And I said: Thou shalt cal me father, & shalt not cease to walke after me. † But as if a woman should contemne her loue, so hath the house of Israel contemned me, saith our Lord.
- 21 † A voice was heard in the waies, weeping & howling of the children of I Israel: because they haue made their way vniust, they haue forgotten our Lord their God. † Returne ye reuolting children, and I wil heale your reuoltinges. Behold we come to thee: for thou art the Lord our God. † In verie deede the litle hilles were lyars, and the multitude of the mountaines: verily in the Lord our God is the saluation of Israel. † Confusion hath eaten the labour of our fathers from our youth, their flockes, and their heards, their sonnes, and their daughters. † We shal sleepe in our confusion, and our ignominie shal couer vs, because we haue sinned to the Lord our God, we, and our fathers from our youth euen to this day: and we haue not heard the voice of the Lord our God.

After the captiuitie manie Ievves returned to God, but especially this prophcie is fulfilled in the Gentiles since Christ.

The kingdom of Israel being in captiuitie long before Iuda, at last they were released altogether. s. Theodoret in hunc locum.

CHAP. IIII.

An admonition to sincere repentance, and circumcision of the hart: 5. with threates of grievous punishment to those, that persist in sinne. 19. Which the Prophet foreseeing lamenteth the vastation of the land. 27. yet mixt with consolation, that it shal not be utterly ruined.

- 1 **I**F thou wilt returne o Israel, saith our Lord, returne to me: if thou wilt take away thy stumbling blockes from my face, thou shalt not be moued. † And thou shalt swear: :: Our Lord liueth, in truth, & in iudgement, and in iustice: and the
- 2 Gentiles

An othe is an act of religion: & lawful, so it be made by God

almightie, not
by false god-
des; and vwith
other three
conditions; *in*
truth not fal-
sly *in iudge-*
ment vwith due
consideration
not rashly:
and *in iustice* in
matter that is
iust, and of
importance.

Gentiles shal blesse him, & shal praise him. † For thus saith our 3
Lord to the man of Iuda, and to Ierusalem: Make vnto you
new fallow ground, & sow not vpon thornes: † be circumci- 4
sed to our Lord, and take away the prepuces of your hartes ye
men of Iuda, and inhabitants of Ierusalem: lest perhapes
mine indignation goe forth as fire, and be kindled, and there
be none that can quench it: because of the malice of your cog-
itations. † Declare ye in Iuda, and make it heard in Ierusa- 5
lem: speake, and sound with the trumpet in the land: crie
strongly, and say: Assemble yourselues, and let vs enter into
the fenced cities, † lift vp the signe in Sion. Take courege, 6
stand not, because I do bring euil from the North, ad great de-
struction. † The lyon is come vp out of his denne, and the 7
robber of the Gentiles hath lifted vp himselfe: he is come
forth out of his place, that he may make thy land as a wilder-
nes: thy cities shal be wasted, remayning without an inhabi-
ter. † For this gird yourselues vwith clothes of heare, mourne 8
and howle: because the wrath of the furie of our Lord is not
turned away from vs. † And it shal be in that day, saith our 9
Lord: The hart of the king shal perish, & the hart of the prin-
ces: and the priests shal be astonied, and the prophets shal be
amafed. † And I said: Alas, alas, alas, ô Lord God, hast thou 10
then deceiued this people and Ierusalem, saying: You shal
haue peace: and behold the sword hath come euen to the
soule? † At that time it shal be said to this people, & to Ierusa- 11
lem: A burning wind in the waies, that are in the desert of the
way of the daughter of my people, not to fanne, and to
purge. † A ful spirit from these shal come to me: and now I 12
wil speake my iudgement vwith them. † Behold he shal come 13
in a cloude, and his chariots as a tempest: his horses are swifter
then eagles: woe vnto vs, because we are destroyed. † Wash thy 14
hart from malice ô Ierusalem, that thou maist be saued: how
long shal hurtful cogitations abide in thee? † For a voice of 15
one declaring from Dan, and notifying the idol from mount
Ephraim. † Say ye to the Gentiles: loe it is heard in Ierusalem, 16
that there come keepers from a farre countrie, & sound their
voice vpon the cities of Iuda. † They are set vpon her round 17
about, as the keepers of sildes: because she hath prouoked me
to wrath, saith our Lord. † Thy waies, and thy cogitations 18
haue done these thinges to thee: this thy malice, because it is
bitter, because it hath touched thy hart. † My bellie, my belly 19
aketh,

Ose. 10.

aketh, the senses of my hart are troubled in me, I wil not hold my peace, because my soule hath heard the voice of the trumpet, the crie of batrel. † Destruction is called vpon destruction and al the earth is wasted: my tentes are wasted quickly, suddenly my skinned. † How long shal I see one that fleeth away, shal I heare the voice of the trumpet? † Because my foolish people haue not knowen me: they are vnwise children, and without witte: they are :: wise to do euils, but to doe wel they haue not knowen. † I beheld the earth, and loe it was voide, and a thing of nothing: and the heauens, & there was no light in them. † I saw the mountaines, & loe they were moued: & al the little hilles were troubled. † I beheld, and there was not a man: and curie soule of the aire was departed. † I looked, and behold Carmel made desert: and al the cities therof were destroyed at the face of our Lord, and at the face of the wrath of his furie. † For thus saith our Lord: Al the land shal be desolate, :: but yet I wil not make a consummation. † The earth shal mourne, and the heauens shal lament from aboue: because I haue spoken, I haue purposed, and it hath not repented me, neither am I turned away from it. † At the voice of the horsman, and the archer, al the citie is fled: they haue entred into high places, and haue climed the rocks: al the cities are fortaken, and there dwelleth not a man in them. † But thou being wasted, what wilt thou doe? when thou shalt clothe thy selfe in scarlet, when thou shalt be adorned with goldeniewels, & shalt paint thine eies with stibikestone, thou shalt be trimmed in vaine: thy louers haue contemned thee, they wil seeke thy life. † For I haue heard the voice as of a traueling woman, anguishes as of a woman in labour of child. The voice of the daughter of Sion, amongst them that dye, and stretch forth their handes: woe is me, because my soule hath fainted for them that are slaine.

:: If they were in dede natural fooles they should be excused.

:: Gods providence neuer suffereth the Church to be destroyed.

CHAP. V.

All sortes of higher and lower degrees transgresse Gods law: 9. and shal be punished.

1 **G**OE round about the wayes of Ierusalem, and looke, and consider, and seeke in the streetes therof, whether you can finde a man that doth iudgements, and seeketh fidelitic: & I wil be propitious vnto him. † Yea if they say: Our Lord liueth :: this also they wil sweare falsely. † O Lord thyne eies regard

:: Except al requisite condi-

tions be obserued in an othe
 it is vnlawfull: as vvhē one
 sweareth by God almighty
 but vntuly, or rashly, or to
 do an vnlawfull thing; it is
 periuſie. By the lion the prophet
 ſemeth to vnderstand
 Nabuchodonosor. By the vvvulf
 Nabuzardan. By the leopard
 Alexander the great, or
 Antiochus Epiphanes.

regard fidelitie: thou hast striken them, & they were not ſorie:
 thou hast broken them, and they haue refused to receiue disci-
 pline: they haue hardened their faces more then the rocke, and
 they would not returne. † But I ſaid: Perhaps they are poore & 4
 foolish, not knowing the way of the Lord, the iudgement of
 their God: † I wil go therfore to the great men, & wil ſpeake to 5
 them: for they haue knowen the way of their Lord: & behold
 these altogether haue more broken the yoke, haue burſt the
 bondes. † Therefore hath :: the lion out of the wood striken 6
 them, :: the woolef in the euening hath waſted them, :: the
 leopard watching vpon their citties: euerie one of them
 that ſhal come forth, ſhal be taken, becauſe their preuarica-
 tions are multiplied, their reuoltings are ſtrengthned. † Where 7
 upon can I be propitious to thee? thy children haue forſaken
 me, and ſweare by them, that are not goddes: I filled them, &
 they committed aduoutrie, and did riotouſly in the harlots
 houſe † They are become as amorous horſes, and ſtalions: 8
 euerie one neyed at his neighbours wife: † VVhy, ſhal I not 9
 viſite vpon these thinges, ſaith our Lord? and on ſuch a nation
 ſhal not my ſoule take reuenge? † Scale the walles therof, and 10
 diſſipate them, but make not a conſummation: take away
 the branches therof, becauſe they are not the Lordes. † For 11
 by preuarication hath the houſe of Iſrael preuaricated againſt
 me, & the houſe of Iuda, ſaith our Lord. † They haue denied 12
 our Lord, and ſaied: It is not he: neither ſhal the euil come
 vpon vs: we ſhal not ſee ſword & famine. † The prophets haue 13
 ſpoken into the wind, & there was no answer in them: theſe
 things therfore ſhal happen to them. † Thus ſaith our Lord the 14
 God of hoſtes: Becauſe you haue ſpoken this word: behold, I
 geue my wordes in thy mouth as fire, & this people as ſtickes,
 and it ſhal deuoure them. † Behold I wil bring vpon you a 15
 nation from a far ô houſe of Iſrael, ſaith our Lord: a ſtrong
 nation, an ancient nation, a nation whoſe tongue thou ſhalt
 not know, nor vnderſtand what it ſpeaketh. † The quiuer 16
 thereof is as an open ſepulcher, they are al ſtrong. † And it 17
 ſhal eate thy corne, and thy bread: it ſhal deuoure thy ſonnes,
 and thy daughters: it ſhal eate thy flocke, & thy heardes: it ſhal
 eate thy vineyard, and thy figge: & it ſhal deſtroy thy fenced
 cities, wherein thou haſt confidence, with the ſword. † But 18
 yet in thoſe daies, ſaith our Lord: I :: wil not bring you into
 conſummation. † And if you ſhal ſay: Why hath the Lord our 19
 God

Ezec. 24.

God done al these thinges to vs? thou shalt say to them: As you
 haue forsaken me, and serued a strange god in your owne land,
 20 so shal you serue strange ones in a land not your owne. † De-
 clare ye this to the house of Iacob, and make it heard in Iuda,
 21 saying: † Heare thou foolish people, that hast no hart, which
 22 hauing eies, seest not: and eares, and hearest not. † Me then
 wil you not feare, saith our Lord: and at my presence wil ye
 not be sorie? Who haue set the sand a limitie for the sea, an e-
 uerlasting precept, that shal not passe, and they shal be moued,
 and shal not preuaile: and the waues therof shal swel, and shal
 23 not passe ouer it. † But to this people their hart is become in-
 credulous and exasperating, they are reuolted and departed.
 24 † And they haue not said in their hart: Let vs feare the Lord our
 God, who geueth vs the timely and lateward rayne in due
 season: who preferueth the fulnes of the yearly haruest vnto
 25 vs. † Your iniquities haue turned away these thinges, and
 26 your sinnes haue stayed good from you. † Because there are
 found impious men in my people, that lye in wate as foulers
 27 setting snares & trappes to take men. † As a net ful of birdes,
 so their houses are ful of guile: therefore are they magnified, &
 28 enriched. † They are made grosse and fatte: and haue trans-
 gressed my wordes most wickedly. The cause of the widow
 they haue not iudged; the cause of the pupil they haue not di-
 rected, and the iudgement of the poore they haue not iudged.
 29 † :: Shal I not visite vpon these thinges, saith our Lord? or vpon
 30 such a nation shal not my soule take reuenge? † Astonish-
 31 ment and meruelous thinges are done in the land. † The pro-
 phets prophecied a lye, & the priests claped with their handes:
 and my people hath loued such thinges: what shal be done
 therefore in the later end thereof?

:: It is against
 Gods iust iud-
 gement to o-
 mitte such
 thinges vnpu-
 nished. v. 9. &
 ch. 9. v. 9.

CHAP. VI.

*Ierusalem shal be destroyed for trangressing Gods law: 8. and contemning
 admonitions. 16. Yet God admonisbeth againe the Iewes, and they con-
 temning, 18. he calleth the Gentiles, and reiecteth the Iewes.*

1 TAKE courege ye children of Beniamin in the middes
 of Ierusalem, and in Thecua sound with the trumpet, &
 ouer Bethacarem list vp the standart: because there is euil
 2 seene from the North, and great destruction. † I haue re-
 sembled the daughter of Sion to a beautiful & delicate wo-
 3 man. † To her shal :: pastours come, and their flockes: they

:: Captaines
 are called pa-
 stours, because
 they feede and
 gouerne their
 soldiards.

haue pitcht tents in her round about : euerie one shal feede
 them that are vnder his hand. † Sanctifie ye battel vpon her : 4
 arise, and let vs go vp in the midday: wo vnto vs, because the
 day is declined, because the shaddowes of the euening are
 waxen longer. † Arise, and let vs goe vp in the night, and de- 5
 stroy her houses. † Because thus saith the Lord of hostes : 6
 Hew downe her wood, cast a trench about Ierusalem: this is
 the cite of visitation, al oppression is in the middes thereof.
 † As a cesterne maketh colde the water therof, so hath she 7
 made colde her malice : iniquitie and spoile shal be heard in
 her, infirmitie and plague alwaies before me. † Be thou 8
 taught Ierusalem, lest perhaps my soule depart from thee, lest
 perhaps I make thee a desert land not habitable. † Thus saith 9
 the Lord of hosts : Euen to one cluster shal they gather as in a
 vineyard the remaines of Israel, turne back thy hand, as the
 grapegatherer to the basket. † To whom shal I speake? and 10
 whom shal I contest, that he may heare? behold, their eares
 are vncircumcised, and they can not heare: behold the word
 of our Lord is become vnto them as a reproche: and they wil
 not receiue it. † Therefore am I ful of the furie of our Lord, 11
 I haue laboured sustayning : power out vpon the litle one
 without, and vpon the counsel of the yong men together:
 for man with woman shal be taken, the ancient with him
 that is ful of daies. † And their houses shal passe to others, 12
 their landes and wiues together : because I wil extend my
 hand vpon the inhabitants of the land, saith our Lord. † For 13
 from the lesser euen to the greater, al studie auarice: and from
 the prophets euen to the priest, al commit guile. † And they 14
 cured the destruction of the daughter of my people with igno-
 minie, saying : Peace, peace: & there was not peace. † They 15
 were confounded, because they did abomination: yea rather
 they were not confounded with confusion, and they knew not
 how to blush, for the which thing, they shal fal among them
 that fal: in the time of their visitation, they shal fal downe,
 saith our Lord. † Thus saith our Lord : Stand ye vpon the 16
 waies, and see, and aske of the old pathes, which is the good
 way, and walke ye in it: and you shal find refreshing for your
 soules. And they said : We wil not walke. † And I appoin- 17
 ted watchmen ouer you. Heare yee the voice of the
 trumpet. And they said : We wil not heare. † Therefore 18
 heare ye, o Gentiles, and thou congregation know, what
 great

Isa. 56.

Mat. 16.

:: After al the
 Prophetes of
 the old testa-
 ment, Christ
 himself, and
 lastly his Apo-
 stles, called
 the lewes,
 vwho stil con-
 temning, the
 Gentils are
 called, & they
 heare, and o-
 bey. *Mat. 10.*
7. 5. Act. 13. 7.
 46.

- 19 great things I wil doe to them. † Heare ô earth: Behold I wil bring euils vpon this people, the fruites of their cogitations: because they haue not heard my wordes, and they haue
 20 cast of my law. † To what purpose bring you me frankincense from Saba, and the sweete smelling cane from a farre
 21 cōtrie? your holocaustes are not acceptable, and your vic-
 22 times haue not pleased me. † Therefore thus saith our Lord: Behold I wil bring ruine vpon this people, & the fathers with
 the children shal fal in them together, neighbour and neigh-
 23 bour, and they shal perish. † Thus saith our Lord: Behold there cometh a people from the land of the North, & a great
 24 nation shal arise vp from the endes of the earth. † It shal take arrow and shild: it is cruel, and wil haue no mercie. The voice
 thereof shal sound as the sea: & they shal mount vpon horses, prepared as a man to battel, against thee ô daughter of Sion.
 25 † We haue heard the same thereof, our handes are dissolued: tribulation hath caught vs, sorowes as a woman in trauel.
 26 † Goe not out to the fieldes and walke not in the way: because the sword of the enemy is feare round about. † Be girded
 with sackcloth ô daughter of my people, & be sprinkled with ashes: make thee a bitter lamentation as the mourning of the
 27 only begotten, because the destroyer shal sodenly come vpon vs. † I haue sette thee a strong prouer in my people: and thou
 28 shalt know, and proue their way. † Al these princes are declining, walking deceitfully, brasse and yron: they are al
 29 corrupted. † The bellows haue failed, the lead is consumed in the fire, the founder hath melted in vaine: for their malices
 30 are not consumed. † Calye them reprobate siluer, because our Lord hath reiected them.

That is from
 Babylon
 which is
 northward
 from Ierusalem.

CHAP. VII.

God promifeth to dwel with those that walke right wayes: 8. otherwise the material temple wil not saue them: 16. neither the prayers of the prophet shal helpe them, persisting in their sinnes: 21. nor sacrifice, but obedience to Gods law.

- 1 **T**HE word, that was made to Ieremie from our Lord,
 2 saying: † Stand in the gate of the house of the Lord, and
 preach there this word, and say: Heare ye the word of our
 Lord al Iuda, which goe in by these gates, to adore our Lord.
 3 † Thus saith the Lord of hostes the God of Israel: Make your
 wayes good, and your studies: and I wil dwel with you in this
 place.

¶ The Iewes presumed that God would neuer suffer his Temple to be destroyed; they thought also that external sacrifices without internal repentance should take away their sinnes; but for their impenitence they & their sacrifices are reiected, and the temple destroyed.

¶ It is true that God sanctified the tabernacle in Silo, and afterwards the temple in Ierusalem, but if the people be not sanctified, he is not tied to the place.

¶ The Kingdome of tene tribes.

place. † Trust not in wordes of lying, saying: ¶ The temple of our Lord, the temple of our Lord, it is the temple of our Lord. † For if you shal wel direct your waies, & your studies: if you shal doe iudgement between a man and his neighbour, † to the stranger, & to the pupil, & to the widow shal do no oppression, nor shede innocent blood in this place, & walke not after strange godds to your owne euil: † I wil dwell with you in this place: in the land, which I gaue to your fathers from the beginning and for euer. † Behold you trust to your selues in wordes of lying: which shal not profite you: † to steale, to murder, to committe aduouerie, to sweare falsely, to offer to Baalim, & to go after strange godds, which you know not. † And you haue come, and stood before me in this house, in which my name is innocated, and haue said: We are deliuered because we haue done al these abominations. † Why, is this house then wherein my name is inuocated, in your eies become a denne of theeues? I, euen I am: I haue seene, saith our Lord. † Goe ye to: my place in Silo, where my name dwelt from the beginning: and see what I haue done to it for the malice of my people Israel: † and now, because you haue done al these workes, saith our Lord: and I haue spoken to you early rising, and speaking, and you haue not heard: and I haue called you, and you haue not answered: † I wil doe to this house, wherein my name is inuocated, and wherein you haue confidence: and to the place which I haue geuen you and your fathers, as I did to Silo. † And I wil cast you away from my face, as I haue cast away al your bretheren, the whole seede of Ephraim. † Thou therefore pray not for this people, neither take vnto thee praise and prayer for them, and resist me not: because I wil not heare thee. † Seest thou not what these doe in the cities of Iuda, and in the streete of Ierusalem? † The children gather the stickes, & the fathers kindle the fire, and the women temper the dough to make cakes vnto the queene of heauen, & to offer libaments vnto strange goddes, and to prouoke me to wrath. † Why doe they prouoke me to wrath, saith our Lord? and not themselues to the confusion of their owne countenance? † Therefore this saith our Lord God: Behold my furie, and my indignation is powred vpon this place, vpon men, and vpon bestes, and vpon the wood of the countrie, and vpon the fruites of the land, and it shal be kindled, and shal not be quenched. † Thus saith the Lord of hostes

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Mat. 1

Ios. 18.

Iud. 18

1. Reg.

Iza. 6

1. Reg.

hostes the God of Israel; Adde your holocaustes to your vi-
 22 ctims, and eate ye the flesh. † Because I spake not with your
 fathers, & I commanded them not in the day, that I brought
 them out of the land of Ægypt, touching the word of holo-
 23 caustes and victims. † But this word I commanded them,
 saying: Heare ye my voice, and I wil be your God, and you
 shall be my people: and walke ye in al the way, that I haue com-
 24 manded you, that it may be wel with you. † And they heard
 not, nor inclined their eare: but haue gone in their pleasures,
 and in the peruersitie of their wicked hart: and haue bene
 25 made backward and not foreward, † from the day that their
 fathers came out of the land of Ægypt, euen to this day. And
 I haue sent to you al my seruants the prophetes by day, rising
 26 early, and sending. † And they haue not heard me, nor incli-
 ned their eare: but they haue hardened their necke, and haue
 27 wrought worse, then their fathers. † And thou shalt speake
 vnto them al these wordes, & they wil not heare thee: & thou
 28 shalt cal them, and they wil not answeere thee. † And thou
 shalt say to them: This is the nation which hath not heard the
 voice of the Lord their God, nor receiued discipline: faith is
 29 perished, and is taken away out of their mouth. † Powle thy
 heare, & cast it away, and take lamentation on hiegh: because
 our Lord hath cast of, and hath left the generation of his furie,
 30 † because the children of Iuda haue done euil in mine eies, saith
 our Lord. They haue put their stumbling blockes in the house,
 wherin my name is inuocated, that they might pollute it:
 31 † and they haue built the excelses of Topheth, which is in
 the valley of the sonne of Ennom, that they might burne their
 sonnes, and their daughters with fire: which thinges I com-
 32 manded not, nor thought in my hart. † Therefore loe the daies
 shall come, saith our Lord, & it shall no more be said: Topheth,
 and the valley of the sonne of Ennom: but the valley of
 slaughter: and They shall burie in Topheth, because there is
 33 no place. † And the carcasse of this people shall be for meates
 to the foules of the ayre, and to the beastes of the land, and
 34 there shall be none to driue them away. † And I wil make to
 cease out of the cities of Iuda, and out of the streetes of Ieru-
 salem, the voice of ioy, and the voice of gladnes, the voice of
 the bridegroom, and the voice of the bride: for the land shall
 be in desolation.

† God gaue his
 perfect law
 comprised in
 the ten com-
 mandments:
 which alone
 being kept
 wil suffice: &
 after vvardes
 added ceremo-
 nial precepts,
 to exercise the
 people in ex-
 ternal sacrific-
 ces of beastes
 and other cor-
 poral thinges
 to be offered
 to him self, as
 wel to kepe
 them from ido-
 latrie, as to
 leade them
 therby to in-
 ternal vertues;
 and to signifie
 Mysteries of
 the new testa-
 ment. As is no-
 ted. *Leuit. x.*

The Babylonians spoyling Ierusalem wil cast the bones of Kinges, Priestes, Prophetes, and others out of their sepulchres, and most cruelly afflict the living: 5. God so permitting, because they would not repent, when the true Prophetes admonished them so to do. 18. At which the prophet foreseeing lamenteth.

:: Persecuters spoile the shrines of kinges and other principal persons of crueltie; & also of auarice if they berichly adorned.

AT THAT time, saith our Lord, they wil cast out the bones of the kinges of Iuda, and the bones of the princes thereof, and the bones of priests, and the bones of the Prophets, and the bones of them that inhabite Ierusalem, out of their sepulchres. † And they shal spread them abroad in the sunne, and the moone, and al the host of heauen, which they haue loued, and which they haue serued, and after which they haue walked, and which they haue sought, and adored: they shal not be gathered, and they shal not be buried: they shal be as a dunghil vpon the face of the earth. † And they shal choose rather death then life, al that shal be remaining of this wicked kinred in al places, which are least, to the which I haue cast them out, saith the Lord of hostes. † And thou shalt say to them: Thus saith our Lord: Shal not he that falleth rise againe? and he that is turned away, shal he not turne againe? † Why then is this people in Ierusalem turned away with a contentious reuolting? they haue apprehended lying, and would not returne. † I attended, and harkned: no man speaketh that which is good, there is none that doth penance for his sinne, saying: What haue I done? They are al turned to their owne course, as an horse going with violence to battel. † The kite in the heauen hath knowen her time: the turtle, and the swallow, and the storke haue obserued the time of their coming: but my people haue not knowen the iudgement of the Lord. † How say you: We are wise, and the law of our Lord is with vs? In very deede the lying penne of the Scribes hath wrought lying. † The wise are confounded, they are terrified & taken: for they haue cast away the word of our Lord, and there is no wisdom in them. † Therefore wil I geue their women to strangers, their fildes to inheritours: because from the least euen to the greatest al follow auarice: from the prophet euen to the priest al make lies. † And they healed the destruction of the daughter of my people to ignominie, saying: Peace, peace, when there was not peace. † They are confounded, because

:: Those that professe knowlege of the law, & obserue it not in workes, haue not true wisdom.

- because they haue done abomination: yea rather they are not confounded with confusion, and they haue not knowen how to blush: therefore shal they fal among them that fal, in the
 13 time of their visitation they shal fal, saith our Lord. † Gathering I wil gather them together, saith our Lord, there is no grape in the vines, and there are no figges on the figtree, the leafe is fallen downe: and I haue geuen them the things that
 14 are passed. † Why doe we sitte? come together and let vs enter into the fenced citie, and let vs be silent there: because the Lord our God hath made vs to be silent, and hath geuen vs water of gaule for drinke: for we haue sinned to our Lord.
 15 † We expected peace and there was no good: a time of medicine and behold feare. † From Dan was the snoring noyse of his horses heard, with the voice of the neyinges of his fighting horses al the land was moued: and they came and deuoured the land, and the fulnes thereof: the citie and the inhabitants
 17 thereof. † For behold I wil send you :: serpents basaliskes, :: As serpents for which there is no enchantment: and they shal bite you, can not be hindered by ia-
 18 saith our Lord. † My sorow is about sorow, my hart mourning within me. † Behold the voice of the daughter of my enchantments
 19 people from a farre countrie: Is not our Lord in Sion: or is not her king in her? Why then haue they prouoked me to from hurting
 20 wrath in their sculptils, and in strange vanities? † The haruest men, no more
 21 is past, sommer is ended: and we are not saued. † For the affliction of the daughter of my people I am afflicted, and made can the furious Chaldees
 22 sorrowful, astonishment hath taken me. † Is there noe rosen from killing,
 in Galaad? or is there no phisition there? Why then is not the spoiling, and
 wound of the daughter of my people closed? ransaking the
 Israelites.

CHAP. IX.

The prophet lamenteth the future calamitie of the people, and their false dealing ech with others. 12. willing al to consider that their wickednes is the cause of their miserie, 17. and to mourne, 23. and returne to God: 25. who otherwise wil punish both Gentiles, and Iewes not circumcised in hart.

- 1 **VV**H O :: wil geue water to my head, and to mine eies :: Not a few
 a fountaine of teares? and I wil weepe day & night teares, but a
 2 for the slaine of the daughter of my people. † Who wil geue fountaine, or
 me in the wilderness an inne of wayfaring men, and I wil forsake riuer is scarce
 3 adulterers, an assemblie of transgressors. † And they haue bent sufficient to
 lament the
 slaughter of
 their

their tongue, as a bowe of lying and not of truth: they haue
 taken couerge in the land, because they haue proceeded from
 euil to euil, and me they haue not knowen, saith our Lord.
 † Let euerie man take heede to himself of his neighbour, and 4
 in euerie brother of his, let him not haue affiance: because
 euerie brother supplanting wil supplant, and euerie freind wil
 walke deceitfully. † And man shal scorne his brother, and 5
 they wil not speake truth: for they haue taught their tongue
 to speake lies: they haue laboured to doe vniustly. † Thine 6
 inhabitation is in the middes of deceit: in decepte they haue
 refused to know me, saith our Lord. † Therefore thus saith 7
 the Lord of hostes: Behold I wil melt, and wil trie them: for
 what els shal I doe at the face of the daughter of my people?
 † Their tongue is a wandring arrow, it hath spoken guile: in 8
 his mouth he hath spoken peace with his freind, and secretly
 he layeth waite for him. † Shal I not visite vpon these things, 9
 saith our Lord? or vpon such a nation shal not my soule be re-
 uenged? † Vpon the mountaines I wil take vp weeping and 10
 lamentation, & vpon the beautiful places of the desert, mour-
 ning: because they are burnt, for that there is not a man that
 passeth through:& they haue not heard the voice of the owner:
 from the foule of the ayre vnto the beastes they are gone a-
 way and departed. † And I wil make Ierusalem to be heapes 11
 of sand, and dennes of dragons: and I wil geue the cities of
 Iuda into desolation, because there is not an inhabiter. † Who 12
 is a wise man, that can vnderstand this, and to whom the word
 of the mouth of our Lord may be made, that he may declare
 this, why the earth hath perished, and is burnt as a desert, be-
 cause there is none that passeth through? † And our Lord said: 13
 Because they haue forsaken my law, which I gaue them, and
 haue not heard my voice, and haue not walked in it. † And 14
 they haue gone after the peruersitie of their owne hart, and
 after Baalim, which they learned of their fathers. † Therefore 15
 thus saith the Lord of hostes the God of Israel: Behold I wil
 feede this people with wormewood, and geue them water of
 gaulle to drinke. † And I wil disperse them in the Nations, 16
 which they and their fathers haue not knowen: and I wil send
 the sword after them, :: til they be consumed. † Thus saith the 17
 Lord of hosts the God of Israel: Consider and cal ye lamenting
 wemen, and let them come: & send to them that are wise, and
 let them make haste: † let them hasten & take vp a lamentation 18
 vpon

After the de-
 struction of
 Ierusalem
 most of the
 people, espe-
 cially the ri-
 cher sort were
 carried into
 captiuitie; o-
 thers were
 persecuted til
 they were con-
 sumed, that is,
 cucp to death

Psa. 27.

vpon

vpon vs: let our eyes shede teares, & our eicliddes rune downe
 19 with waters. † Because a voice of lamentation is heard from Sion; How are we wasted and confounded exceedingly? because we haue left the land, because our tabernacles are cast
 20 downe. † Heare therefore ye wemen the word of our Lord: and let your eares take the word of his mouth: and teach your daughters lamentation: and euerie one her neighbour mourning: † because death is come vp through our windowes, it
 21 is entred into our houses, to destroy the children from without, the young men out of the streetes. † Speake: Thus saith our Lord: and the carcasse of man shal fal as dung vpon the
 22 face of the countrie, and as a grasse behind the backe of the mower, and there is none to gather it. † Thus saith our Lord: Let not the wiseman glorie in his wisdom, and let not the
 23 strong man glorie in his strength, & let not the rich man glorie in his riches: † but he that glorieth, let him glorie in this, to
 24 vnderstand & know me, because I am the Lord that do mercie and iudgement, and iustice in the earth: for these things please me, saith our Lord. † Behold, the daies come, saith our
 25 Lord; and I wil visite vpon euerie one, that hath the prepuce circumsised, † vpon :: Ægypt, and vpon Iudá, and vpon Edom,
 26 and vpon the children of Ammon, and vpon Moab, and vpon al that haue their heare powled, dwelling in the desert: because al nations haue the prepuce, but al the house of Israel are vncircumsised in the hart.

Cor. 3.
 Cor. 10.

& destruction
 But not al the
 nation consumed,
 for the
 prophedie
 the contrarie.
 ch. 4. v. 27. &
 ch. 5. v. 10. &
 18 And after
 70. yeares the
 reliques were
 released, and
 returned into
 Iewric, manie
 also remained
 stil there. As is
 euident in the
 bookes of Es-
 dras.
 :: These nations
 are also
 circumsised in
 flesh, but nei-
 ther they nor
 the Iewes are
 circumsised
 in hart which
 argueth them
 of hypochni-
 sic.

CHAP. X.

Influence of starres, nor imagined powre of idols, is not to be feared: but God only. 6. whose Maiestie is infinite, and idols haue no powre at al.
 19. *Ierusalem lamenteth, 24., and prayeth God to pardon and protect his owne people.*

1 **H**EARE ye the word, which our Lord hath spoken concerning you ô house of Israel. † Thus saith our Lord:
 2 According to the waies of the Gentils learne not: and :: of the signes of heauen, which the heathen feare, be not afraid:
 3 † Because the lawes of the people are vaine: because the worke of the hand of the artificer hath cut a tree out of the
 4 forest with an axe. † with siluer and gold he hath decked it: with nails and hammers he hath compacted it, that it fal not
 5 afunder. † They are framed after the similitude of a palme tree, and shal not speake: being caried they shal be remoued,
 because

:: Heathnisti
 idolaters
 thought there
 was diuine
 powre in the
 planetes, and
 other starres.
 But the faith-
 ful know that
 they are the
 creatures of
 God, made for
 the benefite
 of men, nor
 that men
 should serue
 or feare them.

Of other idols made of wood, siluer, gold, and the like, it is more easie to see the vanitie.

because : they are not able to go. Therefore feare them not, because they can neither doe il nor wel. † There is not the like vnto thee ô Lord : thou art great, and great is thy name in strength. † Who shal not feare thee ô king of Nations? For thine is the glorie : among al the wise of the Gentiles, & in al their kingdoms there is none like vnto thee. † They shal be proued altogether vnwise and foolish : the doctrine of their vanitie is wood. † Siluer wrapped vp is brought from Tharsis, and gold from Ophaz : the worke of the artificer, and the handes of the coppersmith : hyacinth and purple are their clothing : al these things are the worke of artificers. † But our Lord is the true God : he is the liuing God, and the King euerlasting : at his indignation the earth shal be moued : & the Gentils shal not sustaine his threatning. † Thus then you shal say to them : The goddes that made not heauen and earth, let them perish from the earth, and from these places, that are vnder heauen. † He that maketh the earth in his strength, prepareth the world in his wisdom, and with his prudence stretcheth out the heuens. † At his voice he geueth a multitude of waters in the heauen, & lifteth vp the cloudes from the endes of the earth : he maketh lightninges into rayne, and bringeth forth the winde out of his treasures. † Euerie man is become a foole for knowlege, euery craftes man is confounded in the sculptil: because it is false that he hath melted, and there is no spirite in them. † They are vaine things, and a worke worthie to be laughed at : in the time of their visitation they shal perish. † The portion of Iacob is not like to these: for it is he that formed al thinges : and Israel is the rodde of his inheritance : the Lord of hostis is his name. † Gather thy confusion out of the land, thou that dwellest in beseige. † Because thus saith our Lord: Behold I wil cast forth farre of the inhabitants of the land at this time: & I wil afflict them, so that they may not be found, † Woe is me for my destruction, my plague is very sore. But I said : Truly this is myne infirmitie, and I wil beare it. † My tabernacle is wasted, al my cordes are broken in sunder : my children are gone out from me, and are not : there is none to stretch out my tent anie more, & to set vp my courtaines. † Because the pastours haue done foolishly, and haue not sought our Lord : therefore haue they not vnderstood, and al their flocke is dispersed. † Loe the voice of a bruit cometh, a great commotion from the land of the North : to make the cities

Mich. 7.

Apos. 15.

Psa. 134.

23 cities of Iuda a desert, & an habitation of dragons. † I know :: Man can not do anie good thing without Gods helpe, nor anie euil without his permission neither of which destroy eth freewil. As in the present example Nabuchodonosor could not afflict the Iewes but by Gods permission.

sal. 6. 24 walke, and to direct his steppes. † Correct me ô Lord, but yet in iudgement: and not in thy furie, lest perchappes thou bring

al. 78. 25 me to nothing. † Power out thine indignation vpon the Gentiles, that haue not knowen thee, and vpon the prouinces, that haue not inuocated thy name: because they haue eaten Iacob, and deuoured him, and consumed him, and haue dissipated his glorie.

CHAP. XI.

The Prophet being commanded to preach the obseruation of Gods couenant is not heard. 9. The people follow their fathers example, adoring idols. 11. and shall therefore be severely punished, neither shall their idols, nor prayers of the iust profite them. 15. their malice against Christ is described 20. and the reuenge thereof.

1 **T**HE word that was made from our Lord to Ieremie, saying: † Heare ye the wordes of this couenant, and speake

2 to the men of Iuda, and to the inhabitants of Ierusalem, † and thou shalt say to them: Thus saith our Lord the God of Israel: Cursed is the man that shall not heare the wordes of this couenant, † which I :: commanded your fathers in the day, that I brought them out of the Land of Ægypt, out of the yron furnace, saying: Heare ye my voice, and doe al thinges, that I command you: and you shall be my people, and I will be your

3 God. † That I may raise vp the othe, which I sware to your fathers, that I would geue them a land flowing with milke & hunnie, as is this day. And I answered, & said: Amen Lord.

4 † And our Lord said to me: Crie aloud al these wordes in the cities of Iuda, and without Ierusalem, saying: Heare ye the

5 wordes of this couenant, and do them: † because contesting I did contest your fathers in the day, that I brought them out of the Land of Ægypt euen to this day: arising early I contested, and said: Heare ye my voice: † and they heard not, nor inclined their eare: but went euerie one in the peruersitie of his owne wicked hart: & I brought vpon them al the wordes of this couenant, which I commanded them to doe, and they

6 did not. † And our Lord said to me: Conspiracie is found in the men of Iuda, and in the inhabitants of the men of Ierusalem. † They are returned to the former iniquities of their fathers, which would not heare my wordes: and these therefore

7 :: Not for the priuilegies of kinred (being the children of Abraham, Isaac and Iacob) nor for suffering circumcision nor for the rest of the Sabbath, but for obedience (in keeping, the couenants and precepts) our Lord is the God of Israel, and Israel his people

8 S. Jerom.

9 haue

haue gone after strange goddes, to serue them: the house of
 Israel, and the house of Iuda hath made voide my couenant,
 which I made with their fathers. † For which thing thus saith **11**
 our Lord: Behold I wil bring in euils vpon them, out of which
 they shal not be able to goeforth: and they shal crie to me,
 and I wil not heare them. † And the cities of Iuda, and the **12**
 inhabitants of Ierusalem shal goe, and crie to goddes, vnto
 whom they sacrificed, and they shal not saue them in the time
 of their affliction. † For according to the number of thy **13**
 cities were thy goddes ô Iuda: and according to the number
 of the waies of Ierusalem thou didst set altars of confusion,
 altars to sacrifice to Baalim. † :: Thou therefore pray not **14**
 for this people, and take not to thee praise and prayer for
 them: because I wil not heare in the time of their crie vnto
 me, in the time of their affliction. † What is it that my belo- **15**
 ued hath in my house done much wickednes? shal :: the holie
 flesh take away from thee thy malices: in which thou hast bo-
 sted? † The Lord hath called thy name, a plentiful oliue tree, **16**
 faire, fruiteful, beautiful: at the voice of a word, a great fire
 flamed vp in it, and the shrubbes thereof are burnt. † And the **17**
 Lord of hostes that planted thee, hath spoken euil vpon thee:
 for the euils of the house of Israel, and of the house of Iuda,
 which they haue done to themselues, to prouoke me, in
 offering to Baalim. † :: But thou Lord hast shewed me, and I **18**
 haue knowne: thou hast shewed me their studies. † And I as **19**
 a milde lambe, that is caried to a victim: and I :: knew not that
 they deuised counsels against me, saying: Let vs cast wood on
 his bread, and rase him out of the land of the liuing, and let his
 name be mentioned no more. † But thou ô Lord of Sabaoth, **20**
 which iudgeth iustly, and prouest the reynes and the hartes,
 let me see thy reuenge of them: for to thee I haue reueled my
 cause. † Therefore thus saith the Lord to the men of Anathoth, **21**
 which seeke thy life, and say: Thou shalt not prophecie in
 the name of our Lord, and thou shalt not die in our handes.
 † Therefore thus saith the Lord of hostes: Behold I wil visite **22**
 vpon them: their yong men shal die by the sword, their sonnes
 and their daughters shal die in famine. † And there shal be **23**
 :: no remaines of them: for I wil bring in euil vpon the men
 of Anathoth, the yeare of their visitation.

CHAP. XII.

*It seemeth strange that the wicked prosper, 5. The Iewes heretofore afflicted
 by weaker enimies, shal be more oppressed by the Babilonians. 10. Euil
 pastors shal be punished. 14. and forraigne enimies destroyed.*

:: Ch. 7. v. 16.
 ch. 14. v. 11.

:: Flesh offered
 in sacrifice is
 holie, but profi-
 teth not
 those that are
 obstinate in
 siane.

:: By consent
 of al Churches
 (saith S. Ie-
 rom) this is
 spoken of
 Christ.

:: VWho so
 bore himself,
 as if he had
 not known
 when the
 Iewes con-
 demned him
 in their coun-
 cel. For other-
 wise he knew,
 and foretold,
 that he should
 be betrayed &
 crucified *Mat.*
20. v. 18. 19
ch. 26 v. 2.

:: He speaketh
 only of the
 wicked for stil
 some reliques
 remaine. *Iu.*
10. Ier. 4. Ro 9.

- 1 **T**HOU in deede ô Lord art iust, if I dispute with thee, but yet I wil speake iust thinges to thee: :: Why doth the way of the impious prosper: why is it wel with al that gresse, and doe wickedly? † Thou hast planted them, and they haue taken roote: they prosper and bring forth fruite: thou art nigh to their mouth, and farre from their reynes.
- 2 † And thou Lord hast knowen me, thou hast sene me, and proued my hart with thee: gather them together as a flocke to the victime, and * sanctifie them in the day of slaughter.
- 3 † How long shal the land mourne, and the herbe of euerie felde be withered for malice of the inhabitants therein? Beast is consumed, and soule: because they haue saied: He shal not see our later endes. † If running with footemen thou hast laboured: how canst thou contend with horses? And whereas in a land of peace thou hast bene secure, what wilt thou doe in the pride of Iordan? † For euen thy bretheren, & the house of thy father, they also haue fought against thee, and haue cried after thee with ful voice: beleue them not when they shal speake good thinges vnto thee. † I haue forsaken my house, I haue left mine inheritance: I haue geuen my beloued soule into the hand of her enemies. † Myne inheritance is become vnto me as a lion in the wood: it hath vttered a voice against me, therefore haue I hated it. † Why, is myne inheritance vnto me as a bird of diuers colors? is it as a birde died through out? come, assemble yourselues al ye beastes of the land, make haste to deuoure. † Manie pastours haue destroyed my vineyard, they haue troden downe my portion: they haue made my portion that was worthie to be desired, into a desert of desolation. † They haue laied it into dissipation, and it hath mourned vpon me. With desolation is al the land made desolate: because there is none that considereth in the hart.
- 10 † Vpon al the wayes of the desert the wasters are come, because the sword of our Lord shal deuoure from one end of the land to the other end thereof: there is no peace to al flesh.
- 11 † They haue sown wheate, and reaped thornes: they haue taken an inheritance, and it shal not profite them: you shal be ashamed of your fruites, for the wrath of the furie of our Lord. † Thus saith the Lord against al my most wicked neighbours: :: which touche the inheritance that I haue distributed to my people of Israel: Behold I wil plucke them out of their land, & the house of Iuda I wil plucke out of the middes

Prophetes, & other holic men, not ignorant nor doubtful of Gods prouidence, speake sometimes in the person of the weake, as desirous to know why God suffereth the wicked to prosper in this world, and the godlie to be afflicted. *Iob. 21. v. 7. David Psal 72. v. 2. 3. Abacuc. 1. v. 3.*

After that the children are chasticed, the rodde is to be burned.

of them. † And when I shal haue plucked them out, I wil re- 15
 turne, and haue mercie on them: and wil bring them backe,
 euerie man to his inheritance, and euerie man into his land.
 † And it shal be: if being taught they wil learne the waies of 16
 my people, that they sweare in my name: Our Lord liueth, as
 they haue taught my people to sweare by Baal: they shal be
 built in the middes of my people. † But if they wil not heare, 17
 I wil plucke out that nation with plucking vp and with de-
 struction, saith our Lord.

CHAP. XIII.

*By a girdle first used and after least of, 8. is prefigured the reiection of the
 Jewes: 12. til Gods mercie recalleth them. 17. The Prophet lamenting
 their obstinacie, 22. sheweth that their sinne is the cause of their miserie.*

THVS saith our Lord to me: Goe, and get thee :: a girdle 1
 of linnen, and thou shalt put it about thy loynes, & shalt
 not put it into water. † And I got a girdle according to the 2
 word of our Lord, and put it about my loynes. † And the 3
 word of our Lord was made to me the second time, saying:
 † Take the girdle, which thou hast gotten, which is about thy 4
 loynes, and rising goe to Euphrates, and hide it there in an
 hole of the rocke. † And I went, and hidde it in Euphrates, 5
 as our Lord had commanded me. † And it came to passe after 6
 manie daies, our Lord said to me: Arise, goe to Euphrates: and
 take from thence the girdle, which I commanded thee that
 thou shouldst hide it there. † And I went to Euphrates, and 7
 digged, and tooke the girdle out of the place, where I had hid
 it: and behold the girdle was rotten, so that it was fitte for
 noe vse. † And the word of our Lord was made to me, saying: 8
 † Thus saith our Lord: so wil I make the pride of Iuda, & the 9
 great pride of Ierusalem. † This most wicked people, which 10
 wil not heare my wordes, and walke in the pueritie of their
 hart: and haue gone after strange goddes to serue them, and to
 adore them: & they shal be as this girdle, which is fitte for no
 vse. † For as the girdle cleueth to the loynes of a man, so haue 11
 I fast ioyned to me al the house of Israel, and al the house of
 Iuda, saith our Lord: that they might be my people, and name,
 and prayse, and glorie: and they heard not. † Thou shalt 12
 say therefore vnto them this word: Thus saith our Lord the
 God of Israel: :: Euerie bottle shal be filled with wine. And
 they shal say to thee: Why, are we ignorant that euerie bottle
 shal be

The 2. part.
 The peoples
 ingratitude
 sinning against
 God, and per-
 secuting the
 Prophet.

:: Prophecies
 vttered in fa-
 ces haue
 more force to
 perswade, then
 only wordes.
 And therefore
 the Prophetes
 by Gods com-
 mandment vse
 both these
 wayes. Heb. 1.

:: An other
 propheticall
 similitude to

13 shal be filled with wine? † And thou shalt say to them : Thus
 saith our Lord : Behold I wil fill al the inhabitants of this land,
 & the kinges that of the stocke of Dauid sitte vpon his throne,
 and the priests, and the prophets, and al the inhabitants of Ierusalem,
 14 with drunkennes. † And I wil disperse them euerie man from his
 brother, and the fathers and sonnes together, saith our Lord : I wil
 not spare, and I wil not yelde : neither
 15 wil I haue mercie not to destroy them. † Heare ye, and geue
 16 care. Be not eleuated, because our Lord hath spoken. † Geue
 ye glorie to our Lord your God, before it waxe darke, and before
 your feete stumble at the darke mountaines : you shal looke for
 light, and he wil turne it into the shadow of death,
 17 and into darkenes. † But if you wil not heare this, in secret my
 soule shal weepe because of the pride : weeping it shal weepe,
 and mine eie shal droppe teares, because the flocke of
 18 our Lord is taken. † Say to the king, and to her that ruleth :
 Be humbled, sitte downe : because the crowne of your glorie
 19 is come downe from your head. † The cities of the South are shut,
 and there is none that may open them : al Iuda is transported
 20 with a perfect transmigration. † Lift vp your eies, and see you,
 that come from the North : where is the flocke that is geuen
 21 thee, thy noble cattel? † What wilt thou say when he shal visite
 thee? for thou hast taught them against thee, and instructed them
 22 against thine owne head : shal not sorowes apprehend thee, as a
 woman in trauel? † And if thou shalt say in thy hart : Why are
 these thinges come vnto me? For the multitude of thine iniquitie,
 thy more shamelie partes are discovered, the soles of thy
 23 feete are polluted. † :: If the Ethiopian can change his skinne,
 or the leopard his spottes : you also can doe wel, when you
 24 haue learned euil. † And I wil scatter them as stubble, which
 is violently taken with the winde in the desert. † This is thy
 25 lot, and portion of thy measure from me, saith our Lord, because
 thou hast forgotten me, and hast trusted in lying. † Wherefore
 26 I haue also made bare thy thighes against thy face, and thine
 ignominie hath appeared, † thine adulteries, and thy neying
 27 the wickednesse of thy fornication : vpon the litle hilles in the
 field I haue seene thine abominations. Woe to thee Ierusalem,
 thou wilt not be made cleane after me : how long yet?

signifie that the Iewes shal be perplexed, not knowing what to do in extreme distress: as senseless men overcome with much wine.

:: Custom is as it were another nature, hard to be altered: yet Gods grace raiseth some inueterate sinners to true repentance, but this is rare. And of them selues without grace no sinners can rise nor repent,

Iurie shall be afflicted with drought and famine. 11. Neither shall the prophets prayer, nor their fastes, nor sacrifices auaille them. 14. Falseprophetes shall perish with the seduced people. 17. Ieremie lamenting exhorteth them to repentance.

THE word of our Lord that was made to Ieremie concerning the wordes of the drought. † Iurie hath mourned, and the gates thereof are fallen downe, & are obscured on the earth, and the crye of Ierusalem is come vp. † The greater men haue sent their inferiours to the water: they came to drawe, they found no water, they caried backe their vessels emptie: they were confounded and afflicted, and couered their heades. † For the waste of the land, because there came no rayne vpon the earth, the husbandmen were confounded, they couered their heades. † For the hinde also brought forth in the field, and left it: because there was no grasse. † And the wild asses stood vpon the rockes, they drew winde as dragons, their eies failed, because there was no grasse. † If our iniquities haue answered vs: Lord do for thy names sake, because our reuoltinges are manie, to thee we haue sinned. † O expectaion of Israel, the sauour thereof in the time of tribulation: why wilt thou be as a seiourner in the land, and as a wayfaring man turning in to lodge? † Why wilt thou be as a wandring man, as the strong that can not saue? but thou o Lord art in vs, and thy name is inuocated vpon vs, forsake vs not. † Thus saith our Lord to his people, which hath loued to moue their feete, and haue not rested, and hath not pleased our Lord: Now wil he remember their iniquities, and visite their sinnes. † And our Lord said to me: Pray not for this people to good. † When they shall fast I wil not heare their prayers: and if they shall offer holocaustes and victimes, I wil not receiue them: because with sword, and famine, and pestilence I wil consume them. † And I said: A a a, o Lord God: the Prophetes say to them: You shall not see the sword, and there shall be no famine among you, but he wil geue you true peace in this place. † And our Lord said to me: The prophetes prophetic falsely in my name: I sent them not, and I commanded them not, neither haue I spoken vnto them: lying vision, and deceitful diuination, guiltulnes, and the seduction of their owne hart they prophetic vnto you. † Therefore thus saith our Lord of the prophets, that prophetic in my name, whom I sent not,

∴ The Iewes suffered famine & thirst by reason of drought, for their sinnes, which also signifieth deprivation of Gods grace for their former wickednes.

∴ As one that braggeth, and esteemeth himself strong.

∴ False prophetes seducing the people, can not excuse them from sinne. For when the blind leadech the blind both fall into the pitte.

not, that say: There shal not be sword, and famine in this land: In sword and famine shal those prophetes be consumed.

- 16 † And the peoples to whom they propheticie, shal be cast forth in the waies of Ierusalem through famine and sword, and there shal be none to burie them; they and their wiues, their sonnes and their daughters, and I wil power out their euil vpon them. † And thou shalt say this word vnto them: Let mine eies shede teares night and day, and not cease, because the virgine daughter of my people, is afflicted with great affliction, with a verie sore plague exceedingly. † If I shal goe out to the fieldes, loe the slaine with the sword: and if I enter into the citie, loe the pynd away with famine. For the prophet and the priest are gone into a land which they knew not.
- 19 † Why, casting of hast thou cast away Iuda, or hath thy soule abhorred Sion? why then hast thou stricken vs, so that there is no health? we haue expected peace, and there is no good: and a time of curing, and behold truble. † We haue knowen o Lord our impieties, the iniquities of our fathers, because we haue sinned to thee. † Geue vs not into reproche for thy names sake, neither make vs to haue the contumelie of the throne of thy glorie: remember, make not thy couenant with vs void. † Why, are there among the sculprils of the Gentiles that can raine? or can the heauens geue showers? art not thou the Lord our God, whom we haue expected? for thou hast made al these thinges.

CHAP. XV.

Though Moyses and Samuel should pray for this people, yet God hath determined to punish them with plague, warre, famine, and captiuitie, 6. for their impenitencie. 10. The prophet lamenteth that for his preaching the people is become worse, 15. and persecuteth him. 19. but God promisseth to deliuer and to reward him.

Notwithstanding there were very manie greuous sinners, yet in respect of the iust the Church is a virgine.

The Geneva Bible is corruptly translated contrarie to the Hebrew and Greeke: *Though Moyses and Samuel stood before me.* This Hebrew phrase signifieth, that some shal dye by sickness,

- 1 **A**ND our Lord said to me: " If Moyses and Samuel shal stand before me, my soule is not toward this people: cast them out from my face, and let them goe forth. † And if they shal say vnto thee: Whither shal we goe forth? thou shalt say to them: Thus saith our Lord: " They that to death, to death, and they that to sword, to sword: and they that to famine, to famine: and they that to captiuitie, to captiuitie. † And I wil visite vpon them foure kindes, saith our Lord: The sword to kil, and dogges to teare, & the foules of the ayre, and beasts of the earth

some by the sword, some by famine, some shall be lead into captiuitie, as God hath severally ordained.

the earth to deuoure and to destroy. † And I wil geue them 4
 into rage to al the kingdomes of the earth: because of Ma- 4
 nasses the sonne of Ezechias the king of Iuda, for al thinges 4
 that he did in Ierusalem. † For who shal haue pitie on thee 5
 Ierusalem? or who shal be sorie for thee? or who shal goe to 5
 pray for thy peace? † Thou hast forsaken me, saith our Lord, 6
 thou hast gone backward: and I wil stretch forth my hand 6
 vpon thee, and wil kil thee: I am wearie in praying thee. 6
 † And I wil scatter them with a fanne in the gates of the land: 7
 I haue slayne and destroyed my people, & yet they are not re- 7
 turned from their waies. † Their widowes are multiplied 8
 vnto me about the sand of the sea: I haue brought into them 8
 vpon the mother of the youngman a waster at noone day: I 8
 haue cast terrour suddenly vpon the cities. † She is weakned 9
 that bare seuen, her soule hath fainted: the sunne went downe 9
 to her, when it was yet day: she is confounded, and ashamed: 9
 and the residue of them I wil geue vnto the sword in the sight 9
 of their enemies, saith our Lord. † Woe is me, my mother: 10
 why hast thou borne me a man of brawling, a man of discord 10
 in al the earth? I haue not lent to vsurie, neither hath anie man 10
 lent vnto me to vsurie: al curse me. † Our Lord saith: If thy 11
 remnant shal not be to good, if I haue not holpen thee in the 11
 time of affliction, and in the time of tribulation against the 11
 emie. † Why, shal: yron be confederate with the yron from 12
 the North, and also :: brasse? † Thy riches and thy treasures I 13
 wil geue into spoile for naught for al thy sinnes, and in al thy 13
 borders. † And I wil bring thine enemies out of a land, which 14
 thou knowest not: because a fire is kindled in my furie, it shal 14
 burne vpon you. † :: Thou knowest ô Lord, be mindful of 15
 me, and visite me, and defend me from them, that persecute 15
 me: doe not receiue me in :: thy patience, know that I haue 16
 sustayned reproch for thee. † Thy wordes were found, and I 16
 did eate them, and thy word was made to me a ioy & gladnes 16
 of my hart: because thy name is inuocated vpon me ô Lord 16
 God of hostes. † I sate not in the councel of iesters, and I haue 17
 gloried at the face of thy hand: I sate alone, because thou 17
 hast filled me with threatening. † Why is my sorrow made per- 18
 petual, and my desperate plague refuseth to be cured: it is be- 18
 come vnto me as a lie of :: vnfaithful waters. † For this cause 19
 thus saith our Lord: If thou wilt be conuerted, I wil conuert 19
 thee, and thou shalt stand before my face: and if thou wilt se- 19
 perate

4. Reg.
21.

Amos. 8.

:: There can hardly be concord between potent kingdomes.

:: The weaker is easily afflicted by the stronger.

:: The Prophet fearing his ovne weaknes prayeth to be deliuered from persecution.

:: Defere not to deliuer me. As Psal. 12. v. 2. 3.

:: Vaine hopes.

Psal. v.
& 25.

perate

perate the pretious thing from the vile, thou shalt be as my
 20 mouth: they shal be turned to thee, & thou shalt not be tur-
 ned to them. † And I wil geue thee vnto this people as a bra-
 sen wal, strong: and they shal fight against thee, and shal not
 preuaile: because I am with thee to saue thee, and to deliuer
 21 thee, saith our Lord. † And I wil deliuer thee out of the hand
 of the most wicked, and I wil redeeme thee out of the hand
 of strong.

∴ The people
 shal yeld to
 the prophets
 admonition,
 not he to their
 peruerfite.

ANNOTATIONS. CHAP. XV.

1. *If Moyfes and Samuel shal stand before me.*] As before God reueled to this prophet Ieremie, that the people should assuredly be punished, and therefore prohibited him (ch. 7. v. 16. ch. 11. v. 14. & ch. 14. v. 11.) that he should not pray for them: so here he confirmeth the same determinate sentence of their punishment, saying: *If Moyfes and Samuel shal stand before me, my soule is not towards this people.* That is, though not only Ieremie (a zelous holie prophet now liuing) but also Moyfes and Samuel (departed from this world long before) shal pray for this people, yet they shal not escape the designed punishment, for their great sinnes. By necessarie consequence of which confirmation, is also proued, that Moyfes and Samuel, after their death, both could and did sometimes pray for the same people. For otherwise the particular mention of these prophetes, were not to the purpose, if they neuer did, nor could pray for them. And whereas the English glosse (in the Geneua Bible) supposeth Gods meaning to be, *that if there were anie man liuing moued with so great Zele towards the people, as were these two, yet he would not grant this request, for as much as he had determined the contrarie,* it is euident that Ieremie, Ezechiel, Daniel, and some other prophetes then liuing, had also great zele, very like to the others, and therefore this text speaketh not of others like vnto them; but as S. Ierom (in his commentaries, vpon this place) S. Chrysolom (*ho. 1. in 1. Theff. 1.*) and S. Gregorie (*li. 9. Moral. c. 12.*) vnderstand it, of Moyfes and Samuel them selues, being in assured happie state, where their former great zele and charitie were now greater, and more perfect then in this life.

No prayers of others do auaile for obstinate & impenitent sinners.

Saintes after their death pray for men in this world.

This text is vnderstood of Moyfes and Samuel them selues.

CHAP. XVI.

The prophet is forbid to marie, troublesome times not suffering the cares of familie: 5. He must neither goe to places of feasting, nor mourning, more dying then can be mourned or buried. 10. Al which is for their idolatrie. 15. but after captiuitie the people shal be released. 16. And both Iewes and Gentiles conuerted to Christ.

1 **A**ND the word of our Lord was made to me, saying:
 2 † ∴ Thou shalt not take a wife, and thou shalt not haue
 3 sonnes, and daughters in this place. † Because thus saith our Lord concerning sonnes and daughters, that are begotten in this place, and concerning their mothers, which beare them: and concerning their fathers, of whose stocke they were borne

∴ Ieremie not only liued single in the times of tribulation, but also remained a virgin al his life. S. Ieromli; 1. aduer. Ienian. post medium.

borne in this land : † by the deaths of diseases they shal die : 4
they shal not be mourned, and they shal not be buried, they
shal be as a dunghil vpon the face of the earth : they shal be
consumed, both with sword, and famine : and their carcasse
shal be meate for the foules of the ayre, and beastes of the
earth. † For thus saith our Lord : Enter not into the house of 5
feasting, neither goe thou to mournē, nor comfort them : be-
cause I haue taken away my peace from this people, saith our
Lord, mercie and commiserations. † And great and litle shal 6
die in this land : they shal not be buried nor mourned, and they
shal not cut them selues, neither shal baldnes be made for
them. † And they shal not breake bread among them to him 7
that mourneth to comfort him vpon the dead : and they shal
not geue them drinke of the cuppe to comfort them vpon
their father and mother. † And enter not into the house of 8
feasting, to sitte with them, and to eate and drinke : † because 9
thus saith our Lord of hostes the God of Israel : Behold I wil
take away out of this place in your eies, and in your daies the
voice of ioy, and the voice of gladnes, the voice of the bride-
grome, and the voice of the bride. † And when thou shalt 10
tel this people al these wordes, and they shal say to thee :
Wherefore hath our Lord spoken vpon vs al this greate euil ?
what is our iniquitie ? and what is our sinne, that we haue
sinned to the Lord our God ? † Thou shalt say to them : Because 11
your fathers haue forsaken me, saith our Lord : and gone after
strange goddes, and serued them, and adored them : and me
they haue forsaken, & my law they haue not kept. † But :: you 12
also haue wrought worse then your fathers : for behold euertie
one walketh after the peruersitie of his euil hart, that he
heare me not. † And I wil cast you forth out of this land, into 13
a land, which you and your fathers knew not : and there you
shal serue strange goddes day and night, which shal not geue
you anie rest. † :: Therefore behold the daies come, saith our 14
Lord, & it shal be said no more : The Lord liueth, that brought
forth the children of Israel out of the Land of Ægypt, † But, 15
The Lord liueth, that brought the children of Iscael out of the
Land of the North, and out of al the landes to the which I did
cast them out : and I wil bring them againe into their land,
which I gaue to their fathers. † Behold I wil send manie 16
fishers saith our Lord, & they shal fishe them : and after this
I wil send them manie :: hunters, & they shal hunt them from
euertie

:: After long expectation of amendment, & generation after generation adding more sinnes, at last cometh great punishment.

:: But againe after punishment God sheweth his mercie.

:: The Apo-
stles.

:: Other Apo-
stolical men.

euerie mountaine, and from euerie litle hil, and out of the
 17 caues: of rockes. † Because mine eies are vpon al their waies:
 they are not hid from my face, and their iniquitie hath not
 18 bene hid from mine eies. † And I wil repay first their duple ini-
 quities, and their sinnes: because they haue contaminated my
 land with the carcasses of their idols, and with their abomi-
 19 nations they haue filled mine inheritance. † O Lord my force,
 and my strength, and my refuge in the day of tribulation: to
 thee the Gentiles shal come from the endes of the earth, and
 shal say: In very deede our fathers haue possessed lying, vanitie
 20 which hath not profited them. † Why, :: shal a man make
 21 goddes vnto himself, and they are not goddes? † Therefore
 behold I wil shew them at this time, I wil shew them my
 hand, and my powre: and they shal know that my name is
 the Lord.

CHAP. XVII.

*For obstinacie in sinne the Iewes shal be ledde captiue. 5. He is cursed
 that trusteth in flesh: 7. and blessed that trusteth in God. 9. Only
 God searcheth the hart, geuing to euerie one as they deserue. 11. The
 prophet prayeth to be deliuered from his enemies: 19. preacheth obserua-
 tion of the Law: 24. so they shal prosper, otherwise perish.*

1 **T**HE sinne of Iuda is written with :: yron penne in naile
 of Adamant, grauen vpon the bredth of their hart, and
 2 in the hornes of their altars. † When their children shal re-
 menber their altars, and their groues, and their trees with
 3 greene leaues in the high mountaines, † sacrificing in the
 field: I wil geue thy strength, and al thy treasures into spoile,
 4 thine excellences for sinne in al thy costes. † And thou shalt be
 left alone of thine inheritance, which I gaue thee: and I wil
 make thee serue thine enemies in a land, which thou knowest
 not: because thou hast kindled a fire in my furie, it shal burne
 5 for euer. † Thus saith our Lord: Cursed be the man that tru-
 steth :: in man, & maketh flesh his arme, and his hart departeth
 6 from our Lord. † For he shal be as litle bushes in the desert,
 and shal not see when good shal come: but he shal dwell in
 drynes in the desert, in a land of saltnes, and not habitable.
 7 † Blessed be the man, that trusteth in our Lord, and our Lord
 8 shal be his confidence. † And he shal be as a tree that is plan-
 ted vpon the waters, that spreddeth his rootes towards moy-
 sture: and it shal not feare when the heate cometh. And the

Not only Christ
 is a rock, but he
 hath also geuen
 to his Apostle
 Peter to be called
 a rock. In whose
 iudgements they
 that rest are
 rightly sayde to
 be translated
 from the rock.
 S. Iero. in hunc
 locum.
 To make
 men is the
 worke of God,
 and therefore
 it is very ab-
 surde, that a
 man can make
 goddes. S. Iero.
 ibidem.

These meta-
 phorical ter-
 mes signifie
 that their sin-
 nes were in-
 ueterated, and
 hard to be
 biotted out.

Chiefe and
 principal trust
 must be in
 Gods helpe,
 not in mans
 strength or
 policie.

lease thereof shal be Greene, and in the time of drougt it shal
 not be careful, neither shal it cease at anie time to bring forth
 fruite. † The hart of man is peruerse, and vnsearcheable, 9
 who shal know it? † I the Lord :: that searche the hart, and 10
 proue the reynes: which geue to euerie one according to
 his way, and according to the fruite of his inuentions.
 † The partrich hath nourished that which she brought not 11
 forth: he hath gathered riches, and not in iudgement: in
 the middes of his dayes he shal leaue them, and in his latter end
 he shal be a foole. † A throne of glorie of height from the 12
 beginning, the place of our sanctification: † O Lord the ex- 13
 pectation of Israel: al that forsaké thee, shal be confounded:
 they that départ from thee, shal be written in the earth: be-
 cause they haue forsaken the vaine of liuing waters our Lord.
 † Heale me ô Lord, and I shal be healed: saue me, and I shal 14
 be saued: because thou art my praise. † Behold they say to me: 15
 Where is the word of our Lord: let it come. † And I am not 16
 troubled, folowing thee the pastour, and the day of man I haue
 not desired, thou knowest. That which hath proceeded out
 of my lippes, hath bene right in thy sight. † Be not thou a 17
 terrour vnto me, thou art mine hope in the day of affliction.
 † Let them be confounded that persecute me, and let not me 18
 be confounded: let them be afraid, and let not me be afraid:
 bring vpon them the day of affliction, and with duple destru-
 ction, destroy them. † Thus saith our Lord to me: Goe, and 19
 stand in the gate of the children of the people, by which
 the kinges of Iuda come in, and goe out, and in al the gates of
 Ierusalem: † and thou shalt say to them: Hear the word of 20
 our Lord ye kinges of Iuda, and al Iuda, and al the inhabitants
 of Ierusalem, that enter in by these gates: † Thus saith our 21
 Lord: Take heede to your soules, and carie not burdens on
 :: the Sabbath day: neither bring them in by the gates of Ieru-
 salem. † And cast not forth burdens out of your houses on 22
 the Sabbath day, and al worke you shal not doe: sanctifie the
 Sabbath day, as I commanded your fathers. † And they heard 23
 not, nor inclined their eare: but hardned their necke, that they
 would not heare me, and that they would not take discipline.
 † And it shal be: if you wil heare me, saith our Lord, that you 24
 bring not burdens in by the gates of this citie on the Sabbath
 day: and if you wil sanctifie the Sabbath day, that you doe not
 al workes therein: † :: there shal enter in by the gates of this 25
 citie

Esa. 7.
 v. 10.
 Apoc. 2.
 v. 23.

:: It is proper
 to God only
 by his owne
 powre to
 search the hart
 of man and to
 know his se-
 cret thoughts
 vvhich men,
 nor Angels can
 nor naturally
 know; but
 holie Angels &
 glorified Sain-
 ctes do know
 the thoughts
 of men by
 light of glorie
 vvhén mortal
 men pray vnto
 them; & pro-
 phetes know
 by light of
 prophetic, as
 Elizeus saw
 vvhén Giezi
 tooke bribes;
 and by special
 inspiration, S.
 Peter knew
 the fraude of
 Ananias, & Za-
 phira. Act. 5.

:: By the sab-
 bath, as often
 els vvhère, is
 meant the ob-
 seruation of al
 the lauy.

: Such tempo-
 ral rewardes

citie kinges and princes, sitting vpon the throne of David, and
 mounting on chariotes and horses, they and their princes, the
 men of Iuda, and the inhabitants of Ierusalem: and this citie
 16 shal be inhabited for euer. † And they shal come from the
 cities of Iuda, and from round about Ierusalem, and from the
 land of Benjamin, and from the champaine countries, & from
 the mountaines, and from the South, carying holocaust, and
 viclime, and sacrifice, and frankincense, and they shal bring in
 27 oblation into the house of our Lord. † But if you wil not
 heare me, to sanctifie the Sabbath day, & not to carie burden,
 and not to bring in by the gates of Ierusalem on the Sabbath
 day: I wil kindle a fire in the gates thereof, and it shal deuoure
 the houses of Ierusalem, and it shal not be quenched,

were com-
 monly promi-
 sed in the old
 testament, but
 in the new is
 promised life
 euerlasting, &
 eternal glorie.

CHAP. XVIII.

*As clay in the hand of a potter, so is Israel in Gods hand. 8. He pardo-
 neth penitents, 10. and punisheth the obstinate. 18. They conspire
 against Ieremie, for which he denounceth miseries hanging ouer them.*

1 **T**HE word that was made to Ieremie from our Lord, say-
 2 ing: † Arise and goe downe into the potters house, and
 3 there thou shalt heare my wordes. † And I went downe into
 the potters house, and behold he made a worke vpon the
 4 wheele. † And the vessel was broken which he made of clay
 with his handes: and turning :: he made it an other vessel, as
 5 it pleased in his eies to make it. † And the word of our Lord
 6 was made to me, saying: † Why, shal I not be able to doe vnto
 you, as this potter, o house of Israel? Behold, saith our Lord,
 as clay in the hand of the potter, so are you in my hand, o
 7 house of Israel. † I wil sodenly speake against nation, and a-
 8 gainst kingdom, to roote out, and destroy, and wast it. † If
 that nation shal repent them of their euil, against whom I
 haue spoken: I also wil repent me of the euil, that I haue
 9 thought to doe to it. † And I wil sodenly speake of nation and
 10 of kingdom, to build and plant it. † If it shal do euil in mine
 eies, that it heare not my voice: I wil repent me of the good
 11 that I haue spoken to do vnto it. † Now therefore tel the
 man of Iuda, and the inhabitantes of Ierusalem, saying: Thus
 saith our Lord: Behold I forge euil against you, and deuise a
 deuce against you: let euerie man returne from his euil way,
 12 and direct ye your waies and your studies. † Who said: we are
 desperate: for we wil goe after our cogitations, and we wil

:: A potter can
 make a new
 vessel of the
 same clay be-
 ing misformed
 in casting, so it
 be yet fresh, &
 moyst; but
 God can also
 reforme man
 being hardned
 in hart, as if he
 made a new
 potte of an old
 one, broken
 into peeces or
 deformed.

do euerie one the peruersitie of his euil hart. † Therefore 13
 thus saith our Lord: Aske the Nations: Who hath heard such
 horrible things, as the virgine of Israel hath done exceed-
 ingly? † Why shal the snow of Libanus faile from the rocke 14
 of the field? or can the cold waters gushing forth and runing
 downe, be drawen out? † Because my people hath forgotten 15
 me, sacrificing in vaine, and stumbling in their waies, in the
 pathes of the world, that they might walke by them in a way
 not trodden: † that their land might be made into desolation, 16
 and into an euerlasting hisse: euerie one that shal passe by it,
 shal be astonied, and wagge his head. † As the burning winde 17
 wil I disperse them before the enemye: the backe, and not the
 face wil I shew them in the day of their perdition. † And 18
 they said: :: Come, and let vs finde deuises against Ieremie:
 for the law shal not perish from the priest, nor counsel from
 the wise, nor the word from the prophet: come, and let vs
 strike him with the tongue, and let vs not attend to al his
 wordes. † Attend ô Lord vnto me, and heare the voice of 19
 mine aduersaries. † Why, is euil rendred for good, because 20
 they haue digged a pitte for my soule? Remember that I haue
 stood in the sight, to speake good for them, and to returne
 away their indignation from them. † Therefore geue their 21
 children into famine, and lead them into the handes of the
 sword: let their wiues be made without children, & widowes:
 and let the husbands be killed by death: let their youngmen
 be pearced through with the sword in battel. † Let a crie be 22
 heard out of their houses, for thou shalt bring the robber
 vpon them sodenly: because they haue digged a pitte to take
 me, and haue hid snares for my feete. † But thou ô Lord 23
 knowest al their counsel against me vnto death: be not propi-
 cious to their iniquitie, & let not their sinne be cleane put out
 from thy face: let them be made falling in thy sight, in the
 time of thy furie deale with them.

CHAP. XIX.

*The prophet holding an earthen bottel in his hand, preacheth the destru-
 ction of Ierusalem, 4. for their idolatrie: 10. and in signe thereof brea-
 keth the bottel in peeces: 11. denouncing that God wil so breake the people
 that contemne his word.*

:: VVordes &
 actions toge-
 ther instruct

THvs saith our Lord: Goe, and :: take a potters earthen
 bottel of the ancients of the people, and of the ancients
 of the

- 2 of the priests: † and goe forth to the valley of the sonne of Ennom, which is by the enterie of the earthen gate: and there
- 3 thou shalt preach the wordes, that I wil speake to thee. † And thou shalt say: Heare the word of our Lord ye kinges of Iuda, and inhabitants of Ierusalem: Thus saith the Lord of hostes, the God of Israel: Behold I wil bring in affliction vpon this place: so that euerie one, that shal heare it, his eares shal tingle:
- 4 † because they haue forsaken me, and haue made this place strange: & they haue sacrificed therein to strange goddes, whō they, and their fathers, & the king of Iuda haue not knowen: and they haue filled this place with the bloud of innocents.
- 5 † And they haue built the excelses of Baalim, to burne their children with fire for holocaust to Baalim: which I commanded not, nor haue spoken of, neither haue they ascended into my hart. † Therefore behold the daies come, saith our Lord: and this place shal no more be called, Topheth, and the valley
- 7 of the sonne of Ennom, but the valley of slaughter. † And I wil dissipate the counsell of Iuda and Ierusalem in this place: and I wil subuert them with the sword in the sight of their enemies, and in the hand of them that seeke their liues: and I wil geue their carcasses to be meate for the soules of the ayre,
- 8 and for the beastes of the earth. † And I wil make this citie into astonishment, and into hissing: euerie one that shal passe by it, shal be astonished, & shal hisse vpon al the plague therof.
- 9 † And I wil feede them with the flesh of their sonnes, and with the flesh of their daughters: and euerie one shal eate the flesh of his freind in the siege, and in the distresse, wherein their enemies shal include them, & they that seeke their liues.
- 10 † And thou shalt breake the bottel in the sight of the men,
- 11 that shal goe with thee. † And thou shalt say to them: Thus saith the Lord of hostes: So wil I breake this people, and this citie, as the potters vessel is broken, that can :: no more be repaired: and they shal be buried in Topheth, because there
- 12 is no other place to burie in. † So wil I doe to this place, saith our Lord, and to the inhabitants thereof: and I wil make this
- 13 citie as Topheth. † And the houses of Ierusalem, and the houses of the kinges of Iuda shal be as the place of Topheth, vncleane: al houses, in the toppes whereof they haue sacrificed to al the host of heauen, and haue offered libaments to
- 14 strange goddes. † And Ieremie came from Topheth, whither our Lord had sent him to prophetic, and he stode in the court

both by the eares & eyes, and so moue more effectually, as S. Ierom often noteth.

:: That which is vnpossible to men, is possible to God. Mat. 19. See Annotations. ch. 18. v. 31.

of the house of our Lord, and said to al the people: † Thus 15
saith the Lord of hostes, the God of Israel: Behold I wil bring
in vpon this citie, & vpon al the cities thereof al the euils, that
I haue spoken against it: because they haue hardened their
necke, that they would not heare my wordes.

CHAP. XX.

*Phassur a priest beatech the prophet, and putteth him in the stockes. He stil
prophecicth their captiuitie in Babylon. 7. Lamenteth that he and his
preaching is derided: 11. consideth in God: 14. and uttereth his afflicted
munde.*

AND Phassur the sonne of Emmer priest, who was ap- 1
pointed prince in the house of our Lord, heard Ieremie
prophecyng these wordes. † And Phassur stroke Ieremie the 2
prophet, and put him into the stockes, that was in the vpper
gate of Beniamin, in the house of our Lord. † And when it 3
was light on the morow, Phassur brought forth Ieremie out
of the stockes. And Ieremie said to him: Our Lord hath called
thy name not: Phassur, but feare on euerie side. † Because thus 4
saith our Lord: Behold I wil geue thee into feare, thee and al
thy freindes: and they shal fal by the sword of their enemies,
and thine eies shal see, and I wil geue al Iuda into the hand of
the king of Babylon: & he shal transport them into Babylon,
and shal strike them with the sword. † And I wil geue al the 5
substance of this citie, and al the labour therof, & al the price,
and al the treasures of the kings of Iuda wil I geue into the
hand of their enemies: and they shal spoile them, and take
them away, and carie them into Babylon. † But thou Phassur, 6
and al the inhabitants of thy house shal goe into captiuitie, and
thou shalt come into Babylon, and there thou shalt die, and
there shalt be buried, thou and al thy freindes, to whom thou
hast prophecied a lie. † Thou hast seduced me o Lord, and I 7
am seduced: thou wast stronger then I, and hast preuailed: I
am made a derision al the day, al doe scorne me. † Because 8
now long agoe I speake, crying out iniquitie, and I often
proclaime wasting: and the word of our Lord is made a re-
proch to me, and a derision al the day. † And I said: I wil 9
nor remember him, nor speake anie more in his name: and
there was made in my hart as a fire boyling, and shut vp in my
bones: and I fainted, not sustayning to beare it. † For I heard 10
the contumelies of manie, & terrour on euerie side: persecute
ye, and

:: Phassur sig-
nifieth multi-
plyng principa-
litie, but his
name was
changed into
Feare on euerie
side, to signifie
that he should
be terrified by
many enemies.

:: As Iob (saith
S. Ierom) so
this holie pro-
phet in hyper-
bolicall wordes
sheweth his
afflicted mind,
signifying that

which our Sa-
viour also af-
firmeth (Mat.
26.) It were
better not to
be then to be
in miserie; &
as Iacob ha-
ving liued in
much trauel
and affliction,
called his
dayes few and
euil (Gen. 47.)
Amos also (ch.
5.) saith: The
day of our
Lord (afflic-
tion) is dark-
nes, not light.
Likewise S.
Paul calleth
this world
wicked (Gal. 1.)
and the dayes
euil. Ephes. 5.

The 3. part,
Comminati-
ons to Ierusa-
lem, especially
to the King,
euil priests, &
falle prophets
for which Iere-
mie is againe
persecuted.
This reuelation
was made
to Ieremie &
uttered by him
long after
those, which
are in the for-
mer chapters:
yea and after
some of those
which are re-
corded in the
chapters fo-
llowing. For he

ye, and let vs persecute him: of al the men, that were my
peaceables, and garding my side: if by anie meanes he may be
deceiued, and we preuaile against him, & be reuenged on him.
11 † But our Lord is with me as a strong warriour: therefore they
that persecute me, shal fal, and shal be weake: they shal be
confounded exceedingly; because they haue not vnderstood
the cuerlasting reproch, which neuer shal be cleane put away.
12 † And thou Lord of hostes, prouer of the iust, which seekest
the reynes and the hart: let me see I besech thee thy reuenge
13 of them: for to thee I haue reueled my cause. † Sing ye to
our Lord, prayse our Lord: because he hath deliuered the
14 soule of the poore out of the hand of the wicked. † Cursed
be the day, wherein I was borne: the day in which my mo-
15 ther bare me, be it not blessed. † Cursed be the man that told
my father, saying: There is a man child borne to thee: and as it
16 were with ioy he reioyced him. † Let that man be as the cities
are, which our Lord hath subuerted, and it hath not repented
him: let him heare crying in the morning, and howling at
17 noone time. † Who slew me not from the wombe, that my
mother might be made my graue, and her wombe an euerla-
18 sting conception. † Why came I out of the wombe, that I
should see labour and sorow, and my daies should be spent in
confusion?

CHAP. XXI.

*The prophet answereth the kinges messengers, that Ierusalem shal be pun-
ished with plague, siuorde, famine, and captiuitie. 9. Those shal escape
best that yeld themselues captiues: 11. exhorteth to correct their liues, lest
al be utterly destroyed.*

1 **T**HE word that was made to Ieremie from our Lord,
2 † when king Sedecias sent Phassur the sonne of Mel-
chias vnto him, and Sophonias the sonne of Maasias priest,
3 saying: † Aske our Lord for vs, because Nabuchodonosor the
king of Babylon maketh battel against vs: if perhaps our
4 Lord shal doe with vs according to al his meruelous workes,
5 and he may retire backe from vs. † And Ieremie said to them:
6 Thus shal you say to Sedecias: † Thus saith our Lord the God
of Israel: Behold I wil conuert the weapons of warre which
are in your handes, and wherewith you fight against the king
of Babylon, and the Chaldees, that besiege you round about
the walles: and I wil gather them together in the middes of
this

speakes here
of the time
when Nabu-
chodonosor
inuated the
countrie.

this citie. † And I wil vanquish you in stretched out hand, 5
and in a strong arme, and in furie, and in indignation, and in
great wrath. † And wil strike the inhabitants of this citie, men 6
and beasts shal dye with a greate pestilence. † And after this 7
saith our Lord: I wil geue Sedecias the king of Iuda, and his
seruants, and his people, & they that are least in his citie from
the pestilence, and the sword, and famine, into the hand of
Nabuchodonosor the king of Babylon, and into the hand of
their enemies, and into the hand of them that seeke their life,
and he wil strike them in the edge of the sword, and he wil
not be moued, nor spare, nor haue mercie. † And to this 8
people thou shalt say: Thus saith our Lord: Behold: I geue
before you the way of life, and the way of death. † He that 9
shal dwell within this citie, shal dye with the sword, and with
famine, and pestilence; but he that shal goe forth, and flee to
the Chaldees, that besiege you, shal liue, and his life shal be to
him, as a spoile. † For I haue set my face vpon this citie to euil, 10
and not to good, saith our Lord: it shal be geuen into the hand
of the king of Babylon, & he shal burne it with fire. † And to 11
the house of the king of Iuda, Heare ye the word of our Lord,
† ô house of David, thus saith our Lord: Iudge ye iudgement 12
in the morning, & deliuer the oppressed by violence out of the
hand of the oppressour: lest perhaps mine indignation goe
forth as fire, and be kindled, and there be none to quenche it,
because of the malice of your studies. † Behold, I to thee inha- 13
bitresse of the firme & champaine valley saith our Lord: which
say: Who shal strike vs? and who shal enter into our houses? 14
† And I wil visite vpon you according to the fruite of your
studies, saith our Lord: & I wil kindle a fire in the forest therof:
and it shal deuoure al things round aboute it.

Deut. 7.
11 30.

:: Gods grace
is euer ready
that sinners
may conuert
if they vvil.

CHAP. XXII.

*The Propket going to the palace admonisketh the king, and his officers to
iudge and gouerne rightly: 5. threating that otherwise they shal fall into
calamitie: 10. prophecies that Seltum shal not returne into Ierusa-
lem: 13. reprehendeth vniust builders; 18. that Ioachim shal dye and be
buried ignominiously: 24. and Ieckonias with his mother shal dye in the
captiuitie of Babylon.*

THVS saith our Lord: Goe downe into the house of 1
the king of Iuda, and there thou shalt speake this word,
† and shalt say: Heare the word of our Lord ô king of Iuda, 2
which

:: This was
prophecied
before that
which is writ.

ten in the chapter precedent; for the prophetes do not obserue the order of historie.

which sittest vpon the throne of Dauid: thou and thy seruantes, and thy people, which enter in by these gates. † Thus saith our Lord doe ye iudgement and iustice: and deliuer the oppressed by violence out of the hand of the oppressour: and the stranger, and pupil, and widow make not sorrowful, nor oppresse them vniustly: and the innocent blood shede not in this place. † For if doeing you wil do this thing, there shall enter in by the gates of this house, kinges of the stocke of Dauid sitting vpon his throne, and mounting vpon chariotes and horses, they and their seruants, and their people. † But if you wil not heare these wordes: by my self I haue sborne, saith our Lord, that this house shall be into desolation. † Because thus saith our Lord vpon the house of the king of Iuda: :: Galaad thou art vnto me the head of :: Libanus: if I make thee not a wildernes, cities not habitable. † And I wil sanctifie vpon thee a killing man and his weapons: and they shall cut downe thy chosen ceders, & shall cast them headlong into the fire. † And manie nations shall passe by this citie: and euerie one shall say to his neighbour: Why hath the Lord done so to this great citie? † And they shall answer: Because they haue forsaken the couenant of the Lord their God, and haue adored strange goddes, and serued them. † Weepe not for the dead, neither mourne ye vpon him with weeping: Lament him that goeth forth, because he shall returne no more, nor see the land of his natiuitie. † Because thus saith our Lord to :: Sclum the sonne of Iosias the king of Iuda, who hath reigned for Iosias his father, who is gone forth out of this place. He shall returne hither no more: † but in the place, to which I haue transported him, there shall he die, and he shall not see anie this land more. † Woe to him that buildeth his house in iniustice, and his chambers not in iudgement: his freind he wil oppresse without cause, and his hyre he wil not render him. † Who saith: I wil build me a broad house, and large chambers: who openeth to himselfe windowes, and maketh embowed sielings of cedar, and painteth them with ruddle. † Why, shalt thou reigne, because thou comparest thyself to the cedar? why, did not thy father eate and drinke, and doe iudgement and iustice then when it was wel with him? † He iudged the cause of the poore and needie to his owne good, did he it not therefore because he knew me, saith our Lord? † But thine eies and hart are to auarice, and to shede innocent

:: By Galaad he signifieth the kinges palace. :: By Libanus Ierusalem. :: By sanctifie segregate, separate, or designe to this office.

:: The fourth sonne of Iosias. 1. Par. 3. 7. 15. To whom (as is probable) Nabuchodonosor gaueth the title of king, after the death of Sedecias.

bloud, and to craftie oppression, & to the course of euil worke.
 † Therefore thus saith our Lord to Ioakim the sonne of Iosias 18
 king of Iuda: They shal not mourne for him, Alas brother,
 and alas sister: they shal not crie together to him, Alas Lord,
 and alas ô noble one. † With the burial of an asse shal he be 19
 buried, rotted and cast forth without the gates of Ierusalem.
 † Goe vp to Libanus & crie: and in Basan geue thy voice, & crie 20
 to them that passe by, because al thy louers are destroyed. † I 21
 spake to thee in thine abundance: & thou saidst: I wil not heare:
 This is thy way from thy youth, because thou heardest not my
 voice. † The winde shal feede al thy pastores, & thy louers shal 22
 goe into captiuitie: and then shalt thou be confounded, and
 ashamed of al thy malice. † Thou that sittest in Libanus, and 23
 makest thy neste in the ceders, how hast thou mourned toge-
 ther when sorowes came to thee, as the sorowes of a woman
 in trauel? † I liue, saith our Lord: that if: Iechonias the sonne 24
 of Ioakim the king of Iuda shal be a ring on my right hand,
 thence wil I pluck him of. † And I wil geue thee into the hand 25
 of them that seeke thy life, and into the hand of them, whose
 face thou fearest, and into the hand of Nabuchodonosor
 king of Babylon, and into the hand of the Chaldees. † And I 26
 wil send thee, and thy mother that bare thee, into a strange
 countrie, in the which you were not borne, and there you
 shal dye: † and into the land, wherto they list vp their minde 27
 to returne thither: they shal not returne. † Why, is this 28
 man Iechonias an earthen and broken vessel? is he a vessel
 without al pleasure? why are they cast away, he and his seede
 are cast forth into a land which they know not? † Earth, earth, 29
 earth, heare the word of our Lord. † Thus saith our Lord: Write 30
 this man barren, a man that in his daies shal not prosper: for
 neither shal there be a man of his seede, that shal sitte vpon the
 throne of Dauid, and haue power anie more in Iuda,

:: Otherwise
 called Ioachim
 the sonne of
 Ioakim. 4.
 Reg. 24. v. 6.

:: This Ioa-
 chin (or Iechon-
 nias) was re-
 stored to good
 estate, 4 Reg.
 25. v. 27. but
 not to the dig-
 nitie or power
 of a king, nei-
 ther Salathiel,
 Zorobabel, or
 others of his
 posteritie til
 Christ.

CHAP. XXIII.

God reproveth the euil gouerners, promising to reduce the reliques of the people from dispersion; 4. to send good pastors; and Christ the chiefe Pastor. 9. False prophetes are threatened: 16. The people warned, not to heare them, preaching without mission, 27. against Gods wil, 33. and calling Gods word a burden.

VVOE to the pastors, that destroy and teare the flocke 1
 of my pasture, saith our Lord. † Therefore thus 2
 saith

faith our Lord the God of Israel to the pastours, that feede my
 people: You haue scattered my flocke, and cast them out, and
 haue not visited them: Behold I wil visite vpon you the ma-
 lice of your studies, saith our Lord. † And I wil gather toge-
 3 ther the remnant of my flocke out of al landes, into which
 I shal haue cast them out: and I wil make them returne to
 4 their fieldes, and they shal increase and be multiplied. † And
 I wil raise vp pastours ouer them, and they shal feede them: they
 shal feare no more, and they shal nor dread: and none shal be
 5 to seeke of the number, saith our Lord. † Behold the daies
 come, saith our Lord: & I wil rayse vp to Dauid :: a iust branch:
 and he shal reigne a king, and shal be wise: and he shal doe
 6 iudgement and iustice in the earth. † In those daies shal Iuda
 be saued, and Israel shal dwel confidently: and this is the name
 7 that they shal cal him: The Lord our iust one. † For this cause
 behold the daies come, saith our Lord, and they shal say no
 more: Our Lord liueth, that brought forth the children of
 8 Israel out of the Land of Egypt: † but: Our Lord liueth, that
 hath brought forth, and brought hither the seede of the house
 of Israel from the Land of the North, and out of al the landes,
 to which I had cast them out: & they shal dwel in their owne
 9 land. † To the prophets: My hart is broken in the middes of
 me, al my bones haue trembled: I am become as a drunken
 10 man, and as a man wette with wine, at the presence of our
 Lord, and at the presence of his holie wordes. † Because the
 land is replenished with aduouterers, because the land hath
 mourned by reason of malediction, the fieldes of the desert
 are withered: and their course is become euil, & their strength
 11 vnlike. † For the prophet and the priest are polluted: and in
 12 my house I haue found their euil, saith our Lord. † Therefore
 their way shal be as slipper ground in the darke: for they shal
 be driuen forth, and fal therein: for I wil bring euils vpon
 13 them, the yeare of their visitation, saith our Lord. † And in
 the prophetes of Samaria I haue seene foolishnes: They
 prophecied in Baal, and deceiued my people Israel. † And
 14 in the prophetes of Ierusalem I saw the similitude of adul-
 terers, and the way of flyng: and they strengthened the handes
 of the most wicked, that no man would returne from his
 malice: they are al become vnto me as Sodoma, and the in-
 15 habitants thereof as Gomorrha. † Therefore thus saith the
 Lord of hostes to the prophets: Behold I wil feede them with

:: Christ who
 isiust of him-
 self, who ma-
 keth others
 iust, and with-
 out whom no
 man can be
 iust.

Isa. 4.
 40. 45.

Eec. 34.
 Dan. 9.
 104. 1. 7.
 15.

Deut. 33.

wormewood, and wil geue them galle to drinke, for from the prophetes of Ierusalem is pollution gone forth vpon al the land. † Thus saith the Lord of hostes: Heare not the wordes 16 of the prophets, that prophecie vnto you, and deceiue you: they speake the vision :: of their owne hart, not from the mouth of the Lord. † They say to them that blaspheme me: 17 Our Lord hath spoken: Peace shal be to you, and to euerie one that walketh in the peruerfitie of his owne hart, they haue said: There shal no euil come vpon you. † For who hath bene 18 present in the counsel of our Lord, and hath seene and heard his word? Who hath considered his word, and heard it? † Be- 19 hold the whirlewind of the Lords indignation shal come forth, and a tempest breaking out: it shal come vpon the head of the impious. † The furie of the Lord shal not returne til 20 he doe it, and vntil he accomplish the cogitation of his hart: in the later daies you shal vnderstand his counsel. † I :: sent 21 not the prophetes, and they ranne: I spake not to them, and they prophecied. † If they had stood in my counsel, and made 22 my wordes knowen to my people, I had verely turned them from their euil way, and from their most wicked cogitations. † Am I God neere hand thinkest thou, saith our Lord? and not 23 God farre of? † Shal a man be hid in secretes: and shal not I 24 see him, saith our Lord? Why, doe not I fil heauen and earth, saith our Lord? † I haue heard what the prophets haue said, 25 prophecying in my name lies, and saying: I haue dreamed, I haue dreamed. † How long is this in the hart of the prophetes 26 prophecying lies, and prophecying the seductions of their owne hart? † Who wil make my people to forget my name 27 through their dreames, which euerie one telleth to his neighbour: as their fathers forgot my name for Baal. † The pro- 28 phet that hath a dreame, let him tel the dreame: and he that hath my word, let him speake my word truly: what hath the chafe to doe with the wheate, saith our Lord? † Why, are not 29 my wordes as fire, saith our Lord: and as a hammer breaking a rocke? † Therefore behold I to the prophetes, saith our Lord: 30 which steale my wordes euerie one from his neighbour. † Be- 31 hold I to the prophetes, saith our Lord: which take their tongues, and say: Our Lord, saith it. † Behold, I to the prophets 32 dreaming lies, saith our Lord: which haue told those thinges, and haue seduced my people in their lying, and in their :: mi- racles: when I had not sent them, nor commanded them, who haue

:: To trust their owne iudgement, not beleuing the definitions of the Church, & relying euerie one vpon his priuate spirite is a manifest note of heretikes, false prophetes or Apostataes. :: Mission of Pastors & Prophets was alwayes so necessary in Gods Church, that whofoeuer cometh without right mission is a false prophet, a woolfc & not a pastor.

:: False prophetes may do false miracles,

- 33 haue not profited this people, saith our Lord. † If therefore this people, or the prophet, or the priest shal aske thee, saying: What is the burden of our Lord? thou shalt say to them: We
 34 are the burden. for I wil cast you forth, saith our Lord. † And the prophet, and the priest, and the people that saith: The burden of our Lord wil I visite vpon that man, and vpon his
 35 house. † Thus shal you say euerie one to his brother, & neighbour: What hath our Lord answered? and what hath our Lord
 36 spoken? † And the burden of our Lord shal no more be mentioned: because euerie mans burden shal be his owne word: & you haue peruerted the wordes of the liuing God, the Lord
 37 of hostes our God. † Thus shalt thou say to the prophet: What hath our Lord answered thee? and what hath our Lord
 38 spoken? † But if thou shalt say the burden of our Lord: for this, thus saith our Lord: Because you haue said this word: The burden of our Lord: and I haue sent to you, saying: Say
 39 not: The burden of our Lord: † Therefore behold I wil rake you away carying you, and wil forsake you, & the citie which I haue geuen to you, and to your fathers, from before my face.
 40 † And I wil geue you into euerlasting reproch, and into eternal ignominie, which shal neuer be put away by obliuion.

that is, strange things to deceiue others: but can not worke true miracles. Because therfore it is hard for vulgar people to iudge which are false miracles, the former note of right mission is a more secure marke to know true & false prophets.

CHAP. XXXIII.

By a parable of good and euil figges, is signified, 5. the reduction of the penitent from captiuitie: 8. and the vexation of those, that stayed in Ierusalem, or fled into Egypt.

- 1 O V R Lord shewed me: and behold two baskets ful of figges, set before the temple of our Lord: after that Nabuchodonosor king of Babylon transported Iechonias the sonne of Ioakim the king of Iuda, and his princes, and the craftesman, and incloser of Ierusalem, and had brought them
 2 into Babylon. † One basket had very good figges: as the figges of the prime time are wont to be: and one basket had very naughtie figges, which could not be eaten, because they
 3 were naught. † And our Lord said to me: What seest thou Ieremie? And I said: Figges: the good figges, :: exceeding good, and the naughtie figges, exceeding naught: which can
 4 not be eaten because they are naught. † And the word of our Lord was made to me, saying: † Thus saith our Lord the
 5 God of Israel: As are these good figges: so wil I know the transmigration of Iuda, which I haue sent forth out of this

:: Literally he prophecieth that king Iechonias and others caried in the first transmigration

into Babylon should be re- leased or exal- red; and king Sedecias with his children & folowers should perish: but mystically he propheci- eth that the good shal pro- sper & be high- ly rewarded, & the wicked shal be misera- ble and most- severely puni- shed.

place into the land of Chaldees, vnto good. † And I wil set mine eies vpon them to be pacified, & I wil bring them againe into this land: and I wil build them, and not destroy: and I wil plant them and not plucke them vp. † And I wil geue them an hart to know me, that I am the Lord: and they shal be my people, and I wil be their God: because they shal returne to me in al their hart. † And as are the very naughtie figges, that can not be eaten, because they are naught: thus saith our Lord, so wil I geue Sedecias the king of Iuda: and his princes, and the rest of Ierusalem, that haue remained in this citie, and that dwel in the Land of Ægypt. † And I wil geue them into vexa- tion, and affliction, to al the kingdomes of the earth: into reproch, and to be a parable, and into a prouerbe, and into malediction in al places, to which I haue cast them out. † And I wil send among them the sword, famine, and pestilence: til they be consumed out of the land, which I gaue them, and their fathers.

CHAP. XXV.

After the peoples contemning to heare Ieremie, and other Prophets, prea- ching three & twentie yeares, 8. he denounceth their assured captiuitie seuentie yeares in Babylon: 12. and then the ruine of their enemies. 15. Al which wrath of God, Ieremie forshweth to the Iewes, 19. and Gentiles. 29. Which shal first happen to Gods proper people: 36. and so extend to al nations: 34. the principal gouerners bewayling their common miserie.

THE word that was made to Ieremie concerning al the people of Iuda in: the fourth yeare of Ioakim the sonne of Iosias king of Iuda (the same is the first yeare of Nabucho- donosor king of Babylon.) † Which Ieremie the prophet spake to al the people of Iuda, and to al the inhabitants of Ierusalem, saying: † From the thirteenth yeare of Iosias, the sonne of Amon king of Iuda vntil this day; this is the three & twentieth yeare, the word of our Lord was made to me, and I haue spoken to you rising in the night and speaking, and you haue not heard. † And our Lord hath sent al his seruants the prophets, rising early, and sending and you haue not heard, nor inclined your eares to heare † when he said: Returne ye euerie one from his euil way, and from your most wicked cogitations: and you shal dwell in the land, which our Lord hath geuen you, and your fathers from euerlasting & for euermore. † And goe ye not after strange goddes to serue them, & adore them: nor prouoke me to wrath in the works of your handes, and

7 and I wil not afflict you. † And you haue not heard me, saith
 our Lord, so that you prouoked me to anger in the workes of
 8 your handes, to your euil. † Therefore thus saith the Lord of
 9 hostes: For that you haue not heard my wordes: † behold I
 wil send, and take al the kinreds of the North, saith our Lord,
 and Nabuchodonosor the king of Babylon: my seruant: and
 I wil bring them vpon this land, and vpon the inhabitants
 thereof, and vpon al the nations that are round about it: and
 I wil kil them, and make them into astonishment and hyssing
 10 and into euerlasting desolations. † And I wil destroy out of
 them the voice of ioy, and the voice of gladnes, the voice of
 the bridegroom, and the voice of the bride, the noise of the
 11 mil, and the light of the lampe. † And al this land shal be in
 desolation, and into astonishment: and al these nations shal
 12 serue the king of Bebylon: seuentie yeares. † And when the
 seuentie yeares shal be expired, I wil visite vpon the king of
 Babylon, and vpon that nation, saith our Lord, their iniquitie,
 and vpon the land of Chaldees: and I wil make it into euer-
 13 lasting desolations. † And I wil bring vpon that land al my
 wordes, that I haue spoken against it, al that is written in this
 booke, whatsoeuer Ieremie hath prophecied against al nati-
 14 ons: † because they haue serued them, whereas they were
 manie nations, & great kinges: and I wil repay them accord-
 ing to their workes, and according to the deedes of their
 15 handes. † Because thus saith the Lord of hostes the God of
 Israel: Take: the cuppe of wine of this furie at my hand: &
 thou shalt drinke thereof to al nations, vnto the which I shal
 16 send thee. † And they shal drinke, and be trubled, and be
 madde at the face of the sword, which I shal send among
 17 them. † And I tooke the cuppe at the hand of our Lord, and
 18 I dranke to al the nations, to which our Lord sent me: † to
 Ierusalem, and the cities of Iuda, and to the kinges thereof, &
 princes thereof: that I would geue them into desolation, and
 into astonishment, and into hissing, and into malediction, as
 19 is this day. † To Pharao the king of Ægypt, and to his ser-
 20 uants, and his princes, & al his people, † and to al generally:
 to al the kinges of the land of Ausitis, and to al the kinges of
 the land of the Philisthijms, and of Ascalon, and of Gaza, and
 21 of Accaron, and to the remnant of Azotus, † and of Idumea,
 22 and of Moab, and to the children of Ammon. † And to al the
 kinges of Tyre, and to al the kinges of Sidon: and to the
 kinges

:: This wicked
 king is called
 Gods seruant
 in that he was
 his instrument
 or minister to
 punish other
 sinners.

:: These se-
 uentie yeares
 begane in the
 eleuenth yeare
 of Sedecias.

:: This meta-
 phor of a
 cuppe signifi-
 eth that Gods
 wrath is pow-
 red out to pu-
 nish sinners. As
 Psa. 74. v. 9.
 I/a. 51. v. 17.

kings of the land of the isles, who are beyond the Sea. † And 23
 to Dedan, and Thema, and Buz, and to al :: that haue their
 heare powled. † And to al the kinges of Arabia, and to al the 24
 kinges of the West, that dwel in the desert. † And to al the 25
 kinges of Zambri, and to al the kinges of Elam, and to al the
 kinges of the Medes: † also to al the kinges of the North 26
 from neere and from a farre of: to euerie one against his bro-
 ther: and to al the kingdomes of the earth, which are vpon
 the face thereof: and the king of Sefac shal drinke after them.
 † And thou shalt say to them: Thus saith the Lord of hostes 27
 the God of Israel: Drinke ye, and be drunken, & vomite: and
 fal, and rise nor, at the face of the sword, which I shal send
 among you. † And when they shal not take the cuppe of thy 28
 hand to drinke, thou shalt say to them: Thus saith the Lord
 of hostes: Drinking you shal drinke: † because loe in the 29
 citie, wherein my name is inuocated, wil I beginne to afflict;
 and shal you be as innocent and scape free? you shal not scape
 free: for I cal the sword vpon al the inhabitants of the earth,
 saith the Lord of hostes. † And thou shalt prophecie vnto 30
 them al these wordes, and shalt say to them: Our Lord from
 on high shal roare, and from his holie habitation shal geue his
 voice: roaring he shal roare vpon his beautie: the crie as it
 were of them that :: tread grapes shal be sung against al the
 inhabitants of the earth. † The sound is come euen to the 31
 endes of the earth: because there is iudgement to our Lord
 with the Nations: he entreteth iudgement with al flesh, the
 impious I haue deliuered to the sword, saith our Lord. † Thus 32
 saith the Lord of hostes: Behold, affliction shal go forth from
 nation to nation: & a great whirlwind shal goe forth from
 the endes of the earth. † And the slaine of our Lord shal be 33
 in that day from the one end of the earth euen to the other
 end thereof: they shal not be mourned, and they shal not be
 gathered vp, nor buried: as a dunghil shal they lie vpon the
 face of the earth. † Howle ye pastoures, and crie: and sprinkle 34
 your selues with ashes ye leaders of the flocke: because your
 daies are accomplished, to be slaine: and your dissipations,
 and you shal fal as precious vessels. † And flight shal faile from 35
 the pastours, and saluation from the principals of the flocke.
 † A voice of the crie of the pastoures, and an howling of the 36
 principals of the flocke: because our Lord hath wasted their
 pastures. † And the fieldes of peace haue bene silent at the 37
 presence

:: The Isma-
 elites, & Aga-
 renes (other-
 wise called Sa-
 razens) pow-
 led their heare
 to the cares, &
 left the lowest
 part long; as
 now the Polo-
 nians & Hun-
 garians vse to
 be powled.

:: As those that
 labour in the
 vinepressing
 to encrease
 ech other, so
 in affliction it
 wil be neces-
 sary to doe
 the like.

1. Pet. 4.

 Joel. 3.
 Amos. 1.

38 presence of the wrath of the furie of our Lord. † He hath as a lyon forsaken his couert, because their land is made into desolation at the presence of the wrath of: the doue, and at the presence of the wrath of the furie of our Lord.

∴ Though God of his nature is most meke like to a doue, yet prouoked by sinne he powreth out wrath.

CHAP. XXVI.

The prophet for preaching Gods commination, 7. is apprehended by the priestes, and false prophetes: 10. but deliuered from death by the ancientes of the people: 18. alleaging the examples of Micchaas, 20. and Vrius prophesying the same before.

1 **I**N THE beginning of the kingdom of Ioakim the sonne of Iosias king of Iuda, came this word from our Lord, saying: † Thus saith our Lord: Stand in the court of the house of our Lord, and thou shalt speake to al the * cities of Iuda, out of the which they come, to adore in the house of our Lord, al the wordes which I haue commanded thee to speake vnto them: withdraw not a word, † ∴ if perhaps they wil heare and be conuerted euerie one from his euil way: and it may repent me of the euil that I thinke to doe to them for the malice of their studies. † And thou shalt say to them: Thus saith our Lord: If you wil not heare me to walke in my law, which I haue geuen you, † that you heare the wordes of my seruants the prophetes, which I sent to you in the night rising, and directing, and you heard not: † I wil geue this house as Silo, and this citie I wil geue into malediction to al the nations of the earth. † And the priestes, and prophetes, and al the people heard Ieremie speaking these wordes in the house of our Lord. † And when Ieremie had ended speaking al thinges that our Lord had commanded him, to speake vnto al the people: the priestes, and prophetes, and ∴ al the people apprehended him, saying: Let him dye the death. † Why hath he prophesied in the name of our Lord, saying: This house shal be as Silo: and this citie shal be made desolate, for that there is no inhabitant? And al the people was gathered together against Ieremie in the house of our Lord. † And the princes of Iuda heard these wordes: and they went vp from the kings house into the house of our Lord, and sate in the entrie of the new gate of the house of our Lord. † And the priestes and the prophetes spake to the princes, and to al the people, saying: The iudgement of death is to this man: because he hath prophesied against this citie, as you haue heard with your

∴ Gods comminations are conditional, if the people persist in sinne they shal be punished, as is threatned, but if they repent the punishment shal be mitigated.

∴ It is a most common phrase of holie Scripture to say, al, for most part.

* Men of the cities.

2. Reg 4.

eares. † And Ieremie spake to al the princes, and to al the 12
 people, saying: Our Lord sent me, that I should prophecie to
 this house, & to this citie al the wordes that you haue heard.
 † Now therefore make your waies good, and your studies, & 13
 heare the voice of our Lord your God: and our Lord wil rep-
 ent him of the euil, that he hath spoken against you. † But 14
 I loe am in your handes: doe vnto me that which is good, and
 right in your eyes: † Howbeit know ye and vnderstand that 15
 if you kil me, you shal betray innocent bloud against your
 selues, and against this citie, and the inhabitantes therof. For
 in truth our Lord sent me to you, that I should speake al these
 wordes in your eares. † And the princes, and :: al the people 16
 said to the priestes, and to the prophetes: There is no iudge-
 ment of death to this man: because he hath spoken to vs in
 the name of the Lord our God. † Men therefore of the an- 17
 cients of the land rose vp: and they spake to al the assemblie
 of the people, saying: † Michæas the Morasthi was a prophet 18
 in the daies of Ezechias the king of Iuda, and he spake to al
 the people Iuda, saying: Thus saith the Lord of hostes: Sion
 shal be plowed as a field, and Ierusalem shal be as an heape of
 stones: and the mount of the house as the high places of
 woodes. † Did Ezechias the king of Iuda, and al Iuda, con- 19
 demne him to death? Did they not feare our Lord, and beseech
 the face of our Lord: and it repented our Lord of the euil, that
 he had spoken against them? Therefore we doe great euil
 against our selues. † There was also a man prophecyng in 20
 the name of our Lord, Vrias the sonne of Semei of Cariathia-
 rim: and he prophecied against this citie, and against this land
 according to al the wordes of Ieremie. † And king Ioakim, 21
 and al his mighties, and his princes heard these wordes: & the
 king sought to kil him. And Vrias heard, and was afraied, and
 fled and went into Ægypt. † And king Ioakim sent men into 22
 Ægypt, Elnathan the sonne of Achobor, and men with him
 into Ægypt. † And they brought Vrias out of Ægypt: and 23
 brought him to king Ioakim, and he stroke him with the
 sword: and he cast forth his carcasse in the sepulchers of the
 base vulgar people. † Therefore the hand of Ahicam the 24
 sonne of Saphan was with Ieremie, that he should not be deli-
 uered into the handes of the people, and they kil him.

:: Common
 people doe ea-
 sily change
 their iudge-
 ment, some-
 times to the
 better, as here
 to saue the
 prophets life,
 sometimes to
 worse, as when
 they had recei-
 ued our Sau-
 our with ioy
 on palme sun-
 day, within
 few dayes
 after they
 cried: *Crucifixe
 him.*

Ch. 28
 2. Par.
 36.
 1. Efd. 1.
 3. Efd. 2.

Mich. 3.

Jeremie putteth chaines about his owne necke, and then sendeth them to sundrie kinges, admonishing them, that they must either be subiect to the king of Babylon, &c. or perish by sword, famine, and pestilence. 14. Inuiceth against false prophetes preaching the contrarie. 16. and falsly affirming that the vessels already taken away shal quickly be restored. 18. Whereas in dede the rest shal also be caried away, but at last restored.

1 **I**N THE beginning of the kingdom of Ioakim, the sonne
of Iofias king of Iuda, was this word made to Ieremie from
2 our Lord, saying: † Thus saith our Lord to me: Make thee
:: bandes, and chaynes: and thou shalt put them on thy necke.
3 † And thou shalt send them to the king of Edom, and to the
king of Moab, and to the king of the children of Ammon,
and to the king of Tyre, and to the king of Sidon: by the hand
of the messengers, that are come to Ierusalem to Sedecias the
4 king of Iuda. † And thou shalt command them that they
speake to their lordes: Thus saith the Lord of hostes the God
5 of Israel: Thus shal you say to your lordes: † I made the
earth, and men, and the beastes, that are vpon the face of
the earth, in my great strength, and in my stretched out arme:
and I haue geuen it to him, that pleased in mine eies. † And
6 now therefore I haue geuen al these landes into the hand of
Nabuchodonosor king of Babylon :: my seruant: moreouer
also the beastes of the field I haue geuen him, to serue him.
7 † And al nations shal serue him, and his sonne, and his sonnes
sonne: til the time come of his land and of himself: and manie
8 nations and great kinges shal serue him. † But the nation
and kingdome that shal not serue Nabuchodonosor king
of Babylon: and who soeuer shal not bowe his necke vnder
the yoke of the king of Babylon: I wil visite vpon that na-
tion with sword, and with famine, and with pestilence, saith
9 our Lord: til I consume them in his hand. † You therefore
heare not your prophetes, and deuiners, and dreamers, and
southsayers, and sorcerers, that say to you: You shal not serue
10 the king of Babylon. † Because they prophecie lies vnto you:
that they may make you far from your countrie, and cast you
11 out, and you perish. † But the nation; that shal submit their
necke vnder the yoke of the king of Babylon, and shal serue
him; the same wil I let alone in their owne land, saith our
12 Lord: and they shal husband it, and dwel in it. † And to Se-
decias the king of Iuda, I haue spoken according to al these

:: Bandes and
chaynes are
apt signes of
captiuitie, be-
cause they are
the very instru-
ments wher-
with captiues
are bond.

:: Hangmen,
or executio-
ners are Gods
instruments, &
his seruantes
in punishing
the wicked.

wordes, saying: Submitte your neckes vnder the yoke of the king of Babylon, & serue him, and his people, & you shal liue.

† Why wil you dye, thou and thy people with the sword, and famine, & the pestilence, as the Lord hath spoken to the nation, that wil not serue the king of Babylon? † Heare not the

wordes of the prophetes that say to you: You shal not serue the king of Babylon: because they speake a lie to you. † Because I sent them not, saith our Lord: & they prophetic in my name falsely: that they may cast you out, & you perish, as wel you, as the prophetes that prophetic vnto you. † And to the

priestes, and to this people I haue spoken, saying: Thus saith our Lord: Heare not the wordes of your prophetes, that prophetic to you, saying: Behold the vessels of our Lord shal retorne out of Babylon euen now quickly, for they prophetic a lie vnto you. † Therefore heare them not, but serue the

king of Babylon, that you may liue. Why is this citie geuen into desolation? † And: if they be prophetes, and the word of our Lord be in them: let them interpose them selues before the Lord of hostes, that the vessels which were least in the house of our Lord, and in the house of the king of Iuda, and in Ierusalem, come not into Babylon. † Because thus saith the Lord of hostes to the pillars, and to the sea, and to the feete, and to the rest of the vessels, that are remayning in this citie.

† Which Nabuchodonosor the king of Babylon, tooke not when he transported Ieconias the sonne of Ioakim, the king of Iuda and Ierusalem. † Because thus saith the Lord of hostes the God of Israel to the vessels, that are left in the house of our Lord, and in the house of the king of Iuda and Ierusalem:

† They shal be transported into Babylon, and there they shal be vntil the day of their visitation, saith our Lord: and I wil cause them to be brought, and to be restored in this place.

CHAP. XXVIII.

Hananiah a false prophet auoucheth that within two yeares the holie vessel and king Iechonias with other captiues shal be restored. 5. Ieremie prayeth that it may be so. 7. but propheticeth that it wil not so be. 10. The false prophet in confirmation of that he saith, breaketh Ieremies chaine. 12. But Ieremie againe propheticeth the contrarie. 16. & that Hananiah shal dye the same yeare.

AND it came to passe in that yeare, in the beginning of the kingdom of Sedecias king of Iuda, in the fourth yeare

∴ It is so false that the treasures caried away shal quickly be restored, that in dede more shal be caried away before the former be recouered.

∴ Sedecias reing eleuen

13
14
15 Ch. 14.

16
17

18

19

4. Reg. 25.

4. Reg. 24.

20
21
22
4. Reg. 25.

1 year, in the fifth moneth, Hananias the sonne of Azur the prophet of Gabaon spake to me, in the house of our Lord before
 2 the priestes, and al the people, saying: † Thus saith the Lord of hostes the God of Israel, I haue broken the yoke of the king
 3 of Babylon. † As yet two yeares of dayes, and I wil make al the vessels of the house of our Lord to be brought backe into
 this place, which Nabuchodonosor the king of Babylon tooke
 4 out of this place, and transported them into Babylon. † And Iechonias the sonne of Iaokim the king of Iuda, and al the
 transmigration of Iuda, that are entered into Babylon, I wil
 make to returne to this place, saith our Lord: for I wil breake
 5 the yoke of the king of Babylon. † And Ieremie the prophet
 said to Hananias the prophet in the presence of the priestes,
 and in the presence of al the people, that stode in the house of
 6 our Lord: † And Ieremie the prophet said: :: Amen, Our Lord so doe: our Lord raise vp thy wordes, which thou hast
 prophecied: that the vessels may be brought againe into the
 house of our Lord, and al the transmigration out of Babylon
 7 to this place. † But yet heare this word, that I speake in thine
 8 eares, and in the eares of al the people: † The prophets, that
 haue bene before me, and before thee from the beginning,
 and haue prophecied concerning manie countries, and concerning
 great kingedomes of warre, and of affliction, and of
 9 famine. † The prophet, that hath prophecied peace: when
 his word shal come to passe, the prophet shal be knowen,
 10 whom our Lord hath sent in truth. † And Hananias the prophet
 tooke the chaine from the necke of Ieremie the prophet
 11 and brake it. † And Hananias spake in the sight of al the
 people, saying: Thus saith our Lord: So wil I breake the yoke
 of Nabuchodonosor the king of Babylon after two yeares of
 12 dayes from the necke of al nations. † And Ieremie the prophet
 went his way. And the word of our Lord was made to
 Ieremie, after that Hananias the prophet brake the chayne
 13 from the necke of Ieremie the prophet, saying: † Goe, and
 thou shalt tel Hananias: Thus saith our Lord: Thou hast broken
 chaynes of wood, and thou shalt make for them chaynes
 14 of yron. † Because thus saith the Lord of hostes the God of
 Israel: An yron yoke haue I put vpon the necke of al these
 Nations, to serue Nabuchodonosor the king of Babylon, and
 they shal serue him: moreouer also the beastes of the earth I
 15 haue geuen him. † And Ieremie the prophet said to Hananias

yeares, the
 fourth yeare
 of his reigne
 may vvel be
 called in the
 beginning of
 his reigne.

::The prophet
 hearing a
 good thing
 falsly auou-
 ched wisheth
 it might be so,
 but lest others
 be deceiued,
 warneth the
 people not to
 beleuee it, be-
 cause it is false
 and shal not
 happen as the
 false prophet
 affirmeth.

the prophet: Heare Hananias: Our Lord sent thee not, & thou hast made this people to trust in a lie. † Therefore thus saith our Lord: Behold I wil send thee from of the face of the earth: this yeare shalt thou dye: for thou hast spoken against our Lord. † And Hananias the prophet died in that yeare, the seuenth 17 moneth.

CHAP. XXIX.

Jeremie writeth to the captiues in Babylon, exhorting them to liue in peace, 8. and not harking to false prophetes. 10. For they must remaine there seuentie yeares, and then shal be deliuered, 16. And those that remaine in Ierusalem shal suffer sword, famine, and pestilence. 21. And Achab, Sedecias, 24. and Semeias false prophetes, shal dye miserably.

AND these are the wordes of: the booke, which Ieremie the prophet sent from Ierusalem to the remnant of the ancientes of the transmigration, and to the priestes, and to the prophetes, and to al the people, which Nabuchodonosor had transported from Ierusalem into Babylon: † after that Iechonias the king was gone forth, and the queene, and the Eunuches, and the princes of Iuda, and of Ierusalem, and the craftes man, and the incloser out of Ierusalem: † by the hand of Elasa the sonne of Saphan, and Gamarias the sonne of Helcias, whom Sedecias the king of Iuda sent to Nabuchodonosor king of Babylon into Babylon, saying: † Thus saith the Lord of hostes the God of Israel to al the transmigration, which I haue transported, from Ierusalem into Babylon: † Build ye houses, and inhabite them: and plant orchardes, and eate the fruite of them. † Take wiues, and beget sonnes and daughters: & geue wiues to your sonnes, & geue your daughters to husbands, & let them beare sonnes and daughters: and be ye multiplied there, and be not few in number. † And seeke the peace of the citie, to which I haue transported you: & pray for it to our Lord: because in the peace thereof there shal be peace to you. † For thus saith the Lord of hostes the God of Israel: Let not your prophetes, that are in the middes of you, and your diuiners seduce you: and attend not to your dreames, which you dreame: † because they doe falsely prophecie to you in my name: and I sent them not, saith our Lord. † Because thus saith our Lord: When the seuentie yeares shal be ginne to be expired in Babylon, I wil visite you: and I wil raise vp vpon you my good word, to bring you againe to this place. † For I know the cogitations, that I entend vpon you, saith

The 4. part.
Consolations
and threates as
the people
shal deserue,
with the de-
struction of
Ierusalem, cap-
tivitye of the
king & people
and their re-
lease after 70.
yeares.

Against the
flattery of false
prophetes af-
firming that
the captiues
shal shortly be
reduced, Iere-
mie sincerely
writeth vnto
them that they
must remaine
in Babylon a
long time.

Ch. 14.

Ch. 15.

2. Part.

36.

1. E/d. 1

Dan. 9.

faith our Lord, cogitations of peace, and not of affliction, to
 12 geue you an end and patience. † And you shal inuocate me,
 13 and goe: and you shal pray me, and I wil heare you. † You
 shal seeke me, and shal finde: when you shal seeke me with al
 14 your hart. † And I wil be found of you, faith our Lord: and
 I wil bring backe your captiuitie, and I wil gather you out of
 al nations, and from al places to the which I haue expelled
 you, faith our Lord: and I wil make you to returne from the
 15 place, to the which I haue transported you. † Because you
 haue said: :: Our Lord hath raised vp prophetes to vs in Ba-
 16 bylon: † for thus faith our Lord to the king, that sitteth vpon
 the throne of Dauid, and to al the people the inhabiter of
 this citie, to your bretheren, that are not gone forth with you
 17 into the transmigration. † Thus faith the Lord of hostes:
 Behold I wil send vpon them the sword, and famine, and the
 pestilence: & I wil make them as naughtie figges, that can not
 18 be eaten, because they are very naught. † And I wil persecute
 them with the sword, & with famine, & with pestilence: and I
 wil geue them into vexation to al the kingdomes of the earth:
 into :: malediction, & into astonishment, and into byssing, &
 into reproch to al the Nations, to which I haue cast them out:
 19 † because they haue not heard my wordes, faith our Lord:
 which I sent to them by my seruantes the prophetes in the
 night rysing, and sending: and you heard not, faith our Lord.
 20 † You therefore heare the word of our Lord al ye the transmigra-
 tion, which I haue sent out from Ierusalem into Ba-
 21 bylon. † Thus faith the Lord of hostes the God of Israel to
 Achab the sonne of Colias, and to Sedecias the sonne of Maas-
 22 sias, which prophecie vnto you in my name falsely: Behold I
 wil deliuer them into the handes of Nabuchodonosor the
 22 king of Babylon: and he shal strike them in your eies. † And
 of them a malediction shal be taken vp, by al the transmigra-
 tion of Iuda, that is in Babylon, saying: Our Lord make thee
 as Sedecias, and as Achab, whom the king of Babylon fryed
 23 in the fire. † for that they haue done follie in Israel, and com-
 mitted adulterie with their freindes wiues, and haue spoken
 the word in my name falsely, which I commanded them not:
 24 I am the iudge and the witnes, faith our Lord. † And to Se-
 25 meias the Nehelamite thou shalt say: † Thus faith the Lord
 of hostes, the God of Israel: For that thou hast sent in thy
 name bookes to al the people, that is in Ierusalem, and to

:: The sedu-
 ced people
 thought the
 false prophets
 had bene true
 prophetes of
 God.

:: Their mise-
 rie shal be so
 great that it
 shal be as a
 prouerbe of
 them that with
 euil to others,
 to say: The
 malediction of
 the Ieues sal
 vpon you, as is
 more clerly
 explicated.

7. 22.

Sophonias the sonne of Maasias, the priest, & to al the priestes, saying: † Our Lord hath made thee priest for Ioiada the 26
 priest, that thou shouldest be ruler in the house of our Lord, vpon euerie man rauing and prophecying, to put him into the stockes, and into prison. † And now why hast thou not re- 27
 buked Ieremie the Anathothite, which propheciethe vnto you? † Because vpon this he hath sent into Babylon to vs, 28
 saying: It is long: build ye houses, and inhabite them: and plant gardens, and eate the fruities of them. † Sophonias 29
 therefore the priest reade this booke in the eares of Ieremie the prophet. † And the word of our Lord was made to Ie- 30
 remie, saying: † Send to al the transmigration, saying: Thus 31
 saith the Lord to Semeias the Nehelamite: Because Semeias hath prophecied to you, and I sent him not: and hath made you to trust in a lie: † Therefore thus saith our Lord: Behold 32
 I wil visite vpon Semeias the Nehelamite, and vpon his seede: there shal not be vnto him a man sitting in the middes of this people, and he shal not see the good, that I wil doe to my people, saith our Lord: because he hath spoken preuarication against our Lord.

CHAP. XXX.

The prophet is commanded to write the same which he preacheth: 4. first pensue thinges, 8. Then ioyful. 9. Especially in the new Testament, when God wil raise David (towitte Christ) 16. Who shal destroy al enemies. 19. And whose Church shal be great, glorious, and perpetual.

THIS is the word, that was made to Ieremie from our 1
 Lord, saying: † Thus saith our Lord the God of Israel, 2
 saying: Write vnto thee al the wordes that I haue spoken to thee, in a booke. † For behold the daies come, saith our Lord: 3
 and I wil conuert the conuersion of my people: Israel and Iuda, saith our Lord: and I wil make them returne to the land, which I gaue their fathers, and they shal possesse it. † And 4
 these are the wordes, that our Lord hath spoken to Israel and to Iuda: † Because thus saith our Lord: We haue heard a voice 5
 of terrour: there is feare and no peace. † Demand, and see if 6
 a man beare childe? wherefore then haue I seene euerie mans hand vpon his loyne, as a woman that is in trauel, and al faces are turned into the iaundice? † Alas, because that is a great 7
 day, neither is there the like to it: and it is the time of tribulation to Iacob, and he shal be saued out of it. † And it shal 8

be in

*Ioel. 2.
 Amos. 5.
 Sophie. 1.*

:: It is probable by this, & Ch. 31. Ezech. 33. & other places that with the two tribes of the kingdom of Iuda manie of the tenne tribes, returned also from captiuitie whose chiefe citie was Samaria.

- be in that day, saith the Lord of hostes: I wil breake his yoke from of thy necke, and wil breake his bandes: and strangers shall no more rule ouer him: † but they shall serue our Lord their God, and Dauid their king, whom I wil raise vp to them.
- 9 † Thou therefore my seruant Iacob feare not, saith our Lord; neither be thou afraid Israel: because loe I wil saue thee out of a farre countrie, and thy seede out of the land of their captiuitie: and Iacob shall returne, and be at rest, & flow with al good things, and there shall be none whom he may feare: †
- 11 † because I am with thee, saith our Lord, to saue thee: for I wil make † a consumation in al the Nations, in which I haue dispersed thee: but thee I wil not make into consummation: but I wil chastice thee in iudgement, that thou maist not seme to thy selfe innocent. †
- 12 Because thus saith our Lord: Thy wound is vncurable, thy stripe is very sore. † There is none to iudge thy iudgement to binde it vp: there is no profite of
- 13 medicines for thee. † Al thy louers haue forgotten thee, and wil not seeke thee: for with the stroke of anemie I haue stricken thee with cruel chastisement: for the multitude of thine
- 15 iniquitie, thy sinnes are hardened. † What criest thou vpon thine affliction? thy sorow is vncurable: for the multitude of thine iniquitie, and for thine hardned sinnes I haue done these
- 16 thinges to thee. † Therefore al that hate thee, shall be deuoured: and al thine enemies shall be led into captiuitie: and they that waste thee, shall be wasted, and al thy spoilers wil I geue
- 17 to the spoile. † For I wil close vp thy wound, and wil heale thee of thy woundes, saith our Lord. Because they haue called thee, ô Sion, an out cast: This is she, that had none to seeke
- 18 after her. † Thus saith our Lord: Behold I † wil conuert the conuersion of the tabernacles of Iacob, and wil haue pitie on his houses, and the citie shall be built in her high place, and the
- 19 temple shall be founded according to the order thereof. † And out of them shall come forth praise, and the voice of them that play: and I wil multiplie them, and they shall not be diminished: and I wil glorifie them, & they shall not be lessened.
- 20 † And his children shall be as from the beginning, and his assemblie shall be permanent before me: and I wil visite against
- 21 al that afflict him. † And † his duke shall be of himself: and the prince shall be brought forth from the middes of him: and I wil bring him † nere, and he shall come to me. For who is this, that applieth his hart to approach vnto me, saith our

Only the true Church is perpetually conserued without interruption; al other nations, kingdomes, & cōgregations do change and are consumed.

After seuentie yeares captiuitie the temple shall be re-edified, but more fully & more perfectly this propheticie is fulfilled in Christ and his Apostles, when the citie was built in a high place, the citie which can not be hidde, sette in a mountaine. Christ of the issue of Iacob. VWho according to his diuinitie is the Sonne of God as he sayth of himselfe. Ioan. 14. I am in the Father and the Father in me.

Lord? † And you shal be my people: and I wil be your God. 22
 † Behold, the whirlewind of our Lord, the surie going forth, 23
 the storme violently falling, it shal light vpon the head of the
 impious. † Our Lord wil not turne away the wrath of indig- 24
 nation, til he haue done and accomplished the cogitation of
 his hart: in the latter daies you shal vnderstand these things.

CHAP. XXXI.

*God wil reduce Israel from captiuitie, 4. and geue them abundance of al
 thinges: 9. after their tribulation. 15. Rachel (The afflicted Church)
 shal cease from mourning: 18. confessing that she is iustly chastised.
 20. Christ a perfecte man shal be conteyned in his mothers wombe, 26.
 He rising from slepe (death) wil build his Church. 31. with a new
 conuenant: 36. that it shal be large, and perpetual.*

AT THAT time, saith our Lord: I wil be the God of I
 :: Together with the two tribes manie also of the rene tribes were reduced from captiuitie. And when Christ came into this world they were more readie to receiue him, then the other two tribes. *Mat. 13. Mar. 6. Luc. 4. Ioan. 4.*
 :: all the kindredes of Israel, and they shal be my people.
 † Thus saith our Lord: The people that remayned from the 2
 sword, found grace in the desert: Israel shal goe to his rest.
 † Our Lord hath appeared to me of long time. And in euerla- 3
 sting charitie haue I loued thee, therefore haue I drawen thee,
 taking compassion. † And I wil build thee againe, and thou 4
 shalt be builded ô virgin Israel: thou shalt yet be adorned with
 thy timbrels, & shal goe forth in the quyre of them that play.
 † Thou shalt yet plant vinyards in the mountaines of Samaria: 5
 the planters shal plant, and til the time come, they shal not
 make vintage: † because there shal be a day, wherein the 6
 watchmen on mount Ephraim shal crie: Arise, and let vs goe
 vp vnto Sion to the Lord our God. † Because thus saith our 7
 Lord: Reioyce in gladnes ô Iacob, and neye against the head
 of the Gentiles: sound ye, and sing, and say: Saue ô Lord thy
 people the remnant of Israel. † Behold I wil bring them out 8
 of the land of the North, and wil gather them from the endes
 of the earth: among whom shal be the blinde and the lame,
 the woman with childe, and she that beareth childe toge-
 ther, a great companie of them that returne hither. † They 9
 shal come in weepeing: and in mercie I wil reduce them: and
 I wil bring them through the torrents of waters in a right
 way, and they shal not stumble in it: because, I am become a
 father to Israel, and :: Ephraim is my firstbegotten. † Hear 10
 the word of our Lord ye Nations, & shew forth in the ilands,
 that are farre of, and say: He that disperfed Israel, wil gather
 him:

*Isa. 2
 Mich.
 Zach.*

- 11 him: and he wil keepe him as the pastour his flocke. † For
 our Lord hath redeemed iacob, and he wil deliuer him out of
 12 the hand of the mightier. † And they shal come, and shal
 praise in mount Sion: and they shal runne together to the
 good things of our Lord for the corne, and wine, and oile,
 and the increase of cattel and heardes, and their soule shal be
 13 as a watered garden, & they shal be hungrie no more. † Then
 shal the virgin reioyce in the quyre, the youngmen and old
 men together: and I wil turne their mourning into ioy, and
 wil comfort them, and make them ioyful from their sorow.
 14 † And I wil replenish the soule of the priestes with fatnes:
 and my people shal be filled with my good things, saith our
 15 Lord. † Thus saith our Lord: A voice of lamentation is heard
 on high of the mourning, and weeping of: Rachel weeping
 for her children, and refusing to be comforted for them, be-
 16 cause they are not. † Thus saith our Lord: Let thy voice cease
 from weeping, and thine eies from teares: because there is a
 reward for thy worke, saith our Lord: and they shal returne
 17 out of the land of the enemy. † And there is hope to thy last
 endes, saith our Lord: and the children shal returne to their
 18 borders. † Hearing I heard Ephraim going into trāsmigration:
 Thou hast chastised me, and I am taught, as a young bullocke
 not tamed. :: Conuert me, and :: I shal be conuerted: because
 19 thou art the Lord my God. † For after thou didst conuert me
 I did penance: and after thou didst shew vnto me, I stroke my
 thigh: I am confounded, and ashamed, because I haue sustay-
 20 ned the reproch of my youth. † Certes Ephraim is an hono-
 rable sonne to me, certes a delicate childe: because since I
 spake of him, as yet wil I remember him. Therefore are my
 bowels troubled vpon him: pitying I wil pitie him, saith our
 21 Lord. † Sette thee a watch tower, make vnto thee bitternes:
 direct thy hart into the right way, wherein thou hast walked:
 22 returne ô virgin Israel, returne to these thy cities. † How
 long wilt thou be dissolute in deliciouſnes ô wandring daugh-
 ter? because our Lord hath created a new thing vpon the
 23 earth: A WOMAN SHAL COMPASSE :: A MAN. † Thus
 saith the Lord of hostes the God of Israel: As yet shalt they say
 this word in the land of Iuda, and in the cities thereof, when
 I shal conuert their captiuitie: Our Lord blesse thee the beauty
 24 of iustice, the holie mountaine: † and Iudas and al his cities
 shal dwel in it together: the husbandmen and they that drie

:: By Rachel the mother of Ioseph & Benjamin, are signified al the women of both kingdoms (Israel & Iuda) mourning the miseries of the captiuitie And particularly of the mothers lamenting the slaughter of their children nere Bethlehem. *Mat. 2.*
 :: Gods grace is the principal cause of iustification.
 :: Mans cooperation by free-will is the secundarie cause.

:: Christ in his mothers wombe in stature an infant: but in al perfection a man.

the flockes. † Because I haue inebriated the wearie soule: and
 euerie hungrie soule I haue filled. † Therefore I was raised vp
 as out of a sleepe, and I saw, and my sleepe was sweete to me.
 † Behold the daies come, saith our Lord: and I wil sow the
 house of Israel and the house of Iuda with the seede of men,
 and with the seede of beastes. † And as I haue watched
 ypon them, to plucke vp, and deface, and dissipate, & destroy,
 and afflict: so wil I watch ouer them, to build, and to plant
 them, saith our Lord. † In those daies they shal say no more:
 The fathers did eate the bitter grape, and the teeth of the chil-
 dren are set on edge. † But euerie one shal dye in his owne
 iniquitie: euerie man that shal eate the sowre grape, his teeth
 shal be on edge. † Behold the daies shal come, saith our Lord:
 and I wil make a new couenant with the house of Israel and
 the house of Iuda: † not according to the couenant, which I
 made with their fathers in the day that I tooke their hand, to
 bring them out of the Land of Ægypt: the couenāt which they
 made voide, and I had the dominion of them, saith our Lord.
 † But this shal be the couenant, that I wil make with the
 house of Israel: after those daies saith our Lord: I wil geue my
 law in their bowels, and in their hart I wil write it: and I wil
 be their God, and they shal be my people. † And a man shal
 no more teach his neighbour, and a man his brother, saying:
 Know our Lord: for al shal know me from the least of them
 euen to the greatest, saith our Lord: because I wil be propi-
 cious to their iniquitie, and their sinne I wil remember no
 more. † Thus saith our Lord, that geueth the sunne for the
 light of the day, the order of the moone and of the starres,
 for the light of the night: that trubleth the sea, and the waues
 thereof doe sound, the Lord of hostes is his name. † If these
 lawes shal faile before me, saith our Lord: thee also the seede
 of Israel shal faile, that it be not a nation before me for euer.
 † Thus saith our Lord: If the heauens aboue shal be able to
 be measured, and the foundations of the earth beneth to be
 searched out: I also wil cast away al the seede of Israel, for al
 things, that they haue done, saith our Lord. † Behold the daies
 come, saith our Lord: and the citie shal be built to our Lord
 from the tower of Hananeel euen to the gate of the corner.
 † And the rule of the measure shal goe out farther in his sight
 ypon the litle hil Gareb: and it shal compasse Goatha, † and
 al the valley of carcaffes, and of ashes, and al the countrie of
 death,

∴ God promi-
 sed the Iewes
 multiplica-
 tion of men.
 ∴ And of cattle
 which were a
 principal ri-
 ches, as appea-
 reth by the
 word, pecunia
 deriued of
 pecus.

∴ The seede of
 Israel remai-
 neth for euer;
 not in the in-
 credulous Ie-
 wes (saith S.
 Ierom) but in
 those which
 with the Apo-
 stles, & by the
 Apostles be-
 leue in Christ.

Isa. 54.

Ioa. 6.

death, euen to the torrent of Cedron, and to the corner of the East gate of horses, the Holie of our Lord : shal not be plucked vp, and it shal no more be destroyed for euer.

CHAP. XXXII.

Nabuchodonosor besieging Ierusalem, Ieremie in prison 7. byeth by Gods commandment a field of his cosin. 17. Prajeth for the whole nation, recising Gods former benefites, 26. Prophecies their captiuitie in Babylon, 30. for their idolatrie: 36. and deliuerie from thence, 40. With a new couenant to serue God sincerely.

1 **T**HE word that was made to Ieremie from our Lord :: in the tenth yeare of Sedecias the king of Iuda : the same is
 2 the eighteenth yeare of Nabuchodonosor. † Then the armie of the king of Babylon besieged Ierusalem: and Ieremie the prophet was shut vp in the court of the prison, that was in the
 3 house of the king of Iuda. † For Sedecias the king of Iuda had shut him vp, saying: Why doest thou prophesie, saying: Thus saith our Lord: Behold I wil geue this citie into the hand
 4 of the king of Babylon, and he shal take it? † And Sedecias the king of Iuda shal not escape out of the hand of the Chaldees: but he shal be deliuered into the handes of the king of
 5 Babylon: and he shal speake with him mouth to mouth, and :: his eies shal see his eies. † And he shal leade Sedecias into
 6 Babylon: and he shal be there til I visite him, saith our Lord. But if you wil fight against the Chaldees, you shal haue no-
 7 thing prosperous. † And Ieremie said: The word of our Lord was made to me, saying: † Behold, Hanameel the sonne of
 8 Sellum thy cosin shal come to thee, saying: Bye vnto the my field, which is in Anathoth: for it apperteyneth to thee by
 9 kinred to bye it. † And Hanameel myne vncler sonne came vnto me according to the word of our Lord to the enterie
 10 of the prison, and said to me: Possesse my field, which is in Anathoth in the land of Benjamin: because the inheritance pertaineth to thee, and thou art nere of kinne to possesse it.
 11 And I vnderstood that it was the word of our Lord. † And I bought the field of Hanameel myne vncler sonne, which is in Anathoth: and I weyed him the siluer, seuen staters, and ten
 12 peeces of siluer. † And I wrote it in a booke, and signed it, and tooke witnesses: & I weighed the siluer in balance. † And I tooke the booke of the possession signed, and the stipulations, and the thinges ratified, and the signes on the out side.

When the citie was besieged, and Ieremie in prison prophesied that it should be taken, and subdued by the enimies, yet he bought landes, to signifie that in time they should be deliuered from captiuitie.

Sedecias was brought to the king of Babylon in Reblath where they put out his eyes, & thence carried him blind to Babylon. 4. Reg. 25. and so coming to that citie he could not see it. Ezech. 12.

v. 13,

† And I gaue the booke of the possession to Baruch the sonne 12
 of Neri the sonne of Maasias in the sight of Hanameel my
 cosin, and in the sight of the witnesses, that were written in
 the booke of the purchase, & in the sight of al the Iewes, that
 fate in the court of the prison. † And I commanded Baruch 13
 before them, saying: † Thus saith the Lord of hostes the God 14
 of Israel: Take these bookes, this booke of the purchase
 signed, and this booke, that is open: and put them in an ear-
 then vessel, that they may continew manie daies. † For thus 15
 saith the Lord of hostes, the God of Israel: Yet shal houses, and
 fieldes, and vineyardes be possessed in this land. † And I prayed 16
 to our Lord; after that I deliuered the booke of the possession
 to Buruch the sonne of Neri, saying: † Alas, alas, alas, ô Lord 17
 God: behold thou hast made heauen and earth in thy great
 strength, and in thy stretched out arme: no word shal be hard 18
 to thee: † Which doest mercie on thousandes, and rendrest
 the iniquitie of the fathers into the bosome of their children
 after them. ô Most strong, great, & mightie, the Lord of hostes
 is thy name. † Great in counsel, and incomprehensible in co- 19
 gitation: whose eies are open vpon al the waies, of the chil-
 dren of Adam, to render vnto euerie one according to his
 waies, and according to the fruite of his inuentions. † Which 20
 hast put signes and wonders in the land of Ægypt, euen vntil
 this day, and in Israel, and in men, and hast made thee a name
 as is this day. † And thou didest bring forth thy people Israel 21
 out of the Land of Ægypt, in signes, and in wonders, and in a
 strong hand, and in a stretched out arme, and in great terrour.
 † And thou gauest them this land, which thou swarest to their 22
 fathers, that thou wouldst geue them a land flowing with
 milke and honie. † And they entered in, and possessed it: and 23
 they obeyed not thy voice, and in thy law they walked not: al
 that thou didst command them to doe, they did not: and al
 these euils are befallen them. † Behold munitions are built 24
 against the citie, that it may be taken: and the citie is geuen
 into the handes of the Chaldees, which fight against it, at
 the presence of the sword, and of famine, and of pestilence: and
 what thinges soeuer thou hast spoken, are come to passe, as
 thy self seest. † And sayst thou to me ô Lord God: Bye the field 25
 for siluer, and take witnesses, whereas the citie is geuen into
 the handes of the Chaldees? † And the word of our Lord was 26
 made to Ieremie, saying: † Behold I am the Lord the God of 27
 al flesh:

Exo 34.

:: By the force
 of the sword,
 famine, & pe-
 stilence. as P/a.
 59. v. 6. that
 they flee from the
 face of the bowy.

28 al flesh : shal anie word be hard for me ? † Therefore thus saith
our Lord : Behold I wil deliuer this citie into the handes of
the Chaldees, and into the handes of the king of Babylon,
29 and they shal take it. † And the Chaldees shal come fighting
against this citie, and shal set in on fire, and burne it, and the
houses, in whose toppes they did sacrifice to Baal, and offered
30 libaments to strange goddes to prouoke me vnto wrath. † For
the children of Israel, and the children of Iuda were conti-
nually doeing euil in myne eies :: from their youth : the chil-
31 dren of Israel which euen vntil this present exasperate me in
the worke of their handes, saith our Lord. † Because in furie
and in myne indignation this citie is made to me, from the
day that they builded it, vntil this day, wherein it shal be taken
32 out of my sight. † For the malice, of the children of Israel,
and of the children of Iuda, which they haue done prouoking
me to wrath, they and their kinges, their princes, and their
priestes, and their prophets, the men of Iuda and the inhabi-
33 tants of Ierusalem. † And they haue turned the backes to me,
and not the faces : when I taught them early, and instructed
them, and they would not heare that they might take disci-
34 pline. † And they haue set their idols in the house, wherein
35 my name is inuocated, that they might pollure it. † And they
haue built the excelses of Baal, which are in the valley of the
sonne of Ennom, that they might consecrate their sonnes and
their daughters to Moloch : which I commanded them not,
neither hath it ascended into my hart, that they should doe
36 this abomination, and bring Iuda into sinne. † And now for
these thinges, thus saith our Lord the God of Israel to this
citie, whereof you say that it is deliuered into the handes of
the king of Babylon in sword, and in famine, & in pestilence.
37 † Behold :: I wil gather them together out of al landes, to
which I haue cast them out in my furie, and in my wrath, and
in my great indignation : and I wil bring them againe into this
38 place, and wil make them dwel confidently. † And they shal
39 be my people, and I wil be their God. † And I wil geue them
one hart, and one way, that they may feare me al daies : and it
may be wel with them, and with their children after them.
40 † And I wil make an euerlasting couenant with them : and
wil not cease to doe them good : and I wil geue my feare in
41 their hart, that they reuolt not from me. † And I wil reioyce
vpon them, when I shal doe them good : and I wil plant them

:: VWhen they
were in the
vildernes
newly deliue-
red from Æ-
gypt, they
committed
manie hai-
nous crimes:
in murmuring
schisme, idola-
tric, and other
carnal & spiri-
tual sinnes.

:: Left anie
should thinke
that by Gods
iust and seuer
punishment,
or by anie re-
uolting from
his seruice the
Church might
be vtterly de-
stroyed, he stil
promiseth
mercic to-
in this

wards the reliques of his people, that they shal neuer al sayle, but continue vntil the Redeemer of mankind Christ shal come. And much lesse shal Christs Church euer faile a day his coming.

in this land in truth in my whole hart and in al my soule. † Because thus saith our Lord: As I haue brought vpon this people al this great euil: so wil I bring vpon them al the good, that I speake to them. † And the fieldes shal be possessed in this land: whereof you say that it is desolate, because there is remaying no man nor beast, and it is giuen into the handes of the Chaldees. † The fieldes shal be bought for money, and shal be written in a booke, and the signe shal be stamped on, and a witnes shal be taken, in the land of Benjamin, and round about Ierusalem, in the cities of Iuda, and in the cities on the mountaines, and in the champaine cities, and in the cities that are toward the South: because I wil conuert their captiuitie, saith our Lord.

CHAP. XXXIII.

God promisseth remission of finnes: 10. reduction from captiuitie, & manie other benefites. 14. He wil geue iudgement and iustice in Dauid (Christ) whose throne (the Church) 19. shal be glorious. 24. and permanent.

∴ Besides manie other reuelations, this prophet had two visions in prison, in confirmation that God would conferue his people and Church for euer, notwithstanding their manifold great finnes & great affliction and destruction of manie for the same.

AND the word of our Lord was made to Ieremie: the second time, when as yet he was shut vp in the court of the prison, saying: † Thus saith our Lord that wil doe, and wil forme it, and prepare it, the Lord is his name. † Crie vnto me, and I wil heare thee: and I wil do thee great things, and and firme things which thou knowest not. † Because thus saith our Lord the God of Israel to the houses of this citie, and to the houses of king of Iuda, which are destroyed, and to the munitions, and to the sword † of them that come to fight with the Chaldees, and to fill them with the carcasses of the men, whom I haue stricken in my furie, and in myne indignation, hiding my face from this citie, because of al their malice. † Behold I wil bring to them a sterre and health, and wil cure them: and I wil reuele vnto them the prayer of peace and truth. † And I wil conuert the conuersion of Iuda, & the conuersion of Ierusalem: & wil build them as from the beginning. † And I wil cleanse them from al their iniquitie, wherein they haue sinned to me: & I wil be propitious to al their iniquities, wherein they haue sinned to me, & despised me. † And it shal be to me a name, & a ioy, and a praise, and an exultation to al the nations of the earth, that shal heare al the good things, which I wil doe to them: and they shal feare, and be troubled in al the good things, & in al the peace, that I wil make to them.

† Thus

10 † Thus saith our Lord: Yet there shall be heard in this place
 (which you say is desolate, because there is neither man nor
 beast: in the cities of Iuda, and without Ierusalem; which are
 desolate without man, and without inhabiter; and without
 11 beast) † the voice of ioy and the voice of gladnes, the voice
 of the bridegroom and the voice of the bride, the voice of
 them that say: Confesse ye to the Lord of hostes, because our
 Lord is good, because his mercie is for euer: and of them
 that carie vowes into the house of our Lord. For I wil bring
 backe the conuersion of the land as from the beginning, saith
 12 our Lord. † Thus saith the Lord of hostes: Yet there shall be
 in this desolate place without man, and without beast, and in
 all the cities thereof, an habitation of pastours of the resting
 13 flockes. † In the cities on the mountaines, and in the cham-
 paine cities, and in the cities that are toward the South: and
 in the land of Benjamin, and round about Ierusalem, and in
 the cities of Iuda there shall yet passe flockes, at the hand of
 14 him that numbred them, saith our Lord. † Behold the daies
 shall come, saith our Lord, and :: I wil raise vp the good word,
 that I haue spoken to the house of Israel, and to the house of
 15 Iuda. † In those daies, and in that time, I wil make :: the spring
 of iustice to bud forth vnto Dauid: and he shall doe iudgement
 16 and iustice in the earth. † In those daies shall Iuda be saued, and
 Ierusalem shall dwell confidently: & this is the name, that they
 17 shall call him; The Lord of our iust one. † Because thus saith
 our Lord: :: There shall not faile of Dauid a man, to sitte vpon
 18 the throne of the house of Israel. † And of the Priestes and
 Leuites there shall not faile from before my face a man, to
 offer :: holocaustes, and to burne sacrifice, and to kil victimes
 19 all daies. † And the word of our Lord was made to Ieremie,
 20 saying: † Thus saith our Lord: If my couenant with the day
 can be made voide, and my couenant with the night, that there
 21 be not day and night in their time: † also my couenant may
 be made voide with Dauid my seruant, that there be not of
 him a sonne to reigne in his throne, and Leuites and Priestes
 22 my ministers. † Euen as the starres of heauen can not be num-
 bred, and the sand of the sea be measured: so wil I multiplie
 the seede of Dauid my seruant, and the Leuites my ministers.
 23 † And the word of our Lord was made to Ieremie, saying:
 24 † Hast thou not seene what this people hath spoken, saying:
 The :: two kinreds, which our Lord had chosen, are cast of:

:: An euident
 prophetic and
 promise of
 Christ.
 :: Borne of the
 seede of Da-
 uid.

:: Dauids pro-
 genieshall con-
 tinew vnto
 Christ: whose
 kingdom,
 which is his
 Church, shall
 haue no end.
Luc. I. v. 33. Psal.
88. v. 30.

:: S Hypolitus
 and all ancient
 Fathers teach
 that the holie
 Eucharist is
 the cōplement
 of all sacrifices
 of the old Tes-
 tament.

:: Gods most
 special proui-

dence blessed
the families of
Dauid and Aa-
ron aboue al
other kinreds.

and they haue despised my people, because it is no more a Nation before them? † Thus saith our Lord: If I haue not set my couenant betwen day and night, and lawes to heauen and earth: † surely I wil also cast of the seede of Iacob, and of Dauid my seruant, that I take not of his seede princes of the seede of Abraham, Isaac, and Iacob. For I wil bring backe their conuerſion, and wil haue mercie on them.

CHAP. XXXIII.

King Sedecias shal fal into the handes of Nabuchodonosor, and Ierusalem shal be burned: 8. because he hath broken the couenant, of releasing Iewes from bondage, 14. in the seventh yeare; and contrarie to particular promise of obseruing that law.

THE word that was made to Ieremie from our Lord, when Nabuchodonosor the king of Babylon, and al his armie, and al the kingdoms of the earth that were vnder the power of his hand, & al the peoples made warre against Ierusalem & against al the cities thereof, saying: † Thus saith our Lord the God of Israel: Goe, & speake to Sedecias the king of Iuda: & thou shalt say to him: Thus saith our Lord: Behold I wil deliuer this citie into the handes of the king of Babylon, & he shal burne it with fire. † And thou shalt not escape out of his hand: but by taking thou shalt be taken, & thou shalt be deliuered into his hand: and :: thine eies shal see the eyes of the king of Babylon, and his mouth shal speake with thy mouth, and thou shalt enter into Babylon. † But yet heare the word of our Lord o Sedecias king of Iuda: Thus saith our Lord to thee: Thou shalt not dye by the sword, † but thou shalt dye in peace, and according to the burnings of thy fathers the former kings that haue bene before thee, so shal they burne thee: and, Alas Lord, shal they mourne for thee: because I haue spoken the word, saith our Lord. † And Ieremie the prophet spake al these wordes to Sedecias the king of Iuda in Ierusalem. † And the armie of the king of Babylon fought against Ierusalem, and against al the cities of Iuda, that were remayning, against Lachis, and against Azecha: for these remained of the cities of Iuda, fenced cities. † The word that was made to Ieremie from our Lord, after that king Sedecias made a couenant with al the people in Ierusalem, proclaying: † That euerie one should dismisſe his seruant, & euerie one his handmayd, the Hebrew man and the Hebrew woman free:

† See ch. 32. v.
4. & 4. Reg. 25.
7. 7.

free: and that they should not haue dominion ouer them, that
 10 is, on a Iewe and his brother. † Al the princes therefore heard,
 and al the people which, had made the couenant; that euerie
 man should dismisſe his ſeruant, and euerie man his handmaide
 free, and ſhould no more haue dominion ouer them: they
 11 heard therefore, and diſmiſſed them. † And :: they turned
 afterwards: and drew their ſeruants and their handmaids back
 againe, whom they had diſmiſt free, and brought them into
 12 ſubiection as men ſeruants, and wemen ſeruantes. † And the
 word of our Lord was made to Ieremie from our Lord, ſaying:
 13 † Thus ſaith our Lord the God of Iſrael: I made a couenant
 with your fathers in the day, that I brought them out of the
 14 Land of Ægypt, from the houſe of bondage, ſaying: † When
 ſeuē yeares ſhal be accompliſhed, let euerie man diſmisſe his
 brother an Hebrew, that was ſold to him, and he ſhal ſerue
 thee ſix yeares: and thou ſhalt diſmisſe him free from thee:
 and your fathers haue not heard me, nor inclined their eare.
 15 † And you were conuerted this day, & did that which is right
 in myne cies, that you proclaymed libertie euerie one to his
 freind: and you made a couenant in my ſight, in the houſe,
 16 wherein my name is inuocated vpon it. † And you are retur-
 ned, and haue defiled my name: and you haue brought backe
 againe euerie man his ſeruant, and euerie man his handmayde,
 whom you had diſmiſt to be free, and of their owne iuriſdi-
 ction: and you haue brought them into ſubiection to be your
 17 ſeruants and handmaydes. † Therefore thus ſaith our Lord:
 You haue not heard me, to proclaime libertie euerie man to
 his brother, and euerie one to his freind: behold I proclaime
 vnto you libertie, ſaith our Lord, to the ſword, to the peſti-
 lence, and to famine: and I wil geue you into commotion to
 18 al the kingdoms of the earth. † And I wil geue the men, that
 tranſgreſſe my couenant, and haue not obſerued the wordes
 of the couenant, wherevnto they conſented in my ſight, the
 caſe which they did cut into two partes, and paſſed betwen
 19 the diuiſions thereof. † The princes of Iuda and the princes
 of Ieruſalem, the eunuches, and the prieſtes, and al the people
 of the land that paſſed betwene the diuiſions of the caſe.
 20 † And I wil geue them into the handes of their enemies, and
 into the handes of them that ſecke their life: & their carcaſſe
 ſhal be for meate to the foules of the ayre, and to the beaſtes
 21 of the earth. † And Sedecias the king of Iuda, and his princes

Reciduation
 into finnes af-
 ter remiſſion,
 offendeth God
 more then the
 former finnes,
 as our Sauour
 teacheth by a
 parable. *Mat. 18.*

Exo. 21.
Deut. 15.

∴ God was not
the cause of
the Babyloni-
ans crueltie,
but permitted
and directed
the same to pu-
nish the Iewes.

I wil geue into the handes of their enemies, & into the handes of them that seeke their liues, and into the handes of the armies of the king of Babylon, which are retired from you. † Behold I ∴ command, saith our Lord, and I wil bring them againe into this citie, and they shal fight against it, and take it, and burne it with fire: and the cities of Iuda I wil geue into desolation, because there is not an inhabiter.

CHAP. XXXV.

By example of the Rechabites voluntarily keeping their fathers rule, 12. God expostulateth with the people that kepe not his preceptes; 17. denouncing that they shal be punished, and the Rechabites rewarded.

∴ Here againe it appeareth that the prophet obserueth not the order of time in vwriting his visions. For the thing here recorded happened before the prophecies mentioned in the former chapters.

∴ This Ionadab was a man of powre & estimation, very familiar with Iehu king of Israel. 4. Reg. 10. v. 15. ∴ The Rechabites descended not of Israel, but of Iethro a Madianite, Moyses father in law: as both Hebrew & Latin Doctors hold by tradition.

THE word, that was made to Ieremie from our Lord in the dayes ∴ of Ioakim the sonne of Iosias the king of Iuda, saying: † Goe to the house of the Rechabites: and speake to them, & thou shalt bring them into the house of our Lord, into one chamber of the treasuries, and thou shalt geue them wine to drinke. † And I tooke Iezonias the sonne of Ieremias the sonne of Habfamas, and his bretheren, and al his sonnes, and the whole house of the Rechabites. † And I brought them into the house of our Lord, to the treasure house of the sonnes of Hanan, the sonne of Iegedelias the man of God, which was by the treasure house of the princes, about the treasure of Maasias the sonne of Sellum, who was keeper of the entrie. † And I set before the sonnes of the house of the Rechabites goblets ful of wine, and cuppes: and I said to them: Drinke ye wine. † Who answered: We wil not drinke wine: because ∴ Ionadab the sonne of Rechab, our father, commanded vs, saying: You shal not drinke wine, you and your children for euer. † And you shal not build house, and you shal not sow seede, and you shal not plant vineyardes, nor haue anie: but you shal dwel in tabernacles al your daies, that you may liue manie daies vpon the face of the land, wherin you are ∴ strangers. † We therefore haue obeyed the voice of Ionadab the sonne of Rechab, our father, in al thinges that he commanded vs: so that we dranke not anie wine al our daies: we and our wiues, our sonnes & our daughters. † And we builded not houses to inhabite, and vineyard, and filde, and seede we haue not had: † but we haue dwelt in tabarnacles, and haue bene obedient according to al thinges, that Ionadab our father commanded vs. † But when Nabuchodonosor the king

- king of Babylon was come vpon to our Land, we said: :: Come, and let vs goe into Ierusalem from the face of the host of the Chaldees, and from the face of the host of Syria: and we haue
- 12 taried in Ierusalem. † And the word of our Lord was made
- 13 to Ieremie, saying: † Thus saith the Lord of hostes the God of Israel: Goe, & say to the men of Iuda, and to the inhabitants of Ierusalem: Why wil you not receiue discipline, to obey my
- 14 wordes, saith our Lord? † :: The wordes of Ionadab the sonne of Rechab haue preuailed, which he commanded his sonnes not to drinke wine: and they haue not drunke vntil this day, because they haue obeyed the commandment of their father: but I haue spoken to you, early ryising and speakeing,
- 15 and you haue not obeyed me. † And I haue sent to you al my seruants the prophetes, rising early, and sending and saying: Returne ye euerie one from his most wicked way, and make your studies good: and folow not strange goddes, nor worship them, and you shal dwell in the land, which I gaue you and your fathers: and you haue not inclined your eare, nor
- 16 heard me. † The children therefore of Ionadab the sonne of Rechab haue firmly kept the precept of their father, which he commanded them: but this people hath not obeyed me.
- 17 † Therefore thus saith the Lord of hostes, the God of Israel: Behold, I wil bring vpon Iuda, and vpon al the inhabitants of Ierusalem al the affliction, which I haue spoken against them, because I haue spoken to them, and they haue not heard: I
- 18 haue called them, and they haue not answered me. † But to the house of the Rechabites Ieremie said: Thus saith the Lord of hostes the God of Israel: For that you haue obeyed the commandment of Ionadab your father, and haue kept al his commandments, and haue done al thinges, that he commanded you: † Therefore thus saith the Lord of hostes the God of Israel: There shal not want a man of the stocke of Ionadab the sonne of Rechab, standing in my sight al daies.

:: In case of necessity they entered into the city, otherwise remained in tentes.

:: Seing these religious Rechabites obserued obediently the rule of their father & founder, in vvorkes of supererogation, otherwise not commanded: much more al are bound to kepe Gods commandments,

ANNOTATIONS. CHAP. XXXV.

1. *The house of Rechabites.*] VVe haue here (according to the state of Gods Church in the old Testament) a cleare example of religious life, by professing and performing good vvorkes of supererogation, not commanded by God, but piously instituted by a holie man called Ionadab. VVhich, not only himself, and his proper children, but also their posteritie manie ages after him, voluntarily obserued by a prescript Rule: Not to builde houses, nor dwell in anie (but in tentes) nor to sow seede, nor to plant, nor haue viyardes, nor to drinke

Religious Orders in the old Testament.

The rule of Rechabites differed from the Nazareites & children of the Prophetes. They were figures of more perfect orders in the Church of Christ.

Diuers Kindes of Religious Orders.

wine. A like rule but not the same in al pointes, was prescribed by God himself (Num. 6.) for such as would voluntarily embrace it. And Elias and Elizeus with their disciples obserued an other forme of religious life: as appeareth, 4. Reg. 1. 2. &c. Al which vvere figures of more perfect Religious Orders in the Church of Christ, consisting in thre essentiall vowes, of voluntarie Poueritie, Chastitie, and Obedience: not commanded but commended, and for the better attayning to perfection counseled by our Saviour; vvhof of they are called Euangelical Counsels, obserued by the Apostles, leauing al their worldlie substance, and al desire of hauing anie proper possessions: such also as had wiues leauing them, the rest not marrying; & al renouncing their owne willes, subiected the same to Christs wil; *following him.* VVhose example others imitating, this holie maner of life hath stil continued in the Church, as is euident by the Ecclesiastical histories euen from the Apostles time. But al obserued not the same particular rules, nor were called by the same titles. For as in the time of Moysees law, some were called Nazareites; some the Children of the Prophetes; and some Rechabites, after the name of their founders father Rechab, a renowned godlie man: so now some are called Eremites, some Monkes, some Freares, and some Religious Clerkes. And of ech of these kindes, diuers sortes are distinguished by varietie of rules, habites, special functions, and titles either of their first Institutours, or of the Institutes themselves, or of the places, or other occasions. As Carmelites, Augustines (as wel Monkes, as Canons Regular) Benedictins, Bernardins, Carthusians, Dominicans, Franciscans, Iesuites, Theatines, Capuchines, and the like. As also manie distinct Orders of Nunnes. But none of them al differ from the rest, nor from other Catholique Christians in pointes of faith: nor make anie Sectes of Religion, as Heretikes ridiculously object. For al beleue and confesse the self same Catholique Faith, in al the Articles therof; al vse and acknowledge the same, and no other holie Sacraments; and al are vnited in one vniuersal Church; vnder one visible Head: Euerie Order good and holie in their profession; & al together excellently adorning the whole bodie with sacred semelic varieties, make the same vniuersal Church more glorious.

Mat. 19.
7. 12. 21.
Luc 18.
7. 22.

Psal. 44.
7. 11. 15.

CHAP. XXXVI.

Jeremie in prison sendeth Baruch by Gods commandment, to read a booke of comminations before the people: 7. exhorting them to repent: 9. which being read in a porch of the Temple, 11. Micheas reporteth it to the Nobles in the court, 14. whither Baruch being called readeth the same before them: 20. they informe the king: 21. who hearing part therof, causeth the booke to be burned: 26. and commandeth to apprehend Baruch, and Jeremie. 27. The booke is writte againe by them with addition of more.

AND it came to passe in the fourth yeare of Ioakim, the 1 sonne of Iosias king of Iuda: this word was made to Jeremie from our Lord, saying: † Take 2 a volume of a booke and thou shalt write in it al the wordes, that I haue spoken to thee against Israel and Iuda, & against al Nations since the day that I spake to thee, from the daies of Iosias euen to this day. † If perhaps the house of Iuda hearing al the euils, that I meane 3; to doe vnto them, let euerie man returne from his most wicked

:: Besides preaching, which the euil disposed did either not duly regard, or quickly forget, God commanded that his wil

- wicked way: and I wil be propitious to their iniquitie, and
 4 to their sinne. † Ieremie therefore called Baruch the sonne
 of Nerias: and Baruch wrote from the mouth of Ieremie al
 the wordes of our Lord, which he spake to him, in the volume
 5 of the booke. † And Ieremie commanded Baruch, saying:
 I am :: shut vp, neither am I able to goe into the house of our
 6 Lord. † Goe thou in therefore, and read out of the volume,
 wherein thou hast written from my mouth the wordes of our
 Lord, in the hearing of al the people in the house of our Lord
 on the fasting day: moreouer also in the hearing of al Iuda,
 which come out of their cities, thou shalt read it to them:
 7 † if perhaps their prayer may fal in the sight of our Lord, and
 euerie one returne from his most wicked way: because great
 is the furie & indignation, which our Lord hath spoken against
 8 this people. † And Baruch the sonne of Nerias did according
 to al thinges, that Ieremie the prophet had commanded him,
 reading out of the volume the wordes of our Lord in the
 9 house of our Lord: † And it came to passe in the fifth yeare
 of Ioakim the sonne of Iosias the king of Iuda, in the ninth
 moneth: they proclaymed a fast in the sight of our Lord to al
 the people in Ierusalem, and to al the multitude, that was
 10 flocked together out of the cities of Iuda in Ierusalem. † And
 Baruch redde out of the wordes of Ieremie in the house of our
 Lord, in the tresurie of Gamarias the sonne of Saphan the
 scribe, in the higher court, in the entrie of the new gate of
 11 the house of our Lord, al the people hearing it. † And when
 Micheas the sonne of Gamarias the sonne of Saphan had heard
 12 al the wordes of our Lord out of the booke: † he went downe
 into the kings house to the tresurie of the scribe: and behold
 al the princes sate there, Elisama the scribe, and Dalaias the
 sonne of Semeias, and Elnathan the sonne of Achobor: and
 Gamarias the sonne of Saphan, & Sedecias the sonne of Ha-
 13 nanias, and al the princes. † And Micheas told them al the
 wordes that he had heard Baruch reading out of the volume
 14 in the eares of the people. † Al the princes therefore sent to
 Baruch, Iudi the sonne of Nathanias, the sonne of Selemias,
 the sonne of Chusi, saying: Take in thy hand the volume, out
 of which thou hast redde in the hearing of the people, and
 come. Baruch therefore the sonne of Nerias tooke the vo-
 15 lume in his hand, and came to them. † And they said to him:
 Sitte, & reade these thinges in our eares. And Baruch redde in
 their

should also be
 written, for a
 perpetual ad-
 monition, if
 they would
 read it, or
 heare it redde,
 and for a testi-
 monie against
 them, and a
 warning to o-
 thers.
 :: He was not
 now in prison;
 for (v. 19.) cer-
 taine noble
 men of the
 court aduised
 both Baruch
 and him to
 hide them
 selues; but kept
 himself close
 in some secret
 place; as most
 Priestes do
 now in Eng-
 land, that they
 may better ex-
 ercise their
 function, then
 if they were
 in the persecu-
 tors handes.

their eares. † Therefore when they had heard al the wordes, 16
 they were astonied euerie one toward his neighbour, and they
 sayd to Baruch : We must tel the king al these wordes. † And 17
 they asked him, saying: Tel vs how didest thou write al these
 wordes from his mouth. † And Baruch sayd to them: From his 18
 mouth he spake as it were reading vnto me al these wordes :
 and I wrote in a volume with inke. † And the princes sayd to 19
 Baruch : Goe, and be hidde thou and Ieremie, and let no man
 know where you are. † And they went to the king into the 20
 court: moreouer they layde vp the volume in the tresurie
 of Elisama the scribe: and they tolde al the wordes in the
 hearing of the king. † And the king sent Iudi, that he 21
 should take the volume: who taking it out of the tresurie
 of Elisama the scribe, redde it, the king hearing, and al the
 princes, that stood about the king. † And the king sate in the 22
 winter house in the ninth moneth: and there was an hearth
 set before him ful of burning coles. † And when Iudi had 23
 redde three or foure pages, :: he cut it with the penknife of
 a scribe: and he cast it into the fire, that was vpon the hearth,
 til al the volume was consumed with the fyre, that was on 24
 the hearth. † And the king and al his seruants, that heard al
 these wordes, did not feare, nor rent their garments. † But 25
 yet Elnathan, and Dalaias, and Gamarias gaynesaid the king,
 not to burne the booke: and he heard them not. † And the 26
 king commanded Ieremiel the sonne of Amelech, and Saraias
 the sonne of Ezriel, and Selemias the sonne of Abdeel, that
 they should apprehend Baruch the scribe, and Ieremie the
 Prophet: but :: our Lord hid them. † And the word of our 27
 Lord was made to Ieremie the Prophet, after that the king
 had burnt the volume and the wordes, that Baruch had writen
 from the mouth of Ieremie, saying: † Againe take an 28
 other volume: and write in it al the former wordes, that
 were in the first volume, which Ioakim the king of Iuda hath
 burnt. † And to Ioakim the king of Iuda thou shalt say: Thus 29
 saith our Lord: Thou hast burnt that volume, saying: Why
 hast thou written in it telling: The king of Babylon wil
 come in hast, and wil waste this land: and he wil make man 30
 and beast, to cease out of it? † Therefore thus saith our Lord
 against Ioakim the king of Iuda: :: There shal not be of him to
 sitte vpon the throne of Dauid: and his carcase shal be cast
 forth to the heate by day, and to the frost by night. † And I wil 31
 visite

:: The secreta-
 ric cut out the
 leaues and
 burnt them by
 the kings com-
 mandment: as
 appeareth.
 r. 25. &c.

:: God did not
 translate them
 to an other
 place, but they
 hyding them
 selues by Gods
 direction, the
 searchers
 could not
 finde them.

:: His sonne
 Iechonias rei-
 gned but three
 monethes:
 which is coun-
 ted as no reig-
 ne. *Theodoret.*

visite against him, and against his seede, and against his seruants their iniquities, and I wil bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iuda al the euil, that I haue spoken to them: and they haue not heard.

32 † And Ieremie tooke an other volume, and gaue it to Baruch the sonne of Nerias the scribe: who wrote in it from the mouth of Ieremie al the wordes of the booke, which Ioakim the king of Iuda had burnt with fire: and there were added moreouer manie moe wordes, then had bene before.

Nor anie of his issue in wordlie glorie, as their predecessors had reigned: S. Tho. p. 3. q. 3t. a. 2. ad. 3.

CHAP. XXXVII.

Sedecias appointed by the king of Babylon to reigne in Iuda, requesteth Ieremias prayers. 4. The Chaldees besieging Ierusalem, and hearing that the Egyptians come against them, part away. 5. But Ieremie prophesieth that they wil returne, and burne Ierusalem. 10. For which he is imprisoned. 16. After manie dayes the king examineth him of his prophecie, who stil affirming the same, 20. is kept in the entrie of the prison.

1. **A**ND king Sedecias the sonne of Iosias reigned for Iechonias the sonne of Ioakim: whom Nabuchodonosor the king of Babylon made king in the Land of Iuda.

2 † And he obeyed not, he and his seruants, and the people of the land the wordes of our Lord, that he spake in the hand

3 of Ieremie the prophet. † And king Sedecias sent Iuchal the sonne of Selemias, and Sophonias the sonne of Maasias priest to Ieremie the prophet, saying: :: Pray the Lord our God for

4 vs. † And Ieremie walked freely in the middes of the people: for they had not cast him into ward in prison. Therefore the armie of Pharao came out of Ægypt: and the Chaldees that besieged Ierusalem, hearing such tydings, retyred from Ierusalem: † And the word of our Lord was made to Ieremie the

5 prophet, saying: † Thus saith our Lord the God of Israel: Thus shal you say to the king of Iuda, which sent you to demand of me: Behold the armie of Pharao, which is come forth to helpe you, shal returne into his land into Ægypt.

6 † And the Chaldees shal returne, and make warre against this citie, and take it, and burne it with fire. † Thus saith our

7 Lord: Deceiue not your soules, saying: The Chaldees going shal goe away, and retyre from vs, because they shal not goe

8 away. † But if you shal strike al the host of the Chaldees, that fight against you, and there be left of them some wounded: euerie one shal rise vp out of his tent, and shal burne this

As Herod dealt afterwards with S. Iohn Baptist: so this king esteemed, reuerenced, and feared Ieremie, and yet persecuted him.

citie with fire. † Therefore when the armie of the Chal- 10
 dees was retir'd from Ierusalem, because of Pharaos armie.
 † Ieremie went out of Ierusalem to goe into the land of 11
 Benjamin, and to diuide possession there in the sight of the
 citizens. † And when he was come to the gate of Benjamin, 12
 there was there the keeper of the gate by course, one named
 Ierias, the sonne of Selemias, the sonne of Hananias: and he
 apprehended Ieremie the prophet, saying: :: Thou fleest to
 the Chaldees. † And Ieremie answered: It is not so, I flee not 13
 to the Chaldees. And he heard him not: but rooke Ieremie,
 and brought him to the princes. † For which thing the princes 14
 being angrie against Ieremie, they beate him, and cast him
 into the prison that was in the house of Ionathan the scribe:
 for he was chiefe ouer the prison. † Ieremie therefore went 15
 into the house of the lake, and into the dungeon: and Iere-
 mie sate there manie daies. † But Sedecias the king sending 16
 tooke him: and demanded of him in his house secretly, and
 said: Thinkest thou the word is from our Lord? And Ieremie
 said: It is. And he said: Thou shalt be deliuered into the han-
 des of the king of Babylon. † And Ieremie said to King Se- 17
 decias, what haue I sinned against thee, and thy seruants, and
 thy people; that thou hast cast me into the prison house?
 † Where are your prophetes that did prophccie to you, and 18
 said: The king of Babylon shal not come vpon you and vpon
 this land? † Now therefore heare I beseech thee my Lord 19
 king: let my petition be auailable in thy sight: and send me
 not back into the house of Ionathan the scribe, lest I dye
 there. † King Sedecias therefore commanded that Ieremie 20
 should be committed in the entrie of the prison: and there
 should be geuen him a peece of bread euerie day, † beside
 brothe, til al the bread were spent out of the citie: and Ie-
 remie remayned in the entrie of the prison.

CHAP. XXXVIII.

*The nobles being offended with Ieremies preashing, sollicite to haue him
 slaine: 5. the king putting him in their handes, they cast him into a
 dyrtie dangeon, 7. from whence at the instance of Abdemelech an
 Ethiopian, he is drawen forth, 14. and hauing licence to speake, he
 aduiseth the king to yeld himself to the Chaldees, so he and the citie
 shal be safe: 18. otherwise shal be taken captiue, 24. which the king
 commandeth him to kepe secreete.*

:: It is an old
 deuise of per-
 secuters to
 pretend false
 causes against
 the innocent;
 so Iulian the
 Apostata char-
 ged Cristian
 Catholiques,
 with treason
 and sedition.
Hist. tripart.
li. 6. c. 27. so
 did also the Ar-
 rians, Vandals,
 & other here-
 tiques against
 Catholiques.
*as Ruffinus and
 Victor testifie.*

1 **A**ND Saphatias the sonne of Mathan, and Gedelias the
 sonne of Phassur, and Iuchal the sonne of Selemias,
 and Phassur the sonne of Melchias heard the wordes, that
 2 Jeremie spake to al the people, saying: Thus saith our
 Lord: Whosoever shall remaine in this citie, shall dye by
 3 sworde, and famine, and pestilence: but he that shall flee to
 the Chaldees, shall liue; and his life shall be safe and living.
 4 Thus saith our Lord: By deliuering this citie shall be deli-
 uered into the hand of the armie of the king of Babylon,
 and he shall take it. And the princes said to the king: We
 5 desire thee that this man may be put to death: for of purpose
 he weakeneth the handes of the men of warre, that are
 remainyng in this citie; and the handes of the people,
 6 speaking to them according to these wordes: for this man
 seeketh nor peace to this people, but euil. And King Se-
 7 decias said: Behold he is in your handes: for it is not lawfull
 for the king to demie you anie thing. They therefore tooke
 8 Jeremie, and cast him into the lake of Melchias the sonne
 of Amelech, which was in the entrie of the prison: and they
 9 let downe Jeremie by ropes into the lake, wherein there was
 no water, but myre. Jeremie therefore sunke downe into the
 10 myre. But Abdemelech the Æthiopian an eunuch, that
 was in the kings house, heard that they had cast Jeremie
 into the lake: moreouer the king sate in the gate of Benjamin.
 11 And Abdemelech went out of the kings house, and spake to
 the king, saying: My Lord king, these men haue done al
 things naughtely, whatsoever they haue done against Je-
 12 remie the prophet, casting him into the lake, that he may
 dye for famine, for there is no more bread in the citie.
 13 The king therefore commanded Abdemelech the Æthio-
 pian, saying: Take with thee from hence thirtie men, and lift
 vp Jeremie the prophete out of the lake, before he dye.
 Abdemelech therefore taking the men with him, entred
 into the kings house, that was vnder the celler: and he tooke
 thence old ragges, and old things that were rotten: and he
 let them downe to Jeremie into the lake by cordes. And
 Abdemelech the Æthiopian said to Jeremie: Put the old
 ragges, and these rent and rotten things vnder the cubite of
 thine armes, and vpon the ropes: Jeremie therefore did so.
 And they drew out Jeremie with the cordes, and brought
 him forth out of the lake. And Jeremie remainyd in the

The Hebrew
 phrase *life shall
 be liuing*, and,
*liuing he shall
 liue*, signifieth
 that he shall
 liue most secu-
 rely Mystical-
 ly this lasttie in
 voluntarie ban-
 nishment signi-
 fieth, that vo-
 luntarie tem-
 poral penance
 saueth from
 eternal dam-
 nation.

God euer
 moueth some
 to pittie the in-
 nocent afflic-
 ted, til at last
 he geueth
 them a crowne
 of glorie for
 their constant
 patience.

entrie of the prison. † And king Sedecias sent, and tooke to 14
 him Ieremie the prophet to the third dore, that was in the
 house of our Lord: and the king said to Ieremie: I aske thee
 a word, hide not anie thing from me. † And Ieremie said to 15
 Sedecias: If I shal tel thee, wilt thou not kil me? and if I geue
 thee counsel, thou wilt not heare me. † King Sedecias there- 16
 fore sware to Ieremie secretly, saying: Our Lord liueth, that
 made vs this soule, if I kil thee, and if I deliuer thee into the
 handes of these men, that seeke thy life. † And Ieremie saide 17
 to Sedecias: Thus saith the Lord, of hostes the God of Israel:
 If going forth thou wilt goe out to the princes of the
 king of Babylon, thy soule shal liue, and this citie shal not be
 burnt with fire: and thou shalt be safe, and thine house. 18
 † But if thou wilt not goe out to the princes of the king of
 Babylon, this citie shal be deliuered into the handes of the
 Chaldees, and they shal burne it with fire: and thou shalt not
 escape out of their hand. † And king Sedecias said to Ieremie: 19
 I am careful because of the Iewes, that are fled to the Chal-
 dees: lest perhaps I be deliuered into their handes, and they
 mocke me. † But Ieremie answered: They shal not deliuer 20
 thee, heare I beseeche thee the word of our Lord, which I
 speake to thee, and it shal be wel with thee, and thy soule
 shal liue. † But if thou wilt not goe forth: this is the word, 21
 which our Lord hath shewed me: † Behold al the wemen, 22
 that are remainyng in the house of the king of Iuda, shal be
 brought out to the princes of the king of Babylon: and they
 shal say: Thy peaceable men haue seduced thee, and haue
 preuailed against thee, they haue drowned thy feete in the
 myre, and in a sliperie place, and are reuolted from thee.
 † And al thy wiues, and thy sonnes shal be brought out to 23
 the Chaldees, and thou shalt not escape their handes, but thou
 shalt be taken in the hand of the king of Babylon: and he shal
 burne this citie with fire. † Sedecias therefore said to Ieremie: 24
 Let none know these wordes, and thou shalt not dye. † But 25
 if the princes shal heare, that I haue spoken with thee: and
 shal come to thee, and say to thee: Tel vs what hast thou
 spoken with the king, conceale not from vs, and we wil not
 kil thee. † Thou shalt say to them: I did prostrate my prayers 26
 before the king, that he would not command me to be caried
 backe into the house of Ionathan, & there dye. † Al the princes 27
 therefore came to Ieremie, and asked him: and he spake to
 them

Prophecies
 are not only
 certaine when
 a thing is abso-
 lutly affirmed,
 but also when
 they are condi-
 tional, as this
 was, and the
 event should
 haue bene ac-
 cordingly if
 the king had
 folowed the
 prophets ad-
 uise, though
 by not going
 the contrarie
 captiuitie, and
 much miserie
 happened to
 the king and
 people.

them according to al the wordes, that the king had commanded him, and they left him: for nothing had bene heard.
19 But Ieremie remained in the entrie of the prison, vntil the day, that Ierusalem was taken: and it came to passe that Ierusalem was taken.

CHAP. XXXIX.

Ierusalem after two yeares siege is taken by the Chaldees: 4. king Sedecias with others, fleeing by a posterne gate, is taken, brought to the king of Babylon; al his sonnes are slaine, his eyes put out, and so led into Babylon. 8. The kinges palace and the towne house are burned; the walles of the citie destroyed, the people caried captiue, only the poore left to til the ground: 11. Ieremias is deliuered: 15. And Abdemelech is saved from danger.

Reg.
5.
17c 52.

1 **I**N THE ninth yeare of Sedecias the king of Iuda, the tenth moneth, came Nabuchodonosor king of Babylon, and al his armie to Ierusalem, and they besieged it. † And in the eleuenth yeare of Sedecias, the fourth moneth, the ninth of the moneth the citie was opened: † And al the princes of the king of Babylon went in, and sate in the middle gate: † Neregal, Serefer, Semegarnabu, Sarsachim, Rabsares, Neregel, Serezer, Rebmag, and al the rest of the princes of the king of Babylon. † And when Sedecias the king of Iuda, and al the men of warre had seene them, they fled: and they went forth in the night out of the citie by the way of the kinges garden, and by the gate, that was between the two walles, and they went out to the way of the desert. † But the host of the Chaldees pursued them; and they tooke Sedecias in the field of the desert of Iericho, and being taken they brought him to Nabuchodonosor king of Babylon into Reblatha, which is in the Land of Emath: and he spake vnto him: † And the king of Babylon killed the sonnes of Sedecias in Reblatha, before his eyes: and the king of Babylon killed al the nobles of Iuda. † The eyes also of Sedecias he plucked out: and bound him with fetters, to be led into Babylon. † The kinges house also, and the house of the common people the Chaldees burnt with fire, and they ouerthrew the wal of Ierusalem. † And the remnant of the people, that remayned in the citie, and the fugitiues that were fled to him, and the rest of the people that remained, Nabuzardan the prince of the soldiars transported into Babylon. † And the poore people,

one gate gaue sufficient entrance to the whole armie; whereupon the king and his chiefe nobles fled by a posterne gate.

He expostulated, & iustly reproofed Sedecias for rebelling breaking his othe, shewing ingratitude, for so much as Nabuchodonosor had made him king, & reposed confidence in him.

that had nothing at al, Nabuzardan the master of the soldiars
 let alone in the land of Iuda, and he gaue them vineyards, and
 cesterne in that day. † But Nabuchodonosor the king of Ba-
 bylon had commaunded Nabuzardan the prince of the soldiars
 concerning Ieremie, saying: † Take him, and set thine eies
 vpon him, and doe him no euil: but as he wil so doe to him.
 † Nabuzardan therefore the prince of the warfare sent; and
 Nabusezban also, and Rabfars, and Negerel, & Serefer, and
 Rebmag, and al the nobles of the king of Babylon, † sent, and
 tooke Ieremie out of the entrie of the prison, and deliuered
 him to Godolias the sonne of Ahicam the sonne of Saphan,
 that he might enter into the house, & dwell among the people.
 † But to Ieremie the word of our Lord was made, when he
 was shut vp in the entrie of the prison, saying: Goe, and tel
 Abdemelech the Ethiopian, saying: † Thus saith the Lord of
 hostes the God of Israel: Behold I wil bring my wordes vpon
 this citie vnto euil, and not vnto good: and they shal be in thy
 sight in that day. † And I wil deliuer thee in that day, saith our
 Lord: and thou shalt not be deliuered into the handes of the
 men, whom thou fearest: † but deliuering I wil deliuer thee,
 and thou shalt not fal by the sword: but thy life shal be to thee
 vnto saluation, because thou hast had confidence in me; saith
 our Lord.

The fifth patt.
 Ieremie pro-
 phecieth the
 destruction of
 the Iewes go-
 ing into E-
 gypt; and of
 sundrie nati-
 ons for their
 idolatrie, and
 crneltic.
 :: This hea-
 then prince se-
 ing the Iewes
 afflicted for
 their sinnes,
 confesseth the
 iustice of God,
 not sparing to
 punish his
 owne elected
 people.

CHAP. XL.

*Ieremie being permitted to goe whither he wil, 6. repayresh to Godolias,
 gouernour of the countrie. 7. To whom also manie Iewes come from
 sundrie places. 13. Godolias warned of danger, doth not beleue it.*

THE word that was made to Ieremie from our Lord, after
 that he was dismiss of Nabuzardan master of the warre
 from Rama, when he tooke him bound with cheynes in the
 middes of al, that went in transmigration of Ierusalem and
 Iuda, and were led into Babylon. † The prince therefore of
 the warre taking Ieremie, said to him: :: The Lord thy God
 hath spoken this euil vpon this place, † and hath brought it:
 and the Lord hath done as he hath spoken: because you haue
 sinned to the Lord, and haue not heard his voice, & this word
 is fallen to you. † Now then behold I haue loosed thee this
 day from the cheynes, that are on thy handes: if it please thee
 to come with me into Babylon, come: and I wil set myne eies
 vpon thee: but if it please thee not to come with me into Ba-
 bylon,

1 bylon; tarry: behold al the land is in thy sight, that which
 2 thou shalt choose, and whither it shal please thee to goe, thi-
 3 ther goe. † And come not with me: but dwel with Godolias
 4 the sonne of Ahicam, the sonne of Saphan, whom the king
 5 of Babylon hath appointed chiefe ouer the cities of Iuda:
 6 dwel therefore with him in the cities of Iuda: dwel therefore
 7 with him in the middes of the people: or whither soeuer it
 8 shal please thee to goe, goe. The Master of the warre gaue
 9 him victuals also, and giftes, and dismissed him. † And Ieremie
 10 came to Godolias the sonne of Ahicam into Masphath: and
 11 dwelt with him in the middes of the people; that was left in
 12 the land. † And when al the princes of the armie, that were
 13 disperfed through the countries, they and their companions,
 14 had heard, that the king of Babylon had made Godolias the
 15 sonne of Ahicam gouernour of the countrie, and that he had
 16 committed vnto him men, & wemen, and children, & those of
 17 the poore of the land, that had not bene transported into
 18 Babylon. † Then came to Godolias, into Masphath both Is-
 19 mahel the sonne of Nathanas, and Iohanah, and Ionathan,
 20 the sonnes of Caree, and Sareas the sonne of Thanehumeth,
 21 and the children of Ophi, that were of Netophathis, and Iezo-
 22 nias the sonne of Maachati, they and their men. † And Go-
 23 dolias the sonne of Ahicam the sonne of Saphan sware to
 24 them, and to their companions, saying: Feare not to serue
 25 the Chaldees: dwel in the land, and serue the king of Babylon,
 26 and it shal be wel with you. † Behold I dwel in Masphath,
 27 that I may answere :: the commandment of the Chaldees,
 28 that are sent to vs: but you gather ye vintage, and haruest, and
 29 oile, and lay it yp in your vessels, and abide in your cities
 30 which you hold. † Yea and al the Iewes, that were in Moab,
 31 and among the children of Ammon, and in Idumea, and in al
 32 the countries, when it was heard that the king of Babylon had
 33 left a remnant in Iewrie, and that he had made Godolias the
 34 sonne of Ahicam the sonne of Saphan ruler ouer them:
 35 † al the Iewes, I say, returned out of al places, to which they
 36 had fled, and they came into the land of Iuda to Godolias into
 37 Masphath: and they gathered wine, and haruest exceeding
 38 much. † But Iobanan the sonne of Caree, and al the princes
 39 of the host, that had bene disperfed in the countries, came
 40 to Godolias into Masphath. † And they said to him: Know
 41 that Baalis the king of the children of Ammon hath sent
 42 Ismahel

Being chiefe
 gouernour he
 promifeth ac-
 cording to his
 place to de-
 fend the peo-
 ple, to answer
 for them, and
 to be their
 gent, and pro-
 curator in
 whatsoeuer
 the Chaldees
 should com-
 mand, or re-
 quite of them.

Reg.
 5.

Israhel the sonne of Nathaniã to kil thee. And Godolias the sonne of Ahicam beleued them not. † But Iohanã the sonne of Caree, spake to Godolias apart in Masp̄ath, saying: I wil goe, and strike Israhel the sonne of Nathaniã no man knowing it: lest he kil thee, and al the Iewes be dispersed, that are gathered vnto thee, and the remnant of Iuda perish. † And Godolias the sonne of Ahicam said to Iohanã the sonne of Caree: Doe not* this word: for thou speakest false of Israhel.

* This thing.

CHAP. XLII.

Godolias with other Iewes and some Chaldees are slaine by Israhel, sent from the king of Moabites: 8. tenne are ransomed for their riches, 11. Iohanã taking armes to reuenge the slaughter, Israhel flyeth away, deliuering those whom he held captiues: 17. and they prepare to flee into Egypt.

AND it came to passe in the seuenth moneth, came Israhel the sonne of Nathaniã, the sonne of Elisama of the kings bloud, and the nobles of the king, and ten men with him, to Godolias the sonne of Ahicam into Masp̄ath: and they did eate bread there together in Masp̄ath. † And Israhel the sonne of Nathaniã arose, and the ten men, that were with him, & they stroke Godolias the sonne of Ahicam the sonne of Saphan with the sword, and slew him, whom the king of Babylon had made ruler ouer the land. † Al the Iewes also that were with Godolias in Masp̄ath, and the Chaldees that were found there, and the men of warre did Israhel strike. † And the second day after he had killed Godolias, no man yet knowing it, † there came men from Sichen, and from Silo, and from Samaria eightie men: their beard shauen, and their garments rent, and il fauoured: and they had gifts, and frankincense in their hand, to offer in the house of our Lord. † Israhel therefore the sonne of Nathaniã going forth to meete them, out of Masp̄ath, went going and weeping: and when he had met them, he said to them: Come to Godolias the sonne of Ahicam. † Who when they were come to the middes of the citie, Israhel the sonne of Nathaniã slew them about the middes of the lake, he and the men that were with him. † But ten men were found among them, that said to Israhel: Kil vs not: because we haue treasures in the field, of wheate, and barlie, and oile, and honie. And he ceased, and slew not them with their bretheren. † And the lake into the which Israhel threw al the carcasses of the men whom

4. Reg. 25.

∴ Such cruel tragedies are commonly achieved by falsehood & treacherie, pretending freindsheipe, & intending mischief.

∴ Not sincerely weeping, but hypocritically feaining to lament the destruction of the Temple, & Citie.

∴ Avarice tamesh cruelty when nothing els can.

whom

whom he strooke for Godolias, is the same :: that king Afa
made, for Baasa the king of Israel: the same did Ismahel the
10 sonne of Nathanias fil with them that were slaine. † And Is-
mahel led away captiue al the remnant of the people, that
were in Masphath: the kings daughters, and al the people, that
remained in Masphath: whom Nabuzardan the prince of the
warre had commended to Godolias the sonne of Ahicam. And
11 Ismahel the sonne of Nathanias tooke them, and he went
away, to passe vnto the children of Ammon. † :: But Iohan
the sonne of Caree, & al the princes of the men of warre, that
were with him, heard al the euil that Ismahel the sonne of
12 Nathanias had done. † And taking al the men, they went
forth to make battel against Ismahel the sonne of Nathanias,
and they found him at the manie waters, that are in Gabaon.
13 † And when al the people that was with Ismahel, had seene
Iohan the sonne of Caree, and al the princes of the men of
14 warre, that were with him, they reioyced. † And al the people,
whom Ismael had taken, returned into Masphath: and retur-
15 ning they went to Iohan the sonne of Caree. † But Ismahel
the sonne of Nathanias fled with eight men, from the face of
16 Iohan, and went to the children of Ammon. † Iohan
therefore the sonne of Caree, and al the princes of the men of
warre, that were with him, tooke al the remnant of the
common people, which they had brought back from Ismahel
the sonne of Nathanias out of Masphath, after that he had
strooke Godolias the sonne of Ahicam: strong men for battel,
and wemen, and children, & eunuches, which he had brought
17 back from Gabaon. † And they went, and sate seiourning in
Chamaam, which is beside Bethlehem: that they might goe
18 forward, and enter into Egypt † from the face of the Chal-
dees: for they feared them, because Ismahel the sonne of Na-
thanias had strooken Godolias the sonne of Ahicam, whom
the king of Babylon had made ruler in the land of Iuda.

:: It seemeth
that Afa made
this lake when
he built Mat-
pha. 3. Reg. 15.
7. 22.
This Ioha-
nan and his
felowes rose
vp against Is-
mahel, lest o-
therwise they
might haue
bene iudged
to haue bene
of the same
conspiracie a-
gainst Godo-
lias, being su-
gitiues as Is-
mael was.

CHAP. XLII.

*Jeremie praying and consulting God, 7. answereth that al those which
remaine in Ierusalem shal be safe: 13. but those that goe into Egypt
shal perish.*

1 **A**ND :: there came al the Princes of the men of warre, and
Iohan the sonne of Caree, and Iezonias the sonne of
Osaias, and the rest of the common people from litle vnto
great :

:: This consul-
tation was pi-
ouly begune
seeking to

know Gods wil by his prophet: but the same people erre d greuously in not following his direction, as he forsaue they would not. *v.* 21. And he further recordeth that they rebelliously opposed against him. *ch. 43. v. 2.*
 Whether it seme to bring prosperitie or aduersitie.

great: † And they said to Ieremie the prophet: Let our prayer
 fal in thy sight: and pray for vs to the Lord thy God for al this
 remnant, because we are left few of manie, as thine eies doe
 behold vs. † And let our Lord thy God tel vs the way, by
 which we may goe, and the * word that we must doe. † And
 Ieremie the prophet said to them: I haue heard: behold I pray
 to our Lord your God according to your wordes: euerie word
 whatsoeuer he shal answer me, I wil tel you: neither wil I con-
 ceale from you anie thing. † And they said to Ieremie: Be our
 Lord witnes betwen vs of truth and faith, if we doe not ac-
 cording to euerie word, for the which our Lord, thy God shal
 send thee to vs. † Whether it be :: good, or euil, we wil obey
 the voice of the Lord our God, to whom we send thee: that it
 may be wel with vs, when we shal heare the voice of the Lord
 our God. † And when ten dayes were accomplished, the
 word of our Lord was made to Ieremie. † And he called Io-
 hanan the sonne of Carce, and al the princes of the men of
 warre, that were with him, and the whole people from litle
 to great. † And he said to them: Thus saith our Lord the God
 of Israel, to whom you sent me, that I should prostrate your
 prayers in his sight: † If resting you wil abide in this land, I
 wil build you, and not destroy you; I wil plant, and not plucke
 you vp: for now I am pacified vpon the euil that I haue done
 to you. † Feare not at the face of the king of Babylon, of
 whom you being feareful are afraid: feare him not, saith our
 Lord: because I am with you, to saue you, and to deliuer you
 out of his hand. † And I wil geue you mercies, and wil haue
 mercie vpon you, and wil make you dwel in your owne land.
 † But if you shal say: We wil not dwel in this land, neither wil
 we heare the voice of the Lord our God, † saying: No, not
 so, but we wil goe forward to the Land of Ægypt: where we
 shal not see warre, and not heare the sound of the trumpet,
 and shal not susteyne famine: and there we wil dwel. † For
 this now heare the word of our Lord ye remnant of Iuda:
 Thus saith the Lord of hostes, the God of Israel: If you shal
 set your face to goe into Ægypt, and shal enter to inhabite
 there: † the sword which you feare, shal there take you in
 the Land of Ægypt: and the famine, for the which you are
 careful, shal cleue to you in Ægypt, and there you shal dye.
 † And al the men, that shal set their face to goe into Ægypt,
 to dwel there, shal dye by the sword, and by famine, and by
 pestilence:

* the
 thing.

- pestilence: none of them shal remaine, nor escape from the
 18 face of the euil, that I wil bring vpon them. † Because thus
 faith the Lord of hostes, the God of Israel: As my furie is
 powred out, and mine indignation vpon the inhabitants of
 Ierusalem: so shal mine indignation be powred out vpon
 you, when you shal be entered into Ægypt, and you shal be
 into :: an othe, and into astonishment, and into a curse, and :: An othe of
 19 into reproch: and you shal no more see this place. † The execration. as
 word of our Lord is vpon you ô remnant of Iuda: Enter not Iſa. 65. 7. 15.
 into Ægypt: knowing you shal know that I haue adiuured you
 20 this day, † because you haue deceiued your soules: for you
 sent me to the Lord our God, saying: Pray for vs to the Lord
 our God, and according to al thinges whatsoever the Lord :: It was a duble
 21 our God shal say to thee, so tel vs, and we wil doe. † And I fault, in that
 haue told you this day, and :: you haue not heard the voice they neither
 of the Lord your God concerning al thinges, for which he obeyed God
 22 hath sent me to you. † Now therefore knowing you shal speaking by
 know that by sword, and famine, and pestilence you shal dye his prophet,
 in the place, to which you would enter for to dwell there. nor stood to
 their owne
 promise. 7. 5.

CHAP. XLIII.

*The reliques of the Iewes, against Ieremies admonitions, goe into Ægypt,
 6. carrying Ieremie and Baruch with them. 8. where Ieremie prophecieth
 that the king of Babylon shal spoyle that land, 12. and their idoles.*

- 1 **A**ND it came to passe, when Ieremie had finished spea-
 king to the people al the wordes of the Lord their God,
 for which our Lord their God had sent him to them, al these
 2 wordes: † Azarias the sonne of Osaias said: and Iohan an the
 sonne of Caree, and al the proude men, saying to Ieremie:
 3 :: Thou speakest a lie: the Lord our God sent thee not, saying: :: Sinful peo-
 3 Goe not into Ægypt, to dwell there. † But Baruch the sonne ple are easily
 of Nerias doth prouoke thee against vs, that he may deliuer vs changed to
 into the handes of the Chaldees, that he may kil vs, and make worse and
 4 vs to be transported into Babylon. † And Iohan an the sonne worse from
 of Caree, and al the princes of the men of warre, and the their good mo-
 whole people, heard not the voice of our Lord, to abide in the tions. For this
 5 Land of Iuda. † But Iohan an the sonne of Caree, and al the insolent calum-
 princes of the men of warre taking al the remnant of Iuda, niation is farte
 that were returned out of al nations, to which they had from their
 6 before bene dispersed, to dwell in the Land of Iuda: † men, promise, ch.
 and women, and children, & the kinges daughters, and euerie 42. 7. 5. & 6.
 soule

∴ The obstinate people forced also Ieremie and Baruch to goe with them into Ægypt. ∴ Vwhere both by wordes and other signes the prophecieth that the king of Babylon wil build his palace in the chief citie of Ægypt, and in signe thereof layeth great stones as the foundation of the same. As els where he prophesied by factes. *ch. 19. v. 10 c. 27. v. 2. c. 32. v. 7.*

soule, which Nabuzardan the prince of the warre had left with Godolias the sonne of Ahicam, the sonne of Saphan, and Ieremie the prophet, and Baruch the sonne of Nerias. † And they went into the Land of Ægypt, because they obeyed not the voice of our Lord : and they came as farre as Taphnis. † And the word of our Lord was made to Ieremie in Taphnis, saying : † ∴ Take thee greate stones in thy hand, and thou shalt hide them in the caue, that is vnder the bricke wal in the gate of Pharaoes house in Taphnis : in the sight of the men of Iuda. † And thou shalt say to them : Thus saith the Lord of hostes the God Israel : Behold I wil send, and take to me Nabuchodonosor the king of Babylon my seruant : and I wil set his throne ouer these stones, which I haue hid, and he shal set his throne vpon them. † And coming he shal strike the Land of Ægypt : those that into death, into death : and those that into captiuitie, into captiuitie : and those that into the sword, into the sword. † And he shal kindle a fire in the temples of the goddes of Ægypt, and shal burne the same, and he shal lead them captiue : and he shal be clothed with the Land of Ægypt, as a pastor is clothed with his cloke : & he shal goe out from thence in peace. † And he shal breake the statues of the house of the Sunne, that are in the Land of Ægypt : and the temples of the goddes of Ægypt he shal burne with fire.

CHAP. XLIII.

The Iewes admonished by Ieremie to leaue their idolatrie, 15. obstinately answer, that they wil persist therein. 20. wherupon he prophesied their destruction; 28. few escaping that returne into Ierusalem. 29. And that the king of Ægypt shal also fall into his enimies handes.

THE word, that was made to Ieremie, to al the Iewes, that dwelt in the Land of Ægypt, dwelling in Magdal, and in Taphnis, and in Memphis, & in the Land of Phatures, saying : † Thus saith the Lord of hostes the God of Israel : ∴ You haue sene al this euil, that I haue brought vpon Ierusalem, and vpon al the cities of Iuda : and behold they are desolate this day, and there is not an inhabiter in them : † for the malice, which they haue done, to prouoke me to wrath, & to goe and sacrifice, and worshipe false goddes, which both they, & you, and your fathers knew not. † And I haue sent to you al my seruantes the prophetes, in the night ryng, & sending and saying : Doe not the word of this manner of abomination, which I hated. † And they

Paganisme,
for their obsti-
nacie in other
finances.

they heard not, nor inclined their eare to returne from their
 6 euils, and not to sacrifice to strange goddes. † And myne indig-
 nation and my furie is powred out, & it is kindled in the cities
 of Iuda, & in the streetes of Ierusalem: & they are turned into
 7 desolation and waste according to this day. † And now thus
 saith the Lord of hostes the God of Israel: Why doe you this
 great euil against your owne soules, that there should dye of
 you man and woman, child and suckling out of the middes of
 8 Iuda, and nothing be left remaying vnto you: † prouoking
 me in the workes of your handes, in sacrificing to strange
 goddes in the Land of Ægypt, into which you are entred to
 inhabite there: and that you should perish, and be a male-
 9 diction, and a reproch to al the nations of the earth? † Why,
 haue you forgotten the euils of your fathers, and the euils of
 the kinges of Iuda, and the euils of the wiues, and your euils,
 and the euiles of your wiues, that they haue done in the Land
 10 of Iuda, and in the countries of Ierusalem? † They are not
 clesed euen to this day: and they haue not feared, and they
 haue not walked in the lawe of the Lord, and in my precepts;
 11 which I haue geuen before you and your fathers. † There-
 fore thus saith the Lord of hostes the God of Israel: Behold
 I wil set my face vpon you to euil: and I wil destroy al Iuda.
 12 † And I wil take the remnant of Iuda, which haue set their
 face to goe into the Land of Ægypt, and to dwel there: and
 they shal be al consumed in the Land of Ægypt: they shal fal
 by the sword, and by famine: and they shal be consumed
 :: from the least euen to the greatest, by the sword, and by fa-
 mine shal they dye: and they shal be for an othe, and for a
 13 miracle, and into malediction, and into reproch. † And I wil
 visite the inhabitants of the Land of Ægypt, as I haue visited
 14 vpon Ierusalem in sword, and famine, and pestilence. † And
 there shal be none that shal escape, and be remaying of the
 remnant of the Iewes, that goe to seiourne in the Land of Æ-
 gipt: & that shal returne into the Land of Iuda, to the which
 they eleuate their soules, for to returne and dwel there: there
 15 shal none returne but they that shal flee. † But al the men
 that knew that their wiues sacrificied to strange goddes: and
 al the women of whom there stood a great multitude, and al
 the people of the inhabitants in the Land of Ægypt in Pha-
 16 tures, answered Ieremie, saying: † The word, which thou
 hast spoken to vs in the name of our Lord, we wil not heare of

:: Not al abso-
lutely, but the
greatest part
and wel nere
al: for some
shal flee from
theace. 7 14.
or 28.

∴ They reputed the moone as queene, and the sunne as king of the starres: more peculiarly men did sacrifice to the sunne, and women to the moone, but so that al did cooperate in both. For the children gathered sticks the fathers kindled the fire, and the women tempered the dough, and made cakes vnto the queene of heauen. ch. 7. v. 18. 4. Reg. 23. v. 5.

thee: † but doing we wil doe euerie word, that shal procede 17
 out of our owne mouth, to sacrifice vnto ∴ the queene of
 heauen, and to offer libaments vnto her, as we and our fathers
 haue done, our kinges, & our princes in the cities of Iuda, and
 in the stretes of Ierusalem, and we were filled with bread,
 and it was wel with vs, and we saw no euil. † But from that 18
 time, since we ceased to sacrifice to the queene of heauen, and
 to offer libaments vnto her, we lacke al things, & we are con-
 sumed with sword, and famine. † And if we sacrifice to the 19
 queene of heauen, and offer libamentes to her: why, haue we
 without our husbandes made her cakes to worshipe her, and
 to offer libamentes to her? † And Ieremie said to al the people 20
 against the men, and against the women, and against al the peo-
 ple, that had answered him the word, saying: † Why, the sa- 21
 crifice that you haue sacrificed in the cities of Iuda, and in the
 streetes of Ierusalem, you and your fathers, your kinges, and
 your princes, and the people of the land, is not our Lord mind-
 ful of them, and hath it not ascended vpon his hart? † And 22
 our Lord would beare no longer for the malice of your studies,
 and for the abominations, which you haue done, and your
 land is brought into desolation, and into astonishment, and
 into malediction, for that there is not an inhabiter, as is this
 day. † Because you haue sacrificed to idols, and haue sinned 23
 to our Lord: and haue not heard the voice of our Lord, and
 haue not walked in his law, and in his precepts, and in his
 testimonies: therefore are these euils fallen to you, as is this
 day. † And Ieremie said to al the people, and to al the 24
 women: Heare you the word of our Lord al Iuda, which
 are in the Land of Ægypt: † Thus saith the Lord of hostes 25
 the God of Israel, saying: You, and your wiues haue spoken
 with your mouth, and haue accomplished with your handes,
 saying: Let vs performe our vowes which we haue vowed, to
 sacrifice to the queene of heauen, and to offer libaments to
 her: you haue fulfilled your vowes, and haue done them in
 worke. † Therefore heare ye the word of our Lord al Iuda, 26
 which dwel in the Land of Ægypt: Behold I haue sborne by
 my great name, saith our Lord: that my name shal no more
 be called by the mouth of euerie man of Iuda, saying: Our
 Lord God liueth in al the Land of Ægypt. † Behold I wil 27
 watch vpon them to euil, and not to good: and al the men of
 Iuda that are in the Land of Ægypt, shal be consumed, with
 sword,

28 sword, and famine, til they be vtterly consumed. † And they that shal escape the sword, shal returne out of the Land of Ægypt into the Land of Iuda a few men: and al the remnant of Iuda that goe into the Land of Ægypt, to dwel there, shal
 29 know, whose word is accomplished, mine, or theirs. † And this shal be a signe for you, saith our Lord, that I visite vpon you in this place: that you may know that my wordes shal be
 30 accomplished in deede against you to euil. † Thus saith our Lord: Behold I wil deliuer Pharao Ephree the king of Ægypt into the hand of his enemies, and into the hand of them that seeke his life: as I haue deliuered Sedecias the king of Iuda into the hand of Nabuchodonosor the king of Babylon his enemie, and that seeketh his life.

CHAP. XLV.

Ieremie reprehendeth Baruch for lamenting in affliction.

1 **T**HE word, that Ieremie spake to Baruch the sonne of Nerias, when he had written these wordes in a booke, from the mouth of Ieremie, in the fourth yeare of Ioakim the
 2 sonne of Iosias, king of Iuda, saying: † Thus saith our Lord the God of Israel to thee Baruch: † Thou hast said: Woe is me
 3 wretch, because our Lord hath added :: sorow to my sorow: I haue laboured in my mourning, and haue not found rest.
 4 † Thus saith our Lord: Thus shalt thou say to him: Behold, them whom I haue builded, I doe destroy: and whom I haue
 5 planted, I doe pluck vp, and al this land. † And doest thou seeke to thy self great things? Seeke not: for behold I wil bring euil ypon al flesh, saith our Lord: and I wil geue :: thee thy life into safetie in al places, whither soeuer thou shalt goe.
 :: Baruch being the people much afflicted and vnderstanding by Ieremies prophetic, that they should yet be more punished, lamented the same.
 :: God granted not his prayer for the people but for himself only.

CHAP. XLVI.

Ieremie prophecieth that the king of Babylon shal innade Ægypt, 13. and waste the cites and land: 25. which shal againe be repayed. 27. And the reliques of the Iewes shal be deliuered from sundrie places of captiuitie.

1 **T**HE word of our Lord that was made to Ieremie the
 2 prophet against :: the Gentiles, † to Ægypt against the armie of Pharao Nechao the king of Ægypt, which was beside the riuier Euphrates in Charcamis, whom Nabuchodonosor the king of Babylon stroke, in the fourth yeare of Ioakim the
 3 sonne of Iosias king of Iuda. † Prepare ye shield, and buckler,
 4 and goe forth to battel. † Yoke horses, & mount ye horsemen:
 stand
 :: As partly before so more especially in the chapters folowing the prophet foresaweth the punishment of diuers gentils which were the chiefest enemies to the Iewes.

stand in helmets, furbish the speares, put on coates of maile.

† What then? ¶ I saw them feareful, and turning their backs, 5
 their valiants slaine: they fled in hast, neither looked they
 backe: terrour on enerie side, saith our Lord. † Let not the 6
 swift flee, nor the strong thincke that he is safe: Toward the
 North by the riuier Euphrates they were ouercome, and fel
 downe. † Who is this that riseth vp as a floud: and as it were 7
 of riuers, so his streames doe swel? † Ægypt riseth vp like a 8
 floud, and the waues thereof shal be moued as riuers, and shal
 say: Ryling vp I wil couer the earth: I wil destroy citie, and
 the inhabitants thereof. † Get ye vp on horses, & in chariots, 9
 and let the valiants come forth, Æthiopia, and the Lybians
 holding the shilde, and the Lydeans taking, and shooting
 arrowes. † And that day of our Lord the God of hostes, is a 10
 day of reuenge, that they may take vengeance of his enemies:
 the sword shal deuoure, and be filled, & shal be drunken with
 their blood: for the victime of our Lord the God of hostes
 is in the Land of the North by the riuier Euphrates. † Goe vp 11
 into Galaad, and take resine: ¶ o virgin the daughter of Ægypt:
 thou doest in vaine multiplie medicines, there shal not be
 health to thee. † The Gentiles haue heard thine ignominie, 12
 and thine howling hath filled the earth: because the strong
 hath stumbled against the strong, and both are fallen together.
 † The word that our Lord spake to Ieremie the prophet, con- 13
 cerning this that Nabuchodonosor king of Babylon should
 come and strike the Land of Ægypt: † Tel Ægypt, and make 14
 it heard in Magdal, and let it sound in Memphis, and in Taph-
 nis: Say ye: Stand, and prepare thy self: because the sword
 shal deuoure those things, that be round about thee. † Why 15
 is thy valiant become rotten? he stood not: because our Lord
 hath ouerthrowen him. † He hath multiplied them that fal, 16
 and man hath fallen against his neighbour, and they shal say:
 Arise, and let vs returne to our people, and to the Land of our
 natiuirie, from the face of the sword of * the doue. † Cal ye 17
 the name of Pharao the king of Aegypt, Tumult, Time hath
 brought it. † I liue (saith the king, the Lord of hostes is his 18
 name) that as Thabor in the mountaines, and as Carmel in the
 sea, he shal come. † Make ye vessels of transmigration o 19
 daughter inhabitant of Aegypt: because Memphis shal be in
 desolation, and shal be forsaken, and shal be inhabitable.
 † Ægypt a trimme and beautilful heyfer: a pricker from the 20
 North

∴ It is the com-
 mon maner of
 Prophetes to
 speake in the
 preterence of
 things to
 come for the
 infallible cer-
 taintie therof.

∴ Ægypt ac-
 counted it-
 self inuincible
 and so the pro-
 phet ironious-
 ly calleth it
 the virgin
 daughter, as in
 this whole pas-
 sage he spea-
 keth by the
 same figure
 ironia, willing
 them to doe
 those things
 which should
 nothing helpe
 nor profite
 them, as appea-
 reth by the
 next wordes:
 Thou doest in
 vaine multiplie
 medicines, and
 v. 5, 10. 16.

* as ch.
 25. v. 18.

- 21 North,shal come to her. † Her hyrelings also that conuered
 in the middes of her, as fatted calves are turned, and are fled
 together, neither could they stand: because the day of their
 22 slaughter came vpon them, the time of their visitation. † Her
 voice shal found as if it were of brasse, because they shal
 hasten with an armie, and with axes they shal come to her, as
 23 it were cutting trees. † They haue cut downe her forest,saith
 our Lord, which can not be counted: they are multiplied
 24 aboue locustes, and are without number. † The daughter of
 Ægypt is confounded,& deliuered into the hand of the people
 25 of the North. † The Lord of hostes the God of Israel hath
 said: Behold I wil visite vpon the tumult of Alexandria, and
 vpon Pharao, and vpon Ægypt, and vpon her goddes, and
 vpon her kinges, and vpon Pharao, and vpon them that trust
 26 in him. † And I wil geue them into the hand of them that
 seeke their life, and in:to the hand of Nabuchodonosor king
 of Babylon, and into the hand of his seruants: and after these
 things it shal be inhabited as in the daies of old, saith our
 27 Lord. † And :: thou my seruant Iacob feare not, and be not
 thou afraid Israel: because loe I wil saue thee from a farre, and
 thy seede out of the land of thy captiuitie: and Iacob shal
 retorne, and rest, and prosper: and there shal be none to terrifie
 28 him. † And thou my seruant Iacob feare not, saith our Lord:
 because I am with thee, because I wil consume al the nations,
 to the which I haue cast thee out: but thee I wil not consume,
 but I wil chasten thee in iudgement, neither wil I spare thee
 as innocent.

:: Seing God
 wil reduce the
 Ægyptians
 from captiui-
 tie, much
 lesse nede the
 Israelites to
 feare Gods
 promise, that
 he wil restore
 them being
 his owne pe-
 culiar people.

CHAP. XLVII.

*The desolation of the Philistims, Tyre, Sidon, Gaza, and Ascalon is
 prophesied.*

- 1 **T**HE word of our Lord that was made to Ieremie the
 prophet against the Palesthines, before Pharao stroke
 2 Gaza: † Thus saith our Lord: Behold there come vp waters
 from :: the North, and they shal be as a torrent ouerflowing,
 and they shal couer the earth, and the fulnes thereof, the citie
 and the inhabitantes thereof: men shal crie, and al the inhabi-
 3 tantes of the land shal howle † at the noise of the pompe of
 the armour, and of his men of warre, at the commotion of his
 chariots, and the multitude of his wheeles. The fathers haue
 4 not respected the children, being of dissolute handes, † for the
 coming

coming of the day, wherein al the Philisthims shal be wasted, and Tyre, and Sidon shal be destroyed with al the rest of their aydes. For our Lord hath spoyled the Palesthines, the remnant of the ile of Cappadocia. † Baldnes is come vpon Gaza. 5
 Ascalon hath held her peace, and the remnant of her valley; how long shalt thou be hewed? † O sword of our Lord how 6
 long wilt thou not be quiet? Get thee into thy scabbard, be cooled, and be stil. † How shal it be quiet when our Lord 7
 hath commanded it against Ascalon, and against the countries thereof by the sea side, and there hath made appointment with it?

CHAP. XLVIII.

A prophetic of the vastation of Moab, 29. for their pride: 47. but their captiuitie shal at last be released.

∴ Nabo a chief citie of Moab (as also Medaba, *Isa.* 15.) and Cariathaim, Hesebon, Oronaim; and the rest, *v.* 18: &c. shal be destroyed.

TO Moab thus saith the Lord of hostes the God of Israel: 1
 Woe vpon ∴ Nabo, because it is wasted, and confounded: Cariathaim is taken: the strong one is confounded, and hath 2
 trembled. † There is no more reioycing in Moab: against Hesebon they haue thought euil. Come, and let vs destroy it 3
 from being a nation. therefore shalt thou in silence hold thy peace, and the sword shal folow thee. † The voice of a crie 4
 from Oronaim: waste, and great destruction. † Moab is destroyed: proclaime a crie to her children. † For by the ascent 5
 of Luith shal the mourner goe vp in weeping: because in the descent of Oronaim the enemies haue heard the howling of 6
 destruction: † Flee, saue your liues: and you shal be as heath in the desert. † For that thou hast had confidence in thy munitions, and in thy treasures, thou also shalt be taken: and 7
 ∴ Chamos shal goe into transmigration, his priests, and his princes together. † And the spoyler shal come to euerie citie, 8
 and no citie shal be saued: and the valleys shal perish, and the champaine countries shal be destroyed: because our Lord hath said: † Geue ye the floure to Moab, because flourishing it shal 9
 goe out: and her cities shal be desolate, & inhabitable. † Cursed 10
 be he that doeth the worke of our Lord fraudulently: and cursed that stayeth his sword from bloud. † Moab hath bene 11
 fruitful from his youth, and hath rested in his dregges: neither hath he bene powred out of vessel into vessel, and hath not gone into transmigration: therefore hath his taste remained in him, and his sauour is not changed. † Therefore behold the 12
 daies

∴ A great idol of the Moabites. *Num* 21. *v.* 29. 3. *Reg.* 11. *v.* 7 33 & 44. *Reg.* 23. *v.* 13. shal be overthrowne; to shew the vanitie in trusting to false goddesses.

Isa. 15.
 & 16.

Iere. 1

daies come, saith our Lord: and I wil send vnto him those that
 shal order and dispose of his pottes, and they shal ouerthrow
 him, and shal emptie his vessels, and dash their pottes one
 13 against an other. † And Moab shal be ashamed of Chamos,
 as the house :: of Israel was ashamed of Bethel, wherein it :: The king-
 14 had confidence. † How say ye: We are valiant, and strong men dom of the
 15 to fight? † Moab is wasted, & her cities they haue cast downe: tenne tribes
 and her chosen yongmen are gone downe into slaughter: saith trusted as
 16 the king, the Lord of hostes is his name. † The destruction of vainly in their
 Moab is nigh to come: the euil thereof shal come exceeding calf sette vpbv
 17 swiftly. † Comfort him al ye that are round about him, and al Ieroboam in
 you that know his name, say: How is the strong rod broken, Bethel. 3. Reg.
 18 the glorious staffe? † Come downe from thy glorie, and sit in 12:
 drought & habitation of the daughter of Dibon: because the
 waster of Moab shal come vp to thee, he shal destroy thy mu-
 19 nitions. † Stand in the way, and looke & habitation of Aroer:
 aske of him that fleeth: and say to him that hath escaped: What
 20 is chanced? † Moab is confounded, because he is overcome:
 howle ye, and crie, declare in Arnon, that Moab is wasted.
 21 † And iudgement is come to the champaine countrie: vpon
 22 Helon, and vpon Iasa, and vpon Mephaath, † and vpon Dibon,
 23 and vpon Nabo, & vpon the house of Deblathaim, † and vpon
 24 Cariathaim, and vpon Bethgamul, and vpon Bethmaon,
 42 †. and vpon Carioth, and vpon Bosra: and vpon al the cities of
 25 the Land of Moab, that are far, and neere. † The horne of
 26 Moab is cut of, and his armie is broken, saith our Lord. † Make
 him drunken, because he is erected against our Lord: and Moab
 shal wring his hand in his vomiting, and him self also shal be
 27 in derision. † For :: Israel hath bene in derision vnto thee: :: Moabites
 as though thou hadst found him amongst theeues: for thy descending
 wordes therefore, which thou hast spoken against him, thou from Lot, A-
 28 shalt be led captiue. † Leau the cities, and dwel in the rocke brahams ne-
 ye inhabitants of Moab, and be ye as a doue making her phew derided
 29 nest in the highest mouth of the hole. † We haue heard the their kinred
 pride of Moab, he is proude exceedingly: his haughtines, and in miseries,
 and are ther-
 30 arrogancie, and pride, and loftines of his bart. † I know, fore more se-
 saith our Lord, his boasting: and that the strength thereof is uerely puni-
 not according to it, neither hath it endeoured to doe accord- shed.
 31 ding to that which it was able. † Therefore wil I waile vpon
 Moab, and to al Moab wil I crie, to the men :: of the earthen
 32 wal that lament. † Of the mourning of Iazer I wil weepe :: Men that
 to thee bragge of

more strength
then they
haue, are re-
sembled to an
earthen wall,
v 36.

to thee ô vineyard of Sabama: thy branches haue passed ouer
the sea, they are come euen to the sea of Iaser: the spoiler
hath violently entered vpon thine haruest, and thy vintage.
† Ioy and gladnes is taken away out of Carmel, and out of the
Land of Moab, and the wine out of the presses I haue taken
away: the treader of the grape shal not sing the accustomed
cheereful note. † From the crie of Hesebon vnto Eleale, and
Iasa, they haue geuen their voice: from Segor to Oronaim,
an heyfer of three yeares old: the waters also of Nemrim shal
be verie il. † And I wil take away from Moab, saith our
Lord, him that offereth in the excelses, and that sacrificeth to
his goddes. † Therefore shal my hart sound to Moab as a
shaulme: and my hart shal geue the sound of shaulmes to the
men of the earthen wal: because he hath done more then he
could, therefore haue they perished. † For euerie head

Isa. 16.

34

35

36

37

Isa. 15.
Ezech. 7.

Amongst the
Iewes and o-
thers in those
partes, cutting
of their heare
was a signe of
mourning, but
with the Ro-
manes con-
trariwise
mourners
suffered their
heare grow
long. Cicero
Orat. pro Pub.
Sestio. & pro
Cn. Plancio.

:: baldnes, and euerie beard shal be shauen: in al handes
binding together, and vpon euerie backe cloth of heare.

† Vpon al the house toppes of Moab, and in the streetes
thereof al mourning: because I haue broken Moab as an

38

vnprofitable vessel, saith our Lord. † How is it ouercome,
and they haue howled? How hath Moab cast downe the

39

necke, and is confounded? And Moab shal be in derision, and
for an example to al round about him. † Thus saith our Lord:

40

Behold he shal flee as an eagle, & shal stretch forth his wings
to Moab. † Carioth is taken, and munitions are wonne: and

41

the hart of the valiants of Moab in that day, shal be as the hart
of a woman in trauel. † And Moab shal cease to be a people:

42

because he hath gloried against our Lord. † Feare, and pitte,
and snare vpon thee ô inhabiter of Moab, saith our Lord. † He

43

44

that shal flee from the face of feare, shal fal into the pitte: and
he that shal come vp out of the pitte, shal be taken in the

Isa. 24.

snare: for I wil bring vpon Moab the yeare of their visitation,
saith our Lord. † They stode in the shadow of Hesebon that

45

fled from the snare: because there came a fire out of Hesebon,
and a flame out of the middes of Sehon, and it hath deuoured

46

part of Moab, and the toppe of the children of tumult. † Woe
to thee Moab, thou hast perished ô people of Chamos: because

47

thy sonnes are taken, and thy daughters into captiuitie. † And
I wil conuert the captiuitie of Moab: in the last daies, saith

our Lord. Hitherto the iudgements of Moab.

Numb. 21

Al Nations
shal be con-
uerted to the
Church of
Christ. For
other conuer-
sion of Moab,
Ammon, Æ-
lam, or the
like, is not re-
corded in
holie scrip-
ture, nor other
historic.

CHAP. XLIX.

The like vastation of Ammon (6. who shal be againe restored.) 7. destruction of Idumea: 27. of the Syrians, 28. Agarenes, 34. and Elamites: 39. whose captiuitie shal at last be released.

- 1 **T**O THE children of Ammon. Thus saith our Lord: :: VWhen the
 Why, tenne tribes
were caried
 Why then hath into captiui-
tie, the Ammo-
 2 his people dwelt in his cities? † Therefore behold the daies nites possessed
 come saith our Lord: and I wil make the noise of bartel to be the inheritan-
 heard vpon Rabbath the children of Ammon, and it shal be ce of Gad by
 destroyed into an heape, and her daughters shal be burnt with intrusion as
 fire, and Israel shal possesse his possessoures, saith our Lord. next neigh-
 3 † Howle Hesebon, because Hai is wasted. Crie ye daughters bours, and of
 of Rabbath, gird your selues with clothes of heare: mourne their kinred, as
 and goe about by the hedges: because Melchom shal be led though al the
 into transmigration, his priests, and his princes together. Israelites had
 4 † What gloriest thou in the valles? thy valley hath flowed bene vterly
 away ô delicate daughter, which didst trust in thy treasures, destroyed.
 5 and saidst: Who shal come to me? † Behold I wil bring terrour :: And therefore
 vpon thee, saith our Lord the God of hostes, from al that are God expostu-
 round about thee: and you shal be dispersed euerie one from lareth this in-
 an others sight, neither shal there be anie to gather together iurie and ab-
 6 them that flee. † And after these thinges I wil make the cap- surditie, that
 tivities of the children of Ammon to returne, saith our Lord. the people of
 7 † To Idumæa. Thus saith the Lord of hostes: Melchom, the
 wisdom no more in Theman? Counsel is perished from the idol of the
 8 children: their wisdom is become vnprofitable. † Flee and Ammonites
 turne your backes, goe downe into the gulfe ye inhabitantes (4. Reg. 23.)
 of Dedan: because I haue brought the perdition of Esau vpon should inuade
 9 him, the time of his visitation. † If the grape gatherers had the inheritan-
 come vpon thee, they had not left a cluster: if theeues in the ce of his owne
 10 night, they had taken that should suffice them. † But I haue people.
 discouered Esau, I haue reuealed his secrets, and he can not be :: The Idu-
 concealed: his seede is wasted, and his bretheren, and his means were
 11 neighbours, and he shal not be. † Leauē thy pupilles: I wil worldly wise,
 12 make them liue: and thy widowes shal hope in me. † For thus but became
 saith our Lord: Behold they whose iudgement was not to foolish in the
 drinke the cuppe, drinking shal drinke: and shalt thou be left way of ser-
 as innocent? thou shalt not be innocent, but drinking thou uing God.
 13 shalt drinke. † Because I haue s^worne by my self, saith our

Lord, that Bosra shal be into desolation, and into reproch, and
 into a desert, and into malediction: and al her cities shal be
 into euerlasting desolations. † I haue heard a bruite from our 14
 Lord, and a legatē is sent to the Nations: Gather your selues *Abdie*
 together, and come against her, and let vs rise vp into battel. *v. 1.*
 † For behold I haue made thee a litle one in the Gentiles, 15
 contemptible among men. † Thine arrogancie hath deceiued 16
 thee, and the pride of thy hart: which dwellest in the caues of
 the rocke, and endeuourest to apprehend the height of the hil.
 when thou shalt exalt thy nest as an eagle, thence wil I bring
 thee downe, saith our Lord. † And Idumea shal be desolate: 17
 euerie one that shal passe by it, shal be: astonied, and shal hisse
 vpon al the plagues thereof. † As Sodome is ouerthrowen and 18
 Gomorrha, and her neighbours saith our Lord: there shal not
 a man dwel there, and there shal no sonne of man inhabite it.
 † Behold as a lion he shal come vp from the pride of Iordan, 19
 to the strong beautifulnes: because I wil make him runne
 sodenly to her: and who shal be a chosen one whom I may
 appoint ouer her? for who is like to me? and who shal abide
 me? and who is this pastour that can resist my countenance?
 † Therefore heare ye the counsel of our Lord, which he hath 20
 taken concerning Edom: and his cogitations, which he hath
 thought concerning the inhabitants of Theman: If the litle
 ones of the flocke shal nor cast them downe, if they shal not
 destroy their habitation with them. † At the voice of their 21
 ruine the earth is moued: the crie of their voice is heard in the
 Red sea. † Behold he shal come vp as an eagle, and flie out: 22
 and he shal spred his wings ouer Bosra: and the hart of the
 strong of Idumea shal be in that day, as the hart of a woman
 in trauel †: To Damascus. Emath is confounded and 23
 Arphad: because they haue heard a verie il bruite, they are
 troubled in the sea: for carefulnes it could not be quiet.
 † Damascus is vndone, she is turned into flight, ttembling 24
 hath apprehended her: anguish and sorowes haue held her as
 a woman in trauel. † How haue they forsaken the laudable 25
 citie, the citie of ioy! † Therefore shal her yongmen fal in
 her strēetes: and al the men of warre shal be silent in that day, 26
 saith the Lord of hostes. † And I wil kindle a fire in the wal 27
 of Damascus, and it shal deuour the walles of Bēnadad. †: To 28
 Cedar, and to the kingdoms of Asor, which Nabuchodonosor
 the king of Babylon hath strooken. Thus saith our Lord: Arise,
 and goe

:: As excessive
 merueling at
 strange and
 vñexpected
 euents, ma-
 keth men to
 be *astonied*: so
 if the same do
 please them,
 they hisse ther-
 at, signifying
 contempt.
*Termes often
 vsed by this
 prophet.*

† This pro-
 phetic per-
 teineth to
 Syria, wherof
 Damascus is
 the chief citie.
Isa. 7. v. 8.

:: Cedar was
 one of Ismaels
 sonnes, and
 Asor the chief
 citie of the

*Abd. v.
4*

*Gen. 19.
Iere. 50.*

Iob. 41.

- and goe ye vp to Cedar, and waste the children of the East.
- 29 † They shal take their tabernacles, and their flockes: their cortines, and al their vessels, and their camels they shal take to them: and they shal cal vpon them feare round about. † Flee yee, get away spedely, sit in deepe pitts you that inhabite Asor, saith our Lord: for Nabuchodonosor the king of Babylon hath taken counsel against you, & hath deuised deuises against you. † Arise, and goe vp to the nation that is quiet, and that dwelleth confidently, saith our Lord, they haue neither doores, nor barres: they dwel alone. † And their camels shal be into spoile, and the multitude of beasts for a praye: and I wil disperse them into euerie winde, which haue their heare powdered: and from euerie confine of theirs, I wil bring destruction vpon them, saith our Lord. † And Asor shal be for an habitation of dragons, desolate for euer: there shal no man tarie there, nor sonne of man inhabite it. † The word of our Lord that was made to Ieremie the prophet against Ælam, in the beginning of the kingdom of Sedecias king of Iuda, saying:
- 35 † Thus saith the Lord of hostes: Behold I wil breake the bow of Ælam, & their chiefe strength. † And I wil bring vpon Ælam the foure windes from the foure costes of heauen: and I wil scatter them into al these windes: & there shal not be a nation, to which the fugitiues of Ælam shal not come. † And I wil make Ælam to feare before his enemies, and in the sight of them that seeke their life: and I wil bring euil vpon them, the wrath of my furie, saith our Lord: and I wil send the sword after them, til I consume them. † And I wil set my throne in Ælam, and destroy kinges and princes from thence, saith our Lord. † :: But in the last daies I wil cause the captiues of Ælam to returne, saith our Lord.

:: The Ælamites inhabiting in a part of Persia, did assist the Chaldees against the Iewes, and therefore were punished.

:: This and the like prophecies, are vnder stood of the conversion of the Gentiles to Christ: begun to be fulfilled, when the Holie Ghost descended. Act 2. 7. 7.

CHAP. L.

Babylon which afflicteth the Israelites in captiuitie, 4. after their reduction into their countrie, 8. shal be utterly destroyed.

1. **T**HE word that our Lord hath spoken :: of Babylon, and the Land of the Chaldees in the hand of Ieremie the prophete. † Declare among the Gentiles, and make it heard, list vp a signe: proclame and conceale it not; say; Babylon is taken, :: Bel is confounded, Merodach is overcome, their sculptiles are confounded, their idoles are overcome.
- 3 † Because a nation is come vp against them from the North, which

:: Babylonians and other Chaldees the greatest enemies of the Iewes were at last overthrowne by the Medes and Persians. :: Bel and Merodach greatest idols of the Chaldees

could neither
saue their
chents nor
them selues.

:: The Iewes
Returning
from capti-
uie wept for
ioy; as Ioseph
did seing his
bretheren.
Gen. 42. 43.
⊙ 45-

:: The Medes
and Persians
dwelling on
the North to
Babylon ouer-
threw al Chal-
dea.

:: The whole
countrie of
Chaldea is
made a praye
to the spoy-
lers.

:: God resem-
bled to a doue
in meeknes, is
seuere when
he punisheth
enormous
sinners, *ch. 25.*
v 38 ⊙ 46.
v. 16. Or, the
king of Baby-
lon is resem-
bled to a doue
for his swift-
nes.

which shal bring her Land into desolation : and there shal be
none to dwell therein, from man euen to beast, and they are
remoued, and gone away. † In those daies, and in that time, 4
saith our Lord, the childten of Israel shal come, they and the
children of Iuda together : walking and :: weeping they shal 5
hasten, and shal seeke the Lord their God. † Into Sion they
shal aske the way, their faces hitherward. They shal come, and
shal be ioyned to our Lord by an euerlasting couenant, which 6
shal by no obliuion be abolished. † My people is become a
lost flock, their pastours haue seduced them, and haue made 7
them wander in the mountaynes : they haue passed from
mountayne to hil, they haue forgotten their couch. † Al that 7
found them, haue eaten them : and their enemies said : We
haue not sinned : because they haue sinned to the Lord the
beautie of Iustice, and to the Lord the expectation of their
fathers. † Depart out of the middes of Babylon, and goe forth 8
out of the land of the Chaldees : and be ye as kiddes before
the flocke. † Because loe I rayse vp, and wil bring into Babylon 9
an assemblie of great nations from the land of :: the North :
and they shal be prepared against her, and thereby she shal be
taken : his arrow as a valiant mans that is a killer, shal not re- 10
turne voide. † And Chaldea shal be for a praye : al that waste
it shal be filled, saith our Lord. † Because you reioyce, and 11
speake great thinges, spoyling mine inheritance : because you
are powred out as calues vpon the grasse, and you haue be-
lowed as bulles. † Your :: Mother is confounded exceedingly, 12
and made euen with the dust she that bare you : behold she
shal be the last among the Gentiles, desolate, without accessse,
and drie. † Of the wrath of our Lord it shal not be inhabited, 13
but shal be brought wholly into desolation : euerie one that
shal passe by Babylon, shal be astonied, and shal hisse vpon al
the plagues thereof. † Be prepared against Babylon round 14
about al ye that bend bow; ouerthrow her, spare not arrowes:
because she hath sinned to our Lord. † Crie against her, she 51
hath geuen the hand euerie where, her foundations are fallen,
her walles are destroyed, because it is the vengeance of our
Lord. Take vengeance of her : as she hath done, so doe to
her. † Destroy the sower out of Babylon, and him that hol- 16
deth the sickle in the haruest time : at the face of the sword of
the :: doue euerie man shal returne to his people, and euerie
one shal flee to his owne land. † Israel is a flock disperfed, 17
lyons

lyons haue cast him out: first the king :: of Assur did eate him: :: The Assirians
 last this Nabuchodonosor the king of Babylon hath spoyled ledde the
 teane tribes
 into captiui-
 tic. 4. Reg. 18.
 and the Chal-
 dees the two
 tribes. 4. Reg.
 25.
 18 his bones. † Therefore thus saith the Lord of hostes the God
 of Israel: Behold I wil visite the king of Babylon and his land,
 19 as I haue visited the king of Assur: † and I wil bring Israel
 againe to his habitation: and Carmel shal be fed, and Basan,
 and in mount Ephraim, and Galaad his soule shal be filled.
 20 In those daies, and in that time, saith our Lord, the iniquitie of
 Israel shal be sought, and it shal not be: and the sinne of Iuda,
 and it shal not be found: because I wil be propitious to them,
 21 whom I shal leaue. † Ascend vpon the land of them that rule,
 and visite vpon the inhabitants thereof, destroy, and kil the
 things that are behind them, saith our Lord: and doe accord-
 22 ding to al things that I haue commanded thee. † A voice of
 23 battel in the land, and great destruction. How is the hammer
 of the whole earth broken, and destroyed? how is Babylon
 24 turned into a desert among the nations? † I haue snared thee,
 and thou art taken Babylon, and thou knewest it not: thou art
 found & apprehended, because thou hast prouoked our Lord.
 25 † Our Lord hath opened his treasure, and brought forth the
 vessels of his wrath: because the Lord the God of hostes hath
 26 a worke in the land of the Chaldees. † Come ye vnto her from
 the vttermost borders, open that they may goe forth that shal
 tread her downe: take the stones out of the way, and bring it
 into heapes, and kil her: neither let there be anie thing left.
 27 Destroy al her valiants, let them descend into slaughter: woe
 vnto them, because their day is come, the time of their visita-
 28 tion. † A voice of them that flee, and of them, that haue esca-
 ped out of the land of Babylon: to tel in Sion the reuenge of
 29 the Lord our God, the reuenge of his temple. † Declare ye
 against Babylon to verie manie, to al that bend bow: stand
 together against her round about, and let none escape: repay
 her according to her worke: according to al thinges, that she
 hath done, doe ye to her: because she is erected against our
 30 Lord, against the holie one of Israel. † Therefore shal her
 yongmen fal in her streetes: and al her men of warre shal hold
 31 their peace in that day, saith our Lord. † Behold I to thee thou
 prouid one, saith our Lord the God of hostes: because thy day
 32 is come, the time of thy visitation. † And the prouid shal fal,
 and tumble downe, and there shal be none to raise him vp:
 and I wil kindle a fire in his cities, and it shal deuoure al
 things

things round about him. † Thus saith the Lord of hostes : 33

∴ Al the Iewes of both king- domes being holden capti- ues in strong handes.

∴ The children of Israel, and the children of Iuda fusteyne calummie together : al that haue taken them, hold them, they wil not let them goe. † Their ∴ strong redeemer, 34

the Lord of hostes is his name, in iudgement wil defend their cause, to terrifie the land, and to stirre vp the in- habitantes of Babylon. † The sword to the Chaldees, saith 35

∴ VVere rede- med by a stron- ger arme, by God him self.

our Lord, and to the inhabitants of Babylon, and to her prin- ces, and to her wise men: † The sword to her diuiners, who 36

shal be foolish: the sword to her valiants, who shal be afraid. † The sword to his horses, and to his chariots, and to al the 37

common people, that is in the middes of her: and they shal be as wemen: the sword to her treasures, which shal be spoyled.

† There shal be drougt vpon her waters, and they shal be 38

dried vp: because it is a land of sculptiles, and they glorie in monstros things. † Therefore shal the dragons dwel with 39

the foolish murderers: and the ostriches shal dwel in it: and it shal no more be inhabited for euer, neither shal it be built

euen to generation and generation. † As our Lord ouerthrew 40

Sodom and Gomorrha, and the neighbours thereof, saith our

Lord: there shal no man dwel there, and sonne of man shal

not inhabite it. † Behold a people cometh from the North, 41

and a great nation, and manie kings shal rise from the endes

of the earth. † They shal take bow and shield: they are cruel 42

and vnmerciful: their voice shal sound as the sea, and they shal

mount vpon horses: as a man prepared to battel against thee o

daughter of Babylon. † The king of Babylon hath heard the 43

fame of them, and his handes are dissolued: anguish hath

caught him, sorow as a woman in tranel. † Behold ∴ as a lion 44

he shal come vp ∴ from the pride of Iordan to the strong

and beautifulnes: because I wil make him runne sodenly to her:

and who shal be a chosen one, whom I may appoint ouer her?

For who is like to me? and who shal abide me? and who is this 45

pastour, that can resist my counrenance? † Therefore heare ye

the counsel of our Lord, which he hath conceiued in his

minde against Babylon: and his cogitations, which he hath

thought vpon the land of the Chaldees: Vnles the litle ones 46

of the flockes shal plucke them downe, vnles their habitation

shal be destroyed with them. † At the voice of the captiuitie

of Babylon the earth is moued, and the crie is heard amongst

the Nations.

Gen. 19.

Iob. 41.

Apoc. 16.

CHAP. LI.

More miseries shal fal vpon Babylon (II. by the Medes) with destruction of her idoles.

- 1 **T**HVS saith our Lord: :: Behold I wil raise vpon Babylon and vpon the inhabitants thereof, which haue lifted
 2 vp their hart against me, as it were a pestilent winde. † And I wil send vpon Babylon fanners, and they shal fanne it, and
 3 shal destroy her land: because they are come vpon her on euerie side in the day of her affliction. † Let not him that
 4 bendeth bend his bow, and let not him goe vp that is in
 5 * a brigandin, spare not her young men, kil al her host. † And the slaine shal fal in the land of the Chaldees, and the wounded
 6 in the countries thereof. † Because Israel and Iuda haue not bene left as a widow of their God the Lord of hostes: but
 7 their land hath bene replenished with sinne from the holie one of Israel. † Flee ye out of the middes of Babylon, and let
 8 euerie one saue his owne life, hold not your peace vpon her iniquitie: because it is the time of reuenge from our Lord, he
 9 wil require her the like. † Babylon is a golden cuppe in the hand of our Lord, inebriating al the earth: of her wine haue
 10 the Nations drunke, and therefore they are in commotion. † Babylon is fallen sodenly, and is destroyed: howle ye vpon
 11 her, take refine for her sorow, if perhaps she may be healed. † We haue cured Babylon, and she is not healed: let vs forsake
 12 her, & let vs goe euerie man to his owne land: because her iudgement hath reached euen to the heauens, & is lifted vp vnto
 13 the clowdes. † Our Lord hath brought forth our iustices: come, and let vs tel in Sion the worke of the Lord our God.
 14 † Make sharpe the arrowes, fil the quiuers: our Lord hath rayled vp the spirite of the kinges of the Medes: and against
 15 Babylon his minde is to destroy it, because it is the reuenge of our Lord, the reuenge of his temple. † Vpon the walles of
 Babylon lift vp the ensigne, increase the watch: set vp watchmen, prepare embushments: because our Lord hath meant,
 and hath done what soeuer he spake against the inhabitants of
 Babylon. † Thou that dwellest vpon manie waters, rich in treasures: thine end is come with in a foote of thy cutting of.
 † The Lord of hostes hath sborne by his soule: that I wil replenish thee with men as it were with the locust, and vpon
 thee shal the merie shoute be song. † He that made the earth

∴ In al this chapter the prophet amplifieth the same he writte in the chapter precedent of the vtter destruction of Babylon.

* a coate of male.

2. Cor. 6.

Isa. 21.
Apoc.
14.

Amos 6.

in his strength, hath prepared the world in his wisdom, and
 with his prudence stretched out the heauens. † He geuing a 16
 voice, the waters are multiplied in heauen: who listeth vp the
 clowdes from the extreme part of the earth, lightnings he
 hath turned into rayne: and he hath brought forth the winde
 out of his treasures. † Euerie man is become a foole by 17
 knowlege: euerie mettal caster is confounded in his sculptil,
 because his casting is counterfet, neither is there spirite in
 them. † They are vaine workes, and worthie to be laughed 18
 at, in the time of their visitation they shal perish. † The por- 19
 tion of Iacob is not as these things: because he that made al
 thinges he it is, and Israel is the scepter of his inheritance: the
 Lord of hostes is his name. † Thou doest knocke together the 20
 vessels of warre for me, and I wil knock together in thee the
 Gentiles, and I wil destroy in thee kingdomes: † And I wil 21
 breake in thee the horse, and his rider: and I wil knock
 together in thee the chariot, and the rider thereof. † And 22
 I wil knocke together in thee man and woman, and I wil
 knocke together in thee the old man and the child, and I
 wil knock together in thee the young man and the virgin:
 † and I wil knocke together in thee the pastour and his 23
 flocke, and I wil knocke together in thee the husbandman
 and his draweing cattle, and I wil knocke together in thee
 the dukes and magistrates. † And I wil render to Babylon, and to 24
 al the inhabitants of Chaldee al their euil, that they haue done
 in Sion, before your eyes, saith our Lord. † Behold I to thee 25
 thou pestiferous mountaine, saith our Lord, which corruptest
 the whole earth: and I wil stretch out my hand vpon thee,
 and wil roll thee out of the rockes, and wil geue thee to be a
 mountayne of burning. † And they shal not take of thee a 26
 stone for the corner, and a stone for foundations, but thou
 shalt be destroyed for euer, saith our Lord. † Lift ye vp an 27
 ensigne in the land: sound with the trumpet among the Gen-
 tiles: :: sanctifie the Gentiles vpon her: declare against her to
 the kinges of Atarat, Menni, and Ascenez: number Taphsar
 against her, bring the horse as the stinging locust. † Sanctifie 28
 the Gentiles against her, the kinges of Media, the dukes thereof,
 and al the Magistrates thereof, & al the land of his dominion.
 † And the land shal be in a commotion, and shal be troubled: 29
 because the cogitation of our Lord shal awake against Baby-
 lon, to lay the Land of Babylon desert and inhabitable. † The 30
 valiants

Cal together
 al nations by
 publique pro-
 clamation to
 fight against
 Babylon.

valiants of Babylon haue ceased from battel, they haue dwelt in holdes: their strength is deuoured, and they are become as wemen: her tabernacles are burnt, her barres are broken.

- 31 † A runner shal come to meete the runner, and messenger to meete messenger: to tel the king of Babylon that his citie is
 32 taken from one end to the other: † and the fordes are taken before hand, and the fennes be burnt with fire, and the men of
 33 warre be troubled. † Because thus saith the Lord of hostes, the God of Israel: The daughter of Babylon is as a barne floore, the
 34 time of her threshing: yet a litle, and the time of her reaping shal come. † :: Nabuchodofor the king of Babylon hath eaten
 35 me, he hath deuoured me: he hath made me as an emptie vessel: he hath swallowed me vp as a dragon, he hath filled
 36 his bellie with my tendernes, and hath cast me out. † Iniquitie against me, and my flesh vpon Babylon, saith the habitation
 37 of Sion: and my blood vpon the inhabitantes of Chaldee, saith Ierusalem. † Therefore thus saith our Lord: Behold I wil
 38 iudge thy cause, and wil reuenge thy vengeance, and I wil make her sea desolate, and wil drie vp her vayne. † And Babylon
 39 shal be into heapes, the habitation of dragons, astonishment, and hissing, because there is not an inhabiter. † They
 40 shal roare together as lions, they shal shake the manes as the whelpes of lions. † In their heate I wil set their drinke: and
 41 I wil make them drunke, that they may be drouisie, and sleepe an euerlasting sleepe, & not arise, saith our Lord. † I wil leade
 42 them as lammes to be a victime, and as rammes with kiddes.
 43 † How is Sefach taken, and the noble one of al the earth apprehended? How is Babylon become an astonishment
 44 among the Gentiles? † The sea is come vp ouer Babylon: she is couered with the multitude of the waues thereof. † Her
 45 cities are become an astonishment: a land inhabitable and desolate, a land wherein none can dwel, nor sonne of man
 46 may passe by it. † And I wil visite vpon Belin Babylon, and I wil cast out of his mouth that which he had swallowed: and
 47 the Gentiles shal no more runne together vnto him, for the wall also of Babylon shal fal. † Goe out of the middes of her
 48 my people: that euerie one may saue his life from the wrath of the furie of our Lord. † And lest perhaps your hartes faint, and ye feare the bruite, that shal be heard in the land: and there shal come a bruite in the yeare, and after this yeare a
 49 bruite: and iniquitie in the land, and ruler vpon ruler. † There-

:: Sion in behalfe of al the Iewes, sheweth that the Chaldees are iustly plagued, for their crueltie against Gods people.

fore behold the daies come, and I wil visite vpon the scul-
 ptils of Babylon: and al her land shal be confounded and al her
 flaine shal fal in the middes of her. † And the heauens and the 48
 earth shal prayse vpon Babylon, and al thinges that are in
 them: because spoylers shal come to her from the North, saith
 our Lord. † And as Babylon caused that there should fal flaine 49
 in Israel: so of Babylon there shal fal flaine in the whole land.
 † You that haue escaped the sword, come, stand not: remember 50
 our Lord a farre of, and let Ierusalem ascend vpon your hart.
 † We are confounded, because we haue heard reproch: igno- 51
 minie hath couered our faces: because strangers are come
 vpon the sanctification of the house of our Lord. † Therefore 52
 behold the daies come, saith our Lord: and I wil visite vpon
 her sculpriles, and in al her land the wounded shal roare. † If 53
 Babylon shal ascend vp into heauen, and stablish her strength
 on high: from me there shal come wasters of her, saith our
 Lord. † A voice of crying from Babylon, and great destruc- 54
 tion from the Land of the Chaldees: † because our Lord hath 55
 wasted Babylon, and destroyed out of it the great voice: and
 their waues shal found as manie waters: their voice hath
 geuen a sound. † Because the spoyler is come vpon her, that 56
 is, vpon Babylon, and her valiants are apprehended, and their
 bow is weakened: because the strong reuenger our Lord
 rendring wil repay. † And I wil inebriate her princes, and 57
 her wise men, and her dukes, and her magistrates, and
 her valiants: and they shal sleepe an euerlasting sleepe,
 and shal not awake, saith the king, the Lord of hostes is his
 name. † Thus saith the Lord of hostes: That most brode wal 58
 of Babylon by vndermyning shal be vndermined, and her
 high gates shal be burnt with fire, and the labours of the peo-
 ples shal come to nothing, and of the nations shal be into the
 fire, and shal perish. † The word that Ieremie the prophete 59
 commanded Saraias the sonne of Nerias, the sonne of
 Maafias, when he went with Sedecias the king into Babylon,
 in the fourth yeare of his kingdome: and Saraias was :: the
 prince of prophetic. † And Ieremie wrote al the euil, that was 60
 to come vpon Babylon in one booke: al these wordes, that are
 written against Babylon. † And Ieremie said to Saraias: When 61
 thou shalt come into Babylon, and shalt see, and shalt reade al
 these wordes, † thou shalt say: Lord thou hast spoken against 62
 this place to destroy it: that there be none to inhabite it from
 man

:: This Saraias
 was a princi-
 pal Leuite, to
 whom it per-
 teyned to read
 and publish
 the wordes
 and writings
 of prophets.

man euen vnto beast, and that it be a perpetual wildernesse.
 63 † And when thou shalt haue finished reading this booke,
 thou shalt tye a stone to it, and shalt throw it into the middes
 64 of Euphrates: † and thou shalt say: So shal Babylon be
 drowned, & she shal not rise vp from the face of the affliction,
 that I wil bring vpon her, and she shal be dissolued. :: Hitherto
 the wordes of Ieremie. :: Thus much Ieremie prophesied against Babylon.

CHAP. LII.

A Recapitulation of the taking of Ierusalem after two yeares siege. 7. king Sedecias taken in flight, 10. his children slaine before his eyes, with other nobles, 11. his eyes put out, and so lead into Babylon, 12. the Temple, the Palace, and other houses burnt, the people caried into captiuitie (15. few excepted to til the land) 17. the two brasen pillars, lanatorie, and al the treasure taken away. 24. Al the captiues at diuers times foure thousand six hundred. 31. Finally king Ioachin is exalted in the court.

1 **A** Child of one and twentie yeares was Sedecias when he
 began to reigne: and eleuen yeares he reigned in Ieru-
 salem: and the name of his mother was Amital, the daughter
 2 of Ieremie of Lobna. † And he did euil in the eyes of our
 3 Lord, according to al thinges that Ioachim had done. † Because
 the furie of our Lord was against Ierusalem, and against Iuda,
 til he cast them away from his face: and Sedecias reuolted
 4 from the king of Babylon. † And it came to passe in the ninth
 yeare of his reigne, in the tenth moneth, the tenth of the
 moneth, came Nabuchodonosor the king of Babylon, him
 self and al his armie against Ierusalem, and they besieged it,
 5 and built against it munitions round about. † And the citie
 6 was besieged vntil the eleuenth yeare of king Sedecias. † And
 in the fourth moneth, the ninth of the moneth, a famine pos-
 sessed the citie: and there were no victuals for the people of
 7 the land. † And a breache was made into the citie, and al the
 men of warre fled, and went out of the citie in the night by
 the way of the gate that is betwen the two walles, & leaderh
 to the kinges garden (the Chaldees besieging the citie round
 about) and they departed by the way, that leadeth into the
 8 wildernes. † But the armie of the Chaldees pursued the king:
 and they apprehended Sedecias in the desert, which is beside
 9 Iericho: and al his trayne fled scattering from him. † And
 when they had taken the king, they brought him to the king
 of Babylon into Reblatha, which is in the land of Emath: and
 he spake

This whole historie is written more largely in the two last chapters of the fourth booke of kinges. and in the last of Paralipomenon.

he spake to him iudgements. † And the king of Babylon killed 10
 the sonnes of Sedecias before his eies: yea and al the princes
 of Iuda he slew in Reblatha. † And he plucked out the eies 11
 of Sedecias, and bound him with fetters, and the king of Ba-
 bylon brought him into Babylon: and he put him in the pri-
 son house euen to the day of his death. † And in the fifth 12
 moneth, the tenth of the moneth, the same is the nineteenth
 yeare of Nabuchodonosor the king of Babylon: came Nabu-
 zardan the prince of the warfare, who stood before the king
 of Babylon in Ierusalem. † And he burnt the house of our 13
 Lord, and the kings house, and al the houses of Ierusalem,
 and euerie great house he burnt with fire. † And al the host 14
 of the Chaldees that was with the prince of the warfare,
 destroyed al the wall of Ierusalem round about. † But of the 15
 poore of the people, and of the rest of the vulgar sorte, which
 remayned in the citie, and of the fugitiues, that were fled to the
 king of Babylon, and the rest of the multitude: Nabuzardan
 the prince of the warfare transported. † But of the poore of 16
 the land Nabuzardan the prince of the warfare left some to
 be dressers of vineyards, and husbandmen. † The brasen 17
 pillers also, that were in the house of our Lord, and the feete,
 and the sea of brasse, that was in the house of our Lord, the
 Chaldees brake: and they tooke al the brasse of them into
 Babylon. † And the kettles, and the fleshhookes, and the 18
 psalteries, and the phials, and the litle mortars, and al the bra-
 sen vessels, that had bene in the ministrie, they tooke: † and 19
 the water pottes, and the censars, and the pitchers, and the
 basins, and the candlestickes, and the mortars, & the gobblers:
 as manie as of gold, of gold: and as manie as of siluer, of siluer,
 did the prince of the warfare take: † and two pillars, and one 20
 sea, & twelue oxen of brasse, that were vnder the feete, which
 king Salomon had made in the house of our Lord: there was
 no weight of the brasse of al these vessels. † And concerning 21
 the pillars, there were eightene cubits of height in one pillar:
 and a corde of twelue cubits did compasse it about: moreouer
 the thicknes thereof, of foure fingers, and within it was
 holow. † And the litle heads of brasse vpon both: the height 22
 of one litle head, of five cubits: and the litle nettes, and the
 pomegranates vpon the crowne round about, al of brasse.
 Likewise of the second pillar, and the pomegranates. † And 23
 there were nintie six pomegranates hanging downe: and al the
 pomegranates

pomegranates an hundred, were compassed with litle nettes.
 24 † And the master of the warefare tooke Saraias the chiefe
 priest, and Sophonias the second priest: and the three keepers
 25 of the entrie. † And of the citie he tooke one eunuch, that
 was chiefe ouer the men of warre: and seuen men of them,
 that saw the kings face, that were found in the citie: and a
 scribe the captayne of the souldiars, who tryed the yong
 26 souldiars: and three score of the people of the land, that were
 found in the middes of the citie. † And Nabuzardan the
 prince of the warefare tooke them, and he brought them to
 27 the king of Babylon into Reblatha. † And the king of Baby-
 lon stroke them: and he killed them in Reblatha in the land of
 28 Emath: and Iuda was transported from his land. † This is the
 people, which Nabuchodonosor transported: In the seuenth
 29 yeare, Ie wes three thousand and twentie three. † In the eigh-
 tenth yeare of Nabuchodonosor from Ierusalem soules eight
 30 hundred thirtie two. † In the three and twentieth yeare of
 Nabuchodonosor, Nabuzardan the prince of the warefare
 transported of the Ie wes seuen hundred fourtie five soules.
 31 al the soules therfore were foure thousand six hundred. † And
 it came to passe in the seuen and thirtith yeare of the transmi-
 gration of Ioachin the king of Iuda, the twelfth moneth,
 the five and twentieth of the moneth, Euilmerodach the king
 of Babylon lifted vp in the very yeare of his reigne, the head of
 Ioachin the king of Iuda, and he brought him out of the
 32 prison house. † And he spake with him good thinges, and he
 sette his throne aboue the thrones of the kinges, that were
 33 after himself in Babylon. † And he changed his prison gar-
 ments, and he did eate bread before him alwaies al the daies
 34 of his life. † And his allowance of meate, a continual prou-
 sion of meate was geuen him by the king of Babylon, euerie
 day a certaine, euen vnto the day of his death, al the daies of
 his life.



THE ARGUMENT OF
IEREMIES LAMENTATIONS.

It is probable that the Lamentations were written before his other prophecies.

THES E Lamentations, in Greeke called Threni, and by the Hebrew Rabbins intituled Cinoth, were written by Ieremie before the greatest part of his other prophecies (as seemeth most probable to S. Ierom) 2. Paral. 35. 7. 25. and were first songue at the death of Iosias king of Iuda. Againe when king Sedecias with manie others, were taken captiues, manie also slaine, and the Temple and citie of Ierusalem destroyed. But most especially he prophecieth the Iewes miserable estate, and iust cause of Lamentation after Christs coming, and their reiecting him. And therfore his Church singeth the same in the Aniuersarie, or Commemoration of his Passion and Death; and most piously muniteth al sinners, both Iewes and Gentiles, to returne vnto Christ our Redemer, saying: Ierusalem, IERUSALEM conuertere ad Dominum Deum tuum. In this litle booke the diligent reader wil easely obserue manie doleful pathological speeches, powred out from a pensue hart, as in great calamities it commonly happeneth, with litle connexion of sentences; but otherwise foure whole chapters are very artificially compiled in verse; not by number of times, with measure of long and short syllables, as the Grekes and Latines vse, but after the Hebrew maner, obseruing number of syllables, and beginning euerie verse, with a distinct letter, from the first to the last in order, with some smal varietie, of the Hebrew Alphabet. Doubles with great mysteries, as S. Ierom iudgeth, and therfore explicateth the significations, and certaine connexions, of the two and twentie Hebrew letters: as we haue noted vpon the 118. Psalm: but aboue the capacitie of our understanding. In the last chapter the Prophet omitting the obseruation of Initial letters, in twentie two verses prayeth lamentably; as the whole people shal pray in captiuitie.

Doleful speeches are commonly vttered without connexion of sentences.

These Lamentations are artificially composed. And besides the historical sense contene hidden mysteries.

THE

THE THRENES,
that is to say,
THE LAMENTATIONS
OF IEREMIE THE PROPHET.

These words are not Ieremies, but added by the 70. or other Interpreter, as a Preface to his Lamentations.

And it came to passe, after that Israel was brought into captiuitie, and Ierusalem was desolate, Ieremie, the prophete sate weeping, and he mourned with this lamentation vpon Ierusalem, and with a pensue mind sighing, and wayling he sayd:

CHAP. I.

The miserable change in Ierusalem made the beholders astonied.

- Aleph.* 1 **H**OW doeth the citie ful of people, sitte solitarie: how is the ladie of the Gentiles become as a widow: the prince of prouinces is made tributarie?
- Beth.* 2 Weeping she hath wept in the night, and her teares are on her cheekes: there is none to comfort her of al her deare ones: al her freindes haue despised her, and are become her enemies.
- Ghimel.* 3 Iudasis :: gone into transmigation because of affliction, and the multitude of bondage: she hath dwelt among the Gentiles, neither hath she found rest: al her persecuters haue apprehended her within the straites.
- Daleth.* 4 The waies of Sion mourne, because there are none that come to the solemnitie: al her gates are destroyed: her priestes sighing: her virgins lothsome, and herself is oppressed with bitternes.
- He.* 5 Her aduersaries are made :: in the head, her enemies are enriched: because our Lord hath spoken vpon her for the multitude of her iniquities: her litle ones are led into captiuitie, before the face of the afflicter.
- Vau.* 6 And from the daughter of Sion al her beautie is departed: her princes are become as :: rammes, not synding pastures: and they are gone without strength before the face of the pursuer.
- Zain.* 7 Ierusalem hath remembered the dayes of her affliction, and preuarication of al her thinges worthie to be desyred, which she had from the daies of old, when her people fel in the enemies hand, and there was no helper: the enemies haue sene her, and haue scorned her sabbathes.

:: Some Iewes seing their bretheren ledde captiues into Babylon, went into Ægypt, but there also were in miserie.

:: It is a desolate miserie when enemies obtaine dominion.

:: Fleing from place to place to seeke reliefe.

Ierusalem hath sinned a sinne, therefore is she made vnsstable: 8 *Heth.*
 al that did glorifie her, haue despised her, because they haue
 sene her ignominie: but she sighing is turned backward.

:: Idolatric
 which is spi-
 ritual adul-
 tery.

Her :: filthines is on her feete, neither hath she remembred 9 *Teth.*
 her end: she is pulled downe exceedingly, not hauing a
 comforter: see ô Lord mine affliction, because the enimie is
 exalted.

The enimie hath thrust his hand to al her things worthie 10 *Iod.*
 to be desyred: because she hath sene the Gentiles enter into
 her sanctuarie, of whom thou gauest commandment that
 they should not enter into thy church.

Al her people sighing, and seeking bread: they haue geuen 11 *Caph.*
 al precious things for meate to refresh the soule, see ô Lord
 and consider, because I am become vyle.

O al ye that passe by the way, attend, and see if there be 12 *Lamed.*
 sorow like to my sorow: because he hath made :: vintage of
 me, as our Lord hath spoken in the day of the wrath of his
 furie.

:: First Nabu-
 chodonosor
 tooke away
 much treasu-
 re 4 Reg 24
 afterwards his
 capitaine Na-
 buzardan spoy
 led 4 Reg 25.

From on high he hath cast a fyre in my bones, and hath 13 *Mem.*
 taught me: he hath spred a net for my feete, he hath turned me
 backward: he hath made me desolate, al the day consumed
 with sorow.

The yoke of mine iniquities hath watched: they are folded 14 *Nun.*
 together in his hand, and I put vpon my necke: my strength is
 weakened: our Lord hath geuen me into the hand, from
 which I can not rise.

Our Lord hath taken away al my magnifical ones out of 15 *Samech.*
 the middes of me: he hath called a time against me, to destroy
 mine elect: our Lord hath troden the winepresse to the virgin
 the daughter of Iuda.

Therefore am I weeping, and mine eye shedding teares: 16 *Ain.*
 because a comforter is made far from me, conuerting my
 soule: my children are become desolate because the enimie
 hath preuayled.

Sion hath spred forth her handes, there is none to comfort 17 *Ph.*
 her: our Lord hath commanded against Iacob, round about
 him are his enemies: Ierusalem is become as a woman pollu-
 ted with menstrous floores among them.

Our Lord is iust, because I haue prouoked his mouth to 18 *Sade.*
 wrath: heare I beseech al ye peoples, and see my sorow: my
 virgins, and my pong men are gone into captiuitie.

I haue

- oph. 19 I haue called :: my freindes, they haue deceiued me : my
priestes and my ancientes are consumed in the citie : because
they haue sought meat for themselues , to refresh their
soule .
- es. 20 See ô Lord that I am in tribulation, my bellie is troubled : my
hart is ouerturned in myself, because I am sul of bitternes :
the sword killeth abroad, and at home it is :: lyke death.
- in. 21 They haue heard that I doe sigh , and there is none to com-
fort me : al mine enemies haue heard mine euil, they haue re-
ioyced, because thou hast done it : thou hast brought a day, of
consolation, and they shal be made lyke to me.
- haw. 22 Let al their euil enter in before thee : and vintage them, as
thou hast vintaged me for al mine iniquities : for my sighings
are manie , and my hart is sorowful.

CHAP. II.

- Aleph. 1 **H**OW :: hath our Lord in his furie couered the daughter
of Sion with darknes : cast forth the noble one of Israel
from heauen to the earth, and hath not remembred the
foote stoole of his feete in the day of his furie.
- esh. 2 Our Lord hath cast downe headlong, and hath not spared, al
the beautiful thinges of Iacob : he hath destroyed in his furie
the munitions of the virgin of Iuda, and cast it downe to the
ground : he hath polluted the kingdom, and the princes
therof .
- Ghimel. 3 He hath broken :: euerie horne of Israel in the wrath of
furie : he hath turned away his right hand backward from the
face of the enemy : and he hath kinked in Iacob as it were the
fyre of a flame deuouring round about .
- Daleth. 4 He hath bent his bow as an enemy, he hath fastned his right
hand as an aduersarie : and he hath killed al, that was sayre to
behold in the tabernacle of the daughrer of Sion, he hath
powred out his indignation as fyre.
- Ze. 5 Our Lord is become as an enemy : he hath cast downe Israel
headlong, he hath cast downe headlong al her walles : he hath
destroyed the munitions therof, and hath replenished in the
daughter of Iuda the humbled man and humbled woman.
- au. 6 And he hath destroyed his tent as a garden, he hath thrown
downe his tabernacle : our Lord hath brought festiuitie and
sabbath in Sion to obliuion : and king and priest into reproch,
and into the indignation of his furie.

:: Punishment
permitted by
God is truly
ascribed to
him as his fact.

:: Streingth
and forces are
called hornes,
so euerie hor-
ne signifieth al
their strength.

∴ Suffered his
Sanctuarie to
be polluted.

Our Lord hath reiected, he ∴ hath cursed his sanctification: 7 *Zain.*
he hath deliuered the walles of the towers therof into the
hand of the enemy: they haue made a noyse in the house
of our Lord, as in a solemne day.

Our Lord hath meant to destroy the wal of the daughter of 8 *Heth.*
Sion: he hath streched out his corde, and hath not turned
away his hand from destruction: and the forewal hath mourn-
ed, and the wal is destroyed together.

Her gates are fastned in the ground: he hath destroyed, and 9 *Teth.*
broken ber barres: her king and her princes in the Gentiles:
there is no law, and her prophets haue not found vision from
our Lord.

The ancients of the daughter of Sion haue sitten on the 10 *Iod.*
ground, they haue held their peace: they haue sprinkled their
heades with dust, they are girded with heare clothes, the
virgins of Ierusalem haue cast downe their heades to the
ground.

Myne eies haue fayled for teares, my bowels are troubled: 11 *Caph.*
my liuer is powred out on the earth, for the destruction of the
daughter of my people, when the litle one, and the sucking
faynted in the streetes of the towne.

They sayd to their mothers: Where is wheate and wyne? 12 *Lamed.*
When they faynted as the wounded in the streets of the citie:
when they yelded vp the ghostes in the bosome of their
mothers.

∴ As the sea
exceedeth al
other waters,
so the affli-
ction of Ieru-
salem surpas-
seth other affli-
ctions, which
is spoken by
hyperbale, to
signifie the
grenousnes
therof.

Wherto shal I compare thee? or wherto shal I liken thee 13 *Mem.*
ô daughter of Ierusalem: wherto shal I make thee equal, and
comfort thee ô virgin daughter of Sion? For great is thy de-
struction ∴ as the sea: who shal heale thee?

Thy prophetes haue sene false and foolish thinges for thee: 14 *Nun.*
neither haue they opened thine iniquitie, to prouoke thee to
penance, but they haue sene false burdens and banishments
for thee.

Al that passed by the way haue clapped their handes vpon 15 *Samech.*
thee: they haue hissed, and moued their head vpon the daugh-
ter of Ierusalem, saying: Is this the citie of perfect beautie, the
ioy of al the earth?

Al thine enemies haue opened their mouth vpon thee: they 16 *Phe.*
haue hissed, and gnashed with the teeth, and haue sayd: We wil
deuour: Loe this is the day, which we expected: we haue
found it, we haue sene it.

Our Lord

Ain. 17 Our Lord hath done the thinges that he meant, he hath accomplished his word, which he commanded from the dayes of old: he hath destroyed, and hath not spared, and he hath made the enemie ioyful ouer thee, and hath exalted the horne of thine aduersaries.

Sade. 18 Their hart hath cryed to our Lord vpon the walles of the daughter of Sion: Shede teares as a torrent by day, and night: geue no rest to thyself, neither let the aple of thyne eye cease.

Coph. 19 Arise, prayse in the night in the beginning of the watches: powre out thy hart as waters before the sight of our Lord: list vp thy handes to him for the life of thy litle ones, which haue fainted for famine in the head of al high wayes.

Res. 20 See ô Lord, and consider whom thou hast vintaged thus: :: shal women then eate their owne fruite, litle ones of the measure of a spanne? is the priest, and the prophet slaine in the sanctuarie of our Lord?

Sin. 21 The childe and the old man lay on the ground without: my virgins and my yongmen are fallen by the sword: thou hast killed in the day of thy furie: thou hast strooken, :: neither hast thou had mercie.

Thau. 22 Thou hast called as it were to a solemne day, those that should terrifie me round about, and there was none in the day of the furie of our Lord, that escaped and was left: whom I brought vp, & nourished, mine enemie hath consumed them.

CHAP. III.

Aleph. 1 **I** THE man :: that see my pouertie in the rod of his indignation.

Aleph. 2 He hath led me, and brought me into darknes and not into light.

Aleph. 3 Only against me he hath turned and hath conuerted his hand al the day.

Beth. 4 He hath made my skinne old and my flesh, he hath broken my bones.

Beth. 5 He hath built round about me, and he hath compassed me with :: gaul, and :: labour.

Beth. 6 In darke places he hath placed me as the euerlasting dead.

Ghimel. 7 He hath built round about against me, that I goe not forth: he hath aggrauated my fetters.

Ghimel. 8 Yea and when I shal crie, and aske, he hath excluded my prayer.

Ghimel. 9 He hath shut vp my wayes with square stones, he hath subuerted my pathes.

:: This happened before in Samaria. 4.

Reg. 6. and in the siege of Ierusalem, by Titus and Vespasian. *Ioseph.* lib 7. & 8. de bello Iudaico.

:: More severely then thou art accustomed.

:: Ieremie himself felt his part of this affliction.

:: Ierusalem was ransacked by Nabuchodonosor, :: and worse by Nabuzardan.

Heis

- He is become vnto me a beare lying inwaite: a lyon in 10 *Daleth;*
 secret places.
- He hath subuerted my pathes, and hath broken me, he hath 11 *Daleth;*
 made me desolate.
- He hath bent his bow, and set me as a marke for the arrow. 12 *Daleth.*
 He hath shot in my reines the daughters of his quiuer. 13 *He.*
 I am made a derision to al my people, their songe. al 14 *He.*
 the day.
- He hath replenished me with bitternes, he hath inebriated 15 *He.*
 me with wormwood.
- And he :: hath broken my teeth by number, he hath fed 16 *Van.*
 me with ashes.
- And my soule is repelled from peace, I haue forgotten good 17 *Van.*
 things.
- And I sayd: Mine end is :: perished, and mine hope from 18 *Van.*
 our Lord.
- Remember my pouertie, and transgression, the wormwood, 19 *Zain.*
 and the gual.
- Remembering I wil be mindful, and my soule shall languish 20 *Zain;*
 in me.
- Recording this thing in my hart, therefore wil I hope. 21 *Zain.*
 The mercies of our Lord that we are not consumed: be- 22 *Heb.*
 cause his commiserations haue not fayled.
- :: New in the morning, great is thy fidelite. 23 *Heb.;*
 Our Lord is my portion, sayd my soule: therefore wil I ex- 24 *Heb.*
 pect him.
- Our Lord is good to them that hope in him, to the soule 25 *Teth.*
 that seeketh him.
- :: VWhich God
 wil geue. It is good to waite with silence for the saluation :: of God. 26 *Teth.*
 It is good for a man, when he beareth the yoke from his 27 *Teth.*
 youth.
- He shal sit solitarie, and hold his peace: because he hath 28 *Iod.*
 lifted himselfe about himselfe.
- He shal put his mouth in the dust; if perhaps there be hope. 29 *Iod.*
 He :: shal geue the cheeke to him that striketh him, he 30 *Iod.*
 shal be filled with reproches.
- Because our Lord wil not reiect for euer. 31 *Caph.*
 Because if he hath reiected, he wil also haue mercie, accor- 32 *Caph.*
 ding to the multitude of his mercies.
- For he hath not humbled :: from his hart, and cast of the 33 *Caph.*
 children of men.

:: He descri-
 beth his gre-
 uous paines,
 as if his teeth
 were broken
 one by one.
 :: The end of
 my life is
 come.

:: Gods mer-
 cies are euerie
 day renewed.

:: VWhich God
 wil geue.

:: Especially
 vnderstood of
 Christ. *Mat 26.*

:: God puni-
 sheth his ser-
 uants: not to
 hurt them but
 for their good.

- Lamed.* 34 To stamp vnder his fete al the prisoners of the earth.
- Lamed.* 55 To auert the iudgement of a man before the face of the Highest.
- Lamed.* 36 To peruert a man in his iudgement, :: our Lord hath not knowne.
- Mem.* 37 Who is this, that hath commanded it to be done, our Lord not commanding it?
- Mem.* 38 Out of the mouth of the Highest, there shal not procede neither euil things, :: nor good. :: The speach of such as denie Gods prouidence.
- Mem.* 39 What hath the liuing man murmured, man for his sinnes?
- Nun.* 40 Let vs search our wayes, & seeke, and returne to our Lord.
- Nun.* 41 Let vs lift vp our hartes with our handes to our Lord into the heauens.
- Nun.* 42 We haue done wickedly, and prouoked to wrath: therefore thou art inexorable.
- Samech.* 43 Thou hast couered in furie, and hast strooken vs: thou hast killed, and not spared.
- Samech.* 44 Thou hast sette a cloude before thee, that prayer may not passe.
- Samech.* 45 Thou hast made me to be rooted out, and abiect in the middes of the peoples.
- Phe.* 46 Al the enemies haue opened their mouth vpon vs.
- Phe.* 47 :: Prophecie is made vnto vs, feare, and snare, and destruction. :: Preaching of false prophets hath brought these euils vpon vs.
- Phe.* 48 Myne eye hath shed streames of waters, in the destruction of the daughter of my people.
- Ain.* 49 Myne eye is afflicted, neither hath it bene quiet, because there was no rest:
- Ain.* 50 Til our Lord regarded and looked from the heauens.
- Ain.* 51 Mine eye hath spoyled my soule for al the daughters of my citie.
- Sade.* 52 Myne enemies in hunting haue caught me as a birde, without cause.
- Sade.* 53 My life is fallen into the lake, and they haue layd a stone vpon me.
- Sade.* 54 The waters haue flowed ouer my head: I sayd: I am vndone.
- Coph.* 55 I haue inuocated thy name ô Lord from the lowest lake.
- Coph.* 56 Thou hast heard my voice: turne not away thine eare from my sobbings, and cries:
- Coph.* 57 Thou didst approach in the day, when I inuocated thee: thou hast sayd: Feare not. L I I I Thou

Thou hast iudged ô Lord the cause of my soule, redemer of 58 *Res.*
my life.

∴ Iudge thou
that which
they haue iud-
ged vniustly.

Thou hast seene ô Lord their iniquitie against me: ∴ iudge 59 *Res.*
my iudgement.

Thou hast seene al their furie, al their cogitations against 60 *Res.*
me.

Thou hast heard their reproch ô Lord, al their cogitations 61 *Sim.*
against me.

The lippes of them that rise vp against me; and their cogita- 62 *Sim.*
tions against me al the day.

See their sitting downe, and their ryfing vp, I am their 63 *Sim.*
psalme.

∴ Geue them
the paine of
hartie sorow:
∴ VVherwith
thou afflictest
the wicked,

Thou shalt render them a recompence ô Lord, according 64 *Thau.*
to the workes of their handes.

Thou shalt geue them ∴ a shild of hart ∴ thy labour. 65 *Thau.*

Thou shalt persecute in furie, and shalt destroy them from 66 *Thau.*
vnder the heauens ô Lord.

∴ VVheras the
Temple before
glistered with
gold, now
there appeared
burnt smokie
walles, & pitti-
ful ruines.

∴ Lamia hath a
face like a wo-
man, a body as
other brutish
beastes, is cruel
to others, yet
kind to her
owne broode:
but women of

Ierusalem in
extreme dis-
tresse were
cruel to their
owne children
∴ as the ostrich
forsaking her
egges.

∴ One could
not know an
other, though
they were ac-
quainted be-
fore.

CHAP. IIIII.

HOW is ∴ the gold darkned, the best colour changed, the 1 *Aleph.*
stones of the sanctuarie dispersed in the head of al
streetes?

The noble children of Sion, & they that were clothed with 2 *Beth.*
the principal gold: how are they reputed as earthen vessels,
the worke of the potters handes?

Yea euen ∴ the lamiaes haue opened their breast, they haue 3 *Ghimel.*
geuen sucke to their yong, the daughter of my people is cruel,
as ∴ the ostrich in the desert.

The tongue of the suckling hath clouen to the rooffe of his 4 *Daleth.*
mouth for thirst: the litle ones haue asked bread, and there
was none that brake it vnto them.

They that fed voluptuously, haue dyed in the wayes: they 5 *He.*
that were brought vp in scarlet, haue embraced the dung.

And the iniquitie of the daughter of my people is become 6 *Vau.*
greater then the sinne of Sodom: which was ouerthrowen in
a moment, and handes tooke nothing in her.

Her Nazareites whiter then snow, purer then milke, 7 *Zain.*
ruddier then the old yuorie, sayrer then the sapphire.

Their face is made blacker then coales, and they are ∴ not 8 *Heth.*
knowne in the streetes: their skinne hath clouen to their
bones, it is withered, and is made as wood.

It was

- Job.* 9 It was better with them that were slaine with the sword, then with them that were killed by famine: because these pyned away consumed by the barrennes of the countrie.
- Iod.* 10 The handes of :: pitiful women haue sodden their owne children: they were made their meate :: in the destruction of :: the daughter of my people. :: VVemen being by nature pitiful, were cruel to their owne children
- Caph.* 11 Our Lord hath accomplished his furie, he hath powred out the wrath of his indignation: and he hath kindled a fyre in: Sion, and it hath deuoured the fundations therof. :: In the siege of Ierusalem. :: In Hebrew phrase cities are called the daughters of the countrie.
- Lamed.* 12 The kinges of the earth, and al the inhabitants of the world did not beleue, that the aduerfarie and the enemy should enter in by the gates of Ierusalem. :: False prophetes were called by the name of prophetes, as they seemed in the world to be.
- Mem.* 13 For the sinnes of her :: prophets, and the iniquities of her priestes, which haue shed the bloud of iust men in the middes of her.
- Nun.* 14 The blind wandered in the streetes, they were polluted with bloud: and when they could not, they held their skirtes.
- Samech.* 15 Depart ye polluted, they cryed to them: depart, get ye hence, touch not: for they brawled, & were moued: they said among the Gentiles: He wil adde no more to dwel among the.
- Phe.* 16 The face of our Lord hath diuided them, he wil not adde to respect them: they haue not reuerenced the faces of the priests, neither had they pitie on the ancients.
- Ain.* 17 Whiles we yet stood, our eyes sayled towards our vaine helpe, when we looked attentiuely to a nation, that was not able to saue.
- Sadi.* 18 Our steppes slipped in the way of our streetes, our end draweth nere: our dayes are accomplished, because our end is come.
- Coph.* 19 Our persecuters were swifter then the eagles of the heauen: vpon the mountaines they pursued vs, in the desert they lay in waite against vs.
- Res.* 20 The spirit of our mouth :: Christ our Lord is taken in our sinnes: to whom we haue said: In thy shadow shal we liue among the Gentiles. :: This pertaineth either to king Iosias slaine by the Ægyptians. 2. Par. 35 or to Sedeciastaken by the Chaldees. Mystically of Christ our Saviour. If. 53. v. 5. S. Aug. li. 18. c. 33 de ciu.
- Sin.* 21 Reioyce, and be glad ô daughter of Edom, which dwellest in the Land of Hus: to thee also shal the cuppe come, thou shalt be made drunken, and naked.
- Than.* 22 Thine iniquitie is accomplished ô daughter of Sion, he wil adde no more to transport thee: he hath visited thine iniquitie ô daughter of Edom, he hath discovered thy sinnes.

The ^a prayer of Ieremie the Prophet.

^a The prophet foreseeing in spirit their future state as if it had bene present, prayed in the same maner, as the whole people should pray when they were in such calamitie.

^b Manie were orphanes with out fathers, & al were depriv- ed of their king, who was as a father of al the people.

^c VVe haue put ourselues to worke and trauel in strange coun- tries to gette bread to eate.

^d They were made to grind naked in the mille:
^e And beaten with staues.
^f They lost the glorie of a kingdom, and were subiect to strange and barbarous na- tions.

Remember ô Lord what is fallen to vs: behold, and regard
 1 Our reproch. † Our inheritance is turned to aliens: our
 2 houses to strangers. † We are made ^b pupils without father:
 3 our mothers are as it were widowes. † Our water we haue
 4 drunke for money: our wood we haue bought for a price.
 † We were led by our neckes, no rest was geuen to the wearie.
 5 † We ^c haue geuen our hand to Ægypt, and to the Assyrians,
 6 that we might be filled with bread. † Our fathers haue sinned,
 7 and they are not: & we haue borne their iniquities. † Seruantes
 8 haue ruled ouer vs: there was none that would redeme vs
 out of their hand. † In peril of our liues did we fetch vs bread,
 9 * at the face of the sword in the desert. † Our skinne was
 10 burnt as an ouen, by reason of the tempests of famine. † They
 11 humbled the wemen in Sion, and the virgins in the cities of
 Iuda. † The princes were hanged vp by the hand: they did
 12 not reuerence the faces of the ancients. † Yongmen they
 13 abused ^d vnchastly: and the children fel ^e in wood. † The
 14 ancients decayed out of the gates: the yongmen out of the
 quier of the singers. † The ioy of our hart hath fayled, our
 15 quyre is turned into mourning. † The ^f crowne of our head
 16 is fallen: wo to vs, because we haue sinned. † Therefore is our
 17 hart made sorowful, therefore are our eyes darkned. † For
 18 inount Sion, because it is perished, foxes haue walked on it.
 † But thou ô Lord shalt remaine for euer, thy throne in
 19 generation and to generation. † Why wilt thou for euer be
 20 forgetful of vs? wilt thou forsake vs in length of daies?
 † ^g Conuert vs ô Lord to thee, and we shal be conuerted:
 21 renew our dayes, as from the beginning. † But reiecting thou
 22 hast reiected vs, ^h thou art angrie against vs exceedingly.

* in dan-
ger of the
sword.

^g As Iere. 31. v. 18. and S. Augustin li. de Gratia. & lib. arb. c. 2. 4. &c.

^h Having so feuerly punished vs, we beseech thee now to cease from more.

MANIE ancient Fathers supposed this Prophecie to be Ieremies: though none doubted but Baruch his scribe was the writer thereof. So S. Xistus Epist. ad omnes fideles. S. Ireneus, li. 5. c. 35. S. Clement of Alexandria, li. 1. c. 10. & li. 2. c. 3. Pedag. S. Cyprian, li. 2. c. 5. & 6. contra Iudaos. Eusebius Cæsariensis, li. de Propheticoꝝ libror. appellationibus, Cap. de Ieremia. & li. 6. c. 19. Demonst. Euangel. Lactantius, li. 4. c. 13. Diuin. Instit. The first Council of Nice, li. 2. fol. 105. & 109. S. Hilarie, li. 5. de Trinit. sub finem. S. Cyril of Ierusalem, Catechesi. 4. & 11. & de Concursu Domini. S. Basil. li. 4. cont. Eunomium. S. Ambrose, li. de fide. c. 7. cont. Arianos. li. de Panit. c. 8. & li. 3. Examer. c. 14. S. Gregorie Nazianzen, Orat. 49. de fide. & Epist. 2. ad Cledonium. S. Epiphanius, cont. Nazareos. & cont. Ebioncos. S. Chryostom, Ser. de Trinit. & aduers. Gentiles. S. Augustin, li. 18. c. 33. de Ciuit. & Quest. Vet. & Noui Testat. q. 102. S. Prosper. par. 2. c. 9. & p. 3. c. 3. de promiss. & predict. S. Theodoretus, Dialogo. 1. Erasistes. (Who also writeth Commentaries upon this booke, as upon diuine Scripture.) c. 2. v. 9. These and others alleage this Prophecie, as Ieremies. Some also vnder the name of Baruch. As Origen, li. 2. c. 3. Periarth. S. Cyril of Alexandria, li. 10. in Iulianum, S. Gregorie Nyssen, Orat. 1. de pauperibus amandis. S. Athanasius, Orat. 2. cont. Arianos. Though in his synopsi he mentioneth not Baruch, yet he, as also S. Augustin, l. 2. c. 8. Doct. Christ. S. Gelacius, dist. 15. and others in their Catalogues of Canonical Scriptures, comprehend this booke vnder the name of Ieremie. But whether Baruch was the immediate Auctor vnder God, or the writer thereof as of an other mans Prophecie (as the Euangelistes writte the wordes of Christ, and others, in the Gospels, and in the Actes of the Apostles) alwayes it is certaine, the Holie Ghost directed him, that he could not erre in writing it. And the ancient Fathers, and Councils euer accepted this booke as Diuine Scripture. The Council also of Laodicea, in the last Canon, expressly nameth Baruch, Lamentations, and Ieremies Epistle. And lastly the Councils of Florence, de Vnione Armenorum; and of Trent. Sess. 4. expressly define that Baruch is Canonical Scripture. In the Greke this booke is placed before the Lamentations. Which S. Ierom not finding in Hebrew, nor in the Canon of the Iewes, vrgeth it not against them. Yet testifieth that he found it in the vulgate Latin Edition, and that it containeth manie thinges of Christ, and the later times. According to the historical sense, the auctor in fise chapters exhorteth the Iewes to repentance, and patience, prophesying that they should be brought into more distresse and captiuitie, then as yet they were; but should afterwards be released. The sixth chapter is Ieremies Epistle.

This prophecie is supposed by many to be Ieremies.

By others accounted Baruchs.

By al holden to be Canonical Scripture.

VVhy S. Ierom vrgeth it not against the Iewes. The contents.

Præfat:
Ierem.

 THE PROPHECIE OF BARUCH.

CHAP. I.

The Iewes in Babylon hauing heard Baruchs booke redde, 6. send the same, with money to Ierusalem, 10. requesting their bretheren there to offer sacrifice, and to pray. for the king and prince of Babylon; and for them, 15. acknowledging their manifold sinnes.

AND these be the wordes of the booke, that Baruch the
 sonne of Nerias, the sonne of Maasias, the sonne of Se-
 decias, the sonne of Sedei, the sonne of Helcias wrote in Ba-
 bylon, † in the fifth yeare, in the seuenth day of the moneth,
 at † the time that the Chaldees rooke Ierusalem, and burnt it
 with fyre. † And Baruch redde the wordes of this booke
 vnto the eares of Iechonias the sonne of Ioakim king of
 Iuda, and to the eares of al the people comming to the
 booke, † and to the eares of the mightie, the sonnes of the
 kinges, and to the eares of the ancients, and to the eares of the
 people, from the least euen to the greatest of them, that dwelt
 in Babylon, by the riuer Sodi. † Who hearing it wept, and
 fasted, and prayed in the sight of our Lord. † And they gathe-
 red money, according as euerie mans hand was able, † and
 they sent into Ierusalem to Ioakim the sonne of Helcias, the
 sonne of Salom, priest, and to the priests, and to al the people,
 that were found with him in Ierusalem. † When he tooke
 the vessels of the temple of our Lord, which had bene taken
 away out of the temple, to returne them into the Land of Iuda
 the tenth day of the moneth Siuan, the siluer vessels, which
 Sedecias the sonne of Iosias the king of Iuda made, † after
 that Nabuchodonosor king of Babylon had taken Iechonias,
 and the princes, and al the mightie, and the people of the
 land from Ierusalem, and brought them bound into Baby-
 lon. † And they said: Behold we haue sent you money, 10
 with the which bye ye holocausts, and frankincense, and
 make * manna, and offer for sinne at the altar of the Lord
 our God: † and pray ye for the life of Nabuchodonosor the
 king of Babylon, and for the life of Balthasar his sonne, that
 their dayes may be as the dayes of heauen vpon the earth:
 † and that our Lord geue vs strength, and illuminate our
 eyes,

“The whole
 time of taking
 Ierusalem in-
 dured eleuen
 yeares before
 it was burned.
 In the fifth
 yeare of which
 space this
 boke was writ-
 ten. For as yet
 there were
 Priestes in Ie-
 rusalem: v. 7.
 some holie ves-
 sels, v. 8. the
 Altar, v. 10. and
 the temple, v.
 14.”

* or, ma-
 nah sa-
 crifice.

eyes, that we may liue vnder the shadow of Nabuchodonosor the king of Babylon, and vnder the shadow of Balthasar his sonne, and may serue them manie dayes, and may find grace
 13 in their sight. † And for our selues pray ye to the Lord our God: because we haue sinned to the Lord our God, and his
 14 furie is not turned away from vs euen to this day. † And read ye this booke, which we haue sent to you to be recited in the temple of our Lord, in a solemne day, and in a day couenient.
 15 † And you shall say: To the Lord our God iustice: but to vs confusion of our face: as is this day to al Iuda, and them that
 16 dwelin Ierusalem, † to our kinges, and to our princes, and to our priests, and to our prophetes, and to our fathers.
 17 † We haue sinned before the Lord our God, and beleued him
 18 not, hauing diffidence in him: † and we would not be made subiect to him, and we haue not heard the voice of the Lord our God, to walke in his commandments, which he hath
 19 geuen vs. † From the day, that he brought our fathers out of the Land of Egypt, euen to this day, we would not be brought to beleue the Lord our God: and * dissipated we reuolted, that
 20 we might not heare his voice. † And manie euils and maledictions haue clouen to vs, which our Lord appoynted to Moyses his seruant: who brought our fathers out of the Land of Egypt, to geue vs a land flowing with milke and honie, as
 21 at this present day. † And we haue not heard the voice of the Lord our God according to al the wordes of the prophets,
 22 which he hath sent to vs: † and we haue gone away euerie man into the sense of our malignant hart, to serue strange goddes, doing euils before the eyes of the Lord our God.

∴ Seing it was Gods wil they should be in captiuity, they desired rather to be vnder the Chaldees then anie other fo-reine nation.

CHAP. II.

The same captiues further confesse, that their calamities are iustly comen upon them for their iniquities, 11. and therefore lamentably pray for Gods mercie, as he promised by Moyses to penitents.

1 **F**OR the which thing the Lord our God hath established his word, that he spake to vs, and to our iudges, that haue iudged Israel, and to our kinges, and to our princes, and to
 2 al Israel and Iuda: † that our Lord might bring vpon vs great euils, which were not done vnder the heauen, as haue bene done in Ierusalem, according to the thinges that are written
 3 in the law of Moyses: † that a man ∴ should eate the flesh of
 4 his sonne, and the flesh of his daughter. † And he hath geuen them
 ∴ That this happened in the siege of them

Jerusalem, is
noted before
Lament. 2. v. 20.
Ch. 4. v. 10.

them vnder the hand of al the kinges, that are round about
vs into reproch, and into desolation among al peoples, into
which our Lord hath dispersed vs. † And we are made vnder-
neath, and not aboue: because we haue sinned to the Lord our
God, in not obeying his voice. † To the Lord our God iustice:
but to vs, and to our fathers confusion of face, as is this day.
† Because our Lord hath spoken vpon vs al these euils, that
are come vpon vs: † and we haue not besought the face of
the Lord our God, to returne euerie one of vs from our most
wicked waies. † And our Lord hath watched in euils, and
hath brought them vpon vs: because our Lord is iust in al
his workes, which he hath commanded vs: † and we haue not
heard his voice to walke in the precepts of our Lord, which
he hath geuen before our face. † And now ô Lord God of
Israel, which brought out thy people out of the Land of Æ-
gypt in a strong hand, and in signes, and in wonders, and in
thy great strength, and in a mightie arme, and madest thee a
name as is this day: † we haue sinned, we haue done im-
piously, we haue dealt vniustly ô Lord our God, in al thy
iustices. † Let thy wrath be turned away from vs: because
we are left a few among the nations, where thou hast disper-
sed vs. † Heare ô Lord our prayers, and our petitions, and
bring vs out for thine owne sake: and grant vs to synde grace
before their face, that haue led vs away: † that al the earth may
know that thou art the Lord our God, and that thy name is
inuocated vpon Israel, and vpon his stocke. † Looke ô Lord
from thy holie house vpon vs, and incline thine eare, and
heare vs. † Open thine eies, & see: because the dead that are
in hel, whose spirite is taken from their bowels, shal not geue
honour and iustification to our Lord: † but the soule, that is
sorrowful for the greatnes of euil, and goeth crooked, and
weake, and the eyes fayling, and the hungrie soule geueth
glorie and iustice to thee their Lord. † For not according to
the iustices of our fathers doe we powre out prayers, and aske
mercie before thy sight ô Lord our God: † but because thou
hast sent thy wrath, and thy furie vpon vs, as thou hast spoken
by the hande of thy seruants the prophets, saying: † Thus
sayth our Lord: Bowe downe your shoulder, & your necke,
and doe workes for the king of Babylon: and you shal sitte in
the land, which I haue geuen to your fathers. † But if you
wil not heare the voice of the Lord your God, to worke for
the king

Deut. 28.
v. 43.

∴ Gods com-
mandments
are commonly
called iustices
(*Psa. 118.*) and
manie other
places because
by obseruing
or not obser-
uing the com-
mandments
men are made
iust, or vniust.

Iere. 2.
v. 8.

the king of Babylon: I wil make you to faile out of the cities
 23 of Iuda, and from without Ierusalem, † and I wil take from
 you the voice of mirth, and the voice of ioy, and the voice of
 the bridegrome, and the voice of the bride, and al the land shal
 24 be without foote steppe that inhabite it. † And they heard
 not thy voice, to worke for the king of Babylon: and thou
 hast established thy wordes, which thou spakest by the handes
 of thy seruants the prophets, that the bones of our kinges, and
 25 of our fathers should be transported out of their place: † and
 behold they are cast forth in the heate of the sunne, and in the
 frost of the night: and they are dead in verie sore paines, in
 26 famine, and by sword, and by casting forth. † And hast made
 the temple, in which thy name was there inuocated, as it is this
 day, for the iniquitie of the house of Israel, and of the house
 27 of Iuda. † And thou hast done in vs ô Lord our God accor-
 ding to al thy goodnes, and according to al that thy great com-
 28 passion: † as thou spakest by the hand of thy seruant Moyses,
 in the day, that thou didst command him to write thy law be-
 29 fore the children of Israel, † saying: If you wil not heare my
 voice, this great multitude shal be turned into a verie litle one
 30 among the Gentiles, whither I wil disperse them: † because
 I know that the people wil not heare me. for it is a people of
 a stiffe necke: and they shal be conuerted to their hart in the
 31 land of their captiuitie: † and they shal knowe that I am the
 Lord their God: and I wil geue them a hart, and they shal vn-
 32 derstand: and eares, and they shal heare. † And they shal
 praise me in the land of their captiuitie, and shal be mindful
 33 of my name. † And they shal turne away them selues from
 their hard backe, and from their malignant workes: because
 they shal remember the way of their fathers, that sinned a-
 34 gainst me. † And I wil recal them backe into the land, which I
 sware to their fathers, Abraham, Isaac, and Iacob, and they
 35 shal haue the dominion therof: and I wil multiplie them, and
 they shal not be lesned. † And I wil establish vnto them: an
 other testament euerlasting, that I be their God, and they shal
 be my people: and I wil no more moue my people, the chil-
 dren of Israel from the land, that I haue geuen them.

:: The temple
 was not as yet
 destroyed but
 the prophet
 speaketh of it,
 as he saw it
 should come
 to passe.

:: The law of
 Moyses ceated
 after Christ,
 but Christs
 law continu-
 eth to the end
 of the world.

CHAP. III.

*With further confession of their sinnes, 8. they acknowledge their iust
 captiuitie: 12. because they haue lost true wisdom: 16. which was geuen*

M m m m to their

Deut. 28.
 7. 62.

Ex. 32. 7.
 20.

Ier. 31. 22.
 31. &c.

to their fathers: 23. not to rich men, or mightie giants, 29. but to those that serue God. 34. whom the starres obey. 36. with a cleare prophecie of Christ.

AND now ô Lord omnipotent, God of Israel, the soule
 1 in distresses, & the pensive spirite cryeth to thee: † heare
 2 Lord, and haue mercie, because thou art a merciful God, and
 3 haue mercie vpon vs; because we haue sinned before thee.
 4 † Because thou sittest for euer, and shal we perish euerla-
 5 stingly? † O Lord omnipotent, God of Israel, heare now the
 6 prayer of :: the dead of Israel, and of their children, that haue
 7 sinned before thee, and haue not heard the voice of the Lord
 8 their God, and cuils haue stoocke fast to vs. † Remember not
 9 the iniquities of our fathers, but remember thy hand, and thy
 10 name in this time: † because thou art the Lord our God, and
 11 we wil praise thee ô Lord: † because for this end thou hast
 12 geuen thy feare in our hartes, and that we may inuocate thy
 13 name, and may praise thee in our captiuitie, because we are
 14 conuerted from the iniquitie of our fathers, which haue sin-
 15 ned before thee. † And behold we are in our captiuitie, this
 16 day, wherby thou hast dispersed vs into reproch, and into ma-
 17 lediction, and into sinne, according to al the iniquities of our
 18 fathers, which haue reuolted from thee ô Lord our God.
 19 † :: Heare Israel the commandments of life: harken with
 20 your eares, that you may know prudence. † What is the matter
 21 Israel that thou art in the land of the enemies? † Thou art
 22 waxen old in a strange land, thou art defiled with the dead:
 23 thou art reputed with them that goe downe into hel. † Thou
 24 hast forsaken the fountaine of wisdom: † for if thou hadst
 25 walked in the way of God, thou hadst verely dwelt in peace
 26 euerlasting. † Learne where wisdom is, where strength
 27 is, where vnderstanding is.: that thou mayst know withal
 28 where is the long continuance of life and liuing, where the
 29 light of the eyes, and peace is. † Who hath found the place
 30 therof? and who hath entered into the treasures therof?
 31 † Where are the princes of the Gentiles, and they that rule
 32 ouer the beasts, that are vpon the earth? † that play with the
 33 birdes of the heauen, † that treasure vp siluer, and gold,
 34 wherein men haue confidence, and is there no end of their get-
 35 ting? which fashion siluer & are careful, :: neither is there in-
 36 uention of their workes? † They are destroyed, and are gone
 37 downe to hel, and others are risen vp in their place. † Yong
 38 men.

:: Men in sin-
 nes & miserie
 are as if they
 were dead (7.
 11.) yet by
 Gods mercie
 may receiue
 new grace of
 spiritual life.

:: The Church
 readeth this
 prophecie as
 other diuine
 Scriptures in
 the Eues of
 Easter, and
 Pentecost; ac-
 cording to the
 most ancient
 Romane use.

:: Shal they not
 siade the fruite
 of their wor-
 kes?

men saw the light, and dwelt vpon the earth: but the way of
 21 discipline they knew not, † neither vnderstood they the
 pathes therof, neither haue their children receiued it, it is made
 22 farre from their face. † It hath not bene heard in the Land of
 23 Chanaan, neither hath it bene seene in Theman. † The chil-
 dren of Agar also, that seke out the prudence, that is of the
 earth, marchants of Merrhe, and of Theman, and :: fablers,
 and searchers of prudence and vnderstanding: but the way
 of wisdom they haue not knowne, neither haue they remem-
 24 bred the pathes therof. † O Israel how great is the house of
 25 God, and how great is the place of his possession! † It is
 26 great, and hath no end: high and vmesurable. † There were
 the Giants those renowned, that were from the beginning, of
 27 big stature, expert in warre? † These did not our Lord choose,
 neither found they the way of discipline: therefore did they
 28 perish. † And because they had not wisdom, they perished
 29 through their follie. † Who hath ascended into heauen, and
 30 taken her, and brought her downe from the clowdes? † Who
 hath passed ouer the sea, and found her, and brought her about
 31 chosē gold? † There is none that can know her waies, nor
 32 that can search out her pathes: † but he that knoweth al
 things, knoweth her, & hath found her out by his prudence:
 he that prepared the earth in time euerlasting, and replenished
 33 it with catrel, and foure footed beastes: † he that sendeth forth
 light, and it goeth: and hath called it, and it obeyeth him with
 34 trembling. † And the starres haue geuen light in their watches,
 35 and reioyced: † they were called, and they said: here we are:
 and they haue shined to him with cheerfulness, that made
 36 them. † :: This is our God, and there shal none other be e-
 37 stemed against him. † He found out al the way of discipline,
 and deliuered it to Iacob his seruant, and to Israel his beloued.
 38 † After these thinges he was sene vpon the earth, and was
 conuerfant with men.

:: *Fabulatores*, those that did frame, or explicate moral examples, for instruction of maners, were worthily esteemed in al ages not such as feared false, and ridiculous goddes, with their filthy & wicked actes, of which S. Augustin writeth against Varro. l. 6. c. 5. 6. & 7. *decinit.*
 :: It is vnpossible to finde true wisdom without Gods grace, and by his grace it is easily found.
Dent. 30. v. 11.
Mat. 11. v. 30.
1. Ioa. 5. v. 3.
 :: By this text most of the Fathers cited in the argument of this booke proue Christ to be God against Ievves Paganes, and Heretikes.

CHAP. III.

Gods people neglecting his grace offered to them, more then to other nations, 6. are severely punished, 15. by captiuitie: 18. but are reserued 22. and repenting shal be released: 31. and their enimies destroyed.

1 **T**HIS is :: the booke of the commandments of God, :: VV wisdom
 and the law, that is for euer: al that hold it, shal come to wherof he
 2 life: but they that haue forsaken it, into death. † Returne spake in the
 former chap.
 M m m m 2 Iacob

ter (v. 12.) is
the law and
command-
ment of God,

Iacob, and take hold of it, walke by the way to the brightnes
of it, against the light therof. † Deliuere not thy glorie to an
other, & dignitie to a strange nation. † We are blessed ô Israel :
because the things that please God, are manifest to vs. † Be of
good comfort ô people of God, memorable Israel : † you are
sold to the Gentiles, not into perdition : but for that in
anger you prouoked God to wrath, you are deliuered to the
aduersaries. † For you haue exasperated him, that made you,
the eternal God, immolating to diuels, and not to God.
† For you haue forgotten God, who hath nourished you,
and your nource Ierusalem you haue made sorrowful. † For
she saw the wrath comming from God to you, and she sayd :
Heare ye confines of Sion, for God hath brought me great
mourning : † For I haue sene the captiuitie of my people, and
of my sonnes, and daughters, which the euerlasting hath
brought vpon them. † For I nourished them with ioyfulness :
but I haue left them with weeping and mourning. † Let no
man reioyce ouer me a widow, and desolate : I am forsaken
of manie for the sinnes of my children, because they haue de-
clined from the law of God. † And his iustices they haue
not knowne, nor walked by the wayes of Gods command-
ments, neither haue they entered by the pathes of his truth
and iustice. † Let the borderers of Sion come, and remem-
ber the captiuitie of my sonnes & daughters, which the euer-
lasting hath brought vpon them. † For he hath brought vpon
them a nation from a farre, a wicked nation, and of an other
tongue : † which haue not reuerenced the ancient, nor pi-
ried the children, & haue led away the beloued of the widow,
and made the sole woman desolate of children. † But :: as
for me what can I helpe you ? † For he that hath brought the
euils vpon you, he wil deliuer you out of the handes of your
enemies. † walke children, walke : for I am left alone.
† I haue put of the stole of peace, and I haue put vpon me
the sackcloth of prayer, and I wil crie to the Highest in my
dayes. † Be of good comfort my children, crie to our Lord,
and he wil deliuer you out of the hand of the princes your
enemies. † For I haue hoped in the euerlasting for your salua-
tion : & ioy is come to me from the holic one vpon the mercie,
which shal come to you from our euerlasting sauour. † For
I sent you forth with mourning and weeping : but our Lord
wil bring you backe to me with ioy and gladnes for euer.
† For

Dent. 28.

v. 49.

Iere. 5.

v. 15.

∴ Ierusalem
exhorteth her
children to pa-
tience in their
iust punish-
ment, assuring
them of Gods
mercie and re-
laxation.

24 † For as the neighbours of Sion haue scene your captiuitie
 from God: so shal they see also with celeritie your saluation
 from God, which shal come vpon you with great honour, and
 25 euerlasting brightnes. † Children patiently sustaine the wrath,
 which is come vpon you: for thyne enimie hath persecuted
 thee, but thou shalt quickly see his destruction: and thou shalt
 26 get vp vpon his necke. † My delicate ones haue walked
 rough waies, for they are led as a flocke taken violently of the
 27 enemies. † Be of good comfort children, and crie out to our
 Lord: for there shal be remembrance of you with him, that
 28 hath led you away. † For as your minde hath bene to stray
 from God: ten tymes so much shal you returning againe seeke
 29 him. † For he that hath brought the euils vpon you, he againe
 30 wil bring vnto you euerlasting ioy with your saluation. † Be
 of good comfort Ierusalem: for he exhorteth thee, that named
 31 thee. † The wicked afflictors shal perish, that haue vexed
 thee: & they that haue reioyced in thy ruine, shal be punished.
 32 † The cities which thy children haue serued, shal be puni-
 33 shed: and she that receiued thy children. † For as she hath
 reioyced in thy ruine, and bene glad at thy sal: so shal she be
 34 made sorowful in her owne desolation. † And the reioycing
 of her multitude shal be cut of, & her gladnes shal be turned
 35 to mourning. † For fyre shal come vpon her from the euer-
 lasting in long during dayes, and she shal be inhabited of di-
 36 uels a great time. † Looke about ô Ierusalem toward the
 37 East, and see the ioy that commeth to thee from God: † For
 behold thy children come, whom thou hast let goe dispersed,
 they come gathered together from the East euen to the West,
 in the word of the holie one reioycing to the honor of God.

CHAP. V.

*A consolatorie prophecie to Ierusalem, that her children shal be reduced
 with ioy from captiuitie.*

1 **P**VT of Ierusalem the robe of mourning, and of thy vexa-
 tion: and put on the beautie, and honor of that euerlasting
 2 glorie, which thou hast of God. † God wil cloath thee with
 the dublet :: of iustice, and wil put vpon thy head the mitre :: Mercie is
 3 of euerlasting honour. † For God wil shew his brightnes in here called iu-
 4 thee, which is vnder the heauen. † For thy name shal be na- stice in respect
 med of God to thee for euer: The peace of iustice, and honor of Gods pro-
 5 of pietie. † Arise Ierusalem, and stand on high: and looke mise, for al-
 though his
 M m m m 3 about

promise was of his only mercie, yet the performance procedeth also from his iustice.

about toward the East, and see thy children gathered together from the rising of the sunne to the going downe, in the word of the holie reioycing at the memorie of God. † For they 6 went out from thee on foote led by the enimies: but our Lord wil bring them to the exalted into honour as children of the kingdom. † For God hath apoynted to humble euerie 7 high mountaine, and euerlasting rockes, and to fil vp valleis to be equal with the earth: that Israel may walke diligently to the honour of God. † And the woods also, and euerie tree 8 of sweetnes haue ouershadowed Israel by the commandment of God. † For God wil bring Israel with ioyfulness in the 9 light of his maiestie, with mercie, and iustice, which is of him.

CHAP. VI.

Jeremie by his epistle forwarneth the Iewes, that they shal be captiues in Babylon: and after seuentie yeares shal be released: 3. exhorting them, al that time to auoid idolatrie: 7. largely shewing the vanitie of idols.

A COPIE of the Epistle that Ieremie sent to them that were *a* to be led away captiues into Babylon, by the king of Babylon, to tel them according to that which was commanded him of God.

† For the sinnes that you haue sinned before God, you shal 1 be led away captiue into Babylon by Nabuchodonosor the king of Babylon. † Being entered therfore into Babylon, you 2 shal be there manie yeares, and long times euen vnto *b* seuen generations: and after this I wil bring you forth from thence with peace. † But now you shal see in Babylon goddes of 3 gold, and of siluer, and of stone, and of wood to be caried vpon shoulders, shewing feare to the Gentiles. † Beware 4 therfore lest you also be like to the doing of strangers, and you be afraid, and feare take you in them. † Seeing therfore the 5 multitude adoring behind, and before, say you in your hartes: Thou oughest to be adored *o* Lord. † For mine *c* Angel is 6 with you: and my selfe *d* wil aske account of your soules. † For their tongue polished by the craftesman, them selues 7 also layd ouer with gold, and siluer are false thinges, and they can not speake. † And as to a virgin that loueth ornaments: 8 so taking gold their goddes are forged. † Their goddes certes 9 haue golden crownes vpon their heades: wherof the priestes secretly conuey away from them gold, and siluer, and bestow it on them selues. † Yea and they geue therof to stumpettes, 10 and they

a Ieremie writte this Epistle before the common people were in Babylon, but Baruch redde it vnto them in Babylon, and so it was sent back to the rest, which were yet in Ierusalem.

b Tenne, being the first article number, signifieth a general number; and so seuen generations signifieth seuen times tenne, that is, seuentie yeares. Sometimes *seuen* do signifieth a

*Iere. 25.
v. 8. 9.
&c.*

Isa. 44.

and they decke whores: and againe when they receiue it of
 11 the harlots, they decke their goddes. † But these are not deli-
 12 uered from the rust, and the moth. † And these being couered
 with a purple garment, they wype their face for the dust of
 13 the house, which is very much among them. † And he hath
 a scepter as a man, as a iudge of the countrie, that killeth him
 14 not that offendeth against him. † He hath also in his hand a
 sword, and an axe, but him selfe he deliuereth not from the
 sword, and from robbers, wherby be it knowne to you that
 15 they are not goddes. † Therfore feare them not. For as a mans
 vessel being broken is made vnprofitable: such also are their
 16 goddes: † they being placed in the house, their eies are ful of
 17 dust by the feete of them that goe in. † And as vpon one, that
 hath offended the king, the gates be shut round about, or as
 the dead brought to the graue, so doe the priestes gard the
 doores with shuttings, and lockes, lest they be spoyled of
 18 theeues. † They light candles to them, and that manie, of the
 which they can see none: but they are as beames in the house.
 19 † And they say that the serpents which are of the earth, gnaw
 out their hartes, whiles they eate them and their garment, and
 20 they feele not. † Their faces are blacke with the smoke, that
 21 is made in the house. † The owles, and the swalloyes flye
 vpon their bodie, and vpon their head, and the birdes also, the
 22 cattes in like manner. † Wherby you may knowe that they
 23 are not goddes. Therfore feare them not. † The gold also
 which they haue, is for bewtie, vnles a man wype of the rust,
 they shal not shine: for neither when they were moulted, did
 24 they feele. † With :: al price are they bought, whereas there
 25 is no breath in them. † As being without feete they are caried
 vpon shoulders, shewing their basenes to men. Be they con-
 26 founded also that worship them. † Therfore if they fal to
 the ground, they rise not vp of them selues, nor if a man set
 him vpright, shal he stand by him self, but as to dead men their
 27 giftes shal be set before them. † Their priestes sel their sacri-
 fices, and abuse them: likewise also their wiues plucking from
 them, impart nothing, neither to the sicke, nor to the begger.
 28 † Of their sacrifices wemen in childbed, and in flowers doe
 touche: knowing therfore by these thinges that they are not
 29 goddes, feare them not. † For whence are they called goddes?
 Because wemen offer to the goddes of siluer, and gold, and
 30 wood: † And priestes sitte in their houses, hauing their gar-

generalitie,
 because this
 whole world
 is counted by
 seuen dayes:
 sometimes,
 100. signifie
 the same; as
Gen. 15. v. 16.
 400. yeares
 are called four
 generations.
 † The Angel
 which guided
 this people co-
 ming out of E-
gypt. Exo. 12.
 33. protected
 them also in
 Babylon.
 † The innume-
 rable absurdities
 in forging
 and adoring
 false goddes
 hererecited by
 the prophet
 shew how fool-
 ish & senseles
 they are, that
 serue idols, or
 anie images
 for goddes.

:: Idolaters i-
 magining that
 senseles idols
 had diuine
 powre, foolishly
 esteemed
 them of great
 value, & price.

ments rent, and their heades, & beard shauen, whose heades
 be bare. † And they were crying before their goddes, as at the
 supper of the dead. † The priests take away their garments, 32
 and they cloath their wiues & their children. † Neither if they 33
 suffer anie euil, nor if anie good of anie man, are they able to
 recompence it: neither can they make a king, nor take him
 away: † In like maner they can neither geue riches, nor requyre 34
 euil. If a man vow a vow vnto them, and performe it not;
 neither this doe they require. † They deliuer not a man from 35
 death, nor saue the weake from the mightier. † The blind 36
 man they restore not to his sight: they shal not deliuer a man
 out of necessitie. † They shal not pitie the widow, nor doe 37
 good to the fatherlesse. † Like vnto the stons of the mountaine 38
 are their goddes, of wood, and of stone, and of gold, and of
 siluer. & they that worship them, shal be confounded: † How 39
 then is it to be supposed, or to be sayd, that they are goddes?
 † Moreouer the Chldees themselues not honoring them: 40
 who when they heare that the dumme can not speake, they
 offer it to Bel, requesting of him, that it may speake. † As 41
 though they could feele that haue no motion: and they
 when they shal vnderstand, wil leaue them: for their goddes
 them selues haue no sense. † And wemen compassed with 42
 cordes, sit in the waies, burning the bones of oliues. † And 43
 when one of them being drawn of some passenger shal lie
 with him, she vpbraydeth her neighbour, that she is not
 counted worthie, as her self, neither is her cord broken.
 † But al things that are done about them. are false, how is it 44
 then to be thought, or to be sayd, that they be goddes? And
 they are made by craftesmen, & by goldsmithes. They shal be
 nothing els, but that which the priestes wil haue them to be.
 † For the artificers themselues, that make them, are of no long 46
 time. Why, can those things then that are made by them, be
 goddes? † But they haue left forged things & reproch, to them 47
 that shal come after. † For when battel commeth vpon them, 48
 and euils: the priestes deuise with them selues, where they
 may hide them selues with them. † How then may they be 49
 thought, that they are goddes, which neither deliuer them
 selues from battel, nor saue them selues from euils? † For 50
 seing they be of wood, & layd ouer with gold, and with siluer,
 it shal be knowne afterwards that they are false things, of al
 the Gentiles, and kinges: Which are manifest that they are
 no goddes,

no goddes, but the workes of mens handes, and no worke
 51 of God is with them. † Whence then is it knowne, that they
 are not goddes, but the workes of mens handes, & no worke
 52 of God is in them? † A king to the countrie they raise not vp,
 53 neither shal they geue rayne to men. † Iudgement also they
 shal not decerne, neither shal they deliuer countries from
 iniurie: because they can not do nothing, as choughes betwen
 54 the heauen and the earth. † For when fire shal fal into the
 house of the wooden, and siluer, and golden goddes, their
 priestes in dede shal flee, and be deliuered: but themselues as
 55 beames shal be burnt in the middes. † And king and battel
 they shal not resist. How is it then to be supposed, or to be
 56 receiued that they are goddes? † Not from theeues, nor from
 robbers shal the goddes of wood, and of stone, and layd ouer
 with gold, and with siluer deliuer them selues, stronger then
 57 which are the wicked men. † The gold, and siluer, and the
 garment where with they are couered, they shal take from
 them, and shal depart, neither shal they helpe themselues.
 58 Therefore it is better to be a king shewing his strength: or a
 profitable vessel in the house, wherein he wil glorie that posses-
 seth it: or a doore in the house, which kepeth the thinges that
 59 are therin, then false goddes. † The sunne certes, and the
 moone, and the starres wheras they are bright, and sent forth
 60 for profitable vses, obey. † Likewise also the lightning, when
 it shal appeare is perspicuous: and the winde also bloweth the
 61 self same in euerie countrie. † And the cloudes, which when
 God shal command to walke throughout the whole world,
 62 they doe that which is commanded them. † The fyre also
 being sent from aboue to consume mountaines, and woodes,
 doeth that which is commanded it. But these neither in shapes,
 63 nor in vertues are like to one of them. † Wherfore neither
 is it to be thought, nor to be said, that they be goddes: wheras
 they can neither iudge iudgment, nor doe anie thing for men.
 64 † Knowing therefore that they are not goddes, then feare
 65 them not. † For neither shal they curse, kinges, nor blesse
 66 them. † Signes also in the heauen to the Gentiles they shew
 not, neither shal they shine as the sunne, nor geue light as the
 67 moone. † Beastes are better then they, which can flie vnder
 68 the roofe, and profite themselues. † By no meanes therefore
 is it manifest vnto vs, that they are goddes: for which cause
 69 feare them not. † For as in a garden of cucumbers a scarcrow

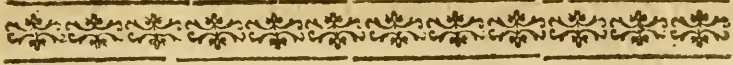
keepeth nothing, so are their goddes of wood, and of siluer, and layd ouer with gold. † After the same sorte also in a garden 70
the white thorne, vpon the which euerie bird sitteth. In like
manner also their goddes of wood, and layd ouer with gold,
and with siluer, are like to a dead bodie cast forth in the
darke. † By the purple also and the murex colour layde 71
vpon them, which fadeth, you shal know that they are not
goddes. At the last also they are consumed, and shal be a re-
proch in the countrie. † Better is therfore the iust man, that 72
hath not Idols: for he shal be farre from reproches.

THE ARGUMENT OF EZECHIELS PROPHECIE.

Ezechiell and
Ieremie like
in manie re-
spectes, pro-
phecied for
most part the
same rhinges.

EZECHIEL a Priest, and a Prophet, and at last a Martyr; as *Martyr*
likewise Ieremie was, nere of the same age, prophecied for the most part *10 Apri.*
the same thinges; but Ieremie beganne to prophecie a childe, in Ierusalem, *1. Maij.*
and finally in Egypt: Ezechiell when he was about thirtie yeares old, in *4. Reg.*
Babylon, where he was in captiuitie with King Iechonias and others. The *44.*
beginning and end of his Prophecie are so obscure, that amongst *Ep. ad*
the Hebrewes (saith S. Ierom) none may reade these partes, nor *Paulin.*
the beginning of Genesis, before the age of thirtie yeares. The *Ch. 1.*
three first chapters conteyne a wonderful vision, wherin the Prophet saw God *4.*
as sitting in a glorious throne, resting as it were vpon foure liuing creatures, *25.*
drawing strangely foure wheeles. Secondly, in one and twentie chapters fo- *36.*
llowing he prophecieth the destruction of Ierusalem and the Temple, with *40.*
the captiuitie of the people for their enormous sinnes. Thirdly in eleuen
more chapters, he prophecieth the like of diuers other nations. Fourthly, in
foure other chapters, he foresheweth the reduction of the Iewes from capti-
uitie, but more especially the Redemption of mankinde by Christ, and the
glorious state of his Church. Finally, in the other nine chapters, he descri-
beth, but meruelous obscurely, his last vision of the restauration of the Temple,
Sacrifices, Priestes, and other religious thinges perteyning therio; but prin-
cipally concerning the Church of Christ, both militant and triumphant.

The contents
diuided into
siue partes.




THE PROPHECIE OF EZECHIEL.

CHAP. I.

By the riuer of Chobar nere Babylon, Ezechiel seeth in vision a tempestious whirlwinde, 5. and strange shapes, 10. of a man, a lion, an ox, and an eagle: 15. of foure wheeles, 22. and of a man sitting gloriously on a throne in the firmament.

The first part. The prophets first vision, & mission to preach.

1  ND :: IT came to passe in :: the thirtieth year, in the fourth, in the fifth of the moneth, when I was in the middes of the captiues beside the riuer Chobar, the heaucns were opened, and I saw the visions of God. † In the fifth of the moneth, the same is the fifth year of the transmigration of king Ioachin,

2 † the word of our Lord was made to Ezechiel the sonne of Buzi priest in the land of the Chaldees, by the riuer Chobar:

3 and there the hand of our Lord was made vpon him. † And I saw, and behold a whirlewinde came from the North: and a great clowde, & a fire inuoluing, and brightnes round about it: & out of the middes therof as it were the forme of amber,

4 that is, out of the middes of the fire: † and out of the middes therof the similitude of foure * living creatures: and this was their look: the similitude of a man in them. † There were four faces to one, and foure winges to one. † Their feete streight feete, and the sole of their foote as the sole of a calves foote,

5 and sparkes as the forme of glowing brasse. † And the handes of a man vnder their winges in foure partes: and they had faces, and winges by the foure partes. † And the winges of them were ioyned one to an other. They :: returned not when they went: but euerie one went before his face. † And the similitude of their countenance: the face of a man, and the face of a lion on the right hand of them foure: and the face of an ox, on the left hand of them foure: and the face of an eagle ouer them foure. † And their faces, and their winges were stretched out aboue: two winges of euerie one were ioyned, and two couered their bodies: † and euerie one of them walked before his face: where the force of the spirite was,

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:: The coniunction, And, being the first word, either ioyneth the context to the title, or (as S. Gregorie expoundeth it) the exterior wordes vttered to the interior reveled to the prophet in spirit.

:: Either the thirtieth year of his age; or the 30. since the captiuitie was prophesied, in the reigne of Iosias. 4. Reg. 22. 7. 13.

:: They turned not about (r. 12.) but hauing faces on euery side were ready to goe euerie way.

anima-
lluv.

thither they went: neither did they returne when they went: neither did they returne when they walked. † And the simi- 13
 litude of the liuing creatures, their looke as it were of coales
 of burning fire, & as it were the resemblance of lampes. This
 was the vision running in the middes of the liuing creatures,
 brightnes of fire, and from the fire lightening going forth.
 † And the liuing creatures went, and returned after the simi- 14
 litude of glistering lightning. † And when I beheld the liuing 15
 creatures, there appeared one wheele vpon the earth by the li-
 uing creatures, hauing foure faces. † And the shape of the 16
 wheelles, and the worke of them, as it were apparence of the
 sea: and one similitude of them foure: and their apparence
 and worke, as if it were :: a wheele in the middes of a wheele.
 † By their foure partes going they went: and they returned 17
 not when they walked. † There was a stature also to the 18
 wheelles, and height, and a fearful forme: and the whole bodie
 was ful of eies round about them foure. † And when the li- 19
 uing creatures walked, the wheelles also walked together by
 them: and when the liuing creatures were lifed vp from the
 earth, the wheelles also were lifed vp together. † Whitherso- 20
 euer the spirit went, thither the spirit going, the wheelles also
 were lifed vp withal, folowing it: for the spirit of life was in
 the wheelles. † With them going they went, and with them 21
 standing they stood, and with them lifed vp from the earth,
 the wheelles also were lifed vp together, folowing them: be-
 cause the spirit of life was in the wheelles. † And a similitude 22
 ouer the heades of the liuing creatures of the firmament, as
 it were the sight of cristal dreadful, and streched out ouer
 their heades aboue. † And vnder the firmament the winges of 23
 them streight one toward an other, euerie one with two
 winges couered his bodie, and the other was couered in like
 maner. † And I heard the sound of the winges, as it were the 24
 sound of manie waters, as it were the sound of the high God,
 when they walked, it was as the voice of a multitude, as the
 sound of a campe, and when they stood, their winges were let
 downe. † For when a voice was made aboue the firmament, 25
 that was ouer their head, they stood, and let downe their
 winges. † And :: aboue the firmament, that hung ouer their 26
 head, as it were the forme of the sapphires stone the similitude
 of a throne, and vpon the similitude of the throne, a similitude
 as it were the shape of a man aboue. † And I saw as it were 27
 the

∴ S. Gregorie
 expounding
 this vision of
 the foure E-
 uangelistes, or
 of the whole
 new Testa-
 ment, teach-
 eth that the
 old & new Te-
 staments are
 each in the o-
 ther; both tea-
 ching the same
 thinges in di-
 uers maners.
 bo. 6. in Exch.

∴ In this chap-
 ter the pro-
 phet descri-
 beth foure par-
 tes of a vision
 which he saw
 at one time: of
 a whilwind
 2. 4. of foure
 liuing creatu-
 res. 2. 5. of foure
 wheelles 2. 15.
 & of a man sit-
 ting in a throne
 in the firma-
 ment 2. 26.
 For vnderstan-
 ding of al
 which, lerned
 large com-
 mentaries do
 hardly suffice:

the forme of amber, as the resemblance of fire within it round about: from his loines & vpward, and from his loines downward, I saw as it were the resemblance of fire glistering round about. † As the forme of the bow when it is in a clowde on a day of rayne, this was the forme of the brightnes round about.

CHAP. II.

The Prophet terrified with the vision, is encouraged by Gods spirite. 3. And is sent to preach 9. penance, and the seruice of God.

- 1 **T**HIS was the vision of the similitude of the glorie of our Lord. And I saw, and I fel on my face, and I heard the voice of one speaking. And he said to mee: :: Sonne of man stand vpon thy feete, and I wil speake with thee: † And the spirit entered into me after that he spake to me, and he sette me vpon my feete: and I heard him speaking to me,
- 2 † and saying: Sonne of man, I send thee to the children of Israel, to nations apostates wich haue revolted from me: they, and their fathers, haue gransgressed my couenant euen vnto this day. † And they are children of an hard face, and of an hart that can not be tamed, to whom I send thee: and this thou shalt say to them: Thus saith our Lord God: † If perhaps they at the least wil heate, and if perhaps they wil cease, because it is an exasperating house: and they shall know that there was a prophet in the middes of them. † Thou therefore ô sonne of man feare them not, neither be astrayd of their wordes: because the incredulous and subuerters are with thee, and thou dwellest with scorpions. Feare not their wordes, and of their lookes be not afrayd: because it is an exasperating house.
- 3 † Thou therefore shalt speake my wordes to them, if perhaps they wil heare, and be quiet, because they are prouokers to anger. † But thou sonne of man heare whatsoeuer I speake to thee: & be not exasperating, as it is an exasperating house: open thy mouth, and eate whatsoeuer I geue thee. † And I looked, and behold, an hand sent to me, wherein was a rowled booke: and he spred it before me, which was written within and without: and there were written in it :: lamentations, and :: a song, and :: woe.

CHAP. III.

Against a stubborne people, to whom he must preach, 8. the prophet is strengthened, 12. by increase of spirite: 17. charged to execute his office, 22. But first to be silent for a time,

Our Sauiour of his great humilitie and his singular loue towards mankinde, often calleth him self the *Sonne of man*, but no other so called him. Here the Angel most frequently calleth Ezechiel the *Sonne of man*, as well to distinguish between Angelical & humane kind, as in honour of Christ, of whom this and other prophets were figures: but why Ezechiel, and scarce anie other (*Dan. 8. v 17.*) had this title is hard to explicate.

:: *Lamentations* pertaineto the penitent: :: *Songue* to the praises of God. :: *Voe* to the desperate damned.

By this Metaphor of eating a booke is signified, that the prophet receiued reuelations from God, as appeareth. 7. 10. c. c.

By this place and the like (Mat. 11. 7. 21.) it seemeth that the same grace being offered to diuers persons, some do accept it, and some do not: but the cause of difference is by more grace added to the former which was sufficient before, and by this superaddition is made effectual. That God geueth this abundance to some is of his mercie, and that he geueth it not to others is no iniurie. Ro. 9.

AND he said to me: Sonne of man whatsoeuer thou shalt
 finde eate: :: eate this volume, and going speake to the
 children of Israel. † And I opened my mouth, and he fed me
 with that volume: † and he said to me: Sonne of man thy
 bellie shal eate, and thy bowels shal be filled with this volume,
 which I geue thee. And I did eate it: and it was made in my
 mouth sweete as honie. † And he said to me: Sonne of man
 goe to the house of Israel, and thou shalt speake my wordes
 to them. † For not to a people of profound speech, and of an
 vnknowne tongue art thou sent, to the house of Israel. † Nei-
 ther to manie peoples of profonnd speech, & of an vnknowne
 tongue, whose wordes thou canst not heare: and if thou were
 sent to them, :: they would heare thee. † But the house of Israel
 wil not heare thee: because they wil not heare me. for al the
 house of Israel is of a shameles forehead, and hard hatted.
 † Behold I haue made thy face stronger then their faces, and
 thy forehead harder then their foreheads. † As the adamant,
 and as the flint stone haue I made thy face: feare them not, nei-
 ther be afrayd of their face: because it is an exasperating house.
 † And he said to me: Sonne of man, al my wordes which I
 speake to thee, take in thy hart, and heare with thine eares:
 † And goe, enter into the transmigration, to the children of
 of thy people, and thou shalt speake to them, and shalt say to
 them: Thus saith our Lord God: if perhaps they wil heare, and
 be quiet. † And the spirit tooke me vp, and I heard behinde
 me the voice of a great commotion: Blessed be the glorie of
 our Lord from his place, † and the voice of the winges of liuing
 creatures striking one against an other, & the voice of wheelles
 following the liuing creatures, and the voice of a great commo-
 tion. † The spirit also listed me, & tooke me vp: & I went away
 bitter in the indignation of my spirit: for the hand of our Lord
 was with me, strengthening me. † And I came to the transmi-
 gration, to the heape of new corne, to them, that dwelt by the
 riuer Chobar, and I sate where they sate: and I taried there
 seuen dayes mourning in the middes of them. † And when
 seuen dayes, were passed, the word of our Lord was made to
 me, saying: † Sonne of man, a watchman to the house of Is-
 rael haue I geuen thee: and thou shalt heare the word out of
 my mouth, and shalt tel it them from me. † If when I say to
 the impious: Dying thou shalt dye: thou tel him not, nor
 speake that he may be turned away from his impious way,
 and

and liue : the same impious man shal dye in his iniquitie, but
 19 his bloud I wil requyre at thy hand. † But if thou denounce
 to the impious, and he be not conuerted from his impietic,
 and from his impious way : he verely shal dye in his iniquitie,
 20 but thou hast deliuered thy soule. † Yea and if the iust shal be
 turned from his iustice, & shal doe iniquitie: I :: wil lay a stum-
 bling blocke before him, he shal dye : because thou hast not
 told him, he shal dye in his sinne, and his iustices which he
 hath done shal not be in memorie : but his bloud I wil require
 21 at thy hand. † But if :: thou warne the iust that the iust sinne
 not, and he doe not sinne : liuing he shal liue, because thou
 22 hast warned him, and thou hast deliuered thy soule. † And the
 hand of our Lord was made vpon me, and he said to me : Ri-
 sing goe out into the fielde, and there I wil speake with thee.
 23 † And rising I went out into the filde : and behold the glorie
 of our Lord stood there as it were the glorie, which I saw by
 24 the riuer Chobar : and I fel on my face : † And the spirit en-
 tered into me, and set me vpon my feete : and he spake to me,
 and sayd to me : Goe in, and beshut vp in the middes of thy
 25 house. † And thou sonne of man, behold bandes are geuen
 vpon thee, and they shal binde thee in them : and thou shalt
 26 not goe forth from the middes of them. † And I wil make thy
 tongue cleaue to the roofe of thy mouth, and thou shalt be
 dumme, not as a man controwling : because it is an exaspera-
 27 ting house. † But when I shal speake to thee, I wil open thy
 mouth, and thou shalt say to them : Thus saith our Lord God :
 He that heareth, let him heare : and he that is quiet, let him be
 quiet : because it is an exasperating house.

∴ I wil take a-
 way my grace
 from him, in
 punishment of
 his reuolting
 from me.

∴ A preachers
 office is as wel
 to warne the
 iust to perfe-
 uere in iustice
 as to admonish
 the wicked to
 repent, & re-
 turne to God.

CHAP. III.

*The future siege of Ierusalem is described in a bricke. 4. The time of cap-
 tinitie of Israel, and of Iuda is signified by sleeping. 390. dayes on the
 left side, and fourtie on the right. 9. Famine is also signified by bread
 sprinkled with dung.*

1 **A**ND thou sonne of man take thee a bricke, & thou shalt
 put it before thee : and thou shalt draw in it the citie of
 2 Ierusalem. † And thou shalt lay siege against it, and shalt build
 munitions, and cast vp :: a bancke, and pitch camps against
 3 it, and place engines round about. † And thou take thee an
 yron frying pannc, and thou shalt set it as an yron wal betwen
 thee & the citie : and thou shalt set thy face stedely toward it,

The 2. part.
 The destru-
 ction of Ieru-
 salem and the
 Temple, with
 the captinitie
 of the people
 for their sin-
 nes.

∴ To make a
 banck, a ditch
 is also made,
 ordinarily a-
 boue three
 foote depe, &
 so the earth
 and it

cast vp to-
wardes the
towne besie-
ged make co-
uert passage a-
bout seuen
foot in height
by which
trench men ap-
proch more
safely towards
the wal, where
they purpose
to make bar-
terie, breach,
and assault.

:: It is very
hard to expli-
cate, how the
tenne tribes
were 390. ye-
ares in captiui-
tie.

:: And from
what time the
40. yeares are
counted, seing
it is certaine,
that the two
tribes were in
captiuitie. 70.
yeares. See S.
Jerom in Exech.

:: As a staffe
aydeth the
weake, so
bread sustai-
neth al men.

and it shal be besieged, and thou shalt compasse it: which is a
signe to the house of Israel. † And thou shalt sleepe vpon thy
left side, and shalt put the iniquities of the house of Israel
vpon it, according to the number of the daies, that thou shalt
sleepe vpon it, and thou shalt take their iniquitie. † And I
haue geuen thee the yeares of their iniquitie, according to the
number of daies :: three hundred and ninetie daies: and thou
shalt beare the iniquitie of the house of Israel. † And when
thou hast accomplished these thinges, thou shalt sleepe vpon
thy right side the second time: and thou shalt take the iniquitie
of the house of Iuda :: fourtie daies. a day for a yeare, a day,
I say, for a yeare I haue geuen thee. † And thou shalt turne
thy face to the siege of Ierusalem, and thine arme shal be stre-
ched out: and thou shalt prophecie against it. † Behold I haue
compassed thee with bandes: and thou shalt not turne thy self
from thy side vnto the other side, til thou accomplish the daies
of thy siege. † And thou take thee wheate and barley, and
beanes, and lintiles, and millet, and fitches: and thou shalt put
them into one vessel, and make thee loaves according to the
number of the daies, that thou shalt sleepe vpon thy side: three
hundred and ninetie daies shalt thou eate it. † And thy meate,
that thou shalt eate, shal be in weight twentie staters a day:
from time to time thou shalt eate it. † And water by measure
thou shalt drinke, the sixt part of an hin: from time to time
thou shalt drinke it. † And as hearth baken barley bread thou
shalt eate it: and with the dung that commeth out of a man,
thou shalt couer it before their eies. † And our Lord said: So
shal the children of Israel eate their bread polluted among the
Gentils, to the which I shal cast them out. † And I said: A, a,
ô Lord God, behold my soule is not polluted, & a dead thing,
and thing torne of beastes I haue not eaten from mine infancie
euen til this time, and al vnclene flesh hath not entered into
my mouth. † And he said to me: Behold I haue geuen thee
dung of oxen for mans dung, and thou shalt make thy bread
therwith. † And he said to me: Sonne of man: Behold I wil
breake :: the staffe of bread in Ierusalem: and they shal eate
bread in weight, and in carefules: and they shal drinke water
in measure, and in distresse. † That bread and water sayling,
euerie man may fal against his brother, & they may pine away
in their iniquities.

By the heare of the prophets head and beard powled, and diuersly destroyed, 5. is signified the destruction of the Iewes. 10. The fathers and sonnes eating one an other, 12. in extremitie of pestilence, famine, and sword.

- 1 **A**N'D thou sonne of man take thee a sharpe knife, sha-
 2 uing the heares: and thou shalt take it and draw it ouer
 thy head, and ouer thy beard: and thou shalt take thee a bal-
 3 lance of weight, and shalt diuide them. † The third part thou
 shalt burne with fire in the middes of the citie, according to
 the accomplishing of the dayes of the siege: and thou shalt
 take a third part, and cut it with the knife in :: the circuite
 therof: but the other third part thou shalt scatter into the
 4 wind, and I wil draw the sword after them. † And thou shalt
 take therof a smal number: and shalt binde them in the skirt
 of thy cloke. † And of them againe thou shalt take, and shalt
 cast them forth in the middes of the fire, and shalt burne them
 with fire: and out of it shal come forth a fire into al the house
 5 of Israel. † Thus saith our Lord God: This is Ierusalem, I
 placed her in the middes of the Gentils, and countries round
 6 about her. † And she hath contemned my iudgements, so
 that she was more impious then the Gentils: and my precepts
 more then the landes, that are round about her. For they haue
 cast away my iudgements, and in my precepts they haue not
 7 walked. † Therefore thus saith our Lord God: Because you
 haue passed the Gentils, that are round about you, & haue not
 walked in my precepts, & haue not done my iudgements, and
 according to the iudgements of the nations, which are round
 8 about you, you haue not wrought. † Therefore thus saith our
 Lord God: Behold I to thee, and I myself wil do iudgements,
 9 in the middes of thee in the eyes of the Gentils. † And I wil
 doe in thee that which I haue not done: and the like wherof
 10 I wil doe no more for al thine abominations. † Therefore
 :: the fathers shal eat the sonnes in the middes of thee, and :: Ieremie, La-
 the sonnes shal eat their fathers: and I wil doe iudgements ment. 2. and Ba-
 in thee, and I wil scatter al thy remnant into euerie wind. ranch. ch. 2. pro-
 11 † Therefore I liue, saith our Lord God: Vnles for that thou hast phedied of the
 violated my sanctuarie in al thine offences, and in al thine ab- same distresse
 ominations: I also doe breake thee, and mine eye shal not by famine in
 12 spare, and I wil not haue mercie. † The third part of thee the siege of
 shal dye with the pestilence, & shal be consumed with famine Ierusalem.
 in the

in the middes of thee : and a third part of thee shal fal by the sword round about thee : and thy third part I wil scatter into euerie wind, and I wil draw a sword after them. † And I wil accomplish my furie, & wil make mine indignation rest in them, and wil be comforted : & they shal know that I the Lord haue spoken in my zele, when I shal haue accomplished mine indignation in them. † And I wil make thee a desert, and a reproch to the nations, that are round about thee, in the sight of euerie one that passeth by. † And thou shalt be a reproch, and
 :: blasphemie, an example, and astonishment amongst the nations, that are round about thee, when I shal haue done iudgements in thee in furie, and in indignation, and in the rebukes of anger. † I the Lord haue spoken: When I shal send verie sore arrowes of famine vpon them: which shal be mortiferous, and which I shal send to destroy you: and I wil gather famine vpon you, and wil breake among you the staffe of bread. † And I wil send in vpon you famine, and very sore beastes euen to destruction: and pestilence, and bloud shal passe through thee, and the sword I wil bring in vpon thee. I the Lord haue spoken.

CHAP. VI.

For idolatrie the people shal be diuersly destroyed: 8. til the reliques conuert to God.

AND the word of our Lord was made to me, saying: † Sonne of man set thy face toward :: the mountaines of Israel, and thou shalt prophecie to them, † and shalt say: Mountraynes of Israel heare ye the word of our Lord God: Thus saith our Lord God to the mountaines, and litle hilles, and to the rockes, & the vallees: Behold I wil bring vpon you the sword, and wil destroy your excelses, † and cast downe your altars, and your idols shal be broken: and I wil overthrow your staine before your idols. † And I wil lay the carcasses of the children of Israel before the face of your idols: and I wil disperse your bones about your altars † in al your habitations. The cities shal be desolate, and the excelses shal be cast downe, and destroyed, and your altars shal perish, and shal be broken: and your idols shal cease, and your temples shal be destroyed, and your workes shal be defaced. † And the staine shal fal in the middes of you: and you shal know that I am the Lord. † And :: I wil leaue in you them, that shal

Blasphemie is here taken improperly, and signifieth that other nations shal not only reproch Ierusalem, but also taunt and scoffe at her miseries.

Idolatrie was most especially committed in mountaines, or hilles, and therefore both idols and idolaters were destroyed in the same places.

Gods perpetual presence stil present with some

escape

escape the sword in the Gentils, when I shall disperse you in
 9 the landes. † And your deliuered shall remember me amongst
 the Gentils, to which they are led captiuitie: because I haue
 broken their hart fornicating, and reuolting from me: and
 their eyes fornicating after their idols: and :: they shall mislike
 with them selues vpon the euils which they had done in al
 10 their abominations. † And they shall know that I the Lord
 11 haue not spoken in vaine to do them this euil. † Thus saith
 our Lord God: Strike thy hand, and knocke thy foote, and
 say: Alas, to al the abominations of the euils of the house of
 Israel: because they shall fall by sword, famine, and pestilence.
 12 † He that is far off, shall dye with pestilence: and he that is nere,
 shall fall by the sword: and he that shall be left, and besieged,
 shall dye for famine: and I wil accomplish mine indignation
 13 in them. † And you shall know that I am the Lord, when your
 slaine shall be amongst the middes of your idols, in the circuit
 of your altars, in euerie high hill, & in al the toppes of moun-
 taines, and vnder euerie wooddie tree, and vnder euerie oake
 with thicke branches, the place where they burnt frankin-
 14 cense smelling sweetly to al their idols. † And I wil stretch
 forth my hand vpon them: and wil make the land desolate,
 and destitute from the desert of Deblatha in al their habi-
 tations: and they shall know that I am the Lord.

CHAP. VII.

*Miseries shall be so great, 8. and shall come so presently, 16. that few shall
 escape, and those also shall be in great error, and affliction.*

1 **A**ND the word of our Lord was made to me, saying:
 2 † And thou sonne of man, thus saith our Lord God to
 the land :: of Israel: The end is come, come is the end vpon
 3 the foure quarters of the land. † Now an end vpon thee, and
 I wil send my furie vpon thee: and I wil iudge thee according
 to thy wayes: and I wil lay against thee al thine abominations.
 4 † And vpon thee mine eye shall not spare, and I wil not haue
 mercie: but I wil lay thy waies vpon thee, and thine abomi-
 nations shall be in the middes of thee: and you shall know
 5 that I am the Lord. † Thus saith our Lord God: One affliction,
 6 loe affliction cometh. † An end cometh, there cometh an end,
 7 it hath awaked against thee: behold it commeth. † Destruction
 commeth vpon thee, which dwelleth in the land: the time
 commeth, the day of slaughter is nere, and not of the glorie

:: By Israel is
 here meant al
 the countrie
 of Iurie, as ap-
 peareth by the
 generall speech
 folowing, the
 foure quarters of
 the land.

of mountaines. † Now streightway I powre out my wrath 8
 vpon thee, and I wil accomplish my furie in thee: and I wil
 iudge thee according to thy wayes, and I wil lay vpon thee
 al thy wicked deedes. † And mine eye shal not spare, neither 9
 wil I haue mercie: but I wil lay thy wayes vpon thee, and
 thine abominations shal be in the middes of thee: and you
 shal know that I am the Lord that strike. † Behold the day, 10
 behold it cometh: destruction is gone forth, the rod hath
 flourished, pride hath budded. † Iniquitie is risen in the rodde 11
 of impietie: not of them, and not of the people, nor of the
 found of them: and there shal be no rest in them. † The time 12
 commeth, the day is at hand: he that bieth let him not reioyce:
 and he that selleth, let him not mourne: because wrath vpon
 al the people therof. † Because he that selleth, 13
 shall not re-
 turne to that, which he hath sold, and as yet in the liuing the
 life of them. For the vision shal not goe backe to al the multi-
 tude therof: and man in the iniquitie of his life shal not be
 strengthened. † Sound you with the trumpet, let al be prepa- 14
 red, and there is none to go to the battel: for my wrath shal
 be vpon al the people therof. † The sword without: and the 15
 pestilence, and famine within: he that is in the silde shal dye
 by the sword: and they that are in the citie, shal be deuoured
 with the pestilence, and famine. † And those of them that 16
 flee shal be faued: and they shal be in the mountaines as doues
 of the valleis al trembling, euerie one in his iniquitie. † Al 17
 handes shal be dissolued, and al knees shal runne with waters.
 † And they shal gird themselues with hearecloathes, and 18
 feate shal couer them; and in euerie face confusion, and vpon
 al their heades baldnes. † Their siluer shal be throwne forth, 19
 and their gold shal be into a dunghil. Their siluer, and their
 gold shal not be able to deliuer them in the day of the furie of
 our Lord. Their soule they shal not satisfie, and their bellies
 shal not be filled: because it is made 20
 a scandal of their ini-
 quitie. † And the ornament of their Jewels they haue turned
 into pride, and the images of their abominations, and idols
 they haue made of it: for this cause haue I geuen it them into
 vncleanes: † and I wil geue it into the handes of aliens to 21
 spoyle, and to the impious of the earth for a praye, and they
 shal contaminate it. † And I wil turne away, my face from 22
 them, & they shal violate my * secrete: and spoylers shal enter
 into it, and shal contaminate it. † Make a conclusion: because 23
 the

∴ In the yeare
 of Iubeley the
 landes which
 were sold, re-
 turned to the
 seller or to his
 heyres; *Leuit.*
 25 but in the
 captiuitie
 there could be
 no such reco-
 uerie.

∴ Adorning
 of idols with
 much gold
 was occasion
 that the Chal-
 dees spoyled
 the citie more
 eagerly.

* arcane.

the land is full of the judgement of blood, and the citie full of
 24 iniquitie. † And I wil bring the worst of the nations, and
 they shal possesse their houses: and I wil make the pride of
 the mightie to cease, and they shal possesse their sanctuarie.
 25 † Distresse comming vpon them, they wil seeke peace, and
 26 there shal be none. † Trouble shal come vpon trouble, and re-
 port vpon report, and they shal seeke vision of the prophete,
 and :: the law shal perish from the priest, and counsel from
 27 the ancientes. † The king shal mourne, and the prince shal
 be clothed with sorowfulness, and the handes of the people
 of the land shal be troubled. According to their way wil I doe
 to them, and according to their iudgements I wil iudge them:
 and they shal know that I am the Lord.

:: This & other like places signifie scarcitie of Priestes to teach the law, in the captiuitie, but not an vniuersal destruction or want of al. For euen then also God conserued some reliques, as appeareth, Malah 2.

CHAR. VIII.

In an other vision the prophet seeth innumerable most abominable idolatries, 11. committed by al sortes of men, and wemen, 17. for which God wil no longer spare them.

1 **A**ND it came to passe in :: the sixt yeare, in the sixt mo-
 nth, in the fifth of the moneth: I sate in my house, and
 the ancients of Iuda sate before me, and the hand of our Lord
 2 God fel there vpon me. † And I saw, and behold a similitude
 as it were the resemblance of fire: from the resemblance of
 his loynes, and downward, fire: and from his loynes,
 and vpward, as it were the resemblance of brightness, as
 3 the appearance of amber. † And the similitude of a hand
 put forth tooke me by the lockes of my head: and the spirit
 lifted me vp betwen the earth and the heauen, and brought
 me into Ierusalem in the vision of God, beside the inner doore,
 that looked to the North, where was set an idol of zele to
 4 prouoke emulation. † And loe there the glorie of the God of
 Israel according to the vision which I had scene in the file.
 5 † And he said to me: Sonne of man, lift vp thine eyes to the
 way of the North. And I lifted vp mine eyes to the way of the
 North: and behold on the North of the porte of the altar the
 6 idol of zele in the verie entrie. † And he said to me: Sonne
 of man, dost thou see thinkest thou what these doe, the great
 abominations, that the house of Israel doth here, that I may
 depart far from my sanctuarie: and yet turning thou shalt see
 7 greater abominations. † And he brought me into the doore
 8 of the court: and I saw, and behold one hole in the wal. † And

:: After that the prophet had rested in his house. 390. dayes in which time when so euer he slept, he lay only on his left side, &c. 40. dayes in like maner on his right side, which was in al. 430. dayes, which make one yeare two moneth, and sixe dayes, the next day he had this other vision before he went forth to preach.

he said to me: Sonne of man digge the wal. And when I had digged the wal, there appered one doore. † And he said to me: Goe in, and see the most wicked abominations, which these doe here. † And being entered in I saw, and behold euerie similitude of creeping creatures, and of beasts, abomination, and al the idols of the house of Israel were painted in the wal round about through out. † And seuentie men of the ancients of the house of Israel, and Izonias the sonne of Saphan stood in the middes of them, that stood before the pictures: and euerie one had a censar in his hand: and a vapour of a clowde rose vp from the frankincense. † And he said to me: Surely thou seest sonne of man what thinges the ancients of the house of Israel, doe in darkenes, euerie one in the secret of his chamber: for they say: Our Lord seeth vs not, our Lord hath forsaken the earth. † And he said to me: Yet turning thou shalt see greater abominations, which these doe. † And he brought me in by the doore of the gate of the house of our Lord, which looked to the North: and behold their wemen sate mourning for Adonis. † And he said to me: Surely, thou hast senne ô sonne of man: yet turning thou shalt see greater abominations then these. † And he brought me into the inner court of the house of our Lord: and behold in the doore of the temple of our Lord between the porch and the altar, as it were siue and twentie men hauing their backs against the temple of our Lord, and their faces to the East: and they adored toward the rising of the sunne. † And he said to me: Surely thou hast sene ô sonne of man: why, is this a light thing to the house of Iuda, that they should doe these abominations, which they haue done here: because they replenishing the land with iniquitie, are turned to prouoke me? and behold they put a bough to their nostrhels. † Therefore also wil doe in my furie: mine eye shal not spare, neither wil I haue mercie: and when they shal crie to mine eares with a lowd voice, I wil not heare them.

∴ VVicked men either do not beleue, or litle consider Gods knowlege, and providence, of al thinges, and so fall into idolatric.

∴ Rabbi David and Rabbi Salomon vwrite that the image of this idol being made of brasle had eyes of lead, and when the brasle was made hote, by fire secretly put vnder, the lead beginning to melt, the image seemed to wepe, wherupon the wemen of compassion did wepe with their goddesse.

∴ The prophet being first instructed by a voice that the destruction is nere at hand:

CHAP. IX.

The prophet seing six men, by Gods commandment, kil al, 6. that are not marked with THAV in their forehead: 8. lamenteth so great a slaughter. 9. and God answereth, that their iniquitie may not be longer tolerated.

AND ∴ he cried in mine eares with a lowd voice, saying: The visitations of the citie approach, and euerie one hath

- Was in-
perfectio-
nis.*
- 2 hath * a weapon of slaughter in his hand. † And behold
 :: six men came from the way of the vpper gate, which looketh
 to the North: and euerie mans weapon of destruction in his
 hand: :: one man also in the middes of them was clothed
 with linnen garments, and the inkehorne of a writer at his
 reines: and they entered in, and stood by the brasen altar.
- 3 † And the glorie of the Lord of Israel was taken vp from the
 Cherub, which was ouer him to the threshold of the house:
 and he called the man, that was clothed with the linnen gar-
 ments, and had the inckhorne of a writer on his loynes. † And
- 4 our Lord said to him: Passe through the middes of the citie
 in the middes of Ierusalem: and *signe* * Thau vpon the fore-
 heades of the men that mourne, and lament vpon al the abo-
 minations, that are done in the middes therof. † And to them
- 5 he said in my hearing: Passe through the citie folowing him,
 and strike: let not your eye spare, neither haue ye mercie.
- 6 † The old, the yong man, and the virgin, the litle one, and
 the wemen kil to vtter destruction: but euery one vpon whom
 you shal see Thau, kil not, and :: begin ye at my Sanctuarie.
 They began therfore at the ancient men, which were before
- 7 the face of the house. † And he said to them: Contaminate
 the house, & fil the courtes with the slaine: goe ye forth. And
- 8 they went forth, and stroke them that were in the citie. † And
 the slaughter being accomplished I remained: and I fel vpon
 my face, and crying: I said Alas, alas, alas ô Lord God, wilt
 thou then destroy al the remnant of Israel, powring out thy
- 9 surie vpon Ierusalem? † And he said to me: The iniquitie of
 the house of Israel, and Iuda is exceeding great, and the land
 is replenished with bloud, and the citie is replenished with
 auersion: for they haue said: Our Lord hath forsaken the earth,
- 10 and our Lord seeth not. † Therefore mine eye also shal not
 spare, neither wil I haue mercie: I wil requite their way vpon
 their head. † And behold the man, that was clothed with the
 linnen garments, that had the inkehorne at his backe, answe-
 red a word, saying: I haue done as thou hast commanded me.
- Marke
with 7.*
- For abuses
of holie Sacri-
fices, Sacra-
mentes, and
other sacred
Rites, God suf-
fereth first
Churches and
Monasteries
to be destroy-
ed, and clergie
men and other
religious per-
sons to be per-
secured, and so
punishment
proceedeth to
other offen-
ders 25, i Pet. 4.
v. 17. Iudgement
beginneth at the
house of God.*

ANNOTATIONS. CHAP. IX.

4. *Signe Thau vpon the foreheades.*] Most of the Hebreuy Rabbins, as also the Septuagint, likevvise Aquila, and Symmachus translate THAV according to the signification of the Hebreuy word, a *signe*: as, if it vvere commanded only in general to sette one *signe* or other, not any determinate certaine *signe* or marke,
- Some trans-
late, *signe a
signe, or, sette*

a marke vpon
the foreheades.

Others translate more distinctly: *Signe Thau vpon the foreheades.* or *Marke the foreheades with Thau.* or *T.* That is with the letter which hath the forme of a Crosse.

It was in the time of Ezechiel in figure, now is in remembrance of Christs Crosse. The ancient Fathers testify the continual vse of the signe of the Crosse in the Church.

marke on the foreheades of the men that mourne, and lament vpon the abominations, that are done in Ierusalem. But aswel some other Hebrew Rabbins, with the Chaldee Paraphrasis, as also Theodotion, and in maner al other ancient Latin Interpreters, whom S. Ierom foloweth, translate as in the vulgare Edition, *signa Thau super frontes virorum gementium, &c.* *Signe Thau vpon the foreheades of the men that mourne, &c.* That is, make their foreheades with THAV, the last Hebrew letter: which in the old Hebrew characters, vsed euen to S. Ieroms time by the Samaritanes, hath the similitude and forme of a Crosse. So expressing a particular determinat signe; as when the Angel slew the first borne of Ægypt, the Israelits houses were distinctly marked with blood, sprinkled on the postes of their dores: mystically signifying our B. Saviours most sacred blood to be shed for Redemption of man kind: so also this letter THAV bearing the forme of a Crosse, formed in the foreheades of the mourners, signified the Crosse, wheron Christ our Lord should dye, and redeme vs from sinne, & which signe, as it was then prefiguratiue, and propheticall; so now it is representatiue, and commemorative of our Redemption made by our B. Saviour, on the holie Crosse. That we may truly glorie in Christ, and that with our great Apostle S. Paul, in CHRIST CRUCIFIED. VVith great reason therefore hath the whole Church of Christ sing darly esteemed, and continually vsed this holie Signe of the Crosse in al Diuine Mysteries, and godlie workes, euen from the Apostles time. VVitnesse hereof are the ancient Fathers: S. Dionyse Ariopagite, *Eclesiast. Hiererich. c. 2.* reciting the signe of the Crosse amongst other sacred Rites in administration of Baptisme: who also *c. 5. & 6.* maketh like mention of the same signe in making Priestes, & professing of Religious persons. Likewise S. Irenus. *li. 2. c. 42.* describeth the forme of the Crosse. S. Iustinus Martyr, *Dialogo cum Tryphone,* the vesh diuers figures in the old Testament of the Crosse. Tertullian, *Aduersus Marcionem,* testifieth that the Apostles, and al the faithful of Christ vvere signed in their foreheades vvith the signe of THAV, the last of the Hebrew letters, bearing the forme of a Crosse: the same (saith he) vvith the Greke letter, TAV, and our Latin T. VVho further both in that place, and *li. de corona militis, & li. de reuerentia carnis,* testifieth the most frequent vse of this holie signe of the Crosse. After him S. Cyprian vvitnesseth the same in his time. *Epist. ad Tybaritanos. li. ad Demetrianum, & li. 1. ca. 8. Testimonium aduers. Iudeos.* More especially, *li. 2. c. 22* proueth by this place amongst other holie Scriptures, that in this signe of the Crosse, is health to al that are signed therewith in the foreheades. S. Chrylostom. *li. contra Gentiles,* Amongst other demonstrations, sheweth by the honour, and daylie vse of the Crosse, that Christ is God; because none but God could make a thing, vvich before vvas so execrable, to be now euery where so highly esteemed. And in his Homilies. *55. in Mat. 16. & 84. in Ioan. 19.* and other places, vvitnesseth that in Baptisme, in the most holie Eucharist, in the Sacrament of holie Orders, & in al inost excellent Mysteries, the Ensigne of Victorie, the signe of the Crosse is euer present vnto vs: in al his discourse teaching, to glorie not only in Christ crucified, but also to honour the signe of the Crosse. And that vvho soeuer despiseth the signe of the Crosse, despiseth in deede Christ Crucified. To omitte others, S. Augustin recorderth, *li. 1. Confess. c. 11.* that himself vvhen he vvas a childe, and dangerously sicke, vvas by his mothers pious care, signed vvith the signe of the Crosse. & *li. de catechizandis rudibus. c. 20.* teacheth that euerie one is to be signed in the forehead with the signe of the Crosse, & that al Christians are so signed. Also *tract. 118. in Ioan.* VVhat is the signe of Christ (saith he) which al know, but the Crosse of Christ: which signe vnles it be ad.oynded, as wel to the foreheades of them

Exo. 12.

I. Cor. 2.

Honour of
the Crosse
proueth Christ
to be God.

of them that beleue in Christ, as to the vwater it selfe vvhervvith they are regenerate, and to the chrisme oyle, vvhervvith they are anointed, as also to the Sacrifice, vvhervvith they are nourished; none of these things is rightly performed. Or vvil you haue him to speake more plainly, or more generally? Ser. 101. *de tempore*: VVith the signe of the Crosse (saith he) our Lords bodie is consecrated, & al things, vvhatsoeuer are sanctified, are consecrated vvith the invocation of Christs name in this signe VVho pleaseth to see more testimonies of ancient Fathers, may also reade S. Basil, *li. de spiritu sancto*. S. Cyril of Ierusalem, *Catechesi*. 4. & 13. S. Ambrose, *Orat. funebri de obitu Theodosij*. S. Gregorie. *Epist* 126.

The apparition also of this signe to Constantine the great, vvith this inscription: IN HOC VINCE'S, is most famous; vvritten by Eusebius Cæsariensis *li. 1. c. 22*: & 23. *de vita Constantini*, and manie others. The same signe also appeared in Ierusalem in the time of his sonne Constantius, as S. Cyril of Ierusalem testifieth in his Epistle to the same Emperour. And Nicéphorus. *li. 10. c. 2. Hist. Eccles* vvriteth that the formes of Cresses, sel vvith the devv vpon the garments of Iulian the Apostata, and of his folowers. And manie other histories, both ancient and moderne make mention of the like apparitions.

But aboue al others, the most principal is to come: The Signe of the Sonne of man; as our B. Sauour himselfe fortelleth, vvich shal appeare in the heauen at his coming to iudge the vvhole vvorld: his most proper Ensigne the Crosse; by vvich he conquered the diuel, sinne, death, and al enimies of God and men. So al ancient Fathers vndoubtedly vnderstand his prediction. *Mat. 24*. Then vvil this signe appeare to the great confusion of al vnsigned miscreants, vvith other vvicked enimies of the Crosse, and Crucifix. For then shal al the vvorld, both men, and Angels see, vvhat infinite charitie, our most blessed Redeemer hath vsed for mans saluation; and how iustly those that either doe not beleue, or not regard his so vnspeakable mercie, shal be adiudged to euerlasting damnation in the pitte and fire of hel. And on the other side, al those that are rightly signed in their foreheades, and haue accordingly performed that, vvich in Baptisme they promised, shal mete this sauing Ensigne, vvith incomparable comfort, ioy, and gladnes; vvho coming clothed in vvhite robes, vvith palmes of victorie in their hands, shal then receiue glorious crownes in eternal life.

Miraculous apparitions of the signe of the Crosse,

The signe of the Crosse shal appeare before Christ, coming to iudge.

The vnsigned shal be confounded.

The rightly signed shal be glorified.

CHAP. X.

Destruction of the citie is againe signified by apparence of fire sprinkled therein, 9. with description of Cherubims, foure wheeles, and of the foure liuing creatures.

- 1 **A**ND I saw, and behold :: in the firmament, that was ouer the head of the Cherubs, as it were the sapphire stone, as it were the forme of the similitude of a throne appeared ouer
 2 them. † And he spake to the man, that was clothed vvith the linnen garments, and sayd: Goe in the middes of the wheeles that are vnder the Cherubs, and fil thy hand vvith the coles of fyre, that are between the Cherubs, & powre them out vpon
 3 the citie. And he went in, in my sight: † and the Cherubs stood on the

:: In this vision appeared in the ayre as it were a man sitting in a throne of sapphire stone, ouer the image of Cherubs & foure wheeles vnder them.

on the right hand of the house, when the man went in, and a
 cloude filled the inner court. † And the glorie of our Lord 4
 was lifted vp from aboue the Cherub to the threshold of the
 house: and the house was replenished with the cloude, and the
 court was replenished with the brightnes of the glorie of our
 Lord. † And the sound of the winges of the Cherubs was 5
 heard euen to the vtter court, as it were the voice of God al-
 mighty speaking. † And when he had commanded the man, 6
 that was clothed with the linnen garments, saying: Take fyre
 from the middes of the wheeles, that are betwen the Cherubs:
 he being gone in stood beside the wheele. † And a Cherub 7
 streched out his hand from the middes of the Cherubs to the
 fyre, that was betwen the Cherubs: and he tooke, & gaue into
 his handes, that was clothed with the linnen garments: who
 taking it went forth. † And there appeared in the Cherubs the 8
 similitude of a mans hand vnder their winges. † And I saw, 9
 and behold foure wheeles by the Cherubs: one wheele by one
 Cherub, and an other wheele by one Cherub: and the forme of
 the wheeles was as it were the resemblance of the stone Chry- 10
 solithus: † and their resemblance, one similitude to the foure:
 as it were :: a wheele in the middes of a wheele. † And when 11
 they walked, they went into :: foure partes: and they returned
 not walking: but to the place, wherunto, that which was first,
 declined, the rest also folowed, neither did they turne. † And 12
 al their bodie, and neckes, and handes, and winges, and the
 circles were ful of eyes, in the circuite of the foure wheeles.
 † And these wheeles he called voluble, my self hearing it. 13
 † And one had foure faces: one face, the face :: of a Cherub, 14
 and the second face, the face of a man: and in the third the face
 of a lyon: and in the fourth the face of an eagle. † And the 15
 Cherubs were lifted vp: the same is the liuing creature, that I
 had sene by the riuer Chobar. † And when the Cherubs wal- 16
 ked, the wheeles also went together by them: and when the
 Cherubs lifted vp their winges, to be rayfed vp from the earth,
 the wheeles rested not, but also were besyde them. † Those 17
 standing, they stood: and with them lifted vp they were lifted
 vp. For the spirit of life was in them. † And the glorie of our 18
 Lord went forth from the threshold of the temple: and stood
 ouer the Cherubs. † And the Cherubs lifting vp their winges, 19
 were exalted from the earth before me: and they going forth,
 the wheeles also folowed: and it stood in the entry of the east
 gate

:: The strange
 forme of these
 foure payre of
 wheeles, signi-
 fied the conso-
 nant agreement
 of the old and
 new Testa-
 ment. S Greg.
 ho. 6. in Exech.
 :: They were
 readie to goe
 forward, back
 ward, on the
 right hand, on
 the left, or to
 what part soe-
 uer without
 turning a-
 bout.
 :: It semeth e-
 uerie one had
 as it were
 foure faces. v.
 21, al like mens
 faces, but one
 more resem-
 bling a mans
 face then the
 other, one
 somewhat re-
 sembling an
 ox face (c. 1.
 here called he
 face of a che-
 rub) an other,
 the face of a
 lion, the other
 of an eagle.

gate of the house of our Lord: and the glorie of the God of
 20 Israel was ouer them. † The same is the liuing creature, which
 I saw vnder the God of Israel by the riuer Chobar: and I vn-
 21 derstood that they were Cherubs. † Foure faces to one, and
 foure winges to one: and the similitude of a mans hand vnder
 22 their winges. † And the similitude of their faces, the same
 faces, which I had scene by the riuer Chobar, and the lookes
 of them, and the sway of euerie one to goe before his face.

CHAP. XI.

*Against false prophetes affirming that the people should not be caried into
 captiuitie, 4. Ezechiel prophecieth that they shal not escape it. 13. Phel-
 tias a false prophet dieth: 14. and God promiseth to conserue some reli-
 ques: 19. and to geue a new spirite in their hartes.*

1 **A**ND the spirite lifted me vp, and :: brought me into the
 east gate of the house of our Lord, which looketh to
 the rising of the sunne: and behold in the entrie of the gate
 five and twentie men: and I saw in the middes of them Iezo-
 nias the sonne of Azur, and Pheltias the sonne of Banaias,
 2 the princes of the people. † And he said to me: Sonne of
 man, these are the men, that conceiue iniquitie, and deuise
 3 most wicked counsel in this citie, † saying: :: Were not houses
 4 builded of late :: This is the caldron, and we the flesh. † Ther-
 5 fore prophecie of them, prophecie thou sonne of man. † And
 the spirit of our Lord fel vpon me, and said to me: Speake:
 Thus saith our Lord: So haue you spoken ô house of Israel,
 6 and the cogitations of your hart I know. † Very manie haue
 you killed in this citie, and you haue filled the wayes therof
 7 with the slaine. † Therefore thus saith our Lord God: Your
 slaine, whom you haue layd in the middes therof, these are the
 flesh, and this is the caldron: and I wil bring you out of the
 8 middes therof. † :: The sword you haue feared, and the sword
 9 I wil bring vpon you, saith our Lord God. † And I wil cast
 you out of the middes therof, and I wil geue you into the hand
 10 of the enemies, and wil doe iudgements in you. † You shal
 fall by the sword: in the borders of Israel wil I iudge you, and
 11 you shal knowe that I am the Lord. † This shal not be as a
 caldron to you, and you shal not be as flesh in the middes
 12 therof, in the borders of Israel I wil iudge you. † And you
 shal know that I am the Lord: because you haue not walked
 in my precepts, & haue not done my iudgments, but you haue

† The prophet
 in Chaldea
 saw in spirite
 what was done
 in Ierusalem.
 :: VVere not
 newv houses
 builded (say
 the false pro-
 phetes) since
 Ieremie said,
 that al our
 houses should
 be destroyed?
 vVherupon
 they inferre
 that his pro-
 phecie is false:
 :: and so coun-
 ted themselues
 as secure, in
 Ierusalem: as
 flesh in the
 potte.
 :: The false
 prophetes fea-
 red warres,
 but not capti-
 uitie, therefore
 the prophet
 assureth them
 that the peo-
 ple shal feele
 both sword, &
 done captiuitie.

done according to the iudgements of nations, that are round
 about you. † And it came to passe, when I prophecied, Pheltias 13
 the sonne of Banaias died: and I :: fel vpon my face crying with
 a lowd voice: & sayd: Alas, alas, alas, ô Lord God: makelt thou
 a consumation of the remnant of Israel? † And the word of 14
 our Lord was made to me, saying: † Sonne of man thy bre- 15
 theren, thy bretheren, thy kinsmen, & al the house of Israel, al
 to whom the inhabitantes of Ierusalem haue sayd: Depart ye
 far from our Lord, the land is geuen to vs in possession. † Ther- 16
 fore thus sayth our Lord God: Because I haue made them far of
 in the Gentils, and because I haue disperfed them in the landes:
 I wil be :: a litle sanctification to them in the landes, to which
 they are come. † Therefore speake: Thus sayth our Lord God: 17
 I wil gather you out of the peoples, and vnite you out of the
 landes, wherin you are disperfed, & I wil geue you the ground
 of Israel. † And they shal goe in thither, and shal take away al 18
 the offences, and al the abominations therof out of it. † And I 19
 wil geue them one hart, and wil geue a new spirite in their
 bowels: and I wil take away the stonie hart out of their flesh,
 and wil geue them a fleshie hart: † that they may walke in 20
 my precepts, and keepe my iudgements, and doe them: and
 they may be my people, and I may be their God. † Whole hart 21
 walketh after their offences and abominations, their way wil
 I lay on their head, sayth our Lord God. † And the Cherubs 22
 lifted vp their winges, and the wheeles with them: and the
 glorie of the God of Israel was ouer them. † And the glorie of 23
 our Lord ascended from the middes of the citie, & stood ouer
 the mount, that is on the east side of the citie. † And the spirite 24
 lifted me vp, and brought me into Chaldee to the transmigra-
 tion, in a vision in the spirite of God: and the vision which I
 had seene was taken vp from me. † And I spake to the trans- 25
 migration al the wordes of our Lord, which he had shew-
 ed me.

CHAP. XII.

By providing furniture for a iourney, and carying it from one place to another, 5. and flying through a hole in the wal, 10. the prophet signifieth that the king, and people shal goe into captiuitie. 17. By eating, as if he were troubled, foresheweth their famine. 21. Al which shal come quickly.

AND the word of our Lord was made to me, saying: 1
 † Sonne of man thou dwellest in the middes of an exa- 2
 sperating

Helamented not the death of the false prophet, but feared great ruine of the people seeing this wicked man dye so suddenly.

God stil conserueth his Church from vtter ruine, as the prophets do often as-
 firme. *Iere. 4. v. 27. ch. 5. v. 10. 18. psal. 88. v. 3. 35.*

operating house: which haue eyes to see, and see not: and eares to heare, and heare not: because it is an exasperating house.

- 3 † Thou therefore ô sonne of man, make thee :: vessels of trans-
migration, and thou :: shalt sitte by day before them: and thou shalt sitte out of thy place to an other place in their sight, if perhaps they wil behold: because it is an exasperating house. † And thou shalt carie forth thy vessels as the vessels of one sitting by day in the sight of them: and thou shalt goe forth at euen before them, as one goeth forth that flitteth.
- 5 Before their eyes dig to thee through the wall: and thou shalt goe forth through it. † In their sight on shoulders thou shalt be caried, in the darke thou shalt be caried out: thou shalt couer thy face, & shalt not see the earth: because I haue geuen thee a portending signe to the house of Israel. † I did therefore as he had commanded me: I caried my vessels as the vessels of one sitting by day: and at euen I digged to me through the wall with my hand: and I went forth in the darke, and was caried on shoulders in their sight. † And the word of our Lord was made to me in the morning, saying: † Sonne of man, hath not the house of Israel the exasperating house sayd to thee: 10 What doest thou? † Say to them: Thus sayth our Lord God: This burden vpon the prince, that is in Ierusalem, and vpon al the house of Israel, which is in the middes of them. † Say: I am your portending signe, as I haue done, so shal it be done to them. into transmigration, and into captiuitie shal they goe. 12 † And the prince, that is in the middes of them, shal be caried on shoulders, he shal goe forth in the darke: they shal digge through the wal to bring him out: his face shal be couered, that he may not see the earth with his eye. † And I wil stretch forth my nette vpon him, and he shal be taken in my net: and I :: wil bring him into Babylon into the land of the Chaldees, 14 and he shal :: not see it, and there he shal dye. † And al that are about him, his gard, & his troupes I wil disperse into euerie wind: and I wil draw the sword after them. † And they shal know that I am the Lord, when I shal haue dispersed them in the Gentils, and scattered them in the landes. † And I wil leaue of them a few men from the sword, & the famine, and the pestilence: that they may declare al their wicked deeds in the Gentils, to which they shal enter: and they shal know that I am the Lord. † And the word of our Lord was made vnto me, saying: † Sonne of man, eate thy breade in

:: Provide furniture for tra- uel.
:: Trasse vp, & carie bag and baggage from one place to an other.

:: The false prophetes argued here Ezechiel of contradiction that the king should be caried into Babylon, :: and should not see Babylon. But the euent conuincid their rash iudgement. For he was caried thither blinde. 4. Reg. 25.

truble: yea and drinke thy water in hast, & sorowfulnes. † And 19
 thou shalt say to the people of the land: Thus sayth our Lord
 God to them, that dwel in Ierusalem in the land of Israel:
 Their bread they shal eate in carefulnes, and their water in de-
 solation they shal drinke: that the land may be made desolate
 from the multitude therof, for the iniquitie of al that dwel
 therein. † And the cities, that are now inhabited, shal be deso- 20
 late, and the land desert: and you shal know that I am the Lord.
 † And the word of our Lord was made to me, saying: 21
 † Sonne of man, what is this: † prouerbe with you in the land 22
 of Israel? saying: † The dayes shal be differred to a long time, &
 al vision shal perish. † Therefore say to them: Thus sayth our 23
 Lord God: I wil make this prouerb cease, neither shal it anie
 more be commonly sayd in Israel: and speake to them that the
 dayes are at hand, and the word of euerie vision. † for al vision 24
 shal no more be in vaine, nor diuination ambiguous in the
 middes of the children of Israel. † Because I the Lord wil 25
 speake: and what word soeuer I shal speake, shal also be done,
 it shal not be prolonged anie more: but in your dayes ye ex-
 sperating house, wil I speake the word, & wil doe it, sayth our
 Lord God. † And the word of our Lord was made to me, 26
 saying: † Sonne of man, behold the house of Israel, they that 27
 say: The vision, that this man seeth, is for manie dayes: and this
 man prophecieth long times. † Therefore say to them: Thus 28
 sayth our Lord God: Euerie word of mine shal be prolonged
 no further: the word that I shal speake, shal be accomplished,
 sayth our Lord God.

∴ That which
 is commonly
 saide of manie
 is called a pro-
 uerbe.

∴ False pro-
 phetes per-
 swaded the
 people, that
 seing the cap-
 riue fore-
 told by the
 prophetes was
 not yet come
 therefore it
 would neuer
 come. As he-
 retikes shal
 denie the day
 of general
 iudgement.

1. Pet. 3.

CHAP. XIII.

*God threatneth false prophetes, 5. that flatter the people with lies: 10. with-
 out the feare of God. 17. Likewise false prophetisses, that deceiue them-
 selues and others with flaterie, 19. for worldlie gayne.*

AND the word of our Lord was made to me, saying: 1
 † Sonne of man prophecie to the prophetes of Israel, that 2
 prophecie: and thou shalt say to them, that prophecie of their
 owne hart: Heare ye the word of our Lord: † Thus sayth our 3
 Lord God: Wo to the foolish prophetes: which folow their
 owne spirite, and see nothing. † As foxes in the desertes, were 4
 thy prophetes ô Israel. † You haue not ascended against, nor 5
 opposed a wal for the house of Israel, that you might stand in
 battel in the day of our Lord. † They see vayne thinges, and 6
 they

- they diuine lies, saying: Our Lord sayth: whereas our Lord sent them not: and they perseuered to confirme the word.
- 7 † Why haue you not seene vayne vision, and spoken lying diuination? and you say: Our Lord saith; whereas I haue not spoken.
- 8 † Therefore thus saith our Lord God: Because you haue spoken vayne thinges, and haue seene lies: therefore behold I
- 9 to you, saith our Lord God. † And my hand shall be vpon the prophetes, that see vayne thinges, and diuine a lie: in the counsel of my people they shall not be, and in the scripture of the house of Israel they shall not be written, neither shall they enter into the land of Israel: and you shall know that I am the
- 10 Lord God. † For that they haue deceived my people, saying: Peace, and there is not peace: and he builded the wal, and they
- 11 daubed it with mortar: without straw. † Say to them, that daube without tempering, that it shall fall: for there shall be a shower ouerflowing, and I will geue very great stones falling violently from aboue, and the wind of a storme dissipating.
- 12 † For in dede behold the wal is fallen: shall it not be sayd to
- 13 you: Where is the dawbing, that you dawbed? † Therefore thus sayth our Lord God: And I will make the spirite of tempests to breake forth in myne indignation, and there shall be an ouerflowing shower in my furie: and great stones in my
- 14 wrath vnto consumption. † And I will destroy the wal, that you haue dawbed without tempering: and I will make it euen with the ground, and the fundation therof shall be reueled: and it shall fall, and shall be consumed in the middes therof: and
- 15 you shall know that I am the Lord. † And I will accomplish myne indignation in the wal, & in them, that daube it without tempering, and I will say to you: The wal is not, and they are
- 16 not that daube it. † The prophetes of Israel, which prophecie to Ierusalem, and see vision of peace for it: and there is not
- 17 peace, sayth our Lord God. † And thou sonne of man, put thy face against: the daughters of thy people, which prophecie
- 18 of their owne hart: and doe thou prophecie vpon them, † and say: Thus sayth our Lord God: Wo to them that sow cushions vnder euerie cubite of the hand: and make pillo wes vnder the head of euerie age to catch soules: and when they caught the
- 19 soules of my people, they did: viuificate their soules. † And they violated me to my people, for a handful of barley, and a cantel of bread, that they might kil the soules, which dye not, and viuificate the soules which liue not, lying to my people,

As a wal of clay, or mortar without straw or other temperature, is washed away with rayne, so vaine hopes of securitie, without repentance & good vworkes deceiue the careles people that liue in sinne.

There were also false prophetesses learning to be illuminated with the spirite of Prophecies; as Debora (Iud 4) Holda (4. Reg 22.) & other holie vwomen were in dede true prophetesses. but these, by flaterie deceiued the people, saying they were in good state and in securitie, vwhen they that

vvere is sinne,
& in extreme
danger of
both tempo-
ral and eternal
ruine.

that beleue th lies. † For this cause thus saith our Lord God: 20
Behold I to your cushions, wherwith you carche flying soules:
and I wil breake them from your armes: and I wil let goe the
soules that you take, the soules to flie. † And I wil breake 21
your pillowes, and wil deliuer my people out of your hand,
neither shal they be anie more in your handes to be a praye:
and you shal know that I am the Lord. † For that you haue 22
made the hart of the iust to mourne lyngly, whom I made not
sorrowful: and haue strenghtned the handes of the impious,
that he might not returne from his euil way, and liue. † Ther- 23
fore you shal not see vaine thinges, and diuinations you shal
diuine no more, and I wil deliuer my people out of you hand:
and you shal know that I am the Lord.

CHAP. XIII.

*Idolaters inquiring of Gods wil by his prophetes, 6. must first depart from
idolatrie: 8. otherwise God wil permitt fals prophetes to deceiue them,
and both shal perish together: 12. by famine; 15. by rauenous beastes;
17. sword; 19. and pestilence; yea Noë Daniel, and Iob interceding
shal not deliuer them (v. 14. 16. 18. 20.) 21. yet God wil conserue some
that the whole Church perish not.*

∴ God reueled
to the prophet
that these

men came not
sincerely to
lerne, but were
setled in their
hart to serue
the idoles. As
vworldlie men
in heretical
countries do
inquire of
Catholique
Priestres vwhat
they should do
but remaine
resolued to
participate
with heretiks.
∴ Such men
are first of al
to be admoni-
shed, to depart
from idolatrie
heresie, schi-
sme, & from al
practise ther-
of: which is

AND men of the ancients of Israel came to me, and sate 1
before me. † And the word of our Lord was made to 1
me, saying: † Sonne of man, ∴ These men haue put their vn- 3
cleannes in their hartes, and the scandal of their iniquitie they
haue set against their face: what, being asked shal I answer
them? † For this cause speake to them, and thou shalt say to 4
them: Thus saith our Lord God: Man, man of the house of Is-
rael, that shal put his vncleannes in his hart, & set the scandal
of his iniquitie against his face, & shal come to the prophet as-
king me by him: I the Lord wil answer him in the multitude
of his vncleannes: † that the house of Israel may be taken in 5
their hart, wherwith they haue reuolted from me in al their
idols. † Therefore say to the house of Israel: Thus saith our 6
Lord God: ∴ Conuert, and depart from your idols, and from al
your contaminations turne away your faces. † Because man 7
man of the house of Israel, and of the profelytes whosoever
shal be a stranger in Israel, if he be alienated from me, and put
his idols in his hart, and set the scandal of his iniquitie against
his face, and come to the prophet to aske me by him: I the
Lord wil answer him by my self. † And I wil set my face vpon 8
that

that man, and wil make him for an example, and a for a proverbe, and wil destroy him out of the middes of my people: and you shal know that I am the Lord. † And the prophete when he shal erre, and shal speake a word: I the Lord :: have deceiued that prophet: and I wil stretch forth my hand vpon him, and wil rase him out of the middes of my people Israel.

† And they shal carie their iniquitie: according to the iniquitie of him that asketh, so shal the iniquitie of the prophet be. † That the house of Israel may no more erre from me, nor be polluted in al their preuarications: but may be my people, & I may be their God, saith the Lord of hostes. † And the word of our Lord was made to me, saying: † Sonne of man, the land when it shal sinne to me, that transgressing it transgresseth, I wil stretch forth my hand vpon it, and wil breake the rod of the bread therof: and I wil send famine into it, and wil kil out of it man and beast. † And if these three men shal be in the middes therof, :: Noe, Daniel, and Iob: they by their iustice shal deliuer their owne soules, saith the Lord of hostes. † And if I shal bring most euil beasts also vpon the land, to waste it; and it be without passage, for that there is none can passe because of the beasts: † These three men if they shal be therein, I liue, I, saith our Lord, that they shal deliuer neither sonnes nor daughters: but themselues alone shal be deliuered, and the land shal be made desolate. † Or if I shal bring the sword in vpon that land, and shal say to the sword: Passe through the land: and shal kil out of it man and beast: † And these three men shal be in the middes therof: I liue, I, saith our Lord God, they shal not deliuer sonnes nor daughters, but themselues alone shal be deliuered. † And if I shal send the pestilence also in vpon that land, and shal powre out mine indignation vpon it in bloud, to take away out of it man and beast: † And :: Noe, and Daniel, and Iob shal be in the middes therof: liue I, saith our Lord God, that sonne and daughter they shal not deliuer: but themselues by their iustice shal deliuer their owne soules. † Because thus saith our Lord: That and if I shal send in vpon Ierusalem my foure very sore iudgements, the sword, and famine, and euil beastes, and the pestilence, to kil out of it man, and beast: † Yet shal there be left in it saluation :: of some bringing out sonnes, and daughters: behold they shal go forth to you, and you shal see their way, and their inuentions: and you shal be comforted vpon the euil, that I haue

the first step of true conuersion to God.

:: God permitte falsc prophetes to be deceiued, & to deceiue in punishment of their owne finnes, and of the people that heare them. 3.

Reg. 22. v. 19.
2. Par. 18. v. 18.

:: Daniel then liuing, Noe & Iob, departed from this life did sometime pray for the people; & this allegation of their interceding, were not to the purpose of confirming Gods immutable decree to punish this obstinate people. As is noted of Moyses and Samuel.

Iere. 15.

:: Noe is named for example of spiritual Pastors of the Church, Daniel of al religious orders, & Iob of holie laie people. S. Gregorie, li. 1. c. 13. Mor.

There shal alwayes be Pastors to bring forth & see de spiritu al children of God.

brought vpon Ierusalem in al things, that I haue brought in vpon it. † And they shal comfort you, when you shal see their way, and their inuentions: and you shal know that I haue not in vaine done al things, which I haue done in it, saith our Lord God.

CHAP. XV.

Gods Church is very often and fitly compared to a vine, in respect

of the excellent fruite: & so the branches cut of from the Church, are most like to wilde superfluitie of the vine, good for nothing but to the fire. *S. Aug. Tract. 81. m 10.* In burning a fagot the middes being first consumed (v. 4.) the rest of both endes are likewise put in the fire til al be consumed, so none that are out of the Church can escape the fire.

As a vine cut downe is profitable to no use, but to burne: 6. so the Iewes (and other people) separated from the Church, are to be burned in the fire.

AND the word of our Lord was made to me, saying: 1
 † Sonne of man, what shal be made of: the wood of 2
 the vine of al the trees of the woods, that are among the trees
 of the forests? † Shal there be taken wood of it, that a worke 3
 may be made, or shal a pinne be made therof, that anie vessel
 may hang theron? † Behold it is geuen to the fire for food: 4
 the fire hath consumed both partes therof, and the middes
 therof is brought into ashes: why, shal it be profitable for a
 worke? † Yea when it was whole, it was not fit for a worke: 5
 how much more when the fire hath deuoured, and burnt it,
 shal no worke be made therof? † Therefore thus saith our 6
 Lord God: As the wood of the vine among the trees of the
 forests, which I haue geuen to the fire to be deuoured, so wil
 I deliuer the inhabitants of Ierusalem. † And I wil set my 7
 face against them: out of the fire shal they come forth, and
 fire shal consume them: & you shal know that I am the Lord,
 when I shal set my face against them, † and shal make their 8
 land not passable, and desolate, because they haue bene prena-
 ricatours, sayth our Lord God.

CHAP. XVI.

God by his prophet setting his benefites, 15. and the Iewes wickednes, before their eyes, 31. comparcth them with other idolaters: 35. and after threatened punishment, 45. with further comparison of other nations, 52. exhorting them to repentance, 60. offereth mercie by a new covenant of Christs Gospel.

∴ Ezechiel was now in Babylon, and therefore this admonition

AND the word of our Lord was made to me, saying: 1
 † Sonne of man make knowne: to Ierusalem her abo- 2
 minations: † and thou shalt say: Thus saith our Lord God to 3
 Ierusalem: Thy roote, and thy generation of the land of Chanaan, thy father an Amorrhite, and thy mother a Cetheire.

† And

4 † And when thou wast borne, in the day of thy birth thy
 nauiel was not cut, and thou wast not washed with water to
 5 health, nor salted with salt, nor swadled in cloutcs. † No
 6 they had mercie on thee to do vnto thee one of these things,
 hauing pitie on thee: but thou wast thrown forth vpon the
 face of the earth in the abiection of thy soule, in the day that
 6 thou wast borne. † And passing by thee, :: I saw thee to be
 troden downe in thy blood: and I said to thee when thou
 7 wast in thy blood: Liue. I said to thee, I say: In thy blood liue.
 7 † Multiplied as the spring of the field haue I made thee: and
 thou wast multiplied, and made great, and thou wentest in,
 and camest to the ornaments of wemen: thy breastes swelled,
 and thy heare budded: and thou wast naked, and ful of confu-
 8 sion. † And I passed by thee, and saw thee: and behold thy
 time, the time of louers: and I spred my garment ouer thee,
 and couered thy ignominie. And I sware to thee, and I entered
 a couenant with thee: saith our Lord God: & thou wast made
 9 myne. † And I washed thee with water, and made cleane thy
 10 blood from of thee: and I anoynted thee with oile. † And I
 clothed thee with diuers colours, & shod thee with hyacinth:
 and I girded thee with silke, and clothed thee with fine gar-
 11 ments. † And I :: adorned thee with ornament, and gaue
 bracelettes on thy handes, and a cheine about thy necke.
 12 † And I gaue a iewel vpon thy face, and ringes to thine eares,
 13 and a crowne of beautie on thy head. † And thou wast adorned
 with gold, and siluer, and wast clothed with silke, & embrode-
 red worke, and manie colours: thou hast eaten flourc, and
 honie, and oile, and wast made very beautiful exceedingly: and
 14 didst prosper to a kingdom. † And thy name went forth into
 the Gentils, because of thy beautie: because thou wast perfect
 in my beautie, which I had put vpon thee, saith our Lord God.
 15 † And hauing confidence in thy beautie thou hast fornicated
 in thy name: and thou hast layd forth thy fornication to euerie
 16 passenger to be made his. † And taking of thy garments thou
 madest thee idoles embrodred on each side: & thou didst forni-
 cate vpon them, as hath not bene done, nor shal not here-
 17 after. † And thou tookest the vessels of thy beautie, of my
 gold, and my siluer, which I gaue thee: and thou madest thee
 18 images of men, and hast fornicated in them. † And thou too-
 kest thy garments of manie colours, and coueredst them: and
 19 mine oile, and mine incense thou didst put before them. † And

which he
 should geue to
 Ierusalem was
 to be notified
 there by let-
 ters, and mes-
 sengers sent
 thither for
 this purpose.

:: By al this is
 signified that
 God made the
 Israclites of a
 barbarous nati-
 on to be ci-
 uil, and gaue
 them not only
 things neces-
 sarie, but also
 ornaments, a
 boue the state
 of other nati-
 ons; especially
 in spiritual be-
 nefites, geuing
 a Law, with Sa-
 crifices, Sacra-
 ments, and o-
 ther holy rites.

my bread, which I gaue thee, the floure, and oile, and honic, wherwith I haue nourished thee, thou didst set in their sight for an odour of sweetnes, and it was done, saith our Lord God.

¶ And thou hast taken **∴** thy sonnes, and thy daughters, which thou didst begete to me: & hast immolated the same vnto them to deuoure. Why, is thy fornication smal? ¶ Thou hast immolated my sonnes, and hast geuen them, consecrating them to the idols. ¶ And after al thine abominations, and fornications, thou wast not mindful of the dayes of thy youth, when thou wast naked, and ful of confusion, troden downe in thy bloud. ¶ And it chanced after al thy malice (wo, wo to thee, saith our Lord God) ¶ thou didst also build thee a stewes, and madest thee a brothel house in al streetes. ¶ At euerie head of the way hast thou built a signe of thy prostitution: and hast made thy beautie abominable: and hast diuided thy feete to euerie one that passeth by, and hast multiplied thy fornications. ¶ And thou hast fornicated with the children of Ægypt thy neighbours of great flesh, & hast multiplied thy fornication to prouoke me. ¶ Behold I wil stretch out my hand vpon thee, and wil take away thy iustification: and I wil geue thee into the soules of the daughters of Palestine that hate thee, that are ashamed of thy wicked way. ¶ And thou hast committed fornication with the sonnes of the Assyrians, because neither as yet wast thou filled: and after thou didst fornicate, neither so wast thou faciated. ¶ And thou didst multiplie thy fornication in the Land of Chanaan with the Chaldees: and neither so wast thou faciated. ¶ Wherin shal I clense thy harp, saith our Lord God: wheras thou doest al these the workes of a woman that is a whore, and malapert? ¶ Because thou hast built thy brothel house in the head of euerie way, and thy excelle thou hast made in euerie strete, neither becamest thou as an harlot that by disdayne augmenteth the price, ¶ but as a woman aduou-
teresse, that ouer her husband bringeth in strangers. ¶ To **∴** al harlots are rewards geuen: but thou hast geuen rewards to al thy louers, & thou didst geue them giftes to come vnto thee on euerie side, to fornicate with thee. ¶ And in thee it was done contrarie to the custome of women in thy fornications, and after thee there shal be no fornication: for in that thou gauest rewardes, and didst not take rewardes, it hath bene done contrarie in thee. ¶ Therefore heare o harlot the word of our Lord. ¶ Thus saith our Lord God: Because thy brasse is powred

∴ Adulterous women doe deceiue their husbandes, bringing them other mens children, but the Iewes gaue their law ful children to the worst adulterers, sacrificing them to idols. *4. Reg. 16. 17. 21. 23.*

∴ Al fornication is abominable, but that is most detestable when women geue rewardes to men for fornication or adultrie.

is powred out, and thine ignominie is reueled in thy fornications vpon thy louers, and vpon the idols of thine abominations in the blood of thy children, whom thou gauest them:

37 † Behold I wil gather together al thy louers, with whom thou hast taken pleasure, & al, whom thou hast loued, with al, whom thou didst hate: and I wil gather them together vpon thee on euerie side, and wil discover thine ignominie before them, and

38 they shal see al thy turpitude. † And I wil iudge thee by the iudgements of aduoueres, and them that shed blood: and

39 I wil geue thee into blood of fure and zeale. † And I wil geue thee into their handes, and they shal destroy thy brothel house, and throw downe thy stewes: and they shal turne thee naked out of thy garments, and shal take away the vessels of thy beautie: and shal leaue thee naked, and ful of ignominie.

40 † And they shal bring vpon thee a multitude, and they shal stone thee with stones, & shal murder thee with their swords.

41 † And they shal burne thy houses with fire, and shal do iudgements in thee in the eyes of very manie women: and thou shalt cease to fornicate, and shalt geue rewardes no more.

42 † And mine indignation shal rest in thee: and my zeale shal be taken away from thee; and I wil cease, and be angrie no

43 more. † For that thou hast not remembered the dayes of thy youth, and hast prouoked me in al these: wherfore I also haue geuen thy wayes on thy head, saith our Lord God, and I haue not done according to thy wicked dedes in al thine abominations: † Behold euerie one, that speaketh a common pro-

44 nerbe, shal take vp that against thee, saying: :: As the mother,

45 so also her daughter. † Thou art the daughter of thy mother, which did cast of her husband, and her children: and thou art sister of thy sisters, which did cast of their husbands, and their children: your mother was a Cerbeite, & your father an Amor-

46 theite. † And thy elder sister, Samaria, she and her daughters, that dwel on thy left hand, and thy sister yonger then thou, which dwelleth on thy right hand, Sodom, & her daughters.

47 † But neither in their wayes hast thou walked, nor according to their wicked dedes hast thou done a very litle lesse: thou hast done almost more wicked things then they in al thy

48 wayes. † Liue I, saith our Lord God, that Sodom thy sister her selfe hath not done, and her daughters, as thou hast done,

49 and thy daughters. † Loe this was the iniquitie of Sodom thy sister, :: pride, fulnes of bread, & abundance, and the idlenes

:: As Ierusalem was wont to be wicked in former times, so it is now.

:: Ambition, gluttonie, & idlenes are

cause of much
more finnes;
temperance &
laboure bring
forth much
good fruite.

*Otia si tollas
periere cupidinis
arcus. Take a-
way idleness,
& Cupids bow
is weak. Labor
omnia vincit.*

of her, and of her daughters: and they raught not the hand to
the needie, and the poore. † And they were eleuated, and did
abominations before me: and I tooke them away as thou hast
sene. † And Samaria sinned not the halfe of thy finnes: but
thou hast passed them with thy wicked deedes, and hast iusti-
fied thy sisters in al thine abominations, which thou hast
wrought. † Thou also therefore carie thy confusion, which
hast passed thy sisters with thy finnes, doing more wickedly
then they: for they are iustified aboue thee: thou also therefore
be confounded, & beare thine ignominie, which hast iustified
thy sisters. † And I wil conuert restoring them by the conuer-
sion of Sodom with her daughters, and by the conuersion of
Samaria, and her daughters: and I wil conuert thy reuersion in
the middes of them, † that thou mayst carie thine ignominie,
and mayst be confounded in al thinges, that thou hast done,

:: By Sodom &
other cities
are vnderstood
al nations,
vvhich shal
come to
Christ.

:: After that
al other nati-
ons are con-
uerted the
Ievves shal
also returne
to Christ. Ro.
11. 7. 26.

comforting them. † And thy sister :: Sodom, and her daugh-
ters shal returne to their antiquitie: and Samaria, and her
daughters shal returne to their antiquitie: and :: thou, and thy
daughters shal returne to your antiquitie. † And Sodom thy
sister was not heard in thy mouth, in the day of thy pride,
† before that thy malice was reueled: as at this time for re-
proch of the daughters of Syria, and of al the daughters of
Palesthine in the circuite of thee, which compasse thee round
about. † Thy wickednes, and thine ignominie thou hast caried,
saith our Lord God. † Because thus saith our Lord God: And
I wil do to thee, as thou hast despised the oath, to make the
couenant frustrate: † and I wil remember my couenant with
thee in the dayes of thy youth: and I wil raise vnto thee an
eueralting couenant. † And thou shalt remember thy wayes,
and shalt be confounded: when thou shalt receiue :: thy si-
sters elder then thee with thy yonger: and I wil geue them to
thee for daughters, but not by :: thy couenant. † And I wil
raise vp my couenant with thee: and thou shalt know that I
am the Lord, † that thou mayst remember, and be confoun-
ded, and maist no more open thy mouth because of thy confu-
sion, when I shal be pacified toward thee in al that thou hast
done, saith our Lord God.

CHAP. XVII.

By a parable of two eagles (6. and of a vineyard) is prophesied, 9. that
Sedecias being made king by Nabuchodonosor, 15. and rebelling, shal be
caried captiue, and dye in Babylon: 22. with prophesie, that God wil
plant, and propagate the Church of Christ.

AND

1 **A**ND the word of our Lord was made to me, saying:
 2 † Sonne of man, propose a darke speech, and tel a parable
 3 to the house of Israel, † and thou shalt say: Thus saith
 our Lord God: A great eagle with great wings, with a long
 reach of members; ful of fethers, and of varietie, came to Li-
 banus, and tooke the marow of the ceder. † He plucked
 away the top of the boughes therof: and transported it into
 the Land of Chanaan, in the cite of merchants he did put it.
 5 † And he tooke of the fede of the land, & put it in the ground
 for fede, that it might fasten the roote ouer manie waters.
 6 he planted it in the ouermost part of the earth. † And when
 it had budded, it grew into a broad spreading vine of low sta-
 ture, the boughes therof looking toward it: and the rootes
 therof were vnder it. It became a vine then, and fructified
 7 into branches, and put forth shootes. † And theré was made
 an other great egle, with great wings, and manie fethers:
 & behold this vine as it were spreading her rootes towards it,
 stretched forth her branches to it, that she might water it from
 8 the beds of her spring. † In a good ground vpon manie waters
 it was planted, that it might bring forth branches, and beare
 9 fruite, that it might be into a great vine. † Say: Thus saith
 our Lord God: Shal it prosper then? shal he not plucke vp the
 rootes therof, and strippe of the fruites therof, and drie vp al
 the branches of the spring therof, and it shal wither: and not
 in a great arme, nor in much people, to plucke it vp by the
 10 roote? † Behold it is planted: shal it prosper then? shal it not
 be dried when the burning winde shal touch it, and wither
 11 in the beds of the spring therof? † And the word of our
 12 Lord was made to me saying: † Say to the exasperating house:
 Know you not what these things doe signifie? Say: Behold
 the king of Babylon cometh into Ierusalem: and he shal take
 the king and the princes therof, and shal bring them to him-
 13 selfe into Babylon. † And he shal take of the fedé of the
 kingdom, and shal make a couenant with it, and shal take an
 oath of it. Yea and he shal take away the strong of the land,
 14 † that it may be a lowe kingdom, and not be elevated, but
 15 keepe his couenant, & obserne it. † Who revolting from him
 sent messengers to Egypt, that it would geue him horses, and
 much people. What shal he prosper, or gette saluation that
 hath doné these things? and he that broke the couenant, shal
 16 he escape? † Liue, I, saith our Lord God: that in the place of
 the king

... Nabuchodo-
 nor for like an
 eagle rauen-
 nous to the
 praye, & spee-
 die, in seizing
 Iheron, spoy-
 led the vine-
 yard (signify-
 ing Ierusalem)
 nor vvithstan-
 ding they
 sought helpe
 of an other
 eagle, the king
 of Egypt. v. 7.
 see v. 12. & c.

† The explica-
 tion of the
 parable.
 † The king of
 Babylon ma-
 king Sedecias
 king of Iuda
 rooke of him
 an oath of al-
 leageance to
 be vnder him,
 vvhibc oath
 Sedecias bre-
 king was ther-
 fore iustly pla-
 ged.

After the ruine of Ierusalem, the slaughter of his sonnes, the plucking out of his owne eyes, & many other miseries this king at last dyed a captiue in Babylon.

Iere. 37. Ezech. 12.

Nabuchodonosor planted a kingdom vnder Sedecias, which prospered not the kingdom also of Babylon was afterwards destroyed: but Gods Church planted by Christ shal neuer faile.

The people suffering affliction would not confesse it to be for their owne sinnes, but cast the fault vpon

the king that made him king, whose oath he made frustrate, and brake the couenant, that he had with him, in the middes of Babylon shal he dye. † And not in a great armie, nor in much people shal Pharao make battel agaynst him: in the casting vp of a ramper, and in the building of bulworkes, to kill manie soules. † For he had despised the oath, that he might breake the couenant, and behold he gaue his hand, and when he hath done al these thinges, he shal not escape. † Therefore thus saith our Lord God: Liue I, that the oath which he hath despised, & the couenant, that he transgressed, I wil lay on his head. † And I wil spread my nette ouer him, and he shal be taken in my nette: and I wil bring him into Babylon, and wil iudge him there in the preuerication, wherby he hath despised me. † And al his fugitiues with al their troupe shal fal by the sword: and the residue shal be dispersed into euerie wind: and you shal know that I the Lord haue spoken. † Thus saith our Lord God: And I wil take of the marow of the high ceder, & wil set it: of the toppe of the boughes therof the tender one I wil strippe of, and wil plant it vpon a mountaine high and eminent. † On the high mountaines of Israel wil I plant it, and it shal shoote forth into a budde, and shal yelde fruite, and it shal be into a great ceder: and al birdes, and euerie foule shal dwell vnder the shadow of the boughes therof, and shal there make their nest. † And al the trees of the countrie shal know, that I the Lord haue humbled the high tree, & exalted the low tree: and haue dried the greene tree, and haue caused the drie tree to spring. I the Lord haue spoken, and haue done it.

CHAP. XVIII.

One shal not beare the sinnes of an other, but euerie one their owne: If they miskeed truly repent, he shal be saued: and if the iust leaue his iustice, he shal be damned.

AND the word of our Lord was made to me, saying: † What is that among you, you turne a parable into this prouerbe in the land of Israel, saying: † The fathers did eate a lowre grape, and the teeth of the children are set on edge? † Liue I, saith our Lord God, if this parable shal be vnto you any more for a prouerbe in Israel, † Behold al soules are mine: as the soule of the father, so also the soule of the sonne is mine: the soule that shal sinne, the same shal dye. † And a man if he shal be iust, and hath done iudgement and iustice, † hath

- 6 that hath not eaten on the mountaynes, and not lifted vp his eyes to the idols of the house of Israel: and hath not violated his neighbours wife, and approached not to a menstruous woman:
- 7 and made no man sorrowful: hath restored the pledge to the debtor, taken nothing away by violence: hath geuen his bread to the hungrie, and couered the naked with a garment:
- 8 that hath not lent to vsurie, and not taken more: hath turned away his hand from iniquitie, and done true iudgement between man and man: that hath walked in my precepts, and kept my iudgements, to doe truth: this man is iust, liuing he shall liue, saith our Lord God. † And if he hath begotten a sonne that is a robber shedding blood, & he doe one of these things:
- 11 that and that doth not in dede al these things, but eateth on the mountaynes, and defileth his neighbours wife: that maketh the needie and poore sorrowful; violently committeth robberies, restoreth not the pledge, & listeth his eyes to idols, doth abomination: that geueth to vsurie, and taketh more: what, shall he liue? he shall not liue: Whereas he hath done al these detestable things, dying he shall dye, his blood shall be vpon him. † But and if he hath begotten a sonne, that seing al his fathers sinnes, which he hath done, is afraid, and shall not doe the like to them: that hath not eaten vpon the mountaines, and not lifted vp his eyes to the idols of the house of Israel, and hath not violated his neighbours wife: that and hath made no man sorrowful, hath not withheld the pledge, and hath not violently committed robbery, hath geuen his bread to the hungrie, and couered the naked with clothing: that hath turned away his hand from iniurie of the poore, hath not taken vsurie and ouerplus, hath done my iudgements, hath walked in my preceptes: this man shall not dye in the iniquitie of his father, but liuing he shall liue. † His father because he did calumniate, and did violence to his brother, and wrought euil in the middes of his people, behold he is dead in his owne iniquitie.
- 19 that And you say: Why hath not the sonne borne the iniquitie of his father? Verely because the sonne hath wrought iudgement and iustice, he hath kept al my precepts, and done them, liuing he shall liue. † The soule that shall sinne, the same shall dye: the sonne shall not beare the iniquitie of the father, and the father shall not beare the iniquitie of the sonne: the iustice of the iust shall be vpon him, and the impietie of he impious shall be vpon him. † But :: if the impious shall doe penance from

their fathers: which error is here conuincd, God declaring by his prophet that not only the fathers, but also the children had sinned, & vveretherfore iustly punished, euerie one is for his owne sinnes.

:: An other general rule is

here given
that as men
alter their ma-
ners from euil
to good or fro
good to euil,
so they shal be
iudged & final-
ly reuwarded
or punished,
according to
the state wher-
in they end
this life.

al his sinnes, which he hath wrought, and shal keepe al my
precepts, and doe iudgement, and iustice: liuing he shal liue,
and shal not dye. † Al his iniquities, which he hath wrought, 22
I wil not remember them: in his iustice, which he hath
wrought, he shal liue. † Why, is the death of a sinner my 23
wil, saith our Lord God, and not that he conuert from his
wayes, and liue? † But if the iust man shal turne away him- 24
selfe from his iustice, and doe iniquitie according to al the abo-
minations, which the impious vseth to worke, shal he liue? al
his iustices, which he had done, shal not be remembered: in the
preuarication, which he hath preuaricated, and in his sinne,
which he hath sinned, in them he shal dye. † And you haue 25
said: The way of our Lord is not right. Heare ye therefore. ô
house of Israel: What, is not my way right, and are not rather
your wayes peruerse? † For when the iust shal turne away 26
himselfe from his iustice, & doth iniquitie, he shal dye in them:
in the iniustice, that he hath wrought he shal dye. † And when 27
the impious shal turne away himselfe from his impietie, which
he hath wrought, & shal doe iudgement, and iustice: he shal
* viuificare his soule. † For considering, & turning away himself 28
from al his iniquities, which he hath wrought, liuing he shal
liue, and not dye. † And the children of Israel say: The way 29
of our Lord is not right. What, are not my wayes right, ô house
of Israel; and not rather your wayes peruerse? † Therefore 30
wil I iudge euerie mā according to his wayes ô house of Israel,
saith our Lord God. Conuert, and doe penance from al your
iniquities: and iniquitie shal not be a ruine to you. † Cast 31
away from you al your preuarications, wherin you haue pre-
uaricated, and make to yourselues a new hart, and a new spirit:
and why wil you dye ô house of Israel? † Because I wil not 32
the death of him that dieth, saith our Lord God, returne ye,
and liue.

ANNOTATIONS. CHAP. XVIII.

Though God
conditionally
would haue
al men to be
saued; yet
manie are iust-
ly damned.

23. Is the death of a sinner my vvil? In manie places of holie Scripture it is
clare, that Gods vvil is most assuredly fulfilled in al things, vvhatsocuer he
would: and none can resist his vvil. &c. Neuertheles here, and in other places
it is also expressly affirmed, that God would haue al sinners to repent, and none
to dye in their sinnes; vvich seemeth to repugne vvith the former doctrin. For
solution of vvich difficultie, S. Damascen, li. 2. c. 29 di Orthodoxa side, and o-
ther Doctores distinguish Gods vvil, vvich is either called Antecedent, and con-
ditional; and so God would haue al men to be saued, as appeareth by creating
al to that end, by his frequent admonitions, preceptes, threates, temporal pu-
nishments,

v. 32.

* make
his soule
to liue.

psal. 113.
v. 11.
Rom. 9.
v. 19.
Ezech. 33.
v. 11.
1. Tim. 2.
v. 4.
2. Pet. 3.
v. 9.

s. Tho. *p. 1. q. 19.*
a. 6. *nismments, and reuwardes; and especially by our Saviours death, and redemption of al mankind, vvherry he merited most sufficient meanes, and offereth his sufficient grate to euerie one, that they may be saued if they vvill. Otherwise Gods wil is called Consequent and absolute; and so for iustice sake his diuine vvil is, that impenitent sinners shal be damned, and eternally punished for their finnes. As a iust Iudge conditionally, and antecedently vvould haue al men to obserue good lawes, and to liue so long as they can by nature; but absolutely & consequently finding some to be murderers, or otherwise pernicious to the common vvellth, he punisheth them with death.*

A iust Iudge
vvould con-
demne no man
yet condem-
neth murder-
ers, theeues,
&c.

CHAP. XIX.

The Israelites calamitie is described by two parables; of lions; 10. and of a vine planted and plucked vp.

1 **A**ND thou take vp lamentation vpon the princes of Is-
2 rael, † and thou shalt say: Why lay :: thy mother a lion-
3 nesse among the lions, in the middes of young lions brought
4 vp her whelpes: † And she brought out one of her young lions,
5 he became a lion: and he lerned to catch prayes, and to eate
6 man. † And the Gentils heard of him, and not without their
7 woundes they tookē him: and they brought him in cheynes
8 into the Land of Ægypt. † Who when she saw that she was
9 weakened, and her expectation was lost, she tooke one of
10 her young lions, she made him a lion. † Who went among the
11 lions, and became a lion: and he lerned to take praye, and to
12 deuoure men. † He lerned to make widowes, and to bring
13 their cities into a desert: and the land was made desolate, and
the fulnes therof by the voice of his roaring. † And :: the
Gentils came together against him on euerie side out of the
prouinces, & they spred their nette vpon him, in their woundes
he was taken. † And they put him into a caue, in cheynes
they brought him to the king of Babylon: and they cast him
into prison, that his voice might no more be heard vpon the
mountaines of Israel. † :: Thy mother as it were a vine in
thy bloud is planted vpon the water: her fruit and her bran-
ches haue growen out of manie waters. † And there were
made to her strong roddes for the scepters of them that rule;
and her stature was exalted among the branches: and she saw
her height in the multitude of her branches. † And she was
plucked vp in wrath, and cast on the ground: and the burning
winde hath dried vp her fruite: the roddes of her strength are
withered, and dried vp: fire hath eaten her. † And now she
is transplanted into the desert, in a land not passable, and drie.

Jerusalem
brought forth
cruel kinges,
as Ioachaz,
Ioachim Icho-
nias, and Sede-
cias. 4. Reg. 23.
& 24. of the
vvhich two
reigned but
three moneths
ech one, & the
others but ech
of them ele-
uen years.
:: Rouer of
Chaldea, of
Syria, of Mo-
ab, & of Am-
mon. 4. Reg.
24. 7. 2.
:: The king-
dom of, al the
Israelites vvas
planted and
prospered vn-
der Dauid and
Salomon, but
decayed vnder
other kinges:
and first tenne
tribes, after-
wardes the o-
ther two were
caried into
captiuitie.

† And there came forth fire from the rod of her boughes, 14
which hath eaten her fruite: and there was not in her a strong
rod, the scepter of rulers. Lamentation it is, and it shal be into
lamentation.

CHAP. XX.

*God wil not answer the elders of Israel asking by the prophet, 4. but by him
setteth his benefites before their eyes, and their owne heynous sinnes;
30. threatening yet greater punishments: 40. but stil mixt with mercie.*

∴ Ezechiel be-
ganne to pro-
phetic in the
fifth yeare
after the trans-
migration of
Iechonias *ch.*
1. v. 2 after
which he was
silent 390.
dayes, and 40.
dayes (*ch. 4. v.*
8.) which make
430. that is, 2
yeare two
monethes and
fue dayes. In
the sixth yeare
the sixth mo-
neth he pro-
pheticed a-
gaine *ch. 8. v. 1.*
And now in
the seventh
yeare fifth mo-
neth tenth day
the elders com-
ing to de-
mand prophe-
cie it was reue-
led to him not
to answer.

∴ According
to their de-
serts al shoul
haue bene de-
stroyed, but
God for his
names sake sa-
ued his pro-
ple as he had
promised.

AND it came to passe in ∴ the seuenth yeare; in the fifth, 1
the tenth of the moneth: there came men of the an- 2
cients of Israel to aske our Lord, & they sare before me. † And 3
the word of our Lord was made to me, saying: † Sonne of 4
man, speake to the ancients of Israel, & thou shalt say to them:
Thus saith our Lord God: Why, are you come to aske me?
Liue I, that I wil not answer you, saith our Lord God. † Doest 5
thou iudge them, doest thou iudge o sonne of man? shew to
them the abominations of their fathers. † And thou shalt say 6
to them: Thus saith our Lord God: In the day that I chose Is-
rael, & lifted vp my hand for the stocke of the house of Iacob:
and appeared to them in the Land of Ægypt, and lifted vp my
hand for them, saying; I the Lord your God: † in that day I 7
lifted vp my hand for them, that I might bring them out of the
Land of Ægypt, into a Land which I had prouided for them,
flowing with milke and honie, which is excellent among al
landes. † And I said to them, Let euerie man cast away the 8
scandals of his eyes, and in the idols of Ægypt be ye not pollu-
ted: I the Lord your God. † And they prouoked me, and 9
would not heare me: euerie one did not cast away the abomi-
nations of his eyes, neither did they leaue the idols of Ægypt;
and I said I would powre out mine indignation vpon them,
and fil my wrath in them, in the middes of the Land of Ægypt.
† And ∴ I did for my name sake, that it might not be violated 10
before the Gentils, in the middes of whom they were, and
among whom I appeared to them, to bring them out of the 11
Land of Ægypt. † I cast them out therfore of the Land of Æ- 12
gypt, and brought them forth into the deserr. † And I gaue
them my precepts, and I shewed to them my iudgements,
which a man doing, shal liue in them. † Moreouer also my
sabbathes I gaue to them, to be a signe betwen me and them:
and that they might know that I am the Lord sanctifying
them.

13 them. † And the houses of Israel prouoked me in the desert; they walked not in my precepts, and my iudgements they reiected, which a man doing shall liue in them: and my sabbathes they violated exceedingly. I said therefore I would powre out my furie vpon them in the desert, and would consume

14 them. † And :: I did for my name sake, lest it should be violated before the Gentils, from which I cast them out, in their

15 sight. † I therefore listed vp my hand vpon them in the desert, not to bring them into the Land, which I gaue them flowing

16 with milke and honic; the chiefe of al landes. † Because they reiected my iudgements, and walked not in my precepts, and

17 violated my sabbathes: for their hart went after idols. † And mine eye was merciful on them, that I killed them not: neither did I consume them in the desert. † But I said to their

18 children in the wildernes: In the precepts of your fathers walke not, neither keepe ye their iudgements, nor be polluted in their idols: † I the Lord your God: walke ye in my pre-

19 cepts, and keepe my iudgements, and doe them. † And sanctifie ye my sabbathes, that they may be a signe betwen me and you: and ye may knowe that I am the Lord your God.

20 † And the children exasperated me, in my precepts they walked not: and my iudgements they kept not, to doe them: which when a man shall doe, he shall liue in them: and they

21 violated my sabbathes: and I threatned to powre out my furie vpon them, and to fill my wrath in them in the desert. † But I

22 turned away my hand, & did for my names sake, that it might not be violated before the Gentils, out of which I did cast

23 them forth in their eyes. † :: Againe I listed vp my hand vpon them in the wildernes, that I might disperse them into na-

24 tions, and scatter them into landes: † for that they had not done my iudgements, and had reiected my precepts, and had violated my sabbathes, and their eyes had bene after the idols

25 of their fathers. † Therefore I also gaue them precepts :: not good, and iudgements, in which they shall not liue. † And I polluted them in their giftes, when they offered al that opened the matrice, for their offences: and they shall know that I am

26 the Lord. † Wherefore speake to the house of Israel, o sonne of man: and thou shalt say to them: Thus saith our Lord God: Yet also in this did your fathers blaspheme me, when contem-

27 ning they had despised me: † and I had brought them into the Land, vpon which I listed vp my hand to geue it them:

Num. 26.
Psa. 105.

:: *Asv. 9. 22* God still conferred a succession.

:: God listeth vph's hand either to deliuer, as vs. 6. 15. or to threaten and punish as here.

they saw euerie high hil, and euerie wooddie tree, and there
 they immolated their victims: and there they gaue the irrita-
 tion of their oblation, and there they put the odour of their
 sweetnes, and offered their libations. † And I said to them: 29
 What is :: the excelse, vnto which you goe? & the name therof
 was called Excelse euen to this day. † Therefore say to the 30
 house of Israel: Thus saith our Lord God: Surely in the way
 of your fathers you are pulluted, and after their scandals you
 doe fornicate. † And in the oblation of your giftes, when 31
 you make your children passe through the fire, you are pollu-
 ted in al your idols vnto this day: and shal I answer you o
 house of Israel? Liue I, saith our Lord God, that I wil not an-
 swer you † Neither shal the cogitation of your minde come 32
 to passe, saying: We wil be as the Gentils, and as the kinreds
 of the earth, that we may worship wood, and stones. † Liue 33
 I, saith our Lord God, that in a strong hand, & in a stretched out
 arme, and in furie powred forth wil I reigne ouer you. † And 34
 I wil bring you out of the peoples, and I wil gather you out
 of the landes, in which you are disperfed, in a strong hand, and
 in a stretched out arme and in furie powred forth wil I reigne
 ouer you. † And I wil bring you into the desert of peoples, 35
 and wil be iudged there with you face to face. † As I contended 36
 in iudgement against your fathers in the desert of the Land of
 Egypt: so wil I iudge you, saith our Lord God. † And I wil sub- 37
 due you to my scepter, & wil bring you into the bandes of co-
 uenant. † And I wil choose out of you the transgressours, and 38
 impious, and wil bring them out of the land of their seiour-
 ning, and into the land of Israel they shal not enter: and you
 shal know that I am the Lord. † And you o house of Israel, 39
 Thus saith our Lord God: :: Walke you euerie one after your
 idols, and serue them. But and if in this also you heare me not,
 and shal pollute my holie name any more in your giftes, and
 in your idols: † in my holie mount, in the high mount of Is- 40
 rael, saith our Lord God, there shal al the house of Israel serue
 me; al I say in the land, wherin they shal please me, and there
 wil I require your first fruites, and the beginning of your ti-
 thes in al your sanctifications. † I wil receiue you for an o- 41
 dour of sweetnes, when I shal haue brought you out of the
 peoples, and shal haue gathered you out of the landes, into
 which you are disperfed, and I wil be sanctified in you in the
 eyes of the nations. † And you shal know that I am the Lord, 42

when

:: By long cus-
 tom of sacri-
 ficing to idols
 vpon the Ex-
 celseles (that
 is, on high
 places, or litle
 hilles) the peo-
 ple also called
 the Altar of
 God an *Excelse*
 wherupon the
 prophet argu-
 eth against
 thē that euen
 by the false
 name vsed by
 euil custome,
 they are con-
 uinced to haue
 bene great i-
 dolaters. As
 those vvho
 haue bene he-
 retikes, do cō-
 monly vse ter-
 mes & phrases
 belonging to
 heresie. As
 Communion
 for Masse, Ta-
 ble for Altar,
 Seruice for
 Sacrifice.

:: God viil ra-
 ther haue ido-
 laters to leane
 him wholly
 then to halt be-
 tveen lvv, 3.
*Reg. 18. neither
 hote nor cold,
 but llike vvarme*
Apoc. 3.

:: For such do
 especially pol-
 lute Gods
 name. *Rom. 2.*
v. 24.

when I shal haue brought you into the land of Israel, into the Land, for which I lifted vp my hand to geue it to your fathers.

- 43 † And there you shal remember your wayes, and al your wicked deedes, in which you were polluted: and you shal mislike yourselues in your owne sight, in al your malices, 44 which you haue done. † And you shal know that I am the Lord, when I shal haue done you good for my name sake, and not according to your euil wayes, nor according to your most 45 wicked deedes ô house of Israel, saith our Lord God. † And 46 the word of our Lord was made to me, saying: † Sonne of man, set thy face against the way :: of the south, and droppe toward the sotherne winde, and prophecie to the Forrest of 47 the sotherne filde. † And thou shalt say to the sotherne Forrest: Hear the word of our Lord: Thus saith our Lord God: Behold I wil kindle a fire in thee, and wil burne in thee euerie greene tree, and euerie drie tree: the flame of the fire shal not be quenched: and euerie face shal be burned in it, from the 48 South euen to the North. † And al flesh shal see, that I the 49 Lord kindled it, neither shal it be quenched. † And I said: A a a, ô Lord God: they say of me: :: Doth not this man speake by parables?

:: By southerne Forrest is meant Ierusalem, ful of al sortes of people good and bad.

:: Much of his prophecie was so hard, that al seemed to be parables.

CHAP. XXI.

Destruction of Ierusalem by sword is further described: 10. with translation of the kingdom. 28. The ruine also of the Ammonites is foreshewed. 30. And finally Babylon, the destroyer of others, shal be destroyed.

- 1 **A**ND the word of our Lord was made to me, saying: 2 † Sonne of man set thy face to Ierusalem, and :: droppe to the sanctuaries, and prophecie against the ground of Israel: 3 † And thou shalt say to the land of Israel: Thus saith our Lord God: Behold I to thee, and I wil draw forth my sword out of his scabbard, and wil kil in thee :: the iust, and the impious. † And for that I haue killed in thee the iust, and the 4 impious, therefore shal my sword goe forth out of his scabbard 5 to al flesh, from the South euen to the North. † That al flesh may know that I the Lord haue drawn my sword out of his 6 scabbard: not to be retoked. † And thou sonne of man, mourne in contrition of the loynes, and in bitternes mourne 7 before them. † And when they shal say to thee: Why mournest thou? thou shalt say: For the brute: because it cometh, and euerie hart shal melt, & al handes shal be dissolued, and euerie spirit

:: Cease not to instill and inculcate the punishment of the people.

:: Temporal afflictions fall also vpon the iust; not for punishment, but for their merite, and that they may escape the miseries of captiuitie, whereas the wicked

are punished
both tempo-
rally and eter-
nally. *S. Ierom.*
in ch. 20. v. 47.

:: The vvhole
people of Is-
rael vvas the
peculiar adop-
ted sonne of
God, called
also his first
begotten. *Exo.*
4. v. 22.

:: The Babyl-
onians consul-
ring the idols
vvhether they
should inuade
the Ammonites
or the Ievves,
vvere directed
to assault Ie-
rusalem.

spirit shal be weakened, and waters shal runne by al knees :
behold it commeth, and it shal be done, saith our Lord God.
† And the word of our Lord was made to me , saying : 8
† Sonne of man prophetic, and thou shalt say : Thus saith our 9
Lord God : Speake : The sword, the sword is sharpened, and
foubished. † To kil victims, it is sharpened; to glitter, it is 10
foubished : thou that mouest the scepter :: of my sonne, halt
cut downe euerie tree. † And I gaue it to be made smooth, 11
that it may be held with the hand : this is a sharpened sword,
and this is forbished, that it may be in the hand of the slayer.
† Crie, and howle ô sonne of man, because this same is made in 12
my people, in al the captaines of Israel, that fled : they are deli-
uered to the sword with my people, therefore strike vpon the
thigh, † because it is proued : and that, when it shal ouerthrow 13
the scepter, it shal not be, saith our Lord God. † Thou therefore. 14
ô sonne of man prophetic, & strike hand against hand, and let
the sword be dabled, & let the sword of the flaine be tripled :
this is the sword of great slaughter, that maketh them to be a-
stonied, † and to pine in hart, & multiplieth ruines. In al their 15
gates haue I genen the truble of the sword sharpe and furbish-
ed to glitter, addressed to slaughter. † Be thou sharpened, goe to 16
the right hand, or to the left, whithersoouer the appetite of
thy face is. † Yea and I wil clappe hand to hand, and wil fil 17
mine indignation : I the Lord haue spoken. † And the word 18
of our Lord was made to me, saying : † And thou sonne of 19
man, :: put thee two wayes, that the sword of the king of Ba-
bylon may come : both shal come forth out of one land : and
he shal take coniecture with the hand, in the head of the way
of the citie shal he choose it. † Thou shalt make way that 20
the sword may come to Rabbath of the children of Ammon,
and to Iuda into Ierusalem most fenced. † For the king of Ba- 21
bylon stood in the high way, in the head of two wayes, see-
king diuination, shuffling arrowes : he asked the idols, & tooke
counsel of intralles. † On his right hand was made diuina- 22
tion vpon Ierusalem, to sette engins, to open the mouth in
slaughter, to eleuate the voice in howling, to set engins against
the gates, to cast vp a rampier, to build munitions. † And he 23
shal be as it were consulting the oracle in vaine in their eies, &
imitating the rest of sabbathes : but he shal remember the
iniquitie to take it. † Therefore thus saith our Lord God : For 24
that you haue remembered your iniquitie, and haue reueled
your

your preuarications, and your finnes haue appeared in al your cogitations: for that, I say, that you remembered, you shall be taken by hand. † But thou prophane, impious prince of Israel, whose day prefixed cometh in the time of iniquitie: † Thus saith our Lord God: Take away the myter, take of the crowne: is not this it, that extolled the humble, and humbled the high? † Iniquitie, iniquitie, iniquitie wil I put it, and this was not done, til he came to whom iudgement belongeth, and I wil deliuer it to him. † And thou sonne of man prophecie, and say: Thus saith our Lord God to the children of Ammon, and to their reproch, and thou shalt say: Sword, sword draw out thyselfe to kil, fourbish thy selfe to slaye, and to glitter. † When vaine things were sene for thee, and lies were diuined: that thou mightest be geuen vpon the neckes of the wounded impious, whose day prefixed cometh in the time of iniquitie. † :: Returne to thy scabbard in the place, wherin thou wast created, in the land of thy natiuitie I wil iudge thee, † and wil powre out vpon thee mine indignation: in the fire of my furie wil I blow vpon thee, and wil geue thee into the handes of men vnwise, & framing destruction. † Thou shalt be foode for the fire, thy blood shall be in the middes of the land, thou shalt be forgotten: because I the Lord haue spoken.

:: The Ammonites reproching the Ievves when they were afflicted by the Babylonians, vvere for the same destroyed also by the Babylonians. :: At last the like sword, and ruine fell vpon Babylon.

CHAP. XXII.

For diuers enormous finnes, 14. Ierusalem, and al Israel shall be plagued: 25. namely false prophets, priestes, rauening princes, and wicked people.

1 **A**ND the woord of our Lord was made to me, saying:
 2 † And thou sonne of man :: doest thou not iudge, doest thou not iudge the citie of blood? † And thou shalt shew her al her abominations, and shalt say: Thus saith our Lord God: The citie shedding blood in the middes of it, that her time may come: and that hath made idols against herselfe, that she might be polluted. † In thy blood, which is shed by thee, thou hast offended: and in thine idols, which thou hast made, thou art polluted: and thou hast made thy dayes to approach, and hast brought the time of thy yeares: therefore haue I geuen thee a reproch to the Gentils, and a mockerie to al landes. † Those that are nere, and that are far from thee, shall triumph ouer thee: thou filthy one, noble, great in destruction. † Behold the princes of Israel, euerie one in his arme, haue berie in thee, to shede blood. † Father and mother they haue abused with contumelies in thee, the stranger they haue

:: Why dost thou cease from admonishing, and blaming the people for their blood finnes?

calumniated in the middes of thee, the pupil and widow they
 haue made sorowful in thee. † My sanctuaries you haue 8
 despised, and my sabbathes you haue polluted. † Detracting 9
 men haue bene in thee to shede bloud, and vpon the moun-
 tayne they haue eaten in thee, they haue wrought wicked-
 nes in the middes of thee. † The fathers shame they haue 10
 discovered in thee, the vncleannes of the menstruous woman
 they hate humbled in thee. † And euerie one hath wrought 11
 abomination vpon his neighbours wife, and the father in law
 hath polluted his daughter inlaw wickedly, the brother hath
 oppressed his sister the daughter of his father in thee. † They 12
 haue taken giftes in thee to shede bloud: thou hast taken vsu-
 rie and ouerplus, and didst calumiate thy neighbours coue-
 tously: and thou hast forgotten me, saith our Lord God.
 † Behold, I :: haue wrong my handes vpon thy couetousnes, 13
 which thou hast done, and vpon the bloud that hath bene
 shed in the middes of thee. † Why, shal thy hart abide, or 14
 shal thy handes preuaile in the dayes, which I shal make to
 thee? I the Lord haue spoken, and wil doe it. † And I wil 15
 disperse thee into nations, & wil scatter thee into landes, and
 wil make thy vncleannes to faile from thee. † And I wil pos- 16
 sesse thee in the sight of the Gentils: and thou shalt know
 that I am the Lord. † And the word of our Lord was made 17
 to me, saying: † Sonne of man, the house of Israel is tur- 18
 ned into droffe to me: al these are become brasse, and tinne,
 and yron, and lead, & droffe of siluer, in the middes of the for-
 nace. † Therefore thus saith our Lord God: Because you are 19
 al turned into droffe, therefore behold I wil gather you toge-
 ther in the middes of Ierusalem, † with the gathering of siluer, 20
 and brasse, and tinne, & yron, and lead in the middes of a for-
 nace: that I may kindle a fire in it to melt it: so wil I gather you
 together in my furie, and in my wrath, and wil rest: and I
 wil melt you. † And I wil gather you together, and wil set 21
 you on fire, in the fire of my furie, and you shal be melted in
 the middes therof. † As siluer is melted in the middes of the 22
 fornace, so shal you be in the middes therof: and you shal
 know that I am the Lord, when I haue powred out mine indi-
 gnation vpon you. † And the word of our Lord was made to 23
 me, saying: † Sonne of man, say to it: Thou art an vncleane 24
 land, and not rayned vpon in the day of furie. † A conspi- 25
 racie of prophets in the middes therof: as a lion roaring, and
 rauening

∴ God of his
 part desiring
 the saluation
 of al men, sig-
 nifieth here his
 sorow for the
 peoples sinnes
 not that god is
 subiect to anie
 such passion,
 but to infi-
 nuate the e-
 normitie of
 sinne. as Gen.
 6. 7. 6.

26 rauening the praye, and haue they deuoured soules, they haue taken the riches and the price, her widowes they haue multiplied in the middes therof. † Her priests haue contemned my law, and haue polluted my sanctuaries: betwen a holie thing and prophane they haue put no difference: and betwen the polluted and the cleane they vnderstood not: and from my sabbathes they haue turned away their eyes, and I was defiled
 27 in the middes of them. † Her princes in the middes of her, as wolues rauening the praye to shede bloud, and to destroy
 28 soules, and to pursue waynes couctously. † And her prophetes dawbed them without tempering, seing vayne thinges, and diuining lies to them, saying: Thus saith our Lord God: wheras
 29 our Lord hath not spoken. † The people of the land they oppressed by calumnie, and tooke away violently: the needie and poore they afflicted, and the stranger they oppressed by
 30 calumnie without iudgement. † And I sought of them a man that might enterpose an hedge, and stand opposite agaynst me for the land, that I might not destroy it: and I found not.
 31 † And I powred out mine indignation vpon them, in the fire of my wrath I consumed them: I haue rendered their way vpon their head, saith our Lord God.

: A meruelous force of iust mens prayers, by which God suffereth himself to be overcome. And it is most grateful to God when some do so oppose themselues to entreat mercie for sinners, that they may repent. *s. Iero. Epist. 12. ad Gaudentium.*

CHAP. XXIII.

By a parable of two harlottes, Oolla and Ooliba, 5. the idolatrie of the two kingdoms of Israel, 11. and of Iuda is described: 22. with threates (31. as Israel is partly afflicted already) 36. of more affliction to them both.

1 **A**ND the word of our Lord was made to me, saying: *a* He speaketh here as of two
 2 † Sonne of man, there were *a* two women daughters of peoples by
 3 one mother. † And they fornicated in *b* Egypt, *b* in their youth anticipation, for when the
 4 they fornicated: there were their brestes pressed, & the pap- Israelits were
 5 pes of their virginite were broken. † And their names *c* O- in Egypt, they
 6 olla the elder and *d* Ooliba her yonger sister: and I had them, were but one
 7 and they bare sonnes, and daughters. Moreouer their names, people, & then
 8 Samaria Oolla, and Ierusalem Ooliba. † Oolla therfore forn- also they com-
 9 mitted idola-
 10 trite.
 11 rians approching, † clothed with hyacinth, the princes, and *b* Though they
 12 were but be-
 13 the magistrates, al the youngmen of concupiscences; al the ginning to in-
 14 horfemen, the riders of horses. † And she gaue her fornications crease.
 15 vpon them al the chofen children of the Assirians: and in al, on *c* God called
 16 whom she was made, in their vncleannes she was polluted. the ten tribes
 17 † Moreouer also her fornications, which she had made in *Oolla*, vvhich

signifieth their
 oryne habita-
 tion, because
 they made
 goddes to
 themselues,
 in Bethel and
 Dan; and the
 two tribes he
 called *Ooliba*,
 signifying my
 halitation, be-
 cause the
 temple there
 vvas Gods ha-
 bitation.

:: In al this &
 the like dis-
 courses the
 prophet spea-
 keth not of
 carnal forni-
 cation, but of
 spiritual
 which is ido-
 latrie, by the
 most frequent
 figure *Meta-
 phora*.

Ægypt she left not: for they also slept with her in her youth, &
 they brake the breasts of her virginitie, and powred out their
 fornication vpon her. † Therefore haue I deliuered her into
 the hands of her louers, into the hands of the children of
 Assur, vpon whose lust she was madde. † They discovered her
 ignominie, tooke her sonnes and daughters, & her they killed
 with the sword: and they were made notorious wemen, and
 they did iudgements in her. † Which when her suster *Ooliba*
 had seene, she was madde with lust more then she: & she gaue
 impudently her fornication about the fornication of her
 suster † to the children of the Assyrians, to the princes, and ma-
 gistrates coming to her clothed with partie clothing, to the
 horsemen that were carried on horses, and to yoongmen al of
 goodlie beautie. † And I saw that she was polluted, both one
 way. † And she increased her fornications: and when she had
 seene men paynted in a wal, the images of the Chaldees ex-
 pressed in colours, † and girded with girdles about their rey-
 nes, and died turbants on their heades, the forme of al the
 dukes, the similitude of the children of Babylon, and of the
 land of the Chaldees, wherein they were borne, † she was mad
 vpon them with the concupiscence of her eyes, and she sent
 messengers to them into Chaldee. † And when the children
 of Babylon were come to her vnto the bed of pappes, they
 polluted her with :: their fornications, and she was polluted
 of them, & her soule was filled of them. † She reueled also her
 fornications, and discovered her ignominie: and my soule de-
 parted from her, as my soule departed from her suster. † For she
 hath multiplied her fornications, remembreing the dayes of her
 youth, in which she fornicated in the land of Ægypt. † And she
 was madde for lust vpon the lying with them, whose flesh is as
 the flesh of asses: and as the fluxe of horses, their fluxe. † And
 thou hast visited the wickednes of thy youth when thy breastes
 were pressed in Ægypt, & the pappes of thy virginitie broken.
 † Therefore *Ooliba*, thus sayth our Lord God: Behold I wil rayse
 vp al thy louers against thee, of whom thy soule is filled: and I
 wil gather them together against thee round about, † the chil-
 dren of Babylon, and al the Chaldees, the nobles, and the ty-
 rants, and princes, al the children of the Assyrians, the yong-
 men of goodlie beautie, al the captaynes, and magistrates, the
 princes of princes, and the renowned riders of horses. † And
 they shal come vpon thee wel appoynted with chariot, and
 whecle,

- wheele, a multitude of peoples: with brigantine, and buckler, and helmet they shal be armed against thee, on euerie side: and I wil geue iudgement before them, & they shal iudge thee by their iudgements. † And I wil put my zele in thee, which they exercise with thee in furie: :: thy nose, and thine eares they shal cut of: and the rhinges that remaine shal fal by the sword: they shal take thy sonnès, and thy daughters, and thy verie last thing shal be deuoured with fire. † And they shal strippè thee of thy garments; and shal take away the vessels of thy glorie. † And I wil make thy wickednes to cease out of thee, and thy fornication out of the Land of Ægypt: neither shalt thou lift vp thine eyes to them, and Ægypt thou shalt remember no more. † Because thus saith our Lord God: Behold I wil deliuer thee into the handes of them, whom thou hatest, into their handes, of whom thy soule is filled. † And they shal deale with thee in hatred, and they shal take away al thy labours, and shallèt thee goe naked, and ful of ignominie, and the ignominie of thy fornications shal be reueled, thy wicked dede, and thy fornications: † They haue done these things to thee, because thou hast fornicated after the Nations, among which thou wast polluted in their idols. † Thou hast walked in the way of thy sister, and I wil geue her cuppe in thy hand. † Thus saith our Lord God: The cuppe of thy sister thou shalt drinke deepe, and wide: thou shalt be into derision and into scorne, which is most capable. † With drunckennes, and sorow thou shalt be replenished: with the cuppe of pensifenes, and sadnes, with the cuppe of thy sister Samatia. † And thou shalt drinke it, and shalt drinke it vp euen to the dregges, and the fragments therof thou shalt deuoure, thou shalt rent thy breastes: beeausc I haue spoken, saith our Lord God. Therefore thus saith our Lord God: Because thou hast forgotten me, and hast cast me of behind thy bodie, thou also beare thy wickednes, and thy fornications. † And our Lord spake to me, saying: Sonne of man, :: doest thou iudge Oolla, and Ooliba; and shewest thou them their wicked deedes? † because they haue committed aduoutrie, and bloud is in their handes, and with their idols they haue fornicated: moreouer also their children, whom they begate for me, they haue offered vnto them to be deuoured. † Yea and they haue done this to me. They polluted: my sanctuarie in that day, and profaned my sabbathes. † And when they

:: In that the Chaldes vvere the ministers of Gods wrath they are called his zele, as Asfur is called the rodde of his furie. *Isa. 10. v. 5.*

:: By the nose S. Ierom vnderstandeth the king by the eares the Priestes and Iudges, who were not slaine but cut of from the people, and carried into captiuitie 4. *Reg. 25. Iere. 52.*

:: This demand is an admonition to iudge and condemne their wickednes, without intermission, *as. ch. 20. v. 4.*

:: Circumstances of places, and times do aggravate finnes

very much:
vvhich are
therefore more
seuerely pu-
nished.

immolated their children to their idols, and went into my san-
ctuarie in that day to pollute it: these thinges also they did in
the middes of my house. † They sent to men comming from 40
far, to whom they had sent a messenger: therefore loe they
came: to whom thou didst wash thyself, and didst annoint
thine eyes about with * stibikestone, and wast adorned with
wemens ornaments. † Thou satest in a very faire bed, and a 41
table was decked before thee: mine incense, and mine oymt-
ment thou didst set vpon it. † And the voice of a multitude 42
reioycing was on it: and on the men, that were brought of the
multitude of men, and came from the desert, they did put
bracelets on their handes, and beautiful crownes on their
heades. † And I said to her, that was worne in aduoutries: 43
Now wil this woman also fornicate in her fornication. † And 44
they went to her as to an harlot woman: so went they vnto
Oolla, and Ooliba wicked wemen. † They therefore are iust 45
men: these shal iudge them with the iudgement of adulte-
resses, and with the iudgement of bloudshedders: because
they are adultresses, and bloud is in their handes. † For thus 46
saith our Lord God: Bring a multitude to them, and deliuer
them into tumult, and into spoile: † and let them be stoned 47
with the stones of peoples, and let them be thrust through
with their swords: they shal kil their sonnes, and daughters,
and their houses they shal burne with fire. † And I wil take 48
away the wickednes out of the land, & al wemen shal learne,
not to doe according to the wickednes of them. † And they 49
shal geue your wickednes vpon you, and the sinnes of your
idols you shal carie: and you shal know that I am the Lord
God.

* Anti-
monium

CHAP. XXIIII.

*Ierusalem manie wayes chasticed of God, and not amended, II. shal at last
be melted like a brasse potte: 15. and shal not dare to mourne for the death
of her dearest.*

:: Ieremie in
Babylon saw
vvhhat vvas
done the same
time in Ierusa-
lem, and there-
fore is bid,
:: to write the
day. v. 2. that

AND the word of our Lord was made to me, in :: the 1
ninth yeare, in the tenth moneth, the tenth day of the
moneth, saying: † Sonne of man, :: write thee the name of 2
this day, wherein the king of Babylon is confirmed against
Ierusalem to day. † And thou shalt speake by a prouerbe to 3
the exasperating house a parable, and shalt say to them: Thus
saith our Lord God: Set thou a potte, set it, I say, and put water
into

4 into it. † Heape together the peeces therof into it, euerie
 good part, the thigh and the shoulder, the chosen thinges and
 5 ful of bones. † Take the fattest beast, and lay together pyles
 of bones also vnder it: the seething therof is boyling hotte,
 and the bones therof are throughly sodden in the middes
 6 therof. † Therefore thus saith our Lord God: Wo to the citie
 of bloud, to the potte, whose rustines is in ir, and the rustines
 therof is not gone out of it: by her partes, and by her partes
 7 cast her out, there hath no lotte fallen vpon her. † For her
 bloud is in the middes of her, she hath shed it vpon the most
 cleare rocke: she shed it not vpon the ground, that it might
 8 be couered with dust. † That I might bring mine indignation
 in vpon her, and might reuenge with vengeance: I gaue her
 bloud vpon the most clere rocke, that it might not be coue-
 9 red. † Therefore thus saith our Lord God: Wo to the citie of
 10 bloud, whose bonefire I wil make great. † Heape together
 the bones, which I wil burne with fire: the flesh shall be con-
 sumed, and al the composition shall be sod, and the bones shall
 11 drie away. † Set it also vpon hote burning coles emptie, that
 the brasse therof may waxe hote, and be melted: and let the
 filth of it be melted in the middes therof, & let the rust therof
 12 be consumed. † There hath bene sweating with much labour,
 and the exceding rust therof is not gone out, :: no not by fire.
 13 † Thine vncleannes is execrable: because I would clense thee,
 and thou art not clenfed from thy filthines: yea neither shalt
 thou be clenfed, before I make myne indignation to cease in
 14 thee. † I the Lord haue spoken: It shall come, and I wil doe
 it: I wil not passe, nor spare, nor be pacified: according to thy
 wayes, and according to thine inuentions wil I iudge thee,
 15 saith our Lord. † And the word of our Lord was made to
 16 me, saying: † Sonne of man, behold I take from thee the
 thing that thine eyes desire in a plague: and thou shalt not la-
 17 ment, nor weepe: neither shalt thy teares runne. † Sigh hold-
 ing thy peace, thou shalt not make the mourning of the
 dead: let thy crowne be ryed round about thee, and thy shoes
 shall be on thy feete, neither shalt thou couer thy face with a
 18 cloth, neither shalt thou eate the meates of mourners. † I
 spake therefore to the people in the morning, and :: my wife
 died at euen: and I did in the morning as he had commanded
 19 me. † And the people sayd to me: Why doest thou not tel vs
 20 what these thinges signifie, that thou doest? † And I sayd vs

therby the cer-
 taintie of his
 prophetic
 may appeare.
 For the verie
 same day Na-
 buchodono-
 sor layde siege
 for Ierusalem.
 4 Reg. 25. 7. 1.

:: VWhen sin-
 ners are not
 amended by
 fire of tribu-
 lation; God
 after that they
 are parted fro
 this vworld,
 punisheth
 them euerla-
 stingly.

:: The sud-
 daine death of
 nere freindes
 causeth more
 sorow, then if
 them:

it were feared before: yet the prophet was commanded not to shew sorow for the sūdaine death of his wife, to signifye that the great calamitie of euerie one would take away the particular grieffe for the losse of priuate freindes.

them: The word of our Lord was made to me, saying: † Speake 21
to the house of Israel: Thus sayth our Lord God: Behold I wil
pollute my sanctuarie, the pride of your empire, and the thing
that your eyes desire, and vpon which your soule quaketh for
feare: your sonnes, and your daughters, which you haue
left, shal fal by the sword. † And you shal doe as I haue done: 22
your faces with a clothe you shal not couer, and the meates of
mourners you shal not eate. † You shal haue crownes on your 23
heades, & shoes on your feete: you shal not lament nor weepe,
but you shal pine away in your iniquities, and euerie one shal
groane toward his brother. † And Ezechiel shal be vnto you 24
for a portending signe: according to al thinges, that he hath
done, shal you doe when this shal come: and you shal know
that I am the Lord God. † And thou sonne of man, behold in 25
the day, wherein I wil take away from them their strength, and
the ioy of dignitie, and the desire of their eyes, wher vpon
their soules rest, their sonnes and daughters. † In that day 26
when one fleing shal come to thee, to tel thee: † in that day, I 27
say, shal thy mouth be opened with him that fleeth, and thou
shalt speake, and shalt be silent no more: and thou shalt be
vnto them for a portending signe, and you shal know that I
am the Lord.

CHAP. XXV:

The Ammonites, 8. Moabites, 12. Idumeans, 15. and Philistians (for their malice against the Israelites) shal be ouerthrowne.

The 3. part.
The destruction of diuers other nations, besides the Iewes.

Amongst other heathen nations, especially the Ammonites reioyced at the miseries of the Iewes, and were therefore plagued.
The Chaldees, or rather the Armenians or Agarens (who are more direct eastward, and

AND the word of our Lord was made to me, saying: 1
† Sonne of man, set thy face against the children of Am- 2
mon, and thou shalt prophetic of them. † And thou shalt say 3
to the children of Ammon: Heare ye the word of our Lord 4
God: Thus saith our Lord God: For that thou hast sayd: Ha, 5
ha, vpon my sanctuarie, because it is polluted: and vpon the
Land of Israel, because it is made desolate: and vpon the house 6
of Iuda, because they are led into captiuitie: † Therefore wil
I deliuer thee to the children of the east for an inheritance, 4
and they shal place their shepecotes in thee, and shal set their
tents in thee: they shal eate thy fruites: and they shal drinke
thy milke. † And I wil geue Rabbath to be an habitation of 5
camels, and the children of Ammon to be a lying place for
beastes: and you shal know that I am the Lord. † Because thus 6
saith our Lord God: For that thou hast clapped with the hand,
and

and stricken with the foote, and hast bene glad withal thy affection vpon the land of Israel: † therefore behold I wil stretch forth my hand vpon thee, and wil deliuer thee into the spoile of the Gentils, and wil kil thee out of the peoples, and destroy thee out of the landes, and breake thee: and thou shalt know
 8 that I am the Lord. † Thus saith our Lord God: For that Moab, and Seir haue sayd: Behold as al the Gentils, so is the house of
 9 Iuda: † therefore behold :: I wil open the shoulder of Moab of his cities, of his cities I say, and of his borders the noble cities of the land Bethiesimoth, and Beelmeon, and Carithaim, † to the children of the East with the children of Ammon, and I wil geue it for an inheritance: that there may be memorie no more of the children of Ammon among the
 12 Gentils. † And in Moab I wil do Iudgements: and they shall know that I am the Lord. † Thus saith our Lord God: For that Idumea hath made reuenge to reuenge herself of the children of Iuda, and hath sinned offending, and hath sought reuenge
 13 of them; † therefore thus sayth our Lord God: I wil stretch forth my hand vpon Idumea, and wil take away out of it man, and beast, and wil make it desert from the South: and they that
 14 are in Dedan, shal fal by the sword. † And I wil geue my reuenge vpon Idumea by the hand of my people Israel: and they shal doe in Edom according to my wrath, and my furie: and
 15 they shal know my vengeance, saith our Lord God. † Thus saith our Lord God: For that the Palesthines haue made reuenge, and haue reuenged themselues with al their minde,
 16 killing, and accomplishing old emnities: † therefore thus saith our Lord God: Behold I wil stretch forth my hand vpon the Palesthines, and wil kil the killers, and wil destroy the remnant
 17 of the sea coast. † and I wil make in them great reuengements arguing in furie: and they shal know that I am the Lord, when I shal haue geuen my vengeance vpon them.

CHAP. XXVI.

Tyre a most noble maritime citie shalbe destroyed, by the king of Babylon, because they reioyce at the desolation of Ierusalem. 15. At the sight wherof manie shalbe astonied.

† I wil take away al the strength and force of Moab, which con sisseth in his strong cities.

1 **A**ND it came to passe in :: the eleuenth yeare, the first of the moneth, the word of our Lord was made to me,
 2 saying: † Sonne of man for that Tyre hath sayd of Ierusalem: Ah the gates of the peoples are broken, she is turned to me:

:: Yeares are stil counted from the tranſ migration of Ioachim, as ch. 1. 8 20. 2. v. 1. & 29. 7. 1. 17.

I shal be filled, she is desert. † Therefore thus saith our Lord 3
 God : Behold I vpon thee ô Tyre, and I wil make manie na-
 tions come vp to thee, as the sea riseth vp swelling. † And 4
 they shal dissipate the walles of Tyre, and shal destroy the
 towers therof: and I wil scrape her dust from her, & wil make
 her as a most cleare rocke. † :: The drying of nettes shal be 5
 in the middes of the sea, because I haue spoken, saith our Lord
 God: and she shal be for a spoile to the Gentils. † :: Her 6
 daughters also that be in the field, shal be slaine by the sword:
 and they shal know that I am the Lord. † Because thus saith 7
 our Lord God : Behold I wil bring to Tyre Nabuchodonosor
 the king of Babylon from the North, the king of kinges with
 horses, and chariotes, and horsemen, and multitude, and a great 8
 people. † Thy daughters that are in the field, he shal kil with
 the sword: and he shal compasse thee with munitions, and shal
 cast vp a mount round about : and he shal lift vp the buckler 9
 against thee. † And he shal dispose ordinances, and engins
 against thy walles, & shal destroy thy towers with his armour.
 † With the inundation of his horses, the dust of them shal 10
 couer thee : at the sound of his horsemen, and wheelles, and
 chariotes thy walles shal be moued, when he shal goe in at thy 11
 gates, as by the entrance of a citie destroyed. † With the hooves
 of his horses he shal tread downe al thy streetes : thy people
 he shal kil with the sword, and thy noble statues shal fal to
 the ground. † They shal waste thy riches, they shal spoile thy 12
 merchandise : and they shal destroy thy walles, and shal ouer-
 throw thy goodlie houses: and thy stones, and thy timber, and
 thy dust they shal put in the middes of the waters. † And I wil 13
 make the multitude of thy songues to cease, and the sound of
 thy harpes shal be heard no more. † And I wil make thee as a 14
 most cleare rocke, drying of nettes shalt thou be, neither shalt
 thou be built anie more : because I haue spoken, saith our
 Lord God. † Thus saith our Lord God to Tyre: Why, shal not 15
 the islands be moued at the sound of thy ruine, & the groning
 of thy slaine, when they shal be killed in the middes of thee ?
 † And al the princes of the sea shal goe downe from their 16
 feates : and take of their roabes, and cast away their brodered
 garments, & be clothed with astonishment, sitte on the earth,
 and being astonied meruel at thy sudden fal. † And taking 17
 vpon thee a lamentation, they shal say to thee: How hast thou
 perished that dwellest in the sea, ô noble citie, which hast
 bene

:: Tyre which
 is a most fre-
 quented sea
 towne, shal be
 made desolate
 and to no vse
 but to hang
 nettes therein
 to drie.
 :: Lesse cities
 and townes
 pertyning to
 Tyre shal like-
 wise be de-
 stroyed.

bene strong in the sea with thine inhabitants, whom al did
 18 feare: † Now shal the shippes be astonied in the day of thy
 feare: and the ilands in the sea shal be trubled, for that none
 19 cometh forth out of thee. † Because thus saith our Lord God:
 When I shal make thee a desolate citie as the cities that are not
 inhabited: and shal bring vpon thee the depth, and manie wa-
 20 ters shal couer thee: † and shal plucke thee downe with those,
 that descend into the lake to the euerlasting people, and shal
 place thee in the :: lowest ground as old desolations, with them
 that are brought downe into the lake, that thou be not inhabi-
 ted: moreouer when I shal geue glorie in the land of the liuing,
 21 † I wil bring thee to nothing, and thou shalt not be, & being
 sought for, thou shalt not be found anie more for euer, saith
 our Lord God.

:: As Tyre was
 exalted in
 pride, so it was
 brought to
 great ruine,
 yet was it re-
 stored, after se-
 uentie yeares
 according to
 Ihsai's prophe-
 cie, ch. 23. v. 15.
 And our Savi-
 our retired
 sometimes
 into the quar-
 ters of Tyre
 and Sidon.

Mat. 15. 7. 21.

CHAP. XXVII.

*The prophet lamenteth the ruine of Tyre: 3. describing her former glories
 10. and traffike in al sortes of rich marchandise, with sundrie nations.
 26. At which shal be ouerthrowne by the Chaldees.*

1 **A**ND the word of our Lord was made to me, saying:
 2 † Thou therefore ô sonne of man, take vp a lamentation
 3 vpon Tyre: † And thou shalt say to Tyre, which dwelleth
 in the entrance of the sea, being the traffike of peoples to
 manie ilands: Thus saith our Lord God: ô Tyre, thou hast
 4 said: :: I am of perfe& beautie, † and situated in the hart of
 the sea. Thy borderers, which builded thee haue accomplished
 5 thy beautie: † with the firretrees of Sanir they builded thee, :: This large
 description of
 the Tyrians
 glory sheweth
 their greater
 ruine.
 with al the bordes of the sea: they tooke the cedar from Li-
 6 banus, to make thee a mast. † Okes of Bafan they haue hewed
 for thine ores: and thy bankes they haue made thee of the
 iuorie of India, and litle cabbins of the ilands of Italie.
 7 † Various silke of Ægypt was wouen for thy saile, to be put
 on the mast: hyacinth, and purple out of the ilands of Elifa,
 8 were made thy couering. † The inhabitants of Sidon, and the
 Aradians were thy rowers: thy wise men, ô Tyre, were made
 9 thy gouernors. † The ancients of Gebal, and wisemen therof
 had mariners to the seruice of thy diuerse stufte: al the shippes
 of the sea, and their mariners haue bene in the people of thy
 10 traffike. † The Persians, and Lydians, and the Lybians were
 in thine armie thy men of warre: the buckler, and helmet they
 11 did hang in thee for thine ornament. † The children of Arad
 were

were with thine armie vpon thy walles round about: yea and the Pygmeians, that were in thy towers, hung vp their quiuers on thy walles round about: they accomplished thy beautie. † They of Carthage thy merchants, for the multitude of al riches, with siluer, iron, tinne, and lead did they replenish thy marts. † Greece, Thubal, and Mosoch, they were thy merchants: slaues, & vessels of brasse they brought to thy people. † From the house of Thogorma they brought hories, & horsemen, and mules to thy market. † The children of Dedan were thy merchants: manie islands the traffike of thy hand, teeth of iuorie, and of Heben they exchanged for thy price. † The Syrian was thy merchant for the multitude of thy workes, the precious stone, and purple, and branched workes, and fine linnen, and silke, and :: chodchod they did set forth in thy market. † Iuda and the land of Israel they were thy merchants in the principal corne: balme, and honie, and oyle, and refine they did set forth in thy marts. † The Damacene was thy merchant in the multitude of thy workes, in the multitude of diuers riches, in fatte wine, in woolles of the best colour. † Dan, and Greece, & Mosel in thy marts haue set forth wrought yron: stacte, and calums were in thy merchandise. † Dedan thy merchant in tapestrie for seates. † Arabia, and al the princes of Cedar, they were the merchants of thy hand: with lambes, and rammes, and kiddes thy merchants came to thee. † The sellers of Saba, & Reema, they were thy merchants: with principal spices, and precious stone, and gold, which they did set forth in thy market. † Haran, and Chene, and Eden, thy merchants: Saba, Assur, and Chelmad thy sellers. † They were thy merchants in diuers manner, with folded peeces of hyacinth, and of embrodered clothes, and of precious riches, which were wrapped vp, and bound with cordes: cedars also they had in thy merchandise. † The shippes of the sea, thy chief in thy merchandise: and thou wast replenished, and glorified exceedingly in the hart of the sea. † In manie waters haue thy rowers brought thee: the southwinde hath broken thee in the hart of the sea. † Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy gouerners, which hold thy stuffe, and were chiefe ouer thy people: thy men of warre also, that were in thee with al thy multitude, that is in the middes of thee: shal fal in the hart of the sea in the day of thy ruine. † At the sound of the crie of thy gouernours

:: S. Ierom in
Isaie. 54. v. 12.
 translating
 this word a
 iasper stone,
 here leaue this
 vnttranslated,
 and so do also
 the Septua-
 gint; neither
 do the He-
 brew Doctors
 describe it in
 their commen-
 taries. The
 Chaldee para-
 phrasit trans-
 latheth it in
 general precious
 stones, or mar-
 garites: some
 in particular,
 thinke it to be
 a carbunkle,
 some a rubie,
 others a chry-
 stal, others an
 adamant.

29 shal the nauies be trubled. † And al they that held ore shal
 goe downe out of their shippes: the mariners, and al the go-
 30 uernours of the sea shal stand on the land: † and they shal
 bewaile vpon thee with a loude voice, and shal crie bitterly:
 and they shal cast duſt vpon their heades, and shal be sprinkled
 31 with ashes. † And they shal shaue :: baldnes vpon thee, and
 shal be girded with heareclothes: and they shal weepe for
 32 thee in bitternes of soule with most bitter weeping. † And
 they shal take vp a mournful song vpon thee, and shal lament
 thee: What citie is as Tyre, which is become ſilet in the middes
 33 of the ſea? † Which in the going forth of thy merchandiſe
 from the ſea didſt fil manie peoples: in the multitude of thy
 riches, and of thy peoples haſt enriched the kinges of the earth.
 34 † Now thou art deſtroyed by the ſea, thy riches are in the
 bottome of the waters, and al the multitude, that was in the
 35 middes of thee, are fallen. † Al the inhabitants of the ilands
 are aſtonied vpon thee: and al the kinges of the ſame being
 36 ſtricken with tempeſt haue changed their lookes. † The mer-
 chants of peoples haue hiſſed vpon thee: thou art brought to
 nothing, and thou ſhalt not be euen for euer.

CHAP. XXVIII.

*For moſt insolent pride Tyre ſhal be utterly deſtroyed. 20. Sidon likewise
 ouerthrowne. 24. And the people of Iſrael at laſt reſtored.*

1 **A**ND the word of our Lord was made to me, ſaying:
 2 † Sonne of man ſay to the prince of Tyre: Thus ſaith
 our Lord God: For that thy hart is eleuated, & thou haſt ſayd:
 I am God, and I haue ſit in the chaire of God in the hart of
 the ſea: wheras thou art a man, and not God: and haſt geuen
 3 thy hart as the hart of God. † Loe thou :: art wiſer then Da-
 4 niel: euerie ſecrer is not hid from thee. † In thy wiſedome and
 thy prudence thou haſt made thee ſtrength: and haſt gotten
 5 gold, and ſiluer in thy treasures. † In the multitude of thy
 wiſedome, & in thy merchandiſe thou haſt multiplied ſtrength
 6 to thee: and thy hart is eleuated in thy ſtrength. † Therefore
 thus ſaith our Lord God: For that thy hart is eleuated as the
 7 hart of God: † therefore behold I wil bring vpon thee ſtran-
 gers the ſtrongeſt of the Gentils: and they ſhal draw their
 ſwordes vpon the beautie of thy wiſedome, and ſhal pollute
 8 thy comelines. † They ſhal kil, and plucke thee downe: and
 thou ſhalt dye in the death of the ſlaine in the hart of the ſea.

:: VVith theſe
 Gentiles, cut-
 ting or ſha-
 uing of their
 heare was a
 ſigne of ſo-
 row, which
 the Iewes
 were com-
 manded not to
 imitate. Deut.
 14. to ſhevv
 difference
 from other
 nations: yet
 they alſo did
 cut their heare
 in great cala-
 mities. Iſa. 22.
 7. 12.

:: Daniel was
 ſo famous for
 wiſdom, that
 therof came a
 proverbe in
 Chaldea, to
 compare wiſe-
 men vvith Da-
 niel; and to
 reproch thoſe
 that arrogated
 more wiſdom
 then they had,
 that they ſe-
 med vainely
 to themſelues.
 vvifer then Da-
 niel.

† Why, shalt thou speake saying: I am God, before them that 9
 kil thee: whereas thou art a man, and not God, in the hand of
 them that slay thee? † By the death of the vncircumcised shalt 10
 thou dye in the hand of strangers: because I haue spoken, saith
 our Lord God. † And the word of our Lord was made to me, 11
 saying: Sonne of man lift vp a lamentation vpon the king of
 Tyre: † and thou shalt say to him: Thus saith our Lord God: 12
 Thou the signet of similitude, ful of wisdom, and perfect of
 beautie, † thou wast in the delicacies of the paradise of God: 13
 euerie precious stone thy couering: sardius, topatius, and the
 iasper, chrysolithus, and onyx, and berillus, the sapphire, and
 the carbuncle, and the emerald: gold the worke of thy beautie:
 and thy * pipes were prepared in the day, that thou wast
 created. † Thou Cherub streched out, and protecting, and I 14
 sette thee in the holie mount of God, in the middes of fyrie
 stones thou hast walked. † Perfect in thy wayes from the day 15
 of thy creation, :: vntil iniquitie was found in thee. † In the 16
 multitude of thy merchandise, thine inner partes were filled
 with iniquitie, and thou didst sinne: and I cast thee out from
 the mount of God, and destroyed thee ô Cherub protecting,
 out of the middes of the fyrie stones. † And thy hart was ele- 17
 uated in thy beautie: thou hast lost thy wisdom in thy beautie,
 I haue cast thee to the earth: before the face of kings I
 haue geuen thee, that they might behold thee. † In the multi- 18
 tude of thine iniquities, & in the iniquitie of thy merchandise,
 thou hast polluted thy sanctification: I wil therefore bring
 forth a fyre out of the middes of thee, to eate thee, and I wil
 make thee as ashes vpon the earth in the sight of al that see
 thee. † Al that shal see thee in the Gentils, shal be astonied 19
 vpon thee: thou art become a thing of naught, and thou shalt
 not be for euer. † And the word of our Lord was made to me, 20
 saying: † Sonne of man, set thy face :: against Sidon: and 21
 thou shalt prophecie of it, † and shalt say: Thus saith our Lord 22
 God: Behold I to thee Sidon, and I wil be glorified in the
 middes of thee: and they shal know that I am the Lord, when
 I shal doe iudgements in it, and shal be sanctified in it. † And 23
 I wil send into it pestilence, and bloud in the streetes therof:
 & the slaine shal fal in the middes therof by the sword round
 about: and they shal know that I am the Lord. † And there 24
 shal be no more scandal of bitternes to the house of Israel,
 and thorne causing payne on euerie side round about them,
 that

* For
 mine,
 places
 taking
 breath.

:: Tyre had
 such iniquity
 long before,
 but when the
 king thought
 himself to be
 God. v. 2 this
 iniquity could
 not be longer
 tolerated.

:: As Sidon was
 nere in situa-
 tion to Tyre,
 so it was made
 like in ruine
 for their like
 pride.

that are against them: and they shall know that I am the Lord
 25 God. † Thus saith our Lord God: :: When I shall have gathered
 together the house of Israel out of the peoples, in which they
 are dispersed: I will be sanctified in them before the Gentils:
 and they shall dwell in their land, which I gave to my servant
 26 Jacob. † And they shall dwell therein secure, and they shall build
 houses, and shall plant vineyards, and shall dwell confidently,
 when I shall have done judgements in all, that are their enemies
 round about: & they shall know that I am the Lord their God.

CHAP. XXIX.

*The king of Egypt shall be overthrown: 9. and the kingdom wasted
 fourtie yeares: 13. It shall be repaired to a meane state. 17. And shall be
 given to the king of Babylon, for his seruice in destroying Tyre.*

1 **I**N :: the tenth yeare, the tenth moneth, the eleventh day of
 the moneth, the word of our Lord was made to me, saying:
 2 † Sonne of man, set thy face against Pharao the king of Ægypt:
 and thou shalt prophesie of him, and of all Ægypt.
 3 † Speake, and thou shalt say: Thus saith our Lord God: Behold
 I to thee Pharao king of Ægypt, thou great dragon, which
 liest in the middes of thy riuers, and sayest: The riuer is mine,
 4 and I made it my selfe. † And I will put a bridle in thy iawes:
 and I will fasten the fishes of thy riuers to thy scales: and I
 will draw thee out of the middes of thy riuers, and all thy fishes
 5 shall sticke to thy scales. † And I will cast thee forth into the
 desert, and all the fishes of thy riuer: thou shalt fall vpon the
 face of the earth, thou shalt not be collected, nor gathered to-
 gether: to the beasts of the earth, and to the foules of the
 6 heauen haue I given thee to be deuoured. † And all the in-
 habitants of Ægypt shall know that I am the Lord: for that thou
 7 hast bene a staffe of reede to the house of Israel. † When they
 tooke thee with the hand, and thou wast broken, and didst
 rent all their shoulder: and they leaning vpon thee, thou wast
 8 broken, and didst dissolue all their reines. † Therefore thus
 saith our Lord God: Behold I will bring vpon thee the sword:
 9 and will kil out of thee man, and beast. † And the Land of Ægypt
 shall be into a desert, and into a wildernes: and they shall
 know that I am the Lord: for that thou hast sayd: The riuer
 10 is mine, and I made it. † Therefore behold I to thee, and to thy
 riuers: and I will geue the Land of Ægypt into desolations,
 destroyed with the sword, from the tower of Syene, euen to the

:: All nations
 will praise God
 when they see
 that he iustly
 punisheth his
 owne people,
 & afterwards
 restoreth them
 to their for-
 mer state.

:: Prophetes
 do not write
 their prophe-
 cies in order
 of time as they
 were reueled;
 for in former
 chapters he
 wrote that
 which he saw
 in the ele-
 uenth yeare:
ch. 26. v. 1. but
 that which
 was sooner
 fulfilled: or
 because Tyre
 & Sidon were
 nerer in situ-
 ation to Ieru-
 salem then Æ-
 gypt he writte
 that prophe-
 cie before
 this.

the borders of Æthiopia. † The foote of man shal not passe
 through it, neither shal the foote of beast goe in it : and it shal
 not be inhabited fourtie yeares. † And I wil make the Land of
 Ægypt desert in the middes of desert lands, & the cities therof
 in the middes of cities ouerthrowen, and they shal be deso-
 late fourtie yeares : and I wil disperse the Ægyptians into nati-
 ones, and wil scatter them into the landes. † Because thus
 saith our Lord God: After the end of fourtie years I wil gather
 Ægypt out of the peoples in which they had bene dispersed.
 † And I wil bring backe the captiuitie of Ægypt, and wil place
 them in the land of Phatures, in the land of their natiuitie,
 and they shal be there as a low kingdom : † among other
 kingdoms it shal be lowest, and it shal no more be eleuated
 ouer the nations, and I wil diminish them that they rule not
 ouer the Gentils. † And they shal no more be to the house of
 Israel in confidence, teaching iniquitie, that they may flee, and
 folow them : and they shal know that I am the Lord God.

:: This vision
 against Ægypt
 is in confirma-
 tion of the for-
 mer 17. yeares
 before. 7. 1.

† And it came to passe in :: the seuen and twentieth yeare, in
 the first, in the first of the moneth: the word of our Lord was
 made to me, saying: † Sonne of man, Nabuchodnosor the king
 of Babylon hath made his armie to serue with great seruice
 agaynst Tyre: euerie head made bald, and euerie shoulder hath
 the heare plucked of: and :: there hath bene no reward ren-
 dred him, nor his armie concerning Tyre, for the seruice that
 he serued me agaynst it. † Therefore thus sayth our Lord God: 19
 Behold I wil geue Nabuchodonosor the king of Babylon in the
 Land of Ægypt: and he shal take the multitude therof, and
 take the booties therof for a praye, and rife the spoiles therof:
 and it shal be :: a reward for his armie, † and for the worke, 20
 that he serued me agaynst it: I haue geuen him the Land of
 Ægypt, for that they haue labored for me, sayth our Lord
 God. † In that day there shal a horne spring to the house of 21
 Israel, and I wil geue thee an open mouth in the middes of
 them: and they shal know that I am the Lord.

:: Of this place
 S. Ierom pro-
 ueth that God
 rewardeth also
 Infidels for
 their moral
 good woorkes
 temporally,
 though they
 cannot merite
 an eternal re-
 ward as the
 iust doe,

CHAP. XXX.

*Ægypt shal be so wasted, 5. that Æthiopia, and other neighbours shal
 tremble; 9. seing the cities and countrie destroyed. 20. Al which is con-
 firmed againe by an other vision.*

AN D the word of our Lord was made to me, saying 1
 † Sonne of man prophetic, & say: Thus sayth our Lord 2
 God: Howle ye, wo, wo to the day : † because the day is nere, 3
 and :: the

and: the day of our Lord approacheth: the day of a cloude, the
 4 time of the Gentiles shall be. † And the sword shall come into
 5 Egypt: & there shall be feare in Ethiopia, when the wounded
 shall fall in Egypt, and the multitude thereof shall be taken
 6 away, and the foundations thereof be destroyed. † Ethiopia,
 and Libia, and the Lydians, and all the rest of the common peo-
 ple, and Chub, and the children of the land of couenant, shall
 7 fall with them by the sword. † Thus sayth our Lord God:
 8 And they shall fall that vnderproppe Egypt, and the pride of
 the empire thereof shall be destroyed: from the towre of Siena
 shall they fall in it by the sword, sayth our Lord the God of
 9 hostes. † And they shall be dissipated in the middes of desolate
 10 landes, and the cities thereof shall be in the middes of desert
 11 cities. † And they shall know that I am the Lord: when I shall
 haue geuen fyre in Egypt, and all the ayders thereof shall be
 12 broken. † In that day shall messengers goe forth from my
 face in gallies to terrifie the confidence of Ethiopia, and there
 shall be feare among them in the day of Egypt: because it shall
 13 come without doubt. † Thus sayth our Lord God: I will make
 the multitude of Egypt to cease in the hand of Nabuchodo-
 14 nosor the king of Babylon. † He and his people with him the
 strongest of the Gentiles shall be brought to destroy the land:
 and they shall draw their swordes vpon Egypt: and shall fill the
 15 land with the slaine. † And I will make the channels of the
 riuers drie, and will deliuer the land into the handes of the
 16 most wicked: and will dissipate the land and the fulnes ther-
 of in the handes of aliens, I the Lord haue spoken. † Thus
 17 sayth our Lord God: And I will destroy the idols, and I will
 make the idols to cease out of Memphis: and duke of the
 18 land of Egypt there shall be no more: and I will geue terrour
 in the land of Egypt. † And I will destroy the land of Pha-
 thures, and will geue fire in Taphnis, and will do iudgements
 in Alexandria. † And I will powre out mine indignation vpon
 Pelusium the strength of Egypt, and will kill the multitude of
 Alexandria, † And will geue fyre in Egypt: as a woman
 in trauel shall Pelusium sorow, & Alexandria shall be dissipated,
 and in Memphis daylie distresses. † The youngmen of Helio-
 polis, and of Bubasti shall fall by the sword, and themselues
 shall be led captiue. † And in Taphnis the day shall waxe black,
 when I shall haue broken there the scepters of Egypt, and
 the pride of the might thereof shall faile in it: the cloude shall

the day of
 iust punish-
 ment is called
 the day of our
 Lord. As the
 Apostle cat-
 lech the day of
 general iudge-
 ment the day
 of our Lord.
 1. Cor. 5. 2. Cor.
 1. & 1. Thes. 5.
 The time
 when the
 Chaldees, the
 most potent
 nation shall
 conquer, and
 triumph ouer
 Egypt.

Part of the kingdom of Ægypt was subdued before this time by the king of Babylon. 4. Reg. 24. 7. 7.

couer her, & her daughters shal be led into captiuitie. † And I 19
 wil doe iudgements in Ægypt: & they shal know that I am the 20
 Lord. † And it came to passe in the eleuenth yeare, in the first
 moneth, in the leuenth of the moneth, the word of our Lord
 was made to me, saying: † Sonne of man, I haue broken 21
 the arme of Pharao king of Ægypt: and behold it is not wound
 vp, that health might be restored to it, that it might be bound
 with clothes, and swaddled with linnen cloutes, that recouering
 strength it might hold the sword. † Therefore thus saith our 22
 Lord God: Behold I to Pharao king of Ægypt, & I wil breake
 into peeces his strong arme, already broken: and I wil cast
 downe the sword out of his hand: † and wil disperse Ægypt 23
 among the Gentils, and wil scatter them in the landes. † And 24
 I wil strengthen the armes of the king of Babylon, and wil
 geue my sword in his hand: and I wil breake the armes of Pha-
 rao, and the slaine before his face shal grone with gronings.
 † And I wil strengthen the armes of the king of Babylon, and 25
 the armes of Pharao shal fal: and they shal know that I am
 the Lord, when I shal geue my sword into the hand of the
 king of Babylon, and he shal haue stretched it forth vpon the
 Land of Ægypt. † And I wil disperse Ægypt into nations, 26
 and wil scatter them into landes, and they shal know that I
 am the Lord.

CHAP. XXXI.

*The glorie of Assirians excellling al other kingdomes, 10. was ouerthrowne,
 God so ordaining, by the Chaldees: 18. much lesse shal Ægypt escape.*

Thou that seemest to thyself inuincible yet art thou not equal to the king of Assirians, who already is ouerthrowne; and so shalt thou likewise be.

AND it came to passe in the eleuenth yeare, the third mo- 1
 neth, the first of the moneth, the word of our Lord was
 made to me, saying: † Sonne of man, say to Pharao the king 2
 of Ægypt, and to his people: To whom art thou made like
 in thy greatnes? † Behold Assir as it were a cedar in Libanus; 3
 fayre of boughes, and thicke of leaues, and high of height, and
 the toppe therof is eleuated among the thicke boughes. † The 4
 waters haue nourished him, the depth hath exalted him, the
 riuers therof ranne out round about the rootes therof, and
 he sent forth her riuers to al the trees of the countrie. † Ther- 5
 fore was his height eleuated aboue al the trees of the countrie:
 and his groues were multiplied, and his boughes were eleua-
 red because of manie waters. † And when he had spread forth 6
 his shadow, in his boughes al the foules of the heauen
 made

made nests, and vnder his leaues al beasts of the Forrests engendred, and vnder his shadow dwelt the assemble of verie manie nations. † And he was most faire in his greatnes, and in the enlarging of his groues: for his roote was nere manie waters. † The ceders were not higher then he in the paradise of God, the firretrees matched not his toppes, and the plantetrees were not equal to his boughes: no tree of the paradise of God was likened to him, and to his beautie. † Because I made him beautiful, and with manie & thicke boughes: and al the trees of pleasure, that were in the paradise of God, did emulate him. † Therefore thus saith our Lord God: For that he is extolled in height, and hath geuen his toppes greene and thicke, and his hart is eleuated in his height: † I haue deliuered him into the handes of the strongest of the nations, doing he shal doe to him: according to his impietie I haue cast him out. † And aliens, and the most cruel of the nations, shal cut him downe, and shal throw him forth vpon the mountaines, and in al valleis his boughes shal fall, and his groues shal be broken on al rockes of the land: and al the peoples of the earth shal depart from his shadow, and shal leaue him. † In his ruine dwelt al the foules of heauen, and in his boughes were al the beasts of the fiede. † For which cause there shal not be eleuated in their height al the trees of the waters, neither shal they put their highnes among the wooddie and thicke ones, neither shal they stand in their height, al that are watered with waters: because they are al deliuered into death to the lowest earth in the middes of the children of men, to them that goe downe into the lake. † Thus saith our Lord God: In the day that he went downe to hel, I brought in mourning, I couered him with the depth: and I stayed his riuers, and kept in manie waters: Libanus was made sad vpon him, and al the trees of the silde were shaken. † At the sound of his ruine I moued the Gentils, when I brought him downe to hel with them, that descended into the lake: and al the trees of pleasure goodlie and glorious in Libanus, al that were watered with waters, were comforted in the lowest earth. † For they also shal goe downe with him to hel to the slaine by the sword: and the arme of euerie one shal sitte vnder his shadow in the middes of the nations. † :: To whom art thou likened o thou noble and lostie among the trees of pleasure? Behold thou art brought downe with the trees of pleasure to the

:: Although o
Egypt thou
art like to the
most potent
kingdomes,
yet as the Assi-
rians & others
so thou also
shalt be rui-
ned.

lowest earth: in the middes of the vncircumcised shalt thou sleepe, with them that are slaine by the sword, the same is Pharao, and al his multitude, saith our Lord God.

CHAP. XXXII.

The Prophet lamenteth the destruction of Ægypt. 11. prosecuting his prophetic of the most lamentable destruction therof. 17. foreshewing that the more it is exalted in strength and glorie, so much more miserable shal be the fal therof.

∴ Here it is manifest that this prophet counteth the yeares by the time of transfmigration of king Iechonias, for it is clere that Sedecias reigned only eleuen yeares. 4. Reg. 24. & 25. Iere. 32. & 32.

∴ This hyperbolical speech describeth the former glorie of Ægypt, as if all lightes were much diminished, when this kingdom was darkened.

AND it came to passe, ∴ the twelfth yeare, in the twelfth 1
moneth, in the first of the moneth, the word of our Lord
was made to me, saying: † Sonne of man, take vp a lamenta- 2
tion vpon Pharao the king of Ægypt, & thou shalt say to him:
Thou art likened to the Lion of the Gentils, and the dragon,
that is in the sea: and thou didst strike with the horne in thy
riuers, and didst truble the waters with thy fete, and didst con-
culcate their streames. † Therefore thus saith our Lord God: I 3
wil spred my nette vpon thee in the multitude of manie peo-
ples, and I wil draw thee out in my nette. † And I wil throw 4
thee forth on the ground, vpon the face of the filde wil I cast
thee away: and I wil make al the foules of heauen to dwell
vpon thee, and I wil fil of thee the beastes of al the earth. † And 5
I wil geue thy flesh vpon the moutaines, and wil fil the litle
hilles with thy corruption. † And I wil water the earth with 6
the stinche of thy bloud vpon the mountaines, and the valleis
shal be filled of thee. † And I wil couer the heauens, when 7
thou shalt be extinguished, and I wil make the starres therof
to waxe blacke: the sunne I wil couer with a cloude, and the
moone shal not geue her light. † I wil make ∴ al the lightes 8
of heauen to mourne vpon thee: & I wil geue darkenes vpon
thy land, saith our Lord God, when thy wounded shal fal in the
middes of the land, saith our Lord God. † And I shal prouoke 9
to anger the hart of manie peoples, when I shal haue brought
in thy destruction in the Gentils vpon the landes, which thou
knowest not. † And I wil make manie peoples to be astonied 10
vpon thee, and their kinges, with exceding horrour shal be
afraid vpon thee, when my sword shal beginne to flie vpon
their faces: and they shal be astonied sodenly, euerie one for
his life, in the day of thy ruine. † Because thus saith our Lord 11
God: † The sword of the king of Babylon shal come to thee, 12
in the swordes of the valients wil I ouerthrow thy multitude:
inuincible

13 invincible are al these Gentils : and they shal waste the pride
 of Ægypt, and the multitude therof shal be dissipated. † And
 I wil destroy al the beasts therof, that were vpon veric manie
 waters : and the foote of man shal truble them no more, nei-
 14 ther shal the hoofe of beasts truble them. † Then wil I make
 their waters most pure, and their riuers I wil bring as oile, saith
 15 our Lord God. † When I shal haue made the Land of Ægypt
 desolate : and the land shal be made desert of her fulnes, when
 I shal haue strooken al the inhabitâts therof: & they shal know
 16 that I am the Lord. † It is lamentation, and they shal lament
 it, the daughters of the Gentils shal lament it, vpon Ægypt, and
 vpon the multitude therof they shal lament it, saith our Lord
 17 God. † And it came to passe in the twelfth year, in the fiftenth
 of the moneth, the word of our Lord was made to me, saying:
 18 † Sonne of man, sing a mourning song vpon the multitude of
 Ægypt: and plucke her downe, herself, and the daughters of
 the strong nations to the lowest earth with them, that goe
 19 downe into the lake. † Fayrer then whom art thou? Descend,
 20 and sleepe with the vncircumcised. † In the middes of the
 flaine by the sword they shal fal: the sword is geuen, they haue
 21 drawen her, and al her peoples. † The most mightie of the
 strong shal speake to him from the middes of hel, which went
 downe with his helpers, and slept vncircumcised, flaine by the
 22 sword. † There Assur, and al his multitude: round about him
 their graues, al the flaine, and they that fel by the sword.
 23 † Whose graues were made in the lowest lakes: and his mul-
 titude was made round about his graue: al the flaine, and
 they that fel by the sword, which sometime had geuen feare
 24 in the land of the liuing. † There Ælam, and al the multi-
 tude therof round about her graue. al these flaine, and falling
 by the sword: that went downe vncircumcised to the lowest
 earth: which did put their terrour in the land of the liuing,
 and they haue borne their ignominie with them, that goe
 25 downe into the lake. † In the middes of their flaine they haue
 set :: her couche among al her peoples: round about :: him
 their graue: al these vncircumcised, and flaine by the sword,
 for they gaue their terrour in the land of the liuing, and haue
 borne their ignominie with them, that descend into the lake:
 26 they are layde in the middes of the flaine. † There Mofoch,
 and Thubal, and al their multitude: round about him their
 graues: al these vncircumcised, and flaine, and falling by the
 sword

:: The coun-
 trie of the Æ-
 lamites:
 :: and the king
 of Ælamites
 shal also perish
 with Assirians,
 Ægyptians, &
 other infidels.

sword: because they gaue their feare in the land of the liuing:
 † And they shal not sleepe with the valients, and them that fel, 27
 and the vncircumcised, that went downe to hel with their wea-
 pons, and put their swordes vnder their heades, and their ini-
 quities were in their bones: because they were made the ter- 28
 rour of the valients in the land of the liuing. † And thou ther-
 fore shalt be destroyed in the middes of the vncircumcised, and
 shalt sleepe with the slaine by the sword. † There Idumea, 29
 and her kinges, & al her princes, which were geuen with their
 host with the slaine by the sword: and which slept with the
 vncircumcised, and with them that goe downe into the lake. 30
 † There al the princes of the North, and al the hunters: which
 were brought downe with the slaine, fearing, and in their
 strength confounded: which slept vncircumcised with the
 slaine by the sword, and haue borne their ignominie with 31
 them, that goe downe into the lake. † Pharao saw them, and
 he was comforted vpon al his multitude, which was slaine by
 the sword, Pharao, and al his host, saith our Lord God: † be- 32
 cause I gaue his terrour in the land of the liuing, & he slept in
 the middes of the vncircumcised with the slaine by the sword:
 Pharao and al his multitude: saith our Lord God.

CHAP. XXXIII.

*By example of a watchman, 7. God chargeth the prophet to declare what-
 soeuer dangers he seeth imminent to the people. 10. Sinners repenting shal
 be saued, and if the iust leaue their iustice they shal be damned 21. The
 promise made to Abraham maketh not the Iewes secure: 23. but for their
 enormous sinnes they shal be caried out captiues. 33. Then they shal know
 that the prophet said the truth.*

AND the word of our Lord was made to me, saying: 1
 † Sonne of man, speake to the children of thy people, 2
 and thou shalt say to them: The land when I shal bring the
 sword in vpon it, and the people of the land take a man, one
 of their meanest, & make him: a watchman ouer them: † and 3
 he shal see the sword coming vpon the land, and sound with
 the trumpeter, & tel the people: † and he that heareth the sound 4
 of the trumpeter, whosoever he be, and doth not looke to him-
 selfe, and the sword come, and take him: his blood shal be
 vpon his head. † He heard the sound of the trumpeter, and did 5
 not looke to himself, his blood shal be on himself: but if he
 shal looke to himself, he shal saue his life. † And if the watch- 6

man

† Pastors are
 not excused,
 omitting to
 admonish
 their flocke ei-
 ther for feare
 of danger, or
 for despaire of
 the sinners a-
 mendment.

- man see the sword coming, and sound not with the trumpet: and the people looke not to them selues, and the sword come, and take a soule from among them: he certes is caught in his iniquitie, but his bloud I wil require of the hand of the watchman. † And thou sonne of man, I haue made thee a watchman to the house of Israel: hearing therefore the word from my mouth, thou shalt tel them from me. † If when I say to the impious: O thou impious, dying thou shalt dye: thou speake not that the impious may keepe himself from his way: the impious himselfe shall dye in his iniquitie, but his bloud I wil require at thy hand. But if thou telling the impious, that he conuert from his wayes, he conuert not from his way: he shall dye in his iniquitie: but thou hast deliuered thy soule.
- † Thou therefore ô sonne of man say to the house of Israel: Thus you haue spoken, saying: Our iniquities, and our sinnes are vpon vs, & in them we fade away: how then can we liue?
- † Say to them: Liue I, sayeth our Lord God: I wil not the death of the impious, but that the impious conuert from his way, and liue. Conuert, conuert ye from your most euil wayes: and why wil you dye ô house of Israel? † Thou therefore sonne of man say to the children of thy people: The iustice of the iust shall not deliuer him, in what day soeuer he shall sinne: and the impietie of the impious shall not hurt him, in what day soeuer he shall conuert from his impietie: and the iust can not liue in his iustice, in what day soeuer he shall sinne. † Yea if I shall say to the iust that liuing he shall liue, and he trusting in his iustice doe iniquitie: all his iustices shall be forgotten, and in his iniquitie, which he hath wrought, in the same shall he dye. † And if I shall say to the impious: Dying thou shalt dye: and he do penance from his sinne & do iudgement and iustice,
- † and the same impious restore pledge, and render robbrie, walke in the commandments of life, and doe not anie vniust thing: liuing he shall liue, & shall not dye. † All his sinnes, which he hath sinned, shall not be imputed to him: he hath done iudgement and iustice, liuing he shall liue. † And the children of thy people, haue said: The way of our Lord is nor of equal weight, & their owne way is vniust. † For when the iust shall depart from his iustice, and doe iniquities, he shall dye in them. † And when the impious shall depart from his impietie, and shall doe iudgements, and iustice: he shall liue in them. † And you say: The way of our Lord is not right, euery one according to his wayes wil I

For euerie one shall be iudged as he discar- geth or negle- ceth his owne office. *s. lero.*

∴ Gods abso- lute or conse- quent wil is alwayes ful- filled: but not his condition- al or antece- dent. As is no- ted *ch. 18. v. 23.*
∴ God being alwayes ready to shew mer- cie, knocking at the dore of our hart *Apoc. 3. v. 20.* it is of mens owne vvilfulness that they are not saued: accord- ing to that general Axi- ome. *Man do- ing that in him lieth God is not wanting of his part to saue al.*
S. Tho. 1. 2. q. 109. a. 6. & q. 112. a. 3.

As he prophesied *ch. 24.*
7. 2. the very
 day vwhen the
 siege begane:
 so he fore-
 shewed also. *7.*
26. that one
 flying away
 should tel of
 the taking and
 spoyling of
 the citie three
 yeares after.

wil I iudge of you, ô house of Israel. † And it came to passe 21
 in: the twelfth year, in the tenth moneth, in the fifth of the
 moneth of our transmigration, there came to me one that was
 fled from Ierusalem, saying: The citie is made waste. † And 22
 the hand of our Lord had bene made to me in the euening,
 before he came that was fled: and he opened my mouth til he
 came to me in the morning, and my mouth being opened I
 was silent no more. † And the word of our Lord was made 23
 to me, saying: † Sonne of man: They that dwel in these 24
 ruinous places, vpon the ground of Israel, speaking doe say:
 Abraham was one, and by inheritance he possessed the land:
 but we be manie, the land is geuen vs in possession. † Therefore 25
 thou shalt say to them: Thus saith our Lord God: Ye that eat
 in bloud, & lift vp your eyes to your vncleanes, & shed bloud:
 what shal you possesse the land by inheritance? † You stood 26
 on your swords, you haue done abominations, and euerie one
 hath polluted his neighbours wife: and you wil possesse the
 land by inheritance? † Thus thou shalt say to them: Thus 27
 saith our Lord God: Liue I, that they which dwel in the rui-
 nous places, shal fal by the sword: and he that is in the silde,
 shal be deliuered to beastes to be deuoured: and they that are
 in holdes, and caues, shal dye of the pestilence. † And I wil 28
 geue the land into a wildernes, & into a desert, and the proude
 strength therof shal faile, and the mountaines of Israel shal be
 desolate, because there is none to passe by them. † And they 29
 shal know that I am the Lord, when I shal geue their land de-
 solate and desert for al their abominations, which they haue
 wrought. † And thou sonne of man: the children of thy 30
 people, which speake of thee by the walles, and in the doores
 of houses, and one saith to an other, a man to his neighbour,
 speaking: Come, and let vs heare what is the word that pro-
 cedeth from our Lord. † And they come to thee, as if a people 31
 should goe in, and my people sitte before thee: and they heare
 thy wordes, and doe them not: because they turne them into
 a song of their mouth, and their hart foloweth their auarice.
 † And thou art vnto them as a musical song which is sung with 32
 swete and pleasant sound: and they heare thy wordes, and
 doe them not. † And when it shal come to passe which was 33
 told before (for behold it cometh) then shal they know that
 there was a proper among them.

CHAP. XXXIIII.

A commination to euil pastors: 11. and a prophecie of the coming of Christ, the true Pastor; who wil gather his flocke from al partes of the earth. 25. and conserue it for euer.

- 1 **A**ND the word of our Lord was made to me, saying:
- 2 **†** Sonne of man prophecie of the pastours of Israel: :: Pastors do lawfully eate of the milke of their flock. I. Cor. 9. 7. but they ought not to take the wool, nor flesh to themselues, which belong to their master.
- 3 are not the flockes fed of the pastours? **†** You did eate the milke, and were couered with the wool, and that which was fatte ye killed: but my flocke you fed not. **†** That which was weake, you strengthened not: and that which was sicke, you healed not: that which was broken, you bound not vp: and that which was cast away, you brought not againe: and that which was lost, you sought not: but with austeritie you did
- 5 rule ouer them, and with might. **†** And my sheepe were dispersed, because there was :: no pastour: and they came to be deuoured of al the beasts of the filde, and were dispersed.
- 6 **†** My flockes haue wandered in al mountaines, and in euerie high hil: and vpon al the face of the earth were my flockes dispersed, and there was none that sought them, there was
- 7 none, I say, that sought them. **†** Therefore ye shepherds
- 8 heare the word of our Lord: **†** Liue I, saith our Lord God: that for as much as my flockes haue bene made a spoile: & my sheepe to be deuoured of al the beasts of the filde, because there was no pastour (for my pastours did not seeke my flocke but the pastours fed themselues, & my flockes they fed not:)
- 9 **†** therefore ye pastours heare the word of our Lord: **†** Thus
- 10 sayth our Lord God: Behold I my self vpon the shepherds, I wil require my flocke of their hand, and I wil make them cease, that they fede my flocke no more, and that the pastours feede no more themselues: and I wil deliuer my flocke out of their mouth, and it shal no more be meate for them. **†** Because thus saith our Lord God: Behold I my self wil seeke my
- 12 sheepe, and wil visite them. **†** As the pastour visiteth his flocke in the day when he shal be in the middes of his sheepe which were scattered: so wil I visite my sheepe, and wil deliuer them out of al places, wherein they had bene dispersed in the day of the cloude and of darkenes. **†** And I wil bring them out of the peoples, and wil gather them out of
- 13 the

the landes, and wil bring them into their owne land: and I wil feede them in the mountaines of Israel, in the riuers, and in al the seates of the land. † In the most plentiful pastures wil I 14 feede them, and in the high mountaines of Israel shal be their pastures: there shal they rest on the greene grasse, and in fatte pastures they shal be fed vpon the mountaines of Israel. † I 15 wil fede my sheepe:& I wil make them lie, saith our Lord God.

∴ Not only Christ himself, but also others shal doe these right Offices of true pastors in the new Testament. as S. Paul conformably teacheth. *Ephe. 4.* that God geueth *Apostles, Prophets, Euangelistes, Pastors and doctours to the confirmation: of Saintes, til we mete al into the vnitie of faith &c.*

† That which was lost, I wil seke:& that which was cast away, I 16 wil bring againe; and that which was broken I wil binde vp: and that which was weake, I wil strengthen: and that which was fatte & strong, I wil kepe: & wil feede them in iudgment. † And you my flockes, thus saith our Lord God: Behold I iudge 17 betwen beast and beast, of rammes, and of bucke goates. † Was it not ynough for you to feede vpon good pastures? 18 you haue besides also troden downe with your fete the residue of your pastures: and when you dranke most pure water, the rest you troubled with your feete. † And my sheepe were fed 19 with those things, which were troden with your feete: and what your feete had troubled, that did they drinke. † Therefore 20 thus saith our Lord God to you: Behold, I myself doe iudge betwen the fat beast and the leane. † For that you with sides 21 and shoulders did thrust, and with your hornes stroke al the weake beastes, til they were disperfed abroad: † I wil saue my 22 flocke, & it shal be no more into spoile, & I wil iudge betwen beast and beast. † AND I WILL RAISE VP OVER THEM ONE 23

PASTOR: who shal fede them, my seruant ∴ Dauid: he shal fede them, and he shal be their Pastour. † And I the Lord 24 wil be their God:& my seruant Dauid the prince in the middes of them: I the Lord haue spoken. † And I wil make a cove- 25 nant of peace with them, and wil make the most cruel beastes to cease out of the land: and they that dwel in the desert, shal sleepe secure in the Forrests. † And I wil put them round a- 26 bout my hil a blessing: and I wil bring downe the showere in his time, there shal be raynes of blessing. † And the tree 27 of the silde shal geue his fruite, and the earth shal geue her spring, and they shal be in their land without feare: and they shal know that I am the Lord, when I shal haue broken the cheynes of their yoke, and shal haue deliuered them out of the hand of those that rule ouer them. † And they shal be no more 28 for a spoile in the Gentiles, neither shal the beastes of the earth deuoure them: but they shal dwel confidently without any

terror.

- 29 terrour. † And I wil raise vp vnto them a bud of name: and they shal be no more diminished for famine in the land, neither shal they beare anie more the reproch of the Gentiles.
- 30 † And they shal know that I the Lord their God with them, and they my people the house of Israel: saith our Lord God.
- 31 † And you my flockes, the flockes of my pasture are men: and I the Lord your God, saith our Lord God.

CHAP. XXXV.

An other prophecie against the Idumeans, 5. because they afflicted the Israelites.

- 1 **A**ND the word of our Lord was made to me, saying: :: This frequent phrase here and in other places signifies, *turne thy speech to speake of such and such people: or, speake boldly and freely fearing no man.*
- 2 † Sonne of man :: set thy face against mount Seir, and
- 3 thou shalt prophesie of it, and shalt say to it: † Thus saith our Lord God: Behold I to thee mount Seir, and I wil stretch forth my hand vpon thee, and wil make thee desolate and
- 4 desert. † Thy cities I wil destroy, and thou shalt be desert: speake of such and such people: or, speake boldly and freely fearing no man.
- 5 and thou shalt know that I am the Lord. † :: For that thou hast bene an euerlasting enemy, and hast shut vp the children of Israel into the handes of the sword in the time of their affliction, in the time of extreme iniquitie. † Therefore liue I, saith our Lord God, that I wil deliuer thee vnto bloud, & bloud shall persecute thee: & wheras thou hast hated bloud, bloud shall persecute thee. † And I wil make mount Seir desolate and desert:
- 7 † And I wil take from it the comer, and goer. † And I wil fill his mountaines with his slaine: in thy hilles, and in thy valleis, and
- 8 in the torrents shal the slaine with the sword fall. † Into euerlasting desolations wil I deliuer thee, and thy cities shal not be
- 9 inhabited: and thou shalt know that I am the Lord God. † For that thou hast said: The two nations, and the two landes shall be mine, and I wil possesse them by inheritance: wheras our
- 10 Lord was there. † Therefore liue I, saith our Lord God, that I wil doe according to thy wrath, and according to thy zele, which thou hast vsed hating them: and I wil be made knowne
- 11 by them, when I shal haue iudged thee. † And thou shalt know that I the Lord haue heard al thy reproches, that thou hast spoken of the montaines of Israel, saying: They are desert,
- 12 they are geuen vnto vs to deuoure. † And you rose vp vpon me with your mouth, & haue derogated your wordes against
- 13 me: I heard it. † Thus saith our Lord God: Al the earth reioycing, I wil bring thee into a wildernes † As thou hast
- 14 reioyced

reioyced vpon the inheritance of the house of Israel, because it was dissipated, so wil I doe to thee: Thou shalt be dissipated mount Seir, and al Idumca: and they shal know that I am the Lord.

CHAP. XXXVI.

The 4 part.
The redict ion
of the Iewes
from captiuitie:
and the
Redemption
of mankind
by Christ.

The Iewes shal be reduced from captiuitie, 13. their maners amended. 16. which are enormous, 22. by special grace of God, for the glorie of his name: 25. fulfilled by Christs baptisme.

Your captiuitie and distressed state hath geuen occasion to al nations to speake & discourse of you: As Ieremie prophecied. *ch. 24. v. 9. I wil geue them into reproch, & to be a parable and a prouerb. &c.*

AND thou sonne of man, prophecie concerning the
1
mountainnes of Israel, and thou shalt say: Mountainnes
of Israel heare ye the word of our Lord: † Thus saith our Lord
2
God: For that theemie hath sayd of you: Aha, the euer-
lasting heightes are geuen to vs for an inheritante: † therfore
3
prophecie, & say: Thus saith our Lord God: For that you haue
bene desolate, and troden downe round about, and made
an inheritance to the rest of the Gentils, and haue ascended
4
:: vpon the lippe of the tongue, & the reproche of the people:
† therfore ye mountaines of Israel heare the word of our
5
Lord God: Thus sayth our Lord God to the mountaines, and
hilles, to the torrents, and valleis, & the deserts, and broken
walleis, & to the cities forsaken which are spoiled, & scotned
6
of the rest of the Nations round about. † Therefore thus
saith our Lord God: Because in syre of my zele I haue spoken of
7
the rest of the nations, and of al Iduma, which haue geuen my
land to themselues for an inheritance with ioy, and with al
their hart, and with the minde: and haue cast it forth to waste
8
it: † therfore prophecie concerning the ground of Israel, and
thou shalt say to the montaines, & hilles, to the hiltoppes, and
9
valleis: Thus saith our Lord God: Behold I haue spoken in my
zele, & in my furie because you haue susteyned the confusion
of the Gentiles. † Therefore thus sayth our Lord God: I haue
10
lifted my hand, that the Gentiles which are round about you,
they may beare their confusion. † But you o mountaines
11
of Israel may shoote forth your boughes, and bring forth
your fruite to my people of Israel: for he is at hand to come.
† Because loe I to you, and I wil turne to you, and you shal be
ploughed, and shal take seede. † And I wil multiplie in you
men, & al the house of Israel: and the cities shal be inhabited,
and the ruinous places shal be repayed. † And I wil reple-
nished
plied

- plied, and increase: and I wil make you dwell as from the beginning, and wil endewe you with greater giftes, then you haue had from the beginning: and you shal know that I am
- 12 the Lord. † And I wil bring men vpon you, my people Israel, and they shal possesse thee by inheritance: and thou shalt be for an inheritance to them, and thou shalt adde no more to be
- 13 without them. † Thus saith our Lord God: For that they say of you: A deuourer of men thou art, and one that doest suffocate thy nation. † Therefore thou shalt eat men no more, and
- 14 thy nation thou shalt kil no more, saith our Lord God: † neither wil I make the confusion of the Gentils, to be heard in thee anie more, and the reproch of the people thou shalt not beare, and thy nation thou shalt lose no more, saith our Lord
- 16 God. † And the word of our Lord was made to me, saying: † † Sonne of man, the house of Israel dwelt in their ground, and polluted it in their wayes, and in their studies according to the vnclane of a menstruous woman was their way made
- 18 before me. † And I haue powred out mine indignation vpon them for the bloud, which they haue shed vpon the land, and
- 19 in their idols haue polluted it. † And I haue dispersed them into the Gentils, and they are scattered into the landes: according to their wayes, and their inuentions haue I iudged
- 20 them. † And they went in to the Nations, vnto which they entered, and :: haue polluted my holie name, when it was said of them: This is the people of the Lord, and our of his land
- 21 they are come forth. † And I haue spared my holie name, which the house of Israel polluted among the Gentiles, to
- 22 which they entered in. † Therefore thou shalt say to the house of Israel: Thus saith our Lord God, not for your sake wil I do it, o house of Israel, but for my holie name which you haue
- 23 polluted in the Nations, to which you entered. † And I wil sanctifie my great name, that is polluted among the Gentiles, which you haue polluted in the middes of them: that the Gentils may know that I am the Lord, saith our Lord of hostes,
- 24 when I shal be sanctified in you before them. † For I wil take you out of the Gentils, and wil gather you together out of al
- 25 the landes, and wil bring you into your land. † And I wil powre out vpon you :: cleane water, and you shal be clenfed from al your contaminations, & from al your idols wil I clenfe
- 26 you. † And I wil geue you a new hart, and wil put a new spirit in the middes of you: and wil take away the stonie hart out of

:: Iewes by their sinnes prouoking God to punish them with captiuitie, gaue occasion that other nations said: God could not defend his people: blaspheming against his powre, when he exercised iustice.

:: Rabbi David & the Chaldee Paraphrasis expound this place of remission of sinne. And al Christian Doctours vnderstand it of Baptisme, which in dede is in water clenfing sinnes. Ephes 5. v. 26. Tit 3. v 5.

∴ An euident
text, that by
Gods grace
some men do
kepe the com-
mandments.

your flesh, and wil geue you a fleshie hart. † And I wil put 27
my spirite in the middes of you: and I ∴ wil make that you
walke in my precepts, & keepe my iudgements, and doe them.
† And you shal dwel in the land: which I gaue to your fathers, 28
and you shal be my people, and I wil be your God. † And I 29
wil saue you from al your contaminations: and I wil cal for
corne, and wil multiplie it, and wil not put famine vpon you.
† And I wil multiplie the fruite of the tree, and the ofsprings 30
of the silde, that you beate no more the reproch of famine
among the Gentils. † And you shal remember your most 31
wicked wayes, and your studies not good: and your iniquities,
and your wicked deedes shal displease you. † Not for you wil 32
I doe it, saith our Lord God, be it knowne to you: be ye con-
founded, and ashamed vpon your wayes, ô house of Israel.
† Thus saith our Lord God: In the day that I shal clense you 33
from al your iniquities, and shal make the cities to be inhabi-
ted, and shal repayre the ruinous places, † and the desert 34
land shal be tilled, which once was desolate in the eyes of
euerie wayfaringman, † they shal say: This land vntilled is 35
become as a garden of pleasure: and the desert cities, and de-
stitute and vndermined, haue sitten fenced. † And the Nations 36
whatsoeuer shal be left round about you, shal know that I the
Lord haue builded the destroyed thinges, and planted the vn-
tilled places, that I the Lord haue spoken, and done it. † Thus 37
saith our Lord God: As yet in this shal the house of Israel finde
me, that I wil doe for them: I wil multiplie them as a flocke of
men, † as a holic flocke, as the flocke of Ierusalem in the so- 38
lemnities therof: So shal the desert cities be ful of flockes of
men: and they shal know that I am the Lord.

CHAP. XXXVII.

*By dead bones rising to life (which also signifieth the general resurrection)
11. is prophesied the reduction of the Iewes from captiuitie: 15. the king-
doms of Iuda, and Israel shal be reduced into one kingdom: 23. in figure
that al Nations shal be united in Christ.*

THE hand of our Lord was made vpon me, and brought 1
me forth in the spirite of our Lord: and left me in the
middes of a silde, that was ful of bones. † And he led me 2
about through them on euerie side: & there were verie manie
vpon the face of the silde, and exceeding drie. † And he sayd 3
to me: Sonne of man, thinkest thou these bones shal liue?

And

4 And I sayd, : Lord God, thou knowest. † And he sayd to me :
 Prophecie of these bones : and thou shalt say to them : Drie
 5 bones heare ye the word of our Lord. † Thus saith our Lord
 God to these bones : Behold :: I wil put spirite into you, and
 6 you shalliue. † And I wil geue sinowes vpon you, and wil
 make flesh to grow vp ouer you, and wil stretch a skine on you:
 and I wil geue you spirite, and you shal liue, & you shal know
 7 that I am the Lord. † And I prophecied as he had commanded
 me : and there was made a sound when I prophecied, and
 behold a commotion : and bones came to bones, euerie one to
 8 his iuncture. † And I saw, and behold vpon them sinowes,
 and flesh was growen vp : and a skinne was stretched out in
 9 them aboue, and they had noe spirite. † And he sayd to me :
 Prophecie to the spirite, prophecie sonne of man, & thou shalt
 say to the spirite: Thus saith our Lord God : Come spirite from
 the foure windes, and blow vpon these slaine, and let them be
 10 reuiued. † And I prophecied as he had commanded me: & spirite
 entered into them, & they liued: & they stood vpon their feete,
 11 an armie passing great. † And he sayd to me : Sonne of man :
 All these bones, are the house of Israel : They say : our *a* bones
 are *w*ithered, *b* our hope is perished, and we *c* are cut of.
 12 † Therefore prophecie, and thou shalt say to them: Thus sayth
 our Lord God: *d* Behold I wil open your graues, and wil bring
 you out of your sepulchers *o* my people: and wil bring you
 13 into the land of Israel. † And you shal know that I am the
 Lord, when I shal haue opened your sepulchres, and shal haue
 14 brought you out of your graues *o* my people: † and shal haue
 geuen my spirite in you, and you shal liue, and I shal make you
 rest vpon your ground: & you shal know that I the Lord haue
 15 spoken, and done it, saith our Lord God : † And the word of
 16 our Lord was made to me, saying : † And thou sonne of man,
 take thee one peece of wood : and write vpon it: Of Iuda,
 and of the children of Israel his felowes: and take an other
 peece of wood, and write vpon it: Of Ioseph the wood of
 Ephraim, and of al the house of Israel, and of his felowes.
 17 † And *e* ioyne them, one to the other for thee into one peece
 18 of wood, and they shal be into an vnion in thy hand. † And
 when the children of thy people shal say to thee speaking :
 Doe st thou not declare vnto vs what thou meanest by these?
 19 † Thou shalt speake to them : Thus saith our Lord God : Be-
 hold I wil take the peece of wood of Ioseph, which is in the

Adable pro-
 phetic of two
 great benefits,
 the reduction
 of the Iewes
 from captiui-
 tie; and of the
 Gentiles from
 idolatric to
 Christ, where-
 in also is in-
 cluded the
 mystrie of
 resurrection.

a One cause
 of distrust that
 the people of
 Israel should
 not be resto-
 red from cap-
 tuitie, was
 because they
 were like to
 drie bones.
b Secondly
 they had alge-
 nerally lost
 their hope of
 restitution.
c Thirdly they
 seemed like to
 trees or plan-
 tes cut of at
 the very root.
d Yet God by
 his powre and
 goodnes res-
 tored them.
e Before Christ
 ioyned the
 Gentils to his
 Church he first
 vnited the two
 kingdoms of
 hand

Juda & Israel: signifying that Catholiques which labour for conuersion of heretikes (as now in England) must first agree amongst themselves, & then shal their endeoures be more effectual. For so al shal tooner be made one fold vnder one shephard.

:: Fulfilled by Christ the good Pastor, who bringeth al nations into one folde vnder one pastor. Ioan. 10. v. 16.

hand of Ephraim, and the tribes of Israel, that are adioyned to him: and I wil geue them together with the peece of wood of Iuda, and wil make them into one peece of wood: and they shal be one in his hand. † And the peeces of wood wherupon thou shalt write, in thy hand, shal be before their eyes. † And thou shalt say to them: Thus saith our Lord God: Behold I wil take the children of Israel out of the middes of the nations, to which they are gone: and I wil gather them together on euerie side, and wil bring them to their ground. † And I wil make them into one nation in the land on the mountaines of Israel, & there shal be one king ruling ouer them al: and they shal no more be two nations, neither shal they be diuided any more into two kingdoms. † Neither shal they be polluted any more in their idols, & their abominations, and al their iniquities: and I wil saue them out of al the seates, in which they haue sinned, & I wil clense them: and they shal be my people, and I wil be their God. † And my seruant Dauid king ouer them, and there shal be :: one pastour of them al, they shal walke in my iudgements, and shal keepe my commandments, and shal doe them. † And they shal dwell vpon the land, which I gaue to my seruant Iacob, wherin your fathers dwelt, and they shal dwell vpon it, themselves, and their children, and their childrens children, euen for euer: and Dauid my seruant their prince for euer, † And I wil make a league of peace to them an euerlasting couenat shal be to them: and I wil found them, and wil multiplie them, and wil geue my sanctification in the middes of them for euer. † And my tabernacle shal be in them: and I wil be their God, and they shal be my people. † And the Gentils shal know that I am the Lord the sanctifier of Israel, when my sanctification shal be in the middes of them for euer.

CHAP. XXXVIII.

Gog and Magog most tyrannically persecuting the Church, 17. as other prophetes haue also foretold, 20. shal be mightily ouerthrowne.

:: Gog, signifying hid or covered, was the common surname of the Scythian kinges. :: Magog, out of the hid, were

AND the word of our Lord was made to me, saying: I † Sonne of man, set thy face against :: Gog, & the Land of :: Magog, the prince of the head of Mosoch, and Thubal: and prophetic of him and thou shalt say to him: Thus saith our Lord God: Behold I to thee Gog prince of the head of Mosoch and Thubal. † And I wil turne thee about, and wil ;
put

put a bitte in thy iawes: and wil bring forth thee, and al thyne
 4 armie, the horses and horsmen clothed with brigantines, ¶ A
 great multitude; of them that take speare and buckles and
 5 sword) ¶ The Persians; Ethiopians; and Lybians with them;
 6 al with shildes and helmets. ¶ Gomer, and al her troupes, the
 houses of Thogorma the sides of the North, & al his strength,
 7 and manie peoples with them. ¶ Prepare and make readie
 thy selfe, and al thy multitude; that is gathered to thee, in hea-
 8 pes: and be thou as a precept to them. ¶ After manie dayes
 thou shalt be visited: in the later end of yeares thou shalt come
 to the land, that is returned from the sword, and is gathered
 together out of manie peoples, to the mountaines of Israel,
 that were desert continually: this same is brought forth out
 9 of the peoples, and they shal dwell in it confidently. ¶ And
 going vp as a tempest thou shalt come, and as it were a clowde
 that thou maist couer the land, thou & thy troupes, and manie
 10 peoples with thee. ¶ Thus sayth our Lord God: In that day
 shal wordes ascend vpon thy hart, & thou shalt thinke a most
 11 wicked thought. ¶ And shalt say: I wil goe vp to the land
 without wal: I wil come to them that rest, and dwell securely:
 al these dwell without wal, there are no barres nor gates to
 12 them: ¶ That thou mayst take the spoiles, and inuade the
 praye, that thou maist lay thy hand vpon them, that had bene
 desert, and afterward restored, and vpon the people that is ga-
 13 thered together out of the Gentils, which hath begune to
 possesse, and to be inhabitant of the nauel of the earth. ¶ Saba,
 and Dedan, and the merchants of Tharsis, and al the lions ther-
 of shal say to thee: What comest thou to take spoiles? behold
 thou hast gathered thy multitude to take the praye, that thou
 maist take siluer, and gold, and maist take away stufte and sub-
 14 stance, & spoile infinite booties. ¶ Therefore prophecie thou
 sonne of man, and thou shalt say to Gog: Thus saith our Lord
 15 God: Why shalt thou not know in that day, when my people
 of Israel shal dwell confidently? ¶ And thou shalt come out
 of thy place from the sides of the North, thou and manie
 peoples with thee, al riders of horses, a great companie, and
 16 a vehement armie. ¶ And thou shalt ascend vpon my people
 of Israel as a clowde, that thou couer the earth. ¶ In the later
 dayes shalt thou be, and I wil bring thee vpon my land: that
 the Gentils may know me, when I shal be sanctified in thee
 17 before their eyes o Gog. ¶ Thus sayth our Lord God: Thou

the people and
 adherents of
 Gog persecu-
 ting the faith-
 ful.

¶ Alluding to
 those that en-
 deuoured to
 spoyle and op-
 presse the Ie-
 wes after their
 relaxation
 from captiui-
 tie, he prophe-
 cieth of Anti-
 christ, and of
 heretikes, that
 seeke to per-
 uert, or to
 suppress Cath-
 olique Chri-
 stians, who are
 deliuered from
 the bondage
 of the diuel,
 by Baptisme
 and other Sa-
 craments of
 Christ.

¶ Antichrist
 signified by
 Gog shal per-
 secute the

Church nere
the end of the
world,

then art he, of whom I spake in the dayes of old, in the hand
of my seruants the prophets of Israel, which prophecied in
the dayes of those times, that I would bring in thee vpon
them. † And it shall be in that day, in the day of the coming 18
of Gog vpon the land of Israel, saith our Lord God, myne in-
dignation shal ascend in my furie. † And in my zeale, and in 19
the fire of my wrath I haue spoken: That in that day shal be a
great commotion vpon the land of Israel: † and at my pre- 20
sence shal the fishes of the sea be moued, and the foules of
heauen, and the beastes of the fild, and euerie creeping thing,
that moueth vpon the ground & al men that are vpon the face
of the earth: and the mountaines shal be ouerthrowen, and
the hedges shal fall, and euerie wal shal fal on the ground.
† And I wil call in against him: in al my moutaines the sword, 21
saith our Lord God: euerie mans sword shal be directed against
his brother. † And I wil iudge him with pestilence, and bloud, 22
and vehement shoure, & mightie great stones: fire, and brim-
stone will I raine vpon him, and vpon his armie, and vpon the
manie peoples that are with him. † And I wil be magnified, 23
and I wil be sanctified: and I wil be known in the eyes of
manie nations: and they shal know that I am the Lord.

∴ In euerie
part of the vni
uersal Church
God wil at last
destroy Anti-
christis powre
confounding
him, and al his
adherentes.

ANNOTATIONS: CHAP. XXXVIII.

Gog and Ma-
gog, the king
and kingdom
of Scithia.

Signifying al
persecuters of
the Church,
especially An-
tichrist.

Who shal be
destroyed.

Against Gog, and the Lord of Magog.] Gog and Magog, according to
the most common opinion, were the king, and people of Scithia, in the North
part of the vvoid, a barbarous, sauage, and cruel nation, the ofspring of Ma-
gog, sonne of Iapheth, wherto the prophet alluding describeth here, as S. Ie-
rom in this place, S. Augustin. li. 20. c. 11. de ciuit. and other Fathers expound
it, al persecuters of the Church; most especially Antichrist, and his complices.
Of whom likewise, by the same mystical names, S. Iohn prophecieth. Apoc.
20. v. 7. that Satan shal be loosed out of his prison, and shal goe forth, and se-
duce the nations, that are vpon the foure corners of the earth, Gog, and Ma-
gog, and shal gather them into batel, whose number is as the sand of the sea.
For the Church being spred on al the earth (as S. Augustin noteth in the same
place) her enemies also spred euerie where, shal most vehemently persecute her.
But the holie Prophetes, namely Ezechiel here. v. 21. &c. and S. Iohn. v. 11.
fore shew, that Christ our Lord wil destroy them al.

Gen. 10.

Psal. 2.
Isa. 11.
Dan. 12

CHAP. XXXIX.

Our Lord permitting Gog, most vehemently to afflict the Church, 3. after
a while wil destroy him, with al this troupes: 9. their weapons shal be
burned, 11. their sepulchres infamous, the earth not fully cleansed of their
carcasses in seuen monethes. 17. Gods people shal reioyce; 22. and al men
shal know that their finnes were the cause of their captiuitie.

BV T thou sonne of man, prophetic against Gog, and thou shalt say: Thus saith our Lord God: Behold I vpon thee
 2 Gog, the prince of the head of Mosoch and Thubal. † And I wil turne thee about, and wil reduce thee, and wil make thee ascend from the sides of the North: and wil bring thee vpon
 3 the mountaines of Israel. † And I wil strike thy bow in thy left hand, and thine arrowes I wil cast downe out of thy right
 4 hand. † Vpon :: the mountaines of Israel shalt thou fal, and al thy troupes, and thy peoples that are with thee: to the wilde
 5 beastes, to the birdes, and to euerie foule, and to the beastes of the earth haue I geuen thee to be deuoured. † Thou shalt
 6 fal vpon the face of the fiede: because I haue spoken, saith our Lord God. † And I wil send in fire vpon Magog, and on
 7 them that dwel in the ilandes confidently: and they shall know that I am the Lord. † And my holie name wil I make
 8 knowne in the middes of my people Israel, and I wil pollute my holie name no more: and the Gentils shall know that I am
 9 the Lord the holie one of Israel. † Behold it cometh, and it is done, saith our Lord God: this is the day, wherof I haue
 10 spoken. † And the inhabitants shall goe forth of the cities of Israel, and shall set on fire and burne weapons, buckler, and
 speares, bow and arrowes, and handstaues, and polaxes: and they shall burne them with fire seuen yeares. † And they shall
 11 not carie trees out of the countries, nor cut downe out of the forests: because they shall burne the weapons with fire, and shall
 12 make praye of them, to whom they had bene a praye, and they shall spoile their spoilers, saith our Lord God. † And it
 13 shall be in that day: I wil geue Gog a renowned place for a sepulcher in Israel: the valley of wayfaring men on the East of
 14 the sea, which shall make them that passe by, to be astonied: and they shall there :: burne Gog, and al his multitude, and it
 15 shall be called the valley of the multitude of Gog. † And the house of Israel shall burie them, that they may cleanse the land
 seuen monethes. † And al the people of the land shall burie him, and it shall be vnto them a renowned day, wherin I was
 glorified, saith our Lord God. † And they shall appoint men continually going about the land, to burie and to seeke them, that were remaining vpon the face of the earth, that they may
 cleanse it: and after seuen monthes they shall begin to seeke. † And they that trauel through the land shall goe about: and
 when they shall see the bone of a man, they shall set vp a signe beside

:: Antichrist
 persecuting
 the Church in
 al partes of the
 world, shall be
 resisted by
 some in euerie
 place, and at
 last vanquish-
 ed.

:: Not with
 material fire
 but with zeale
 and seruour
 Catholiques
 shall resist him
 and finally o-
 uercome him.

beside it, til the buriers burie it in the valley of the multitude
of Gog. † And the name of the citie Amons, and they shal 16
cleuse the land. † Thou therefore ô sonne of man, saith our 17
Lord God: Say to euerie soule, and to al birdes, and to al the
beastes of the filde: Come together, make hast, runne together
yon euerie side to my victime, which I immolate for you, the
great victime vpon the mountaines of Israel: that you may
eate the flesh, and drinke the bloud. † The flesh of the strong 18
shal you eate, and the bloud of the princes of the earth shal
you drinke: of rammes, of lambes, and of buckgoates, and
bulles, and of fed wares, and of al fat thinges. † And you shal 19
eate the fatte your fil, and shal drinke bloud til you be drunke
of the victime, which I shal immolate for you. † And you shal 20
be filled vpon my table of horse, and strong horsemen, and of
al the men of warre, saith our Lord God. † and I wil put my 21
glorie in the Gentils: and al nations shal see my judgement,
that I haue done, and my hand, that I haue put vpon them.
† And the house of Israel shal know that I am the Lord their 22
God from that day and so forward. † And the Gentils shal 23
know that the house of Israel: was taken in their iniquitie,
for that they forsooke me, and I hid my face from them: and
deliuered them into the handes of the enemies, and they fel al
by the sword. † According to their vncleannes, and wickednes 24
haue I done to them, and haue hid my face from them. † Ther- 25
fore thus saith our Lord God: Now wil I bring backe the cap-
tuitie of Iacob, & wil haue mercie on al the house of Israel:
and I wil take on me zele for my holie name. † And they shal 26
beare their confuson, and al the preuarication wherwith they
preuaricated against me, when they shal dwel in their land
confidently fearing no man: † and I shal haue brought them 27
backe out of the peoples, and shal haue gathered them toge-
ther out of the landes of their enemies, and shal be sanctified
in them, in the eyes of manie nations. † And they shal know 28
that I am the Lord their God, for that I transported them into
the nations, and haue gathered them together vpon their
owneland, and haue not left any of them there. † And I wil 29
hide my face no more from them, because I haue powred
out my spirite vpon al the house of Israel, saith our Lord God.

∴ Gods people
were not
made captiues
by the povvre
of their eni-
mies, as if God
could not de-
fend them,
but by his per-
mission for
punishment of
their finnes.

Annotations vpon Ezechiels last vision:

Written in the nine last chapters.

Of the

Of the true sense of this obscure vision there be foure opinions: two of the Jewish Rabbins, and other two of Christian Catholique Doctors. The more ancient Iewes vnderstand this vision vvholly & only of the temple and citie of Ierusalem, reedified by Zorobabel and Nehemias vvith others, after their captiuitie in Babylon, assisted by the Persian kinges. But this opinion can not consist with the holie text, *ch. 42. v. 16.* describing the vtter vval of the temple in length on euerie side (being foure square. *v. 20*) fise hundred reedes, euerie rede coneyning six sacred cubits (*ch. 45. v. 5.*) which are aboute tenne foote or two passes; & so. 500. reedes making a thousand passes, or a myle, the whole wal was foure myles in compassse. Likevvise the citie is described (*ch. 48. v. 16*) to haue in length on the north quarter, foure thousand fise hundred reedes, vvith the same length on the vvest quarter, and consequently on the east, and south, that is, nine thousand passes, or nine myles on euerie side: in all the circuite thirtie six myles. Of vvhich greatnes it is certaine the temple and citie neuer were. No not after the temple was augmented by Herod Ascalonites, vvherof Iosephus writeth *li. 15. c. 14. Antiq. Iudaeorum.* Neither vvere there anie such waters issuing from the material temple, nor such trees on the banks therof, bringing forth frutes euettie moneth, as are described, *ch. 47. v. 1. & 12.* Al vvhich, vvith otherlike dissonances considered, the later Iewes confessing that this prophecie is not hitherto fulfilled, say that their Messias, vvhom they expect, shal builde such a terrestrial citie, and temple, vvith al the appertinances, as are shewed in this vision. Reiecting therefore these Iewish errors, and ridiculous imaginations. Richardus de Sancto Victore, Hugo Cardinalis, Nicolaus Lyranus, and some other Christian Doctors, suppose that God in dede conditionally, according to his antecedent wil, promised al these thinges, euen as the letter foundeth, to the Iewes, if after their deliuerie from captiuitie, they should sincerely serue him, vvalk righty in his wayes, and perfectly kepe his commandmentes. And that besides this supposed literal sense, al the same should more excellently be performed in the mystical temple and citie of God, our Sauour Christ, and his Church. But for so much (say these Doctors) as the Iewes performed not that vvhich vvvas required of their part, in perfect life and due seruice of God, this vision was not fulfilled, but only in some part, according to the vertues, and merites of the better sorte of that people, by the restauration of the citie, temple and other thinges, as in the bookes of Esdras: & that lastly for their general reuolt from Christ persecuting him to death, their temple and citie were againe destroyed, the people slaine, disperfed, & reiected, except only the few reliques conuerted to Christ. In vvhom, vvith the multitude of Gentiles, the vvhole vision hath full effect. This opinion albeit grounded in probabilitie, yet semeth not so certaine, nor in dede so probable, as the judgement of S. Ierom, & S. Theodoret in their commentaries, as also of S. Gregorie in his homiles vpon Ezechiel, and of manie others, both ancient and late vvriters. Vvho not finding hovv to applie this vision in al partes to the state of the old testament, neither that promise of such a huge great temple, and citie vvith the rest vvvere agreeable to Gods vvvisdome, do only expound this vision to pertaine in some partes to the Iewes reduced from temporal captiuitie, as in figure of al mankind redeemed by Christ, and of his Church gathered of al nations, enriched and adorned vvith al spiritual graces, vertues, and powre. Neither yet expounding al of the militant Church, but some part of the triumphant only, as surpassing the perfectest state of this transitorie life. Vve therefore out of their large discourses shal abridge a fevv, and brief marginal notes, for some light of vnderstanding the text, and entrance into the spiritual sense, principally intended by the Holie Ghost.

1. Of the temple and citie reedified after the captiuitie.

2. That Messias shal build a material temple and citie.

3. That this propheticall vision was conditional.

4. That it cannot al be expounded according to the historie but only mystically.

The fifth part.
Restoration
of the temple,
with things
perteyning
thereto: more
especially the
glorie of the
Church mili-
tant & trium-
phant.

:: Into the de-
stroyed cite
of Ierusalem.
:: Mount Sion:
:: called exce-
ding hiegh
mystically, in
that it signifi-
eth the Church
of Christ: for
historically
Sion vvas not
so exceeding
hiegh.

:: In the He-
brevv text in
the Chaldee
Paraphrasis, &
in the 70. In-
terpreters, it is
thus, of six cu-
bites, in a cubite
and a palme, to
signific that
these cubites
vsed in measu-
ring sacred
things con-
teyned six pal-
mes, vvhervas
the ordinarie
cubite contei-
neth but five
palmes. See ch.
43. v. 13.

*In a vision the prophet seeth the reedification of Ierusalem. 5. With the
measures of diuers partes therof; 47. and of the courti, and entrie of the
temple.*

IN the fise and twentieth yeare of our transmigration, in
the beginning of the yeare, the tenth of the moneth, the
fourteenth yeare, after the cite was strooken: in this self same
day the hand of our Lord was made vpon me, and he brought
me :: thither. † In the visions of God he brought me into
the Land of Israel, and left me vpon :: a mountaine :: exceding
high: vpon which there was as it were the building of a cite
bending toward the south. † And he brought me in thither:
and behold a man, whose forme was as the forme of brass,
and a linen corde in his hand, and a reede of measure in his
hand: & he stood in the gate. † And the same man spake to me:
Sonne of man, see with thine eyes, and heare with thine eares,
and set thy hart on al things, which I wil shew thee: for thou
art brought hither that they may be shewed to thee: declare
al things that thou seest, to the house of Israel. † And behold
a wal on the our side round about the house, and in the mans
hand a reede of measure of six cubits :: & a palme: & he measu-
red the breadth of the building with one reede, the height also
with one reede. † And he came to the gate, that looked to the
way of the east, & he ascended by the steppes therof: & he mea-
sured the threshold of the gate with one reede the bredth, that
is, one threshold with one reede in bredth: † and a chamber
with one reede in length, and one reede in bredth: and betwen
the chambers five cubites: † and the threshold of the gate by
entrie of the gate within, with one reede. † And he measured
the entrie of the gate of eight cubites, and the front therof of
two cubites: and the entrie of the gate was within. † More-
ouer the chambers of the gate to the way of the East, three on
this side, and three on that side: one measure of the three, and
one measure of the fronts, on both partes. † And he mea-
sured the bredth of the threshold of the gate of tenne cubits:
and the length of the gate of thirtene cubits: † and the bor-
der before the chambers of one cubite: and one cubite the
end on both sides, and the chambers were of six cubites, on this
side and that side. † And he measured the gate from the rooffe
of the chamber, euen to the rooffe therof, the bredth of five
and

14 and twentie cubits : doore against doore. † And he made fronts
 by sixtie cubits : & to the front the court of the gate on euerie
 15 side round about. † And before the face of the gate, which
 raught euen to the face of the entrie of the inner gate, fiftie
 16 cubits. † And :: oblique windowes in the chambers, and in
 their fronts, which were within the gate on euerie side round
 about : and in like maner there were also in the entries win-
 dowers round about within, and before the fronts the picture
 17 of palme trees grauen. † And he brought me out to the vtter
 court, and behold celles, and the pauement paved with stone
 in the court round about : thirtie celles in the compas of the
 18 pauement. † And the pauement in the front of the gates ac-
 19 cording to the length of the gates was beneath. † And he
 measured the bredth from the face of the lower gate euen to
 the front of the inner court without, an hundred cubits to the
 20 East, and to the North. † The gate also that looked to the way
 of the North of the vtter court, he measured as wel in length
 21 as in bredth. † And the chambers therof three on this side,
 and three on that side : and the front therof, and the entrie
 therof according to the measure of the former gate, of fiftie
 cubits the length therof, and the bredth of fiue and twentie
 22 cubits. † And the windowes therof, and the entrie, and the
 grauings according to the measure of the gate, that looked to
 the East, and the ascent therof was of seuen steppes, and an
 23 entrie before it. † And the gate of the inner court against the
 gate of the North, and the East gate : and he measured from
 24 gate euen to gate an hundred cubits. † And he brought me
 out to the way of the South, and behold the gate, that looked
 to the South : and he measured the front therof, and the entrie
 25 therof according to the former measures. † And the windowes
 therof, and the entries round about, as the other windowes :
 of fiftie cubits in length, and in bredth of fiue and twentie
 26 cubits. † And on :: seuen steppes was the ascent to it : and an
 entrie before the doores therof : and there were grauen palme
 trees, one on this side, and an other on that side in the front
 27 therof. † And the gate of the inner court in the way of the
 South : and he measured from gate euen to gate in the way of
 28 the South, an hundred cubits. † And he brought me into the
 inner court to the South gate : and he measured the gate accor-
 29 ding to the former measures. † The chamber therof, and the
 front therof, and the entrie therof with the same measures :

† Larger with-
 in then with-
 out, to spread
 the light with-
 in the place, &
 to auoide the
 danger of hurt
 from abroad :
 as the windo-
 wes of Salo-
 mons temple.
 3. Reg. 6. as also
 in castles, and
 towres is com-
 monly vsed.

In explicating
 this vision by
 reason of the
 obscuritie, is
 great varietie
 amongst the
 expositors, but
 al agree that
 God here re-
 celed to the
 prophet, that
 he vval reward
 the good, to-
 vvitte, in the
 old Testament
 temporally, &
 in the new spi-
 ritually, first
 vvith grace in
 this life, and
 with eternal
 glorie in life
 euerlasting.
 :: To the gates
 of the vtter
 vval vvas a-
 scent of seuen
 steppes, but of
 the inner vval
 (v. 31.) of eight
 steppes, 10 sig-
 nifie that more
 and

perfection is
required in
the new Testa-
ment then was
in the old, for
vvhich more
grace is geuen
and better re-
vvard. S. Greg.

and the windowes therof, and entrie therof round about fiftie
cubits of length, & of bredth five and twentie cubits. † And 30
the entrie round about in length of five and twentie cubits,
and in bredth of five cubits. † And the entrie therof to the 31
vtter court, and the palmetrees therof in the front: and there
were eight steppes, on which the ascent was through it. † And 32
he brought me in into the inner court by the way of the east:
and he measured the gate according to the former measures.
† The chamber therof, and the front therof, and the entrie 33
therof as before: and the windowes therof, and the entries
therof round about, in length of fiftie cubits, and in bredth of
five and twentie cubits. † And the entrie therof, that is, of the 34
vtter court: and the grauen palmetrees in the front therof on
this side and on that side: & on eight steppes the ascent therof.
† And he brought me into the gate, that looked to the North: 35
and he measured according to the former measures. † The 36
chamber therof, and the front therof, and the entrie therof,
and the windowes therof round about, in length of fiftie cu- 37
bits, and bredth of five and twentie cubits. † And the entrie
therof looked to the vtter court: and the grauing of palme-
trees in the front therof on this side and on that side: and vpon
eight steppes the ascent therof. † And at euerie chamber a 38
doore in the forefronts of the gates: there they washed the
holocaust. † And in the entrie of the gate, two tables on this 39
side, and two tables on that side: that there might be immola-
ted vpon them holocaust, and for sinne, and for offence. † And 40
on the vtter side, which goeth vp to the doore of the gate, that
goeth on toward the North, two tables: and at the other side
before the entrie of the gate, two tables. † Fourē tables on 41
this side, and foure tables on that side: at the sides of the gate
were eight tables, wherupon they did immolate. † And the 42
foure tables for holocaust, were made of square stones: in
length of one cubite and an halfe, and in bredth of one cubite
and an halfe, and in height of one cubite: vpon which they
shal put the vessels, wherin is immolated the holocaust, and the
victime. † And the brimmes of them of one palme, bowed 43
backe within round about: and vpon the tables, the flesh of
the oblation. † And without the inner gate the celles of the 44
singing men in the inner court, which was on the side of the
gate that looketh to the North: and the faces of them against
the way of the South, one at the side of the East gate, which
looked

- 45 looked to the way of the North. † And he said to me: This is the chamber, which looketh to the way of the South, it shall be for the priests, that watche in the wardes of the temple.
- 46 † Moreouer the chamber that looketh to the way of the North shall be for the priests, that watche vpon the ministerie of the altar. These are the children of Sadoc, which of the children
- 47 of Leui approach to our Lord, to minister vnto him. † And he measured the court in length of an hundred cubits, and in bredth of an hundred cubits square: and the altar before the
- 48 face of the temple. † And he brought me into the entrie of the temple: and he measured siue cubits on this side, and siue cubits on that side: and the bredth of the gate of three cubits
- 49 on this side, and of three cubits on that side. † And the length of the entrie of twentie cubits: and the bredth of eleuen cubits, and by eight steppes was the ascent to it. And there were
- ∴ pillers in the fronts: one on this side, & an other on that side.

∴ For that the pillers are not measured, it semeth they were of the same height and bignes, as the former were built by Salomon 3. Reg. 7. 7. 15.

CHAP. XLI.

A description of the temple to be reedified, and al the partes therof.

- 1 **A**ND he brought me into ∴ the temple, and he measured the frontes six cubits of bredth on this side, and six cubits of breth on that side, the bredth of the tabernacle.
- 2 † And the bredth of the gate, was of ten cubits: and the sides of the gate of siue cubits on this side, and of siue cubits on that side: and he measured the length therof of fourtie cubits,
- 3 and the bredth of twentie cubits. † And being enrered within he measured in the front of the gate, two cubits: and the gate of six cubits: and the bredth of the gate of seuen cubits.
- 4 † And he measured the length therof of twentie cubits, and the bredth of twentie cubits, before the face of the temple: and he said to me: This is Sanctum Sanctorum. † And he
- 5 measured the wal of the house of six cubits: and the bredth of a side, of foure cubits on euerie side round about the
- 6 house. † And the sides, side to side, were twise thirtie three: and they were eminent, which might enter in through the wal of the house, in the sides round about, to hold in, and
- 7 not to touch the wal of the temple. † And there was a broad alley made round, ascending vp by winding staires, and it led into the vpper chamber of the temple round about: therefore was the temple broder in the higher partes: and so from the lower partes they mounted to the higher vnto the middes.

∴ This description of the temple & order of priesthood, with the partition and fertilitie of the land is much more excellent, then was in Salomons time: & the new temple reedified by Zorobabel, was much meaner then Salomons, and therefore this prophecie (as likewise the prophecies of Aggeus & Zacharias) can not be vnderstood of the

temple in Ierusalem but of the Church of Christ. S. Ierom. in ch. 40 Exec. S. Aug. is 18. c. 45. ciuit.

† And I saw in the house the height round about, the sides 3
 founded by the measure of a reede the space of six cubits:
 † and the bredth through the wal of the side without of 9
 siue cubits: and there was an inner house in the sides of the
 house. † And betwen the celles the bredth of twentie cubits 10
 round about the house on euerie side, † and the doore of the 11
 side for prayer: one doore to the way of the North, and one
 doore to the way of the South: and the bredth of the place
 for prayer, of siue cubits round about. † And the building, 12
 that was seperated, and turned to the way that looketh toward
 the sea, of the bredth of seuentie cubits: and the wal of the
 building, of siue cubits in bredth round about: and the length
 therof of ninetie cubits. † And he measured the length of the 13
 house, of an hundred cubits: and the building that was seperated,
 and the walles therof, of the length of an hundred cubits.
 † And the bredth before the face of the house, and of that 14
 which was seperated against the East, of an hundred cubits.
 † And he measured the length of the building against the face 15
 of that, which was seperated at the backe: the etheckes on
 both sides of an hundred cubits: and the inner temple, and the
 entries of the court. † The thresholdes, & oblique windowes, 16
 and the etheckes round about by three partes, against the
 threshold of euerie one, and paued with wood round about
 the circuite: and earth euen to the windowes, and the win-
 dowses shut ouer the doores. † And euen to the inner house, 17
 and without by euerie wal round about within and without,
 by measure. † And: Cherubs and palmetrees wrought, and a 18
 palmetree betwen Cherub and Cherub, & a Cherub had: two
 faces. † The face of a man by the palmetree on this side, and 19
 the face of a lion by the palmetree on the other side: expressed
 through al the house round about. † From the ground euen 20
 to the vpper partes of the gate, were Cherubs, and palmetrees
 grauen in the wal of the temple. † The threshold foure 21
 square, and the face of the sanctuarie, sight to sight. † The 22
 height of the woden altar, of three cubits: and the length
 therof, of two cubits: and the corners therof, and the length
 therof, and the walles therof of wood. And he spake to me:
 This is the table before our Lord. † And there were two 23
 doores in the temple, and in the sanctuarie. † And in the two 24
 doores on both sides were two litle doores, which were folded
 within each other: for there were two wickers on both sides
 of the

:: In the vval of the temple were inter-changeably painted a Cherub signifying knowlege, & a palmetree signifying victorie, representing to men that they must be instructed in diuine knowlege, & so fight for victorie.
 :: Signifying our Sauour, vwho in his humanitie suffered miseries but as a lion ouercame al enemies.

25 of the doores. † And there were Cherubs also grauen in the same doores of the temple, and the grauing of palmetrees, as they were expressed in the walles: for which cause also there was thicker timber in the front of the entrie without. † Vpon
26 which were the oblique windowes, & the similitude of palmetrees on this side and on that side in braces of the entrie: according to the sides of the house, and the bredth of the walles.

CHAP. XLII.

Description of the courtes, chambers, & other places pertening to the temple.

1 **A**ND he brought me out into the vtter court by the way
that leadeth to the North, and he brought me into the
2 celle, that was against the seperated building, and against the
house bending to the North. † In the face of the length, an
3 hundred cubits of the North doore: and the bredth fiftie cubits,
† against the t wentie cubits of the inner court, & against
the pauement pauered with stone of the vtter court, where was
4 a porche ioyned to a triple porche. † And before the celles a
walke of ten cubits in bredth, looking to the inner partes of
the way of one cubite. And their doores toward the North:
5 † Where were chambers in the vpper partes more low: because
they bare vp the porches, which appeared aboue out of them
from the neather partes, and from the middes of the building.
6 † For they were triple lofets, and had not pillers, as the pillers
of the courtes: therefore did they appeare aboue out of the
neather places; and out of the midle places, from the ground
7 fiftie cubits. † And an vtter closure according to the celles,
which were in the way of the vtter court before the celles:
8 the length therof of fiftie cubits. † Because the length of the
celles of the vtter court was of fiftie cubits: and the length be-
9 fore the face of the temple, of an hundred cubits. † And there
was vnder these celles an entrance from the East, going into
10 them out of the vtter court. † In the bredth of the closure of
the court, that was against the way of the East, toward the face
of the seperated building, and there were celles before the
11 building. † And the way before the face of them according
to the similitude of the celles, which were in the way of the
North: according to the length of them, so also was their
bredth: and al the entrance of them, and similitudes, and their
12 doores. † According to the doores of the celles that were in
the way looking to the South: a doore in the head of the way,

:: S. Ierom finding the Hebrew text and the 70. interpreters, and others to differ not only in vvordes but also in the sense, explicating as seemed to him most probable auoucheth vwithal that saying of Socrates: scio quod nescio. I know, that I do not know anie thing perfectly. For it is a part of knowlege (saith he) to know that thou art ignorant.

which way was before the entrie seperated by the way of the East going in. † And he said to me: The celles of the North, 13 and the celles of the South, which are before the seperated building: these are the holie celles, wherein the priests do eate, which appoch to our Lord into Sancta Sanctorum, there shal they lay the holies of holies, and the oblation for sinne, and for offence: for it is a holie place. † And when the priests 14 shal be entered, they shal not goe forth out of the holie places into the vtter court: and there they shal lay their vestiments, wherein they minister, because they are holie: and they shal be clothed with other vestments, & so they shal goe forth to the people. † And when he had accomplished the measures of the 15 inner house, he brought me out by the way of the gate, that looked to the way of the East: & he measured it on euerie side round about. † And he measured against the East winde with 16 the reede of measure, siue hundred reedes in reede of measure round about. † And he measured against the North winde siue 17 hundred reedes in reede of measure round about. † And to the 18 South wind he measured siue hundred reedes, in reede of measure round about. † And to the West wind he measured siue 19 hundred reedes, in reede of measure. † By the foure windes he 20 measured the wal therof on euery side round about, the length and bredth of siue hundred reedes, diuiding between the sanctuary and the place of the common people.

CHAP. XLIII.

The glorie of God returneth to the new temple, 7. The prophet heareth, that the Israelites wil no more pollute Gods name with idolatrie: 10. is commanded to shew them the measure, and forme of the temple, 13. and of the altar: 18. with sacrifices to be offered seuen dayes.

∴ All the world is lightened by the preaching of Christs Apostles, and their successors: and the triumphant Church shal perfectly shine when that which is so ruse in corruption shal rise in incorruption
C. I. Cor. 15.

AND he brought me to the gate that looked to the way 1
of the East. † And behold the glorie of the God of Israel 2
went by the East gate: and he had a voice as the voice of manie waters, & ∴ the earth shined at his maiestie. † And I saw a vision 3
according to the forme which I had seene; when he came to ch. 9.
destroy the citie: and the shape according to the sight, which I had seene, by the riuer Chobar: and I fel vpon my face. † And 4
the maiestie of our Lord went into the temple by the way of ch. 1.
the gate that looked to the East. † And the spirite lifted me vp, 5
and brought me into the inner court: and behold the houle was filled with the glorie of our Lord. † And I heard one 6
speaking

*S. Ierom. S. Thomas also expounded this place of the B. virgin conceiving the Sonne of God p 3. q. 27. a 3. :: God hath left the house of the Ievves desolate. Mat. 23. v. 38 but remaineth with the Church of Christ al dayes to the end of the world. Mat 28 v. 20. :: And the perfect unpolluted Church, without spot or wrinkle (Eph. 5. v. 27.) is only the triumphant Church. :: The sacred cubite or cubite used in sacred things was longer then the common cubite by one palme. :: The altar is call'd Arsel the lion of God because fire sometimes descending from God vpon the altar consumed the sacrifice, as a lion consumeth his praye *S. Ierom.**

7 speaking to me out of the house, & a man stood by me, † said to me: Sonne of man, the place of my throne, and the place of the steppes of my feete, where I dwel in the middes of the children of Israel :: for euer: and the house of Israel shal no more pollute my holie name, they, and their kinges in their fornications, and in the ruines of their kinges, and in the excelses. † Who haue built their threshold by my threshold, and their posts by my posts: and there was a wal between me and them: and they polluted my holie name in the abominations, which they did: for the which thing I consumed them in my wtath. † Now therfore let them repel their fornication, and ruines of their kinges far from me: and I wil dwel in the middes of them alwayes. † But thou sonne of man, shew to the house of Israel the temple, and let them be confounded at their iniquities, and let them measure the frame: † and be ashamed of al things that they haue done. The figure of the house, and of the frame therof, the goings out, & the comings in, and al the description therof, and al the precepts therof, and al the order therof, and al the lawes therof shew to them, and thou shalt write in their eyes: that they may keepe al the descriptions therof, and the preceptes therof, and let them doe

12 them. † This is the law of the house in the toppe of the mount: Al the border therof round about is holie of holies:

13 this then is the law of the house. † And these are the measures of the altar by the most true cubite, :: which had a cubite and a palme: in the bosome therof was a cubit, & a cubite in bredth: and the limite therof euen to the brimme therof, and round

14 about, one palme. this also was the trench of the altar. † And from the bosome of the ground to the lowest brimme two cubits, and the bredth of one cubite: & from the lesser brimme vnto the greater brimme foure cubits, and the bredth of one

15 cubite. † And :: Ariel it self of foure cubits: and from Ariel

16 vpward foure hornes. † And Ariel of twelue cubits in length

17 by twelue cubits of bredth, four square with equal sides. † And the brimme of fourtene cubits of length by fourtene cubits of bredth in the foure corners therof: and the crowne round about it of halfe a cubite, and the bosome therof of one cubite

18 round about: and the steppes therof turned to the East. † And he said to me: Sonne of man, thus saith our Lord God: These are the rites of the altar, in what day soeuer it shal be made: that holocaust may be offered vpon it, and bloud powred out.

† And thou shalt geue to the Priestes, and Leuites, that are of 15
 the seede of Sadoc, that approach to me, saith our Lord God,
 that they offer to me a calfe of the heard for sinne. † And ta- 20
 king of his bloud, thou shalt put it vpon the foure hornes
 therof, and vpon the foure corners of the brimme, and vpon
 the crowne round about: and thou shalt clense, and expiate it.
 † And thou shalt take the calfe, that is offered for sinne: and 21
 thou shalt burne him in a seperate place of the house without
 the sanctuarie. † And in the second day thou shalt offer a bucke 22
 of goates vnspotted for sinne: and they shal expiate the altar, as
 they did expiate in the calfe. † And when thou shalt haue ac- 23
 complished expiating it, thou shalt offer a calfe of the heard
 vnspotted, and a ramme of the flocke vnspotted. † And thou 24
 shalt offer them in the sight of our Lord: and the priests shal
 cast salt vpon them, and shal offer them an holocaust to our
 Lord. † Seuen dayes shalt thou make a bucke goate for sinne 25
 dayly: and a calfe of the heard, and a ramme of the cattel vn-
 spotted shal they offer. † Seuen dayes shal they expiate the altar, 26
 and shal clense it: and they shal fil his hand. † And the dayes 27
 being expired, in the eight day & so forth, the priests shal make
 your holocausts vpon the altar, and those which they offer for
 peace: and I wil be pacified toward you, saith our Lord God.

CHAP. XLIIII.

*The East gate of the Sanctuarie shal be alwayes shut. 5. The incircumcised shal
 not enter into the sanctuarie: 10. nor the Leuites, that haue serued idols:
 but shal do other seruice belonging to sacrifices: 15. and the children of
 Sadoc shal do the priestlie functions: 17. obseruing the prescribed rites
 therof.*

AND he turned me to the way of the vtter sanctuarie, 1
 which looked toward the East: and it was shut. † And 2
 our Lord said to me: This gate shal be shut: it 4 shal not be
 opened, and man shal not passe through it: Because our Lord
 the God of Israel is entered in through it, and it shal be shut
 † for the prince. The prince himself shal sit in it, to eate bread 3
 before our Lord: by the way of the gate of the entrie shal he
 enter in, & by the way therof he shal go out. † And he brought 4
 me by the way of the North gate in the sight of the house:
 and I saw, and behold the glorie of our Lord filled the house
 of our Lord: and I b fel on my face. † And our Lord said to me: 5
 Sonne of man 6 set thy hart, and see with thine eyes, & heare
 with

4 S. Ierom ex-
 poundeth this
 of the hardnes
 of scripture,
 which no man
 vnderstandeth
 fully but the
 sonne of God.
 Mat. 11. v. 27.
 Likewise of
 of our B. Ladic
 a perpetual

with thine eares al things, that I speake to thee concerning al the ceremonies of the house of our Lord and concerning al the lawes therof: and thou shalt set thy hart in the wayes of the temple, by al the goings out of the sanctuarie. † And thou shalt say to the house of Israel that exasperateth me: Thus saith our Lord God: Let al your wicked deedes suffice you & house of Israel: † because you bring in strange children vncircumcised in hart, and vncircumcised in flesh, to be in my sanctuarie, and to pollute my house, & you offer my breades, the fatte, and the bloud: and you dissolue my covenant in al your wicked abominations. † And you haue not kept the precepts of my sanctuarie: and you haue set keepers of my obseruances in my sanctuarie to your owne selues. † Thus saith our Lord God: Euerie stranger vncircumcised in hart, & vncircumcised in flesh, shal not enter into my sanctuarie, euerie strange child that is in the middes of the children of Israel. † Yea and the Leuites that haue reuolted farre from me in the errour of the children of Israel, & haue erred from me after their idols, and haue borne their iniquitie: † they shal be officers in my sanctuarie, and porters of the gates of the house, and ministers of the house: they shal kil the holocausts, and the victimes of the people: and they shal stand in their sight, to serue them. † For that they haue serued them in the sight of their idols, and were made to the house of Israel a scandal of iniquitie: therefore haue I lifted vp mine hand vpon them, saith our Lord God, and they shal beare their iniquitie: † and they shal not approach to me, to doe the function of priesthood vnto me, neither shal they approche to al my sanctuarie by Sancta, Sanctorum: but they shal beare their confusion, and their wicked abominations which they haue done. † And I wil make them porters of the house, in al the ministerie therof, and in al things that shal be done therein. † But the priests, & Leuits, the sonnes of Sadoc, which kept the ceremonies of my sanctuarie, when the children of Israel erred from me, they shal approach to me, to minister vnto me: & they shal stand in my sight, to offer me the fatte, and the bloud, saith our Lord God. † They shal enter into my sanctuarie, and they shal approach to my table, to minister vnto me, and to keepe my ceremonies: † And when they shal enter into the gates of the inner court, they shal be clothed with linnen garments: neither shal anie wollen thing come vpon them, when they minister in the gates of the inner

court

virgin, also after the birth of Christ. The same doth.

S. Augustin, ser. 6. & 18 de temp. s. Amb. ep. 81. s. Chryf. ho. de Io Bapt.

b This astonishment, and reuerence of the prophet.

c and the great attention

which he is admonished

to haue, import

the great mysteries of

Christ and his Church, and

not only the temple & rites

of the old law which were

but figures of the new.

court & within. † There shal be linnen mitres on their heades, 18
 and there shal be linnen breeches on their loynes, and they shal
 not be girded in swette. † And when they shal goe out to the 19
 vtter court vnto the people, they shal put of from them their
 vestiments, wherein they had ministered, and shal lay them vp
 in the vesterie of the sanctuarie, & they shal cloth themselues
 with other garments: & they :: shal not sanctifie the people in
 their vestures. † And they shal not shauē their head, nor nou- 20
 rish their heare: but powling they shal powle their heades.
 † And no priest shal drinke wine when he is to enter into the 21
 inner court. † And widow, and her that is diuorced they shal 22
 not take for wiues, but virgins of the seede of the house of
 Israel: but a widow also, which hath bene the widow of a
 priest, they shal take. † And they shal teach my people what 23
 is betwen a holie thing and polluted, and betwen cleane and
 vncleane they shal shew to them. † And when there shal be a 24
 controuersie, they shal stand in my iudgements, & shal iudge:
 my lawes, & my preceptes in al my solemnities shal they keepe,
 and my sabbathes they shal sanctifie. † And to a dead man they 25
 shal not enter in, lest they be polluted, but to father and mo-
 ther, & sonne and daughter, and brother and sister, which hath
 not had an other husband: in which they shal be contamina-
 ted. † And after that he is censed, seuen daies shal be numbred 26
 to him. † And in the day of his entering into the sanctuarie to 27
 the inner court to minister vnto me in the sanctuarie, he shal
 offer for his sinne, sayth our Lord God. † And there shal not 28
 be inheritance to them, I am their inheritance: and possession
 you shal not geue them in Israel, for I am their possession. *Deut. 18.*
 † The viftime both for sinne and for offence they shal eate: 29
 and euerie vowed thing in Israel shal be theirs. † And the first 30
 fruits of al the first borne, & al the libaments of al thinges that
 are offered, shal be the priests: & the first fruits of your meates
 you shal geue to the priest, that he may lay vp a blessing for thy
 house. † Al carren, and thing taken by a beast of birdes, and 31
 of cattel the priests shal not eate.

∴ Holy thinges
 are ordinarily
 to be done in
 holie places;
 and therefore
 sacred vestures
 (by touching
 vtherof men
 vvere sancti-
 fied. *Exo. 29.*
 & 37.) must not
 be vsed out of
 the temple.

CHAP. XLV.

*In distribution of the land (after the captiuitie) severall portions are assign-
 ed for the Priestes, the Leuites, the Citie, and the Prince: the rest was
 for the people. 9. Rulers are admonished to obserue iust measures: 15. and
 to offer due sacrifices.*

* sancti-
ficatum.

1 **A**ND when you shall begin to diuide the land by lot, sepe-
 rate ye first fruits to our Lord, :: a peece * sanctified of
 the land, in length twentie five thousand, and in bredth tenne
 thousand: it shall be sanctified in al the border therof round a-
 2 bout. † And it shall be sanctified on euerie side by five hun-
 dred and five hundred, foure square round about: and of fiftie
 3 cubits for the suburbs therof round about. † And from this
 measure thou shalt measure the length, of five and twentie
 thousand, and the bredth of tenne thousand, & in it shall be the
 4 temple, and sanctum sanctorum. † The sanctified peece of the
 land shall be for the priests the ministers of the sanctuarie,
 which approach to the ministerie of our Lord: and it shall be a
 place to them for houses, and for the sanctuarie of holines:
 5 † And five and twentie thousand of length, & tenne thousand
 of bredth shall be for the Leuits, which minister in the house:
 6 they shall possesse twentie celles. † And the possession of the
 citie you shall geue five thousand of bredth, and of length five
 and twentie thousand, according to the seperation of the san-
 7 ctuarie, to al the house of Israel. † To :: the prince also on this
 side and on that side, according to the separation of the san-
 ctuarie, and according to the possession of the citie, against the
 face of the seperation of the sanctuarie, and against the face of
 the possession of the citie: from the side of the Sea euen to the
 Sea, and from the side of the East euen to the East. And the
 length according to euerie part from the West border to the
 8 East border. † Of the land shall he haue possession in Israel:
 and the princes shall no more spoile my people: but the land
 they shall geue to the house of Israel according to their tribes.
 9 † Thus saith our Lord God: Let it suffice you o princes of Is-
 rael: intermitte ye iniquitie and robberies, and doe iudgement
 and iustice, seperate your confines from my people, saith our
 10 Lord God. † Iust balance, and a iust ephi, and a iust bar shall be
 11 to you. † The :: ephi, and the bat shall be equal, and of one
 measure: that the bat may take the tenth part of a core, & the
 ephi the tenth part of a core: according to the measure of a
 12 core shall be the equal balassing of them. † And a sicle hath
 twentie obolos. Moreouer twentie sicles, & five and twentie
 13 sicles, and fiftene sicles make Mnam. † And these are the first
 fruits, which you shall take: the sixth part of an ephi of a core
 of wheate, and the sixth part of an ephi of a core of barlev.
 14 † The measure of oyle also, a bat of oyle is the tenth part of a

:: The land
 that was assign-
 ed to holic
 yses, yvas cal-
 led sanctified,
 and could not
 be alienated
 to priuate men
 nor other pur-
 poses.

:: The princes
 portion of
 land vvas
 round about
 the clergies
 portion, that
 he might de-
 fend them, and
 the peoples
 part round a-
 bout the prin-
 ces, that they
 might defend
 him.

:: These mea-
 sures vvere of
 equal capaci-
 tic, but the e-
 phi serued for
 drie things;
 & the bat for
 liquid, as ap-
 peareth. v. 13.

○ 14.

core: and ten battes make a core: because ten battes fil a core.

† And one ramme of a flocke of two hundred, of those things 15
that Israel nourisheth for sacrifice, and for holocaust, and for
pacifiques, to expiate for them, saith our Lord God. † Al: the 16
people of the land shall be bound to these first fruits for the
prince in Israel. † And: vpon the prince shall the holocaust be, 17
and the sacrifice, and the libaments in the solemnities, and
in the Calends, and in the Sabbathes, & in al the solemnities of
the house of Israel: he shall make the sacrifice for sinne, & the
holocaust, and the pacifiques to expiate for the house of Is-
rael. † Thus saith our Lord God. In the first moneth, the first of 18
the moneth, thou shalt take a calfe of the heard vnspotted, and
thou shalt expiate the sanctuarie. † And the priest shall take of 19
the bloud that shall be for sinne: and he shall put it on the posts
of the house, and on the foure corners of the brimme of the
altar, and on the posts of the gate of the inner court. † And so 20
shalt thou do in the seuenth of the moneth for euerie one, that
hath bene ignorant, and was deceiued by errour, and you shall
expiate for the house. † In the first moneth, the fourteenth day 21
of the moneth shall be with you the solemnitie of pasch: seuen
dayes shall Azymes be eaten. † And the prince in that day shall 22
make for himself, and for al the people of the land, a calfe for
sinne. † And in the solemnitie of the seuen dayes he shall make 23
holocaust to our Lord seuen calues, & seuen rammes vnspot-
ted dayly seuen dayes: and for sinne a bucke of goates dayly.
† And he shall make the sacrifice an ephi to a calfe, and an 24
ephi to a ramme: and of oyle an hin to euerie ephi. † In the se- 25
uenth moneth the fiftenth day of the moneth, in the solemn-
itie he shall make as are before said for seuen dayes: as wel for
sinne, as for holocaust, and in sacrifice, and in oyle.

As the peo-
ple were bond
to pay cer-
taine first
fruits to their
temporal
prince:
so he was
mutually bond
to pay the
charges of
publique sacri-
fices for al the
people. S. Ier-
rom also ex-
poundeth this
mutual obli-
gation to con-
sist between the
people and
hiegh priest.

CHAP. XLVI.

A prescription at which gate, and what sacrifices shall be offered for the prince, euerie sabbath, and first day of the moneth. 16. The prince may geue perpetual inheritance to his sonnes, but to his seruantes only til the yeare of Iubiley. 19. with description of the places, where sacrifices shall be prepared.

THE V S saith our Lord God: The gate of the inner court, 1
which looketh to the East, shall be shut the six dayes, in
which worke is done: but in the Sabbath day it shall be opened
yea and in the day of the Calends it shall be opened. † And 2
the

2 the prince shal enter in by the way of the entrie of the gate from without, and he shal stand in the threshold of the gate: and the priests shal make his holocaust, and his pacifiques: and he shal adore vpon the threshold of the gate, and shal goe out:
 3 but the gate shal not be shut til euening. † And the people of the land shal adore at the doore of that gate in the Sabbaths,
 4 and in the Calends before our Lord. † And this holocaust shal the prince offer to our Lord: in the Sabbath day six lambes vnspotted, and a ramme vnspotted. † And sacrifice an ephi for a ramme: but in the lambes the sacrifice that his hand shal geue:
 6 and of oyle an hin for euerie ephi. † And in the day of the Calends a calfe of the heard vnspotted: and the six lambes, and
 7 the rammes shal be vnspotted. † And an ephi for a calfe, an ephi also for a ramme shal he make sacrifice: but the lambes, as
 8 his hand shal finde: and of oyle an hin, for euerie ephi. † And when the prince is to goe in, let him goe in by the way of the
 9 entrie of the gate, and by the same way let him goe out. † And when the people of the land shal enter in the sight of our Lord in the solemnities: he that goeth in by the North gate to adore, let him goe out by the way of the South gate: moreouer he that goeth in by the way of the South gate, let him goe out by the way of the North gate: he shal not returne by the way of the gate, wherby he entered, but at that ouer against it he shal
 10 goe out. † And the prince in the middes of them with the goers in shal goe in, and with the goers out shal goe out. † And in the fayres, and in the solemnities there shal be sacrifice an ephi for a calfe, and an ephi for a ramme: but of the lambes, there shal be sacrifice as his hand shal finde: and of oyle an hin
 12 for euerie ephi. † But when the prince shal make a voluntarie holocaust, or voluntarie pacifiques to our Lord: to him the gate shal be opened, that looketh to the East, and he shal make his holocaust, & his pacifiques, as it is wont to be done in the Sabbath day: and he shal goe out, & the gate shal be shut after
 13 that he is gone forth. † And a lambe of the same yeare vnspotted, shal he make for holocaust dayly to our Lord: alwayes in the morning shal he make it. † And he shal make sacrifice vpon
 14 it morning by morning the sixt part of an ephi: and of oyle the third part of an hin, that it may be mingled with the floure: a sacrifice to our Lord by ordinance, continual and euerlasting.
 15 † He shal make the lambe, & the sacrifice, and the oyle morning by morning: an euerlasting holocaust. † Thus saith our

:: After the captiuitie albeit king Dauids progenie continued in Salathiel, Zorobabel and others, yet they had not the state of kinges or temporal princes; and therefore not only Christian Doctors, but also Rabbi Dauid & other Hebrewes vnderstand this prophcie of Christ the true Messias, and of the sacrifices & rites of his Church: the letter neuertheles alluding to the forme of the old law.

∴ Alvvorkes done by the true children of God, that is to say, done in the state of grace, do merite eternal reward.
 ∴ But other moral godd vvorkes done in state of mortal sinne are only rewar: ded temporally in this vvorld, and not in life cuerlasting.

Lord God: If the prince shal geue a gift to anie ∴ of his sonnes: his inheritance shal be to his sonnes, they shal possesse it by inheritance. † But if he geue a legacie of his inheritance to one 17
 ∴ of his seruants, it shal be his vntil the yeare c f remission, and it shal returne to the prince: and his inheritance shal be to his sonnes. † And the prince shal not take of the peoples inheri- 18
 tance by violence, and of their possession: & of his owne possession he shal gene the inheritance to his sonnes: that my people be not disperfed euerie one from his possession. † And he 19
 brought me in by the entrie, that was on the side of the gate, into the celles of the sanctuarie to the priests, which looked to the North. And there was a place bending to the West. † And 20
 he said to me: This is the place where the priests shal seeth that for sinne, and that for offence: where they shal dresse the sacrifice, that they bring it not out into the vtter court, and the people be sanctified. † And he brought me into the vtter court, 21
 and he led me about by the foure corners of the court: and behold there was a litle court in the corner of the court, to euerie corner of the court a litle court. † In the foure corners 22
 of the court were litle courts disposed, of fourtie cubits in length, and thirtie in bredth: the foure were of one measure. † And a wal round about compassing the foure litle courts: 23
 and there were kichins builded vnder the porches round about. † And he said to me: This is the house of kichins wherein 24
 the ministers of the house of our Lord shal seeth the victims of the people.

CHAP. XLVII.

The prophet seeth waters issuing from under the Temple: 4. increasing to an vnpassible torrent: 9. wherto come al sortes of fishes: 12. with trees on the bankes bringing forth fruite euerie moneth. 13. And the land is geuen in portions to the twelue tribes.

∴ There is no histone, nor probabilitie that vvaters issued out of the temple, vvwhich vvvas reedified by Zorebabel.
 ∴ Neither did al sortes of fishes liue in

AND he turned me to the gate of the house, and behold 1
 ∴ waters issued forth vnder the threshold of the house toward the East: for the face of the house looked to the East: but the waters descended into the right side of the temple to the South part of the altar. † And he ledde me out by the way 2
 of the North gate, and he turned me to the way without the vtter gate, the way that looked to the East: and behold waters flowing on the right side. † When the man went out toward 3
 the East, that had the cord in his hand, he measured a thousand cubits:

See cha.
36. v. 2.

cubits: and he brought me through the water euen to the
 4 ankles. † And againe he measured a thousand, & he brought
 5 me through the water euen to the knees: † and he measured a
 thousand, and he brought me through the water euen to the
 reynes. And he measured a thousand, a torrent, which I could
 not passe ouer: because the waters were risen of the deepe tor-
 6 rent, which can not be passed ouer. † And he sayd to me: Certes
 thou hast sene ô sonne of man. And he brought me out, and he
 7 turned me to the banke of the torrent. † And when I had tur-
 ned myself, behold in the banke of the torrent exceeding manie
 8 trees on both sides. † And he sayd to me: These waters, that
 issue forth toward the heapes of the sand in the East, and desc-
 end to the plaines of the desert, shal goe into the sea, & shal
 9 goe out, & the waters shal be healed. † And euerie liuing soule,
 that creepeth, whither soeuer the torrent cometh shal liue:
 and there shal be fishes very manie after these waters are come
 thither, & they shal be healed, & al things shal liue, to which
 10 the torrent shal come. † And fishers shal stand ouer them,
 from Engaddi euen to Engallim shal be drying of nettes: there
 shal be very manie sortes of fishes therof, as the fishes of the
 11 great sea, of a passing great multitude: † but in the shore therof,
 and in the fennie places they shal not be healed, because they
 12 shal be turned into salt pits. † And :: ouer the torrent shal rise
 in the bankes therof on both sides euerie tree bearing fruit:
 the leafe shal not fal from it, & the fruit therof shal not faile: e-
 uerie moneth shal it bring forth first fruits, because the waters
 therof shal issue out of the sanctuarie: & the fruits therof shal
 13 be for meate, & the leaues therof for medicine. † Thus sayth
 our Lord God: This is the border, in which you shal possesse
 the land in the twelue tribes of Israel: :: because Ioseph hath
 14 a duple cord. † and you shal possesse it euerie man in like maner
 as his brother: vpon which I lifted vp my hand to geue it to
 your fathers: and this land shal fal vnto you for a possession.
 15 † And this is the border of the land: toward the North quar-
 ter, from the great sea by the way of Hethalon, as they come
 16 to Sedada, † Emath, Berotha, Sabarim, which is betwen the
 border of Damascus and the confine of Emath, the house of
 17 Tichon, which is by the border of Auran. † And the border
 from the Sea euen to the court of Enon, shal be the border of
 Damascus, and from the North to the North, the border of
 18 Emath the North quarter. † Moreouer the East quarter from

anie such vva-
 ter nere the
 temple as are
 mentioned. v.
 9. And ther-
 fore this pro-
 phecie hath an
 hiegher and
 truer sense, of
 the Church of
 Christ and the
 vwater of Bap-
 tisme.

:: S. Iohn savv
 this riuier of li-
 uing vwater as
 cleere as chrystal,
 proceeding from
 the seat of God,
 & of the lambe.
 And the tree of
 life yelding
 twelue frutes
 rendring his
 fruite euerie mo-
 neth. &c Apoc.
 22.

:: Iosephs two
 sonnes had
 ech one a
 vvhole por-
 tion, and so
 there vvere
 twelue tribes
 besides the Le-
 uites, who had
 other better
 meanes then
 the rest.

the middes of Auran, and from the middes of Damascus, and from the middes of Galaad, and from the middes of the land of Israel, Iordan making the bound to the East sea, you shall measure also the East quarter. † And the South quarter toward the South from Thamar euen to the waters of contradiction of Cades: & the torrent euen to the great sea: and this is the South quarter toward the South. † And the quarter of the Sea, the great sea from the confine directly, til thou come to Emath: this is the quarter of the Sea. † And you shall diuide this land vnto you by the tribes of Israel: † and you shall cast it for an inheritance to you, and to the strangers, that shall come to you, that haue begotten children in the middes of you: and they shall be vnto you as the same countriemen borne among the children of Israel: they shall diuide the possession with you in the middes of the tribes of Israel. † And in what tribe soeuer the stranger shall be, there shall you geue him possession, sayth our Lord God.

CHAP. XLVIII.

Further description of euerie tribes part of the land: 8. likewise of the portions of Priestes, 13. Leuites. 15. Ciuil, 21. and Prince. 31. with twelue gates named of the twelue tribes.

By the twelue tribes of Israel S. Ierom vnderstandeth the vniuersal multitude of all glorified Sainctes, noting that no mention is here made of the cities of refuge (as in the bookes of Numeri, and Iosue) because in the glorious habitation of Sainctes, there can be no neede of refuge, where all are perfect and secure.

As the first borne of living things,

AND these are: the names of the tribes from the borders of the North, by the way of Hethalon, as they goe to Emath, the court of Enan the border of Damascus toward the North, by the way of Emath. And the East quarter therof to the sea shall be for Dan one. † And to the border of Dan, from the East quarter euen to the quarter of the Sea, for Aser one: † & vpon the border of Aser, from the East quarter euen to the quarter of the Sea, for Nephthali one. † And vpon the border of Nephthali, from the East quarter euen to the quarter of the Sea, for Manasses one. † And vpon the border of Manasses, from the East quarter euen to the quarter of the Sea, for Ephraim one. † And vpon the border of Ephraim, from the East quarter euen to the quarter of the Sea, for Ruben one. † And vpon the border of Ruben, from the East quarter euen to the quarter of the Sea, for Iuda one. † And vpon the border of Iuda, from the East quarter euen to the quarter of the Sea, shall be the: first fruites, which you shall separate, siue and twentieth thousand of bredth & of length, as euery portion from the East quarter to the quarter of the Sea: and the sanctuarie shall be in the

- 9 the middes therof. † The first fruits, which you shal seperate to our Lord: the length of fīue and twentie thousand, and the
 10 bredth of ten thousand. † And these shal be the first fruits of of the sanctuarie of the priests: toward the North of length fīue and twentie thousand, and toward the Sea of bredth ten thousand. Yea and toward the East of bredth ten thousand, and toward the South of length fīue and twentie thousand: and the sanctuarie of our Lord shal be in the middes therof.
- 11 † The sanctuarie shal be for the priests, of the sonnes of Sadoc, which kept my ceremonies, and erred not when the children
 12 of Israel erred, as the Leuites also erred. † And for them shal be the first fruits of the first fruits of the land holie of holies,
 13 by the border of the Leuites. † Yea and to the Leuites in like maner by the borders of the priests fīue and twentie thousand of length, and of bredth tenne thousand. Al the length of fīue
 14 and twentie thousand, & the bredth of tenne thousand. † And they shal not sel therof, nor change, neither shal the first fruits of the land be transported; because they are sanctified to our
 15 Lord. † But the fīue thousand, that remaine in the bredth against the fīue & twentie thousand, shal be the profane partes of the citie for habitation, and for the suburbs: and the citie
 16 shal be in the middes therof. † And these are the measures thereof: to :: the North quarter fīue hundred and foure thousand: and to the South quarter fīue hundred and foure thousand: and to the East quarter fīue hundred and foure thousand: and
 17 to the West quarter, fīue hundred and foure thousand. † And the suburbs of the citie shal be, to the North two hundred fiftie, and to the South two hundred fiftie, and to the East two
 18 hundred fiftie; and to the Sea two hundred fiftie. † And that which shal be residue in length according to the first fruits, of the sanctuarie, ten thousand toward the East, and ten thousand toward the West, shal be as the first fruits of the
 19 sanctuarie: and the fruits thereof shal be for bread to them, that serue the citie. † And they that serue the citie, shal worke of
 20 al the tribes of Israel. † Al the first fruits, of fīue and twentie thousand, answering to fīue & twentie thousand foure square, shal be seperated according to the first fruits of the sanctuarie,
 21 and to the possession of the citie. † And that which shal be left, shal be the princes of euerie part of the first fruits of the sanctuarie, and of the possession of the citie ouer against the fīue and twentie thousand of the first fruits vnto the East border:

& first fructes of al thinges springing, so the first portion of land allotted to Gods seruice is called the first fructes.

:: The North side of the citie being in length 4500. reedes, of six sacred cubites, euerie rede, the west side also, and consequently the other two sides east and south, in al 18000. reedes which make 36. milles, of 1000. pases euerie mile, it is certaine that this description agreeth not to the terrestrial citie of Ierusalem, which was norhing nere so large.

And therefore the later Iewish Rabins hold opinion, that when their Messias commeth the citie of Ierusalem shall be built so great. But all Catholique Doctors vnderstand it mystically of the Church of Christ.

:: S. Iohn the Apostle had the same vision of this new Ierusalem Christs triumphant Church. *Apoc. 21. & 22.*

:: The Synagog of the Iewes being left desert. *Mat. 23. v. 38.* Christ is vvith his militant Church all dayes euen to the consummation of the world. *Mat. vlt. and vvith his Church triumphant illuminating and glorifying it for euer and euer. Apoc. 22.*

Yea and to the sea ouer against the fiue and twentie thousand, vnto the border of the Sea, likewise it shall be in the portions of the prince: and the first fruits of the sanctuarie, and the sanctuarie of the temple shall be in the middes therof. † And of the possession of the Leuites, and of the possession of the citie in the middes of the princes portions: shall be to the border of Iuda, and to the border of Benjamin, shall also pertain to the prince. † And to the rest of the tribes: from the East quarter to the West quarter, for Benjamin one. † And against the border of Benjamin, from the East quarter to the West quarter, for Simeon one. † And vpon the border of Simeon from the East quarter to the West quarter, for Issachar one. † And vpon the border of Issachar, from the East quarter to the West quarter, for Zabulon one. † And vpon the border of Zabulon, from the East quarter to the quarter of the Sea, for Gad one. † And vpon the border of Gad, to the South quarter toward the South: and the border shall be from Thamar, euen to the waters of contradiction of Cades, the inheritance against the great sea. † :: This is the land, which you shall diuide by lot to the tribes of Israel: and these are the portions of them, saith our Lord God. † And these are the goings out of the citie: from the North quarter thou shalt measure fiue hundred and foure thousand. † And the gates of the citie according to the names of the tribes of Israel, three gates on the North side, the gate of Ruben one, the gate of Iuda one, the gate of Leui one. † And to the East quarter, fiue hundred and foure thousand: and three gates, the gate of Ioseph one, the gate of Benjamin one, the gate of Dan one. † And to the South quarter, thou shalt measure fiue hundred & foure thousand: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one. † And to the West quarter, fiue hundred and foure thousand, and their gates three, the gate of Gad one, the gate of Aser one, the gate of Nephthali one. † Round about eightene thousand: and the name of the citie from that day, :: Our Lord there.



THE ARGUMENT OF
DANIELS PROPHECIE.

DANIEL of the tribe ^a of Iuda, & ^b royal blood, about the age of ^c *tenne* yeeres, was caried into Babylon with other children for hostage, when Nabuchodonesor innaded the kingdom of Iuda, in ^c the third yeere of king Ioakim. His whole life (in ^a about an hundred and *tenne* yeeres) was most pious, with such zeale of Gods honour, and common good of his country, that he was called by an Angel, ^d *vir desideriorū*, the man of (godlie) desires: ^e whom also Ezechiel, elder in yeeres, prophecying part of the same time, ioyned with Noe and Iob for example of holie men; recoun-ting him also the most renowned of his time for wisdom. *VV*hose loyal si-delitie towards the king of Babylon, was so clere, that his malignant enimies said expressely of him: ^f We shal not find against this Daniel, anie occa-sion, vnles perhaps in the law of his God. His booke as wel in respect of various important narrations of thinges done: as of most hiegh diuine Mysteries is very excellent: but withal very obscure, for that manie thinges here inserted, seme hardly to agree with other authentical histories; some thinges also are intricate in themselues; nor placed in order of time as they happened: and manie thinges so briefly related, that they can not be under-stood, without the knowlege of prophane histories. As S. Ierom affirmeth Epist. 103. But as for an other difficultie which some make, denyng the Prayer of Azarias, with the Hymne folowing, & the histories of Susanna, Bel, and the Dragon, to be Canonical Scripture, it is partly solued already, in the Annotations before the Booke of Tobie: where is shewed, that it is no iust exception against these, and other partes of holie Scripture of the old Testament, because they are not in the Hebrew Edition, being otherwise ac-cepted for Canonical by the Catholique Church. And further it is very probable that these parcels were sometimes either in the Hebrew or Chaldee tongue, in which two languages (part in one, part in the other) the rest of this booke was written. For from whence els could the Septuagint Interpre-ters, Theodorion, Symmachus, and Aquila translate them? In whose Edi-tions S. Ierom found the same. But S. Ierom, some wil say, calleth these histories fables, and so did not account them Canonical Scripture. First we answer, that he reporting the tewes opinion useth their termes, not explica-ting his owne iudgement, intending only to deliuer sincerely that which he found in the Hebrew: Iet would he not omit to insert the rest, aduertising withal that he had it in Theodorions translation. Which answer is clerly iustified by his owne testimonie (li. 2. c. 9. aduersus Ruffinum) in these

Daniel of the
royal blood.

He vvas most
holie:

most wise:
and most
loyal.

His booke is
excellent:
but hard to be
vnderstood.

Certaine
partes of this
booke are de-
niued by the
Iewves, and
some others.
It is probable
that these par-
tes were some
times in the
Hebrew, or
the Chaldee.

Obiectiō out
of S. Ierom.

First solution.

wordes: *Whereas I relate (sayth he) what the Hebrewes say against the historie of Susanna, and the Hymne of the three children, he that for this reputeth me a foole, proueth himself a hypocphant. For I did not explicate what myself iudged, but what they are wont to say against me. Secondly we answer, that if S. Ierom did not thinke these partes to be Canonical, yet seeing so manie other ancient Fathers, and now the whole Church hold them for Canonical, we so beleue them to be. For albeit the ancient Councils, and others that recite catalogues of holie Scriptures, do not expresly say, as the council of Trent lastly doth (Sess. 4.) that al the partes of bookes by them recited, are Canonical; yet they do not except anie partes of this Booke: and therefore speaking indefinitely, do in dede include al, and not exclude anie parcels vsually read in the Church as these are. Moreover very manie ancient Fathers do expresly alleage these partes as Diuine Canonical Scriptures. Of manie we shal cite some.*

Second solution.

They are proued to be Canonical by the Councils, and other Fathers.

The prayer of Azarias.

The prayer of Azarias is alleaged as diuine scripture by S. Cyprian, *Ser. de lapsis. by holie Ephrem, li. de humilitate comparanda. ca. 9. by S. Chrysostom, ho. de tribus pueris. Leontius Cyprius, apud Eutym. par. 1. Panoplice, tit. 8. Patianus, Parenesi in Pœnitentiam. S. Augustin, Epist. 122. & li. de natura boni. c. 16. S. Fulgentius, ad Venetiam de penitentia. c. 16. Likewise the Hymne of the three children is alleaged by most of the same, and by diuers others. As by S. Ierom himself, in c. 3. ad Galatas, & Epist. 49. de muliere septies iccta: S. Ambrose, Prefat. in Psalmos; & li. 6. in Lucanum, c. 2. Concilium Toletanum, c. 13.*

The Hymne of the three children.

The historie of Susanna.

In like maner the historie of Susanna is cited as holie Scripture by S. Ignatius, *Epist. ad Magnesianos. Tertullian, li. de corona militis. S. Cyprian li. 1. Epist. ep. 8. & 40. S. Chrysostom. Ho. 1. in sine, hath a whole sermon of Susanna, as vpon holie Scripture. S. Ambrose, li. 1. de Officijs, c. 18. li. 3. c. 14. & li. 3. de Spiritu Sancto. c. 7. S. Augustin, Tract. 36. in Ioan. & Ser. 118. & 242.*

The histories of Bel, and the Dragon.

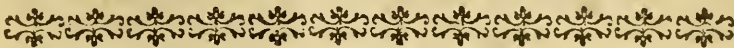
Finally the histories of Bel, and of the Dragon are iudged Diuine Scripture by S. Cyprian, *li. 1. Ep. ep. 4. & li. 3. ep. 1. & li. 4. ep. 6. S. Basil, ho. in diuites auaros. S. Athanasius, in Synopsi briefly explicating the argument of this whole booke, maketh expresse mention of the Hymne of the three children; and of the histories of Susanna; and of Bel, and the Dragon.*

The contents in general.

To conclude therefore with whom we begane, S. Ierom speaking of this whole Booke, saith: *Daniel temporum conscius, & totius mundi philoistor, Epist. a lapidem præcisum de monte sine manibus, & regna omnia subuertentem, Paulus claro sermone pronuntiat. Daniel skilful of times, a studious historiographer, in cleare speach sheweth the stone cut out of the mountaine without handes, which ouerthroweth al kingdomes. Signifying the principal contents of this booke to be, that al other kingdomes (namely*

(namely for example sake, the foure great Monarchies, the first of the Chaldees, the second of the Medes and Persians, the third of the Grecians, and the fourth of the Romanes) should be ouerthrowne, one after an other; and only the kingdom of Christ our Sauour, borne of a perpetual virgin, shal be permanent for euer. More particularly this Booke may be diuided into three partes. In the first six chapters especially are declared (for most part in maner of historie) certayne actes of Daniel, with the other three Hebrew children, and of the kinges of Babylon. In other six chapters is more directly prophecied of Christ; and of Antichrist; of the perpetual glorie of Christs kingdom, and utter destruction of the others; with the end of world, and general iudgement. In the two last chapters are conteyned the histories of holie Susanna; and of the idols Bel, and the Dragon.

In particular.
Diuided into
three partes.



THE PROPHECIE OF DANIEL.

CHAP. I.

The king of Babylon by force entring into Ierusalem, spoyleth the temple: 6. amongst others carieth captiue Daniel, Ananias, Misael, and Azarias: 8. who abstaying from the kings meates, 15. are sayrer then other children. 17. and wiser (Daniel also understanding dreames) then al the magicians of Chaldee.

The first part.
Actes of Daniel with the other three Hebrew children; and of the kinges of Babylon.

:: Part of the holie vessels & some especial persons were caried away, but the king was releas'd at this time: for he reigned in Ierusalem eight yeares more, eleuen in al. 2. Par. 36. 7. 5.

4. R. 5.
24. 7. 1.

I **I**N THE third yeare of the kingdom of Ioakim king of Iuda, came Nabuchodonosor king of Babylon into Ierusalem, and besieged it. † And our Lord deliuered into his hand Ioakim the king of Iuda, and part of the vessels of the house of God: and he caried them away into the land of Sennaar, into the house of his god, & the vessels he brought into the house of the treasure of his god. † And the king spake to Asphenez the gouernour of the Eunuches, that he should bring in of the children of Israel, and of the kings, & the tyrants seede, † children in whom was no spot, beautiful of forme, and instructed in al wisdom, cunning in knowlege, and taught in discipline, and that might stand in the kings palace, that he might teach them the learning, and the tongue of the Chaldees. † And the king appointed them a certayne prouision for euerie day, of his meates, & of the wine wherof he dranke himself, that being nourished three yeares, afterward they might stand in the

a Daniel as chief was an example to the other three children in their manner of life, vvhetherby is also probable that they being al of the tribe of Iuda, v. 6. he was nener of the royal blood: of which some vv ere taken into the kings court. v. 3; b Three causes moued them to abstayne frō the kings meates: lest they might eat any thing offered to idols, or forbid by the lavv of Moyse, & because such delicate diet might prouok to gluttonie; or in time when they should be elder, to other sinnes. Theod. c By mention of the first yeare of Cyrus is sufficiently signified that Daniel liued al the time of the captiuitie. And ch. 10. it is further clere that he liued in the third yeare: & very like, longer.

kings sight. † There were therefore among them of the children of Iuda, Daniel, Ananias, Misael, and Azarias. † And the gouernour of the enuches gaue them names: to Daniel, Baltasar: to Ananias, Sidrach, to misael, misach: & to Azarias, Abdenago. † But a Daniel purposed in his hart, that he would not be polluted of the kings table, nor of the wine of his drinke: & he requested the gouernour of the eunuches, that he might not be contaminated. † And God gaue vnto Daniel grace and mercie in the sight of the prince of the eunuches. † And the prince of the enuches said to Daniel: I feare my Lord the king, who hath appoynted for you meate and drinke: who if he shal see your faces leaner then the other youthes your equals, you shal condemne my head to the king. † And Daniel said to Malasar whom the prince of the eunuches appoynted ouer Daniel, Ananias, Misael, and Azarias: † Proue I besech thee, thy seruants for tenne dayes, & let * pulse be geuen vs to cate, & water to drinke: † and looke vpon our faces, and the faces of the children that cate of the kings meate: and as thou shalt see, thou shalt doe with thy seruants. † Who hearing that manner of speech, proued them for tenne dayes. † And after tenne daies their faces appeared better & more corpulent then al the children, that did cate of the kings meate. † Moreover Malasar tooke away the meates, and the wine of their drinke: and he gaue them pulse. † And to these children God gaue knowledge, and discipline in euerie booke, and wisdom: but to Daniel the vnderstanding of al visions and dreames. † The dayes therefore being accomplished, after which the king had sayd, that they should be brought in; the gouernour of the eunuches brought them in the sight of Nabuchodonosor. † And when the king had spoken to them, there were not fond such of them al, as Daniel, Ananias, Misael, and Azarias; and they stood in the kings sight. † And euerie word of wisdom and vnderstanding, that the king demanded of them, he found in them more by ten fold aboue al the southsayers, & magicians, that were in al his kingdom. † And Daniel was euen to the first yeare of Cyrus the king.

CHAP. XII.

Nabuchodonosor dreameth, and forgeteth his dreame, 4. which the magicians not able to tel, 12. are adiudged to dye. 14. But Daniel (praying with his three felowes) by reuelation, 24. telleth, 36. and interpreteth the dreame: 46. the king adoreth him confessing his God to be the onlie true God, and aduanceth him & his felowes.

* beanes
pease.
&c.

IN :: the second yeare of the kingdom of Nabuchodonosor,
 Nabuchodonosor saw a dreame, and his spirit was terrified,
 and his dreame was fled from him. † But the king commanded,
 that the southsayers should be called together, and, the magi-
 cians, and the forcerers, and the * Chaldees: to declare vnto the
 king his dreames: who when they were come, stood before
 the king. † And the king sayd to them: I saw a dreame: & being
 confounded in minde I know not what I saw. † And the Chal-
 dees answered the king in Syriack, King for euer liue: tel the
 dreame to thy seruants, and we wil declare the interpretation
 therof. † And the king answering sayd to the Chaldees. The
 word is departed from me: vnles you tel me the dreame, and
 the coniecture therof, you shal perish, and your houses shal be
 confiscate. † But if you tel the dreame, & the coniecture therof,
 you shal receiue of me rewards, & gifts, and much honour: the
 dreame therefore, and the interpretation therof tel you me.
 † They answered the second time, & sayd: Let the king tel his
 seruants the dreame, & we wil declare the interpretation ther-
 of. † The king answered, & sayd: Surely I know that you redeme
 time, knowing that the word is departed from me. † If
 therefore you shew me not the dreame, there is one sentence of
 you, that you haue also framed a guiltful interpretation, and ful
 of deceite, to speake vnto me til the time passe away. Tel me
 therefore the dreame, that I may know :: that you speake a true
 interpretation also therof. † The Chaldees therefore answering
 before the king, sayd: There is no man vpon the earth, that
 can accomplish thy word, o king, yea neither anie king great
 and mighty, demandeth such a word of anie southsayer, & ma-
 gician, and Chaldee. † For the word that thou askest, o king, is
 weightie: neither shal there be found any, that can shew it in
 sight of the king, except the goddess, whose conuersation is not
 with men. † Which thing being heard, the king in furie, and
 in great wrath commanded that al the wisemen of Babylon
 should perish. † And the sentence being gone forth, wisemen
 were slaine: & Daniel and his felowes were sought for, to pe-
 rish. † Then Daniel inquired concerning the law, and the sen-
 tence, of Arioch the prince of the kings warfar, who was gone
 forth to kil the wisemen of Babylon. † And he asked him, that
 had receiued the powre of the king, for what cause so cruel a
 sentence was gone forth from the face of the king. When A-
 rioch therefore had shewed the matter to Daniel, † Daniel

Nabuchodo-
 nosor had this
 dreame the se-
 cond yeare af-
 ter his great
 conquest of
 the Moabites,
 Ammonites,
 Syrians, & Æ-
 gyptians, mak-
 ing his king-
 dom a great
 monarchie: so
 it vvas in the
 25 yeare of his
 reigne: vwhen
 Daniel vvas a-
 bout the age
 of 35. yeares.

:: It is in dede
 more easie to
 tel by the di-
 uels help,
 what one hath
 dreamed; be-
 cause dreames
 being past
 might either
 procede from
 the diuel, or
 by some ex-
 ternal signes
 be knovne
 vnto him: but
 to declare the
 significarion
 which is to
 come, and vn-
 certaine, is a-
 boue the di-
 uels or mans
 povvre: who

can only con-
iecture what
is probable, &
doe often erre
therin. See the
Annotations.

Gen. 40.

going in desired the king, that he would geue him a time to tel
the solution to the king. † And he went into his house, and he 17
told the matter vnto Ananias, & Misael, & Azarias his felowes:
† that they should aske mercie at the face of the God of hea- 18
uen vpon this sacrament, & Daniel and his felowes might not
perish, with the rest of the wisemen of Babylon. † Then was 19
the mysterie reueled to Daniel by a vision in the night: and
Daniel blessed the God of heauen, † and speaking sayd: The 20
name of our Lord be blessed from euerlasting & for euer more:
because wisdom and strength are his. † And he changeth 21
times, and ages: transporteth kingdoms & establisheth them:
geueth wisdom to the wise, and knowlege to them that vn-
derstand discipline: † he reueleth profound, & hidden things, 22
and knoweth the things that are done in darkenes: and light
is with him. † To thee ô God of our fathers I confesse, and I 23
prayse thee: because thou hast geuen me wisdom, & strength:
and now thou hast shewed me the things that we desired of
thee, because the kings word thou hast opened to vs. † After 24
these things Daniel being entered in to Arioch, whom the
king had appoynted to destroy the wisemen of Babylon, spake
thus vnto him: Destroy not the wisemen of Babylon: bring
me in before the presence of the king, & I wil tel the solution
to the king. † Then Arioch in hast brought in Daniel to the 25
king, and said to him: I haue found a man of the children of
the transmigration of Iuda, that can tel the solution to the
king. † The king answered, and said to Daniel, whose name 26
was Baltassar: Thinkest thou in very dede thou canst tel me
the dreame, that I saw, and the interpretation therof? † And 27
Daniel answering before the king, sayd: The mysterie, that the
king demandeth, the wisemen, the Magicians, and the south-
sayers, and the inchanters can not declare vnto the king. † But 28
there is a God in heauen that reueleth mysteries, who hath
shewed vnto thee, king Nabuchodonosor, what things are
to come in the later times. Thy dreame, and the visions of thy
head in thy bed, are these. † :: Thou ô king beganst to thinke 29
in thy bed, what should be hereafter: and he that reueleth my-
steries, shewed thee what things are to come. † To me also 30
not in the wisdom, that is in me more then in al men aliue, is
this sacrament reueled: but that the interpretation might be
made manifest to the king, and thou mightest know the cogi-
tations of thy minde. † Thou ô king didst see, and behold: as 31

it were

:: By shewing
the kings for-
mer cogita-
tion before
his dreame, he
gaue great as-
surance of the
true spirite of
prophecie,
that the king
might secure-
ly beleue the
interpretation
of the dreame.
:: The foure
kingdoms of
the Chaldees
Persians, Gre-
cians, and Ro-
manes signifi-
ed by the

- it were one great statua: that statua, great and high of stature
 stood ouer against thee, and the sight therof was terrible.
- 32 † The head of this statua was of the best gold, but the breast
 and the armes of siluer, moreouer the bellie, and the thighes
 33 of brasse: † and the legges of yron, of the feete a certaine
 34 part was of yron, and a certaine of earth. † Thou sawest so,
 til a stone was cut out of a mountaine without handes: and it
 stroke the statua on the yron, & earthen feete therof, & brake
 35 them in peeces. † Then were the yron, the clay, the brasse,
 the siluer, and gold broken together, and brought as it were
 into the dust of a summers floore, that are taken violently
 with the winde: and there was no place found for them: but
 the stone that stroke the statua, was made a great mountaine,
 36 and it filled al the earth. † This is the dreame: the interpreta-
 37 tion also therof we wil tel before thee, ô king. † Thou art the
 king of kings: and the God of heauen hath geuen thee king-
 38 dom, and strength, and empire, and glorie: † and al thinges,
 wherin the children of men, and the beasts of the silde doe in-
 habite, the foules also of the heauen he hath geuen in thy
 hand, and vnder thy dominion he hath appoynted al thinges:
 39 thou therefore art the golden head. † And after thee shal ryse
 vp an other kingdom lesse then thou of siluer: and an other
 third kingdom of brasse, which shal rule ouer al the world.
 40 † And the fourth kingdom shal be as it were yron. As yron
 breaketh into peeces, & tameth al thinges, so shal that breake,
 41 and destroy al these. † Moreouer because thou sawest part of
 the feete, and of the toes of the porters clay, and part of yron:
 the kindom shal be diuided, which notwithstanding shal rise
 of the ground of yron, according as thou sawest the yron
 42 mingled with the earth of clay. † And the toes in part of yron,
 and in part of earth: in part the kingdom shal be whole, and
 43 in part broken. † And that thou sawest the yron mingled with
 the earsh of clay, they shal be mingled in dede together with
 mans seede, but they shal not sticke fast one to an other, as
 44 yron can not be mingled with earth. † But in the dayes of those
 kingdoms the God of heauen wil rayse vp :: a kingdom, that
 shal not be dissipated for euer, and his kingdom shal not be
 deliuered to an other people: and it shal breake in peeces, and
 shal consume al these kingdoms: and itself shal stand for euer.
- 45 † According as thou sawest, that the stone was cut out of the
 mountaine without handes, and brake the earth in peeces,

foure partes
 of this statua,
 consisting of
 diuers metals
 or mater, did
 succede in or-
 der of time :
 :: not ech one
 meaner, or
 baser then the
 former, as
 gold is best &
 yron & earth
 the worst, for
 the last rather
 excelled the
 former; but
 vwhen this vi-
 sion appeared
 the kingdom
 of the Chal-
 dees vvas the
 greatest, and
 most excellent
 & that being
 destroyed the
 Medes & Per-
 sians became
 greater then :
 it had bene: a-
 gaine the Gre-
 cians vnder A-
 lexander be-
 came farre
 greater then
 anie before,
 and finally the
 Romane grea-
 test of al, til
 Christs king-
 dome, his
 Church vvas
 spred ouer the
 vvhole world.

:: The Church
 of Christ is the
 only kingdom
 that can not
 be destroyed,

and

and the yron, and the brasse, and the silver, and the gold, the great God hath shewed the king what thinges are to come hereafter. & the dreame is true, & the interpretation therof faithful.

† Then king Nobuchodonosor fel on his face, & adored Daniel, & commanded to sacrifice to him hostes & incense. † The king therfore speaking said to Daniel: In very dede :: your God is the God of goddes, and Lord of kinges, and he that reveleth mysteries: because thou couldst open this * sacrament. † Then the king advanched Daniel on high, & he gaue him manie gifts, and great: and he made him prince ouer al the prouinces of Babylon; and chiefe of the magistrates, ouer al the wisemen of Babylon. † And Daniel requested of the king, and he appointed ouer the workes of the prouince of Babylon, Sidrach, Misach, and Abdenago: but Daniel himself was in the doores of the king.

CHAP. III.

Nabuchodonosor setteb up a statua, commanding al vnder paine of death to adore it: 8. which Sidrach, Misach, and Abdenago refusing to doe, 14. are cast into a burning fornace, 24. wherin they walke, defended by an Angel from burning: praying, and praysing God, 51. with an hymne, 57. inuiting al creatures to praise him. 91. which the king admiring confesseth, and proclamesh, that their God is the only true God.

:: This huge statua of ninty foot in height and nine in bredth contained a great masse of gold. Vvhich the king made to shew his riches, to terrise his enemies & to represent himself, that he might be adored therein as a god. *S. Ierom.*

NABUCHODONOSOR the king made :: a statua of gold in height of sixtie cubites, in bredth of six cubits, and he set it in the fild of Dura of the prouince of Babylon. † Therfor Nabuchodonosor the king sent to cal to gether the nobles, the magistrates, and iudges, dukes, and tyrants, and rulers, and al the princes of the countries, that they should come together to the dedication of the statua, which Nabuchodonosor the king had erected. † Then were the nobles gathered together, the magistrates, and iudges, the dukes, and tyrants, & the great men that were placed in regiments, and al the princes of the countries, to come together to the dedication of the statua, which Nabuchodonosor the king had erected. And they stood in the sight of the statua, which Nabuchodonosor the king had set vp. † And the cryer cried mightely: To you peoples, and tribes, and tongues it is said: † In the houre that you shal heare the sound of the trumpet, & pipe, and harpe, of the doulcimer, and psalter, and symphonie, & al kind of musical instruments: falling adore ye the golden statua, which Nabuchodonosor the

- 6 the king hath set vp. † But if any man shall not adore: prostrate, he shall the self same houre be cast into a fornace of burning
 7 fyre. † After this therefore forthwith as all the peoples heard the sound of the trumpet, the pipe, & harpe, of the doulcimer, and psalter, of the symphonie, and of al kind of muscal instruments: al the peoples, tribes, and tongues falling adored the golden statua, which Nabuchodonosor the king had set vp.
 8 † And forthwith in the very same time men of Chaldee coming accused the Iewes, † and sayd to Nabuchodonosor the
 9 king: King for euer liue: † thou, ô king hast made a decree, that euerie man which shall heare the sound of the trumpet, of the pipe, and harpe, of the doulcimer, and psalter, of the symphonie, and of al kind of muscal instrumentes, prostrate himself, and adore the golden statua: † and if any man do not prostrate on the ground adore, that he be cast into a fornace of burning fyre. † There are therefore men of Iewrie, whom thou didst appoynte ouer the workes of the countrie of babylon, Sidrach, Misach, and Abdenago: these men, ô king, haue contemned thy decree: thy goddes they worshipe not, and the
 13 golden statua, which thou hast erected, they adore not. † Then Nabuchodonosor in furie, and in wrath commanded, that Sidrach, Misach, & Abdenago should be brought: who immediatly were brought before the king. † And Nabuchodonosor the king pronouncing, sayd to them: In dede Sidrach, Misach, and Abdenago, doe not you worshipe my goddes, & the golden statua that I haue set vp doe not you adore? † Now therefore if you be readie, in what houre soeuer you shall heare the sound of the trumpet, the pipe, the harpe, of the doulcimer, and psalter, and Symphonie, and of al kind of muscal instruments, prostrate your selues, & adore the statua which I haue made: but if you adore not, the selfe same houre you shall be cast into the fornace of burning fyre: and what God is there, that shall deliuer you out of my hand? † Sidrach, Misach, and Abdenago answering said to king Nabuchodonosor: We must not answer thee concerning this thing. † For behold our God, whom we worshipe, can saue vs from the fornace of burning fyre, and
 18 out of thy handes, ô king, deliuer vs. † But if he wil not, be it known to thee, ô king, that we worshipe not thy goddes, & the golden statua, which thou hast erected, we adore not.
 19 † Then was Nabuchodonosor replenished with furie: and the looke of his face was altered vpon Sidrach, Misach, and

Practise of this idolatrie consisted in falling prostrate on the ground before the statua; some times it consisteth in offering incense to idols; and the like: Now in England personal presence at heretical service or sermon is a distinctiue signe of conformitie to the protestants pretended religion; because such presence is there exacted for this purpose.

By this most modest & confident answer they professed their assured faith of Gods omnipotent powre, not knowing whether it was his diuine wil to deliuer them from the fire or no: resolving to suffer with patience what soeuer he would permitte to fall vnto them.

Abdenago, and he commanded that the fornace should be heated seuen times more, then it had bene accustomed to be heated. † And commanded the strongest men of his host, 20 to binde the feete of Sidrach, Misach, and Abdenago, and to cast them into the fornace of burning fyre. † And forthwith 21 those men being bound with their breeches, * and head attire, and shoes, and garments were cast into the fornace of burning fyre. † For the commandment of the king did vrge, and the 22 fornace was heated excedingly. Moreouer the flame of the fyre slew those men, that had cast in Sidrach, Misach, and Abdenago. † But these three men, that is, Sidrach Misach, 23 and Abdenago fel in the middes of the fornace of burning fire, bound together.

* or
cappes.

Though these parcels were not in the Hebrew, in S. Ieroms time, yet either had bene in the Hebrew or Chalde, or at least were Canonical scripture; as we haue proued in the argument of this booke.

That which foloweth I found not in the Hebrew volumes.

† And they walked in the middes of the flame praying God, 24 and blessing our Lord. † And Azarias standing prayed thus, 25 and opening his mouth in the middes of the fire, he sayd:
† Blessed art thou ô Lord the God of our fathers, and laudable, 26 and glorious is thy name for euer: † because thou art iust in al 27 thinges, which thou hast done to vs, and al thy workes are true, and thy wayes right, and al thy iudgements true. † For 28 thou hast done true iudgements according to al thinges, that thou hast brought in vpon vs, and vpon the holie citie of our fathers Ierusalem: because in truth, & in iudgement thou hast brought in al these thinges for our sinnes. † For we haue 29 sinned, and done vniustly reuolting from thee: and we haue offended in al thinges; † and thy precepts we haue not heard, 30 nor obserued, nor done as thou hadst commanded vs, that it might be wel with vs. † Al thinges therefore that thou hast brought in vpon vs, and al thinges that thou hast done to vs, thou hast done with true iudgement: † and thou hast deliuered 31 vs into the handes of our enemies vniust, and most wicked, and preuaricatours, & to an vniust king and most wicked aboue al the earth. † And now we can not open the mouth: we are become a confusion, and reproch to thy seruants, & to them that worship thee. † Deliuer vs not for euer, we besech thee, for 34 thy name sake, and dissipate not thy testament: † neither take 35 thou away thy mercie from vs: for Abraham thy beloued, and Isaac thy seruant, and Israel thy holie one: † to whom 36 thou hast spoken, promising that thou wouldest multiple their

:: In the very same maner Moyses prayed, & pacified Gods wrath.
Exo. 32.

- their seede as the starres of heauen, and as the sand that is in
 37 the seashore. † Because ô Lord we are diminished more then
 al nations, and are abased in al the earth this day for our sinnes.
 38 † And there is not at this time :: prince, & duke, and prophet,
 nor holocaust, nor sacrifice, nor oblation, nor incense, nor
 39 place of first fruits before thee, † that we may finde thy mercie:
 but in contrite minde, & spirit of humilitie let vs be receiued.
 40 † As in holocaust of rammes, and bulles, and as in thousands
 of fat lambes: so let our sacrifice be made in thy sight this day,
 that it may please thee: because there is no confusion to them
 41 that trust in thee. † And now we folow thee in al our hart,
 42 and feare thee, and seeke thy face. † Confound vs not, but
 doe with vs according to thy meekenes, and according to the
 43 multitude of thy mercie. † And deliuer vs in thy meruels, and
 44 geue glorie to thy name ô Lord: † and let al be confounded
 that shew euils to thy seruants, let them be confunded in al thy
 45 might, and let their strength be broken: † and let them know
 that thou art the Lord, the onlie God, and glorious ouer the
 46 round world. † And the kings seruants that had cast them in,
 ceased not to heate the fornace, with * Naphtha, & tow, and
 47 pitch, and drie stickes, † and the flame mounted out aboute
 48 the fornace nine and fourtie cubits: † and it brake forth, and
 burnt them whom it found by the fornace, of the Chaldees.
 49 † But the Angel of our Lord descended with Azarias, and his
 felowes into the fornace: and he shooke the flame of the fire
 50 out of the fornace, † and made the middes of the fornace as
 a winde of dew blowing, and the fire touched them not at al,
 nor payned them, nor did them anie greuance.
 51 † Then these three as out of one mouth praysed, and glorified,
 and blessed God in the fornace, saying:
 52 † Blessed art thou ô Lord the God of our fathers: and laudable,
 and glorious, and superexalted for euer: and blessed is the holie
 name of thy glorie: and laudable, and superexalted in al ages.
 53 † Blessed art thou in the holie temple of thy glorie: & passing
 laudable, and passing glorious for euer.
 54 † Blessed art thou in the throne of thy kingdom, and passing
 laudable, and superexalted for euer.
 55 † Blessed art thou, that beholdest the depths, and sittest vpon
 the Cherubs: and laudable, and superexalted for euer.
 56 † Blessed art thou in the firmament of heauen: and laudable
 and glorious for euer.

:: Sedecias be-
 ing dead, and
 Ioachin kept
 in prison,
 there vvas
 none in state
 of a king a-
 mongst the Ie-
 vves: neither
 vvas there at
 this time anie
 prophet in al
 Ievvrie: for
 Daniel himself
 and Ezechiel
 vvere in Baby-
 lon: and Iere-
 mie vvas et-
 ther dead or
 in Ægypt.

† chalkie
 lay, or
 me:

:: Holy Angels do incessantly prayse God, & therefore nede not to be inuited therto: sensible creatures do not properly prayse God, because they haue not vnderstanding nor vil: but the meaning of this inuitation is, to congratulate that Angels do alwayes without intermission praise God, & to exhort al men in consideration of al Gods workes spiri- tual & corpor- al, to praise him, as most worthie to be prayed by al men.

:: Priuations of thinges haue also their decent course in the vniuersal state of creatures: Darknes prayseth God, that is, bringeth forth praise in the hartes of con- sideratiue men. *s. Aug. li. de natura boni c. 16.*

- † Al :: workes of our Lord blesse ye our Lord, prayse and su- 57
perexalt him for euer.
- † Blesse our Lord ye Angels of our Lord: prayse & superexalt 58
him for euer.
- † Ye heauens blesse our Lord: prayse and superexalt him for 59
euer.
- † Al waters that are aboue the heauens, blesse ye our Lord: 60
prayse and superexalt him for euer.
- † Blesse our Lord al ye powers of our Lord: prayse and super- 61
exalt him for euer.
- † Sunne and moone blesse ye our Lord: prayse and superexalt 62
him for euer.
- † Starres of heauens blesse ye our Lord: prayse and superexalt 63
him for euer.
- † Euerie shower, & dew blesse ye our Lord: prayse and super- 64
exalt him for euer.
- † Al spirits of God blesse ye our Lord: prayse and superexalt 65
him for euer.
- † Fire and heate blesse ye our Lord: prayse and superexalt him 66
for euer.
- † Colde and heate blesse ye our Lord: prayse and superexalt 67
him for euer.
- † Dewes and hore frost blesse ye our Lord: prayse and super- 68
exalt him for euer.
- † Frost and cold blesse ye our Lord: prayse and superexalt him 69
for euer.
- † Yse and snowes blesse ye our Lord: prayse and superexalt 70
him for euer.
- † Nightes and dayes blesse ye our Lord: prayse and superexalt 71
him for euer.
- Light and :: darknes blesse ye our Lord: prayse and superexalt 72
him for euer.
- † Lightenings and cloudes blesse ye our Lord: prayse and su- 73
perexalt him for euer.
- † Let the earth blesse our Lord: prayse and superexalt him for 74
euer.
- † Mountaines and litle hilles blesse ye our Lord: prayse and 75
superexalt him for euer.
- † Al things that spring in the earth blesse ye our Lord: prayse 76
and superexalt him for euer.
- † Blesse our Lord ye fountaines: prayse and superexalt him for 77
euer.

† Seas

- 78 † Seas and riuers blesse ye our Lord: prayse and superexalt him for euer.
- 79 † Whales, and al things that moue in the waters, blesse ye our Lord: prayse and superexalt him for euer.
- 80 † Blesse our Lord al ye foules of heauen: prayse and superexalt him for euer.
- 81 † Al beasts and cattel blesse ye our Lord: prayse and superexalt him for euer.
- 82 † Sonnes of men blesse ye our Lord: prayse and superexalt him for euer.
- 83 † Let Israel blesse our Lord: prayse and superexalte him for euer.
- 64 † Priests of our Lord blesse ye our Lord: prayse and superexalt him for euer.
- 85 † Seruants of our Lord blesse ye our Lord: prayse and superexalt him for euer.
- 86 † Spirits and foules of the iust blesse ye our Lord: prayse and superexalt him for euer.
- 87 † Holie and humble of hart blesse ye our Lord: prayse and superexalt him for euer.
- 88 † Ananias, Azarias, and Misael, blesse ye our Lord: prayse and superexalt him for euer.

Because he hath deliuered vs from hel, and saued vs out of the hand of death, and deliuered vs out of the middes of the burning flame, and out of the middes of the fire hath he rid vs.

- 89 † Confesse ye to our Lord, because he is good: because his mercie is for euer.
- 90 † Al religious blesse ye our Lord the God of goddes: prayse and confesse ye to him, because his mercie is vnto al worldes.

The fire burned their bandes, but not their garments nor bodies: so God vseth the seruice of his creatures to geue comforte to his seruantes, and not torment. S. Greg. li. 3. c. 18. dialo. VWhere he writeth the like miracle, when the Gothes would haue burned S. Benedict. This fourth was the Angel that alerted

S. Hieroms
wordes.

Hitherto it is not in the Hebrew: and that which we haue put, is translated out of the Edition of Theodotus.

- 91 † Then Nabuchodonosor the king was astonied, and he arose hastily, & said to his nobles: Did we not cast three men fettered into the middes of the fire? Who answering the king,
- 92 said: It is true o king. † He answered, and said: Behold I see foure men loose, and walking in the middes of the fire, and there is no corruption in them, & the forme of the fourth is
- 93 like to the sonne of God. † Then came Nabuchodonosor to the doore of the fornace of burning fire, and said: Sidrach, Misach, & Abdenago seruants of the high God, goe ye forth,

the force of
the fire from
them. v. 49.
C 95.

and come. And forthwith Sidrach, Misach, and Abdenago
went out of the middes of the fire. † And the nobles, and the 94
magistrates, and iudges, and the potentates of the king being
gathered together, beheld those men, that the fire had no
powre on their bodies, & not a heare of their head was singed,
yea their breeches were not altered, & the sent of the fire had
not passed by them. † And Nabuchodonosor breaking forth, 95
said: Blessed be the God of them, to witte, of Sidrach, Misach,
and Abdenago, who hath sent his Angel, and hath deliuered
his seruants that beleued in him: and they changed the kings
word, & deliuered their bodies that they might not serue, and
might not adore anie god, except their owne God. † By me 96
therfore this decree is made, that euerie people, tribe, and
tongue, whatsoeuer shall speake blasphemie against the God of
Sidrach, Misach, and Abdenago, he perish, and his house be
wasted: for there is none other God, that can so saue. † Then 97
did the king † promote Sidrach, Misach, and Abdenago in the
prouince of Babylon. † Nabuchodonosor the king, to al 98
peoples, nations, and tongues, that dwel in the whole earth,
peace be multiplied vnto you. † The high God hath wrought 99
signes and meruelous things with me. It hath pleased me
therfore to publish † his signes, because they are great: and 100
his meruels, because they are strong: and his kingdom an euer-
lasting kingdom, & his powre in generation and to generation.

∴ They were
not only re-
stored to their
former aucto-
ritie, as pre-
fectes ouer the
workes. ch. 2.
v. 49. but were
also more ad-
uanced, as this
place insinua-
teth.

CHAP. IIII.

*King Nabuchodonosor hauing an other dreame, telleth it to Daniel, de-
manding of him the interpretation: 16. who encoraged and warrented
to speake freely, sheweth that the king shall become like a beast in forme
seuen yeares: 28. the same is confirmed by a voice from heauen: 30. and
being fulfilled, he is at last restored to his owne forme, and state.*

∴ It seemeth
that Daniel
inferred this
particular hi-
storie as the
king in his
owne person
and wordes re-
ported it after
his restauratiō
It is also pro-
bable that the

I ∴ Nabuchodonosor was quiet in my house, and flourishing 1
in my palace. † I saw a dreame that made me sore afraid: 2
and my cogitations in my bed, and the visions of my head dis-
turbed me. † And by me there was a decree set forth, that al 3
the wisemen of Babylon should be brought into my sight, and
that they should shew me the solution of the dreame. † Then 4
came in the southsayers, magicians, Chaldees, and diuiners,
and I told the dreame in their sight: & the solution therof they
shewed me not: † til their colleague Daniel came into my sight, 5
whose whole name is Baltassar, according to the name of my God,
who

- who hath the spirit of the holie goddes in himself: and I told
 6 the dreame before him. † Baltassar prince of the south sayers,
 because I know that thou hast the spirit of the holie goddes in
 thee, and no secrete is impossible to thee: tel thou the visions
 of my dreames, which I haue sene, and the solution of them.
 7 † The vision of my head in my bed, I saw, and behold a tree
 in the middes of the earth, and the height therof exceding.
 8 † A great tree, and strong: and the height therof touching
 the heauen: the sight therof was euen to the endes of al the
 9 earth. † The leaues therof most fayre, and the fruit therof
 exceding much: and the foods of al thinges in it: vnder it
 dwelt cattel, and beasts, and in the boughes therof conuerfed
 10 the foules of heauen: and of it al flesh did eate. † I saw in the
 vision of my head vpon my bed, & behold: a watchman, and
 11 an holie one descended from heauen. † He cried mightely, and
 thus he sayd: Cut ye downe the tree, & choppe of the boughes
 therof: shake of the leaues therof, and scatter the fruits ther-
 of: let the beasts flie that are vnder it, and the foules from the
 12 boughes therof. † But yet leaue the spring of the rootes therof
 in the earth, and let it be tyed with yron, and brasen band a-
 mong the grasse, that is without, and let it be dipped with the
 dew of heauen, and with wild beasts his portion in the grasse
 13 of the eath. † " Let his hart be changed from humane, & let
 the hart of a wild beast be geuen him: and let seuen :: times be
 14 changed ouer him. † In the sentence of the watchman is the
 decree, and the word of saintes, and the petition, til the liuing
 know, that the hiegh one ruleth in the kingdom of men; and
 to whom soeuer it shal please him, he wil geue it, & the basest
 15 man he wil appoint ouer it. † This dreame saw I Nabuchodo-
 nosor the king: thou therfore ô Baltassar tel the interpretation
 quickly: because al the wisemen of my kingdom can not de-
 clare the solution vnto me: but thou canst, because the spirit
 16 of holie goddes is in thee. † Then Daniel, whose name was
 Baltassar, began secretely to thinke within himself as it were
 for one houre: & :: his cogitations trubled him. But the king
 answering said: Baltassar, let not the dreame and the interpre-
 tation therof trouble thee. Baltassar answered, and said: My
 Lord, the dreame be to them, that hate thee, and the interpre-
 17 tation therof be thine enemies. † The tree which thou sawest
 high and strong, whose height reacheth to the heauen, and the
 18 sight therof into al the earth: † and the bough therof most
 fayre,

king had this
 dreame about
 the 34. yeare
 of his reigne.
 For he reig-
 ning in al 43.
 yeares, liued
 seuen yeares a-
 mong beasts
 into vvhich
 state he fel one
 yeare after
 this dreame.
 7. 26. and liued
 about a yeare
 more or lesse
 after his re-
 stauration.

:: Seven times
 signifie seuen
 yeares, be-
 cause al ordi-
 narie varieties
 of times are in
 one yeare.

:: No meruel
 that the pro-
 phet vvas tru-
 bled in mind
 being loath to
 declare the ca-
 lamitie which
 should fal vn-
 to the king,

and yet must
nedes viter
the truth.
And therefore
with milde
wordes, wish-
ing the king
might escape
the euil, which
was decreed
against him, he
maketh his en-
trance to the
true interpre-
tation of the
drame.

∴ Gods threats
being condi-
tional that if
sinner truly
repent he wil
pardon al, or
part of the pu-
nishment, the
prophet pro-
poseth the
most soue-
raine remedie
of almes dedes
that by wor-
kes of mercie
this sinful
king, or anie
other sinner
may procure
the mercie of
God. As in
dede this king
found mercie
after some pu-

sayre, and the fruit therof exceeding much, and the foode of
things in it, vnder it the beasts of the silde inhabiting, & in the
boughes therof the foules of heauen abyding: † It is thou 19
king, which art magnified, & become mightie: & thy greatnes
hath growen, and is come euen to heauen, and thy power vnto
the endes of the earth. † But in that the king saw a watchman, 20
and an holie one descend fron heauen, and say: Cut ye downe
the tree, and dissipate it, but leaue the spring of the rootes ther-
of in the earth, and let it be bound with yron and brasle among
the grasse without, and let it be sprinkled with the dew of
heauen, and let his foder be with the wild beasts, til seauen
times be changed ouer him. † This is the interpretation of the 21
sentence of the Highest, which is come vpon my Lord the
king. † They shal cast thee out from men, and with beasts and 22
wilde beasts shal thy habitation be, and grasse thou shalt eate
as an oze, & with the dew of heauen thou shalt be wett: seuen
times also shal be chaunged ouer thee, til thou know that the
High one ruleth ouer the kingdoms of men, and geueth it to
whomsoeuer he wil. † But wheras he commanded, that the 23
spring of the rootes therof, that is, of the tree, should be left:
thy kingdom shal remayne to thee after thou shalt haue
knowen that powre is heauenly. † Wherfore ô king let me 24
counsel thee, and ∴ redeme thou thy sinnes with almes, & thine
iniquities with the mercies of the poore: perhaps he wil for-
geue thyne offences. † Al these thinges came vpon Nabucho- 25
donosor the: king. † After the end of twelue moneths he wal- 26
ked in the palace of Babylon. † And the king answered, & sayd: 27
Is not this Babylon the great citie, which I haue built to be the
house of the kingdom, in the strength of my powre, and in the
glorie of my beautie? † And when the word was yet in the 28
kings mouth, a voice came downe from heauen: To thee it is
sayd Nabuchodonosor: Thy kingdom shal passe from thee,
† and from men they shal cast thee out, and with bestes and 29
wilde beasts shal thy habitation be: grasse as an oxe shalt thou
eate, and seuen times shal be changed ouer thee til thou know
that the Hiegh one ruleth in the kingdom of men, & to whom
soeuer he wil, he geueth it. The self same houre was the word 30
accomplished vpon Nabuchodonosor, and he was cast away
from among men, & as an oxe did he eate grasse, and with the
dew of heauen his bodie was imbrued: til his heares grew into
the similitude of eagles, & his nailes as it were of birds. † Ther- 31
fore

- fore after the end of the dayes, I Nabuchodonosor lifted vp mine eyes to heauen, and my sense was restored to me: and I blessed the Highest, and prayed him that liueth for euer, and glorified him: because his powre is an euerlasting powre, and his kingdom in generation and generation. † And al the inhabitants of the earth with him are reputed for nothing: for he doth according to his wil, as wel in the powers of heauen, as in the inhabitants of the earth: & there is none that can resist his hand, and say to him: Why didst thou it? † In the very same time did my sense returne to me, & I came to the honour, and beautie of my kingdom: and my figure returned to me: and my nobles, & my magistrates sought for me, and I was restored in my kingdom: and more ample magnificence was added to me. † " Now therefore I Nabuchodonosor praise, and magnifie, and glorifie the king of heauen: because al his workes are true, and his wayes iudgements, and them that walke in pride he can humble.
- nishment: the prophet propheth the foueraine remedie of almes dedes, that by vvorke of mercie, he might procure Gods mercie. :: Being restored to his wittes he went vp right, cut his haire & nailes, & so appeared to himself as returned to his former figure or shape.

ANNOTATIONS. CHAP. IIII.

13. *Let his hart be changed.*] In what maner king Nabuchodonosor was changed is hard to explicate. But omitting other opinions, the most probable and common is, that he was not deprivied of his reasonable soule, nor the forme and partes of his bodie substantially changed from the nature of a man: but he was distracted losing the vse of reason, and in his ovne melancholie imagination and phantasie, thought that he was a beast. And therefore easily refused the conuersation of men, and comforted himself vvith beastes; went naked; his hayre growving very much, and couering al his bodie; his nayles like wive extreme long; he went on his handes together with his feete, like fourfooted beastes; did eate grasse as an oxe, putting his mouth to the ground, to there and swallowe it, the space of seven yeares. Then God restoring to him the vse of reason, and inspiring him vvith grace, he lifted vp his eyes to heauen (v. 31.) and in perfect sense blessed God, the Highest, and prayed him; was againe receiued, yea sought for by his nobles and magistrates: so was restored to his kingdom, and had more magnificence then before.

34. *Now therefore I Nabuchodonosor praise, magnifie, and glorifie God.*] Albeit holie Scripture doth not reporte, vvhether and how king Nabuchodonosor died, yet by this last thing vvritten of him, it is very like he liued not long after his great chastiment: for if he had, it is probable that Daniel vvould haue vvritten more of him, & that he being so fully conuerted to God; vvould haue deliuered Iochin king of Iuda, out of prison (vvhich his next successor Equimerodach did. 4. Reg. 25. v. 27.) and al the Iewes from captiuitie, if God had longer spared him life, he being now wel affected to vvards them. And that he died in state of saluation, may with great reason, be supposed, seeing his repentance and conuersion to God is so fully expressed in holie Scripture, and no mention that he fell againe. VVhich is also the iudgement of most learned vvriters. Namely of Iosephus. li. 10. *Antiq. Dorotheus in Synopsi. S. Epiphanius, in vita Danielis. S.*

It is probable that he died shortly after his restauration.

And most like that he is eternally saued.

Ierom. epist. 7. ad Letam. S. Augustin epist. 122. ad Victoriam. & li. de predest. & gratia c. 15. VWhere he compareth Pharao with Nabuchodonosor, and their diuers ends, by Gods grace mouing the one to penance for his iniquitie, the other wilfully fighting against Gods mercifull veritie. as we haue noted. Exo. 7. pag. 174.

CHAP. V.

After Nabuchodonosor, & before Baltassar, Euilmerodach reigned in Babylon, who deliuered Ioachin king of Iuda out of prison, and vsed him with great respect in the 37. yeare of the transmigration. 4. Reg. 25. There reigned also before Baltassar other two of an other lineage, called Niglissar and Labofardach: as testific. Ense. s. Ierom. S. Beda. and others.

BALTASSAR :: the king made a great feast to his nobles 1
a thousand: and euerie one dranke according to his age.
† He commanded therfore now being drunke that the vessels 2
of gold & siluer, should be brought, which Nabuchodonosor
his father had caried away out of the temple, that was in Ieru-
salem, that the king, and his Nobles might drinke in them, and
his wiues, and concubines. † Then were the golden and siluer 3
vessels brought, which he had caried away out of the temple,
that was in Ierusalem: and the king and his nobles dranke in
them, his wiues and concubines. † They dranke wine, and 4
prayed their goddesses of gold, and of siluer, of brasse, of yron,
and of wood, and of stone. † In the very same houre there ap- 5
peared fingers, as it were of the hand of a man, writing ouer
against the candlesticke in the vtter part of the wal of the kings
palace: and the king beheld the ioyns of the hand that wrote.
† Then was the kings face changed, and his cogitations tru- 6
bled him: and the iunctures of his reynes were loosed, and his
knees were stricken one against the other. † The king therfore 7
cried out mightely that they should bring in the magicians;
Chaldees, and southsayers. And the king speaking sayd to the
wisemen of Babylon: Whosoever shal read this writing, and
shal make the interpretation therof manifest vnto me, shal be
clothed with purple, and shal haue a golden chayne on his
necke, & shal be the third in my kingdom. † Then al the kings 8
wisemen going in could not neither read the writing, nor de-
clare the interpretation to the king. † Wherewith king Baltas- 9
sar was much troubled, and his countenance was changed: yea
and his nobles were troubled. † And the * queene for the thing 10
that had happened to the king, and his Nobles, entered into
the house of the feast: and speaking she sayd: King for euer
liue: let not thy cogitations trouble thee, neither let thy face be
changed

* the
kings
mothe
7. 11.

- 11 changed. † There is a man in thy kingdom, that hath the spirit of the holie goddes in him: and in the dayes of :: thy father knowlege and wisdom were found in him: for king Nabuchodonosor also thy father appoynted him prince of the magicians, inchanters, Chaldees and southfayers, thy father,
- 12 I say ô king: † Because more ample spirit, and prudence, and vnderstanding, & interpretation of Dreames, and shewing of secrets, and solution of thinge bound were found in him, that is, in Daniel: to whom the king gaue the name Baltassar. Now therfore let Daniel be called, and he wil tel the interpretation.
- 13 † Daniel therfore was brought in before the king. To whom the king speaking, said: Art thou Daniel of the children of the captiuitie of Iuda, whom my father the king brought out of
- 14 Iewrie? † I haue heard of thee, that thou hast the spirit of the goddes, and more ample knowlege, and vnderstanding, and
- 15 wisdom are found in thee. † And now there haue come in into my sight the wise magicians, that they might read this writing, and might shew me the interpretation therof: and
- 16 they could not declare me the sense of this * word. † Moreouer I haue heard of thee, that thou canst interpret obscure thinges, and resolue thinges bound: if thefore thou be able to reade the writing, & to shew me the interpretation therof, thou shalt be clothed with purple, and shalt haue a cheyne of gold about thy necke, & shalt be the third prince in my kingdom.
- 17 † To which thinges Daniel answering, sayd before the king: Thy rewardes be they vnto thee, and the giftes of thy house geue to an other: but the writing wil I read thee, ô king,
- 18 and the interpretation therof wil I shew to thee. † O king, God the most high gaue to Nabuchodonosor thy father kingdom and magnificence, glorie and honour. † And for the magnificence, which he gaue to him, al peoples, tribes, and tongues trembled, and feared him: whom he would he killed: and whom he would, he stroke: and whom he would he exalted: and whom he would, he humbled. † But when his hart was eleuated, and his spirit obstinatly set to pride, he was deposed from the throne of his kingdom, and his glorie was taken away. † And he was cast out from the sonnes of men, yea and his :: hart was set with the beasts, and with the wild asses was his habitation: grasse also he did eate as an oxe, and with the dew of heauen his bodie was embrewed: til he knew that the Higheft had powre in the kingdom of men, and whom-

:: Al progenitors are commonly called the fathers of their offspring: so Nabuchodonosor is called the father of Baltassar being his grand father: as may be gathered *1er. 27. v. 7.* where is prophesied that Nabuchodonosor and his sonne, and sonnes sonne should reigne ouer manie nations.

:: His imagination that he was a beast made him forsake the companie of men, and to dwel amongst wilde beastes. *ch. 4.*

* thing
written.

foeuer it shal please him he wil raise vp ouer it. † Thou also his 22
 sonne Baltassar, hast not humbled thy hart, wheras thou know-
 est al these thinges: † but against the dominatour of heauen 23
 thou wast eluated: and the vessels of his house haue bene
 brought before thee: and thou, and thy nobles, and thy wiues,
 and thy concubins haue drunke wine in them: the goddes also
 of siluer, and of gold, and of brasse, of yron, and of wood,
 and of stone that see not, nor heare, nor feele, thou hast pray-
 sed: moreouer the God, that hath thy breath in his hand, and
 althy wayes, thou hast not glorified. † Therefore from him is 24
 the ioynt of the hand sent, which hath written this that is
 drawn. † And this is the writing which is ordered. M A N E, 25
 T H E C E L, P H A R E S. † And this the interpretation of the 26
 word. M A N E: God hath numbered thy kingdom, and hath
 finished it. † T H E C E L: thou art weighed in the balance, and 27
 art found hauing lesse. † P H A R E S: thy kingdom is diui- 28
 ded, and is geuen to the Medes, and Persians. † Then the king 29
 commanding Daniel was clothed with purple, and a cheyne
 of gold was put about his necke: & it was proclaimed of him
 that he had powre the third in the kingdom. † :: The same 30
 night was Baltassar the king of Chaldee slaine. † And Darius 31
 the Mede succeded into the kingdom, being three score and
 two yeares old.

:: The Medes
 being at this
 time in the
 siege of Baby-
 lon, tooke
 their oppor-
 tunitie to af-
 fault it this
 night, vhen
 the king and
 most part of
 the citie vvere
 drunke.

CHAP. VI.

*King Darius making Daniel one of the three chief rulers of his kingdom:
 4. and intending also to aduance him higher, other princes accuse him
 for praying to God, contrarie to the kings edict. 16. wherupon he is cast into
 the lions denne: 21. but is conserued without anie hurt: 24. his accusers
 are deuoured by the lions, and commandment is geuen, that al men shal
 feare the God of Daniel.*

:: Darius (king
 of medes now
 also of Chal-
 dees) other-
 wise called A-
 styages (ch. 13
 v. 65.) reigned
 but one yeare,
 and so Cyrus
 succeded.

IT pleased :: Darius, and he appoynted ouer the kingdom 1
 Gouerners an hundred twentie to be in al his kingdom.
 † And ouer them three princes, of whom Daniel was one: 2
 that the gouerners might render account to them, & the king
 might susteyne no trouble. † Daniel therefore passed al the 3
 princes, and gouerners: because there was the spirit of God
 more ample in him. † Moreouer the king thought to appoynt 4
 him ouer al the kingdom, wherupon the princes, & the gouer-
 ners sought to finde occasion against Daniel on the behalfe of
 the king: and they could finde no cause, nor suspicion, because
 he was

- he was faithful, and no fault, nor suspicion was found in him.
- 5 † Those men therefore said: :: We shal not finde against this same Daniel any occasion, vnles perhaps in the law of his God.
- 6 † Then the princes, and the gouerners by surreption suggested to the king, and spake thus vnto him: King Darius, for euer
- 7 liue: † Al the princes of the kingdom, the magistrates, and gouerners, the senatours and iudges haue taken counsel, that there goe forth an imperial decree, and an edict: That euerie one, which shal aske any petition of whatloeuere God, or man, vntil thirtie dayes, but of thee ô king, he be cast into the lake
- 8 of lions. † Now therefore ô king confirme the sentence, and write the decree: that it may not be changed, which is decreed by the Medes and the Persians, nor be lawful for anie man to transgresse it. † Moreouer king Darius put forth the edict, and
- 10 decreed it. † Which when Daniel had perceiued, that is to say, the law determined, he went into his house: and :: the windows being opened in his vpper chamber, three times in a day toward Ierusalem bowed he his knees, and adored, and confessed before his God, as also he had accustomed to doe before.
- 11 † Those men therefore searching curiously, found Daniel praying, and beseching his God. † And coming they spake to the king vpon the edict: O king, hast thou not decreed, that euerie man which should aske any of the goddes, & men vntil thirtie dayes, but thyself, ô king, he should be cast into the lake of lions? To whom the king answering, said: The word is true according to the decree of the Medes, and Persians, which it is
- 13 not lawful to transgresse. † Then they answering sayd before the king: Daniel of the children of the captiuitie of Iuda, hath not cared for thy law, and for the edict, that thou madest:
- 14 but three times in a day he prayeth with his prayer. † Which word when the king had heard, he was strooken very sad: and for Daniel he set his hart to deliuer him, and euen vntil sunne
- 15 set he laboured to deliuer him. † But those men perceiuing the king said to him: know thou ô king, that the law of Medes and Persians is, that euerie decree, which the king hath determined, is not lawful to be changed. † Then the king commanded, and they brought Daniel, and cast him into the lake of lions. And the king said to Daniel: Thy God, whom thou
- 17 doest worshippe alwayes, he wil deliuer thee. † And there was a stone brought, and layd vpon the mouth of the lake: which the king sealed with his ring, and with the ring of his nobles,

:: An old and continual malignant practise, to cal religion treason. And for that purpose to procure lawes or statutes to be enacted.

:: It is not probable that Daniel opened the windows of purpose, that he might be senned to pray: for so he should haue vndiscreetly contemned the king, and prouoked the infidels to persecute him:

but hauing accustomed to open the windows of his vpper chamber, which gaue prospect towards Ierusalem, according to Salomons prayer.

3. Reg. 8. v. 47. & 48. he obserued the same custome still: and was not senned publicly of manie, but his enemies searching curiously (v. II.) found him praying, & accused him of breaking the kings

that Edict.

that nothing should be done against Daniel. † And the king 18
 went into his house, and slept vnslipped, and meates were not
 brought before him, moreouer also sleepe departed from him.
 † Then the king rising in the very first breake of day, went in 19
 hast to the lake of the lions: † and approaching to the lake, cried 20
 on Daniel with a weeping voice, and spake vnto him: Daniel
 seruant of the liuing God, thy God whom thou seruest al-
 wayes, hath he bene able thinkest thou, to deliuer thee from
 the lions? † And Daniel answering the king said: King for euer 21
 liue. † :: My God hath sent his Angel, and hath shut vp the 22
 mouthies of the lions, and they haue not hurt me: because be-
 fore him iustice hath bene found in me: yea and before thee, ô
 king, I haue done no offence. † Then was the king exceding 23
 glad vpon him, & he commanded Daniel to be brought out of
 the lake: and Daniel was brought out of the lake, and no hurt
 was found in him, because he beleued his God. † And by the 24
 kings comandment, those men were brought that had accused
 Daniel: and :: they were cast into the lake of the lions, them-
 selues, and their children, and their wiues: and they came not
 to the pauement of the lake, til the lions caught them, & brake
 al their bones in peeces. † Then Darius the king wrote to al 25
 peoples, tribes, and tongues dwelling in the whole earth:
 PEACE be multiplied vnto you. † By me a decree is made, that 26
 in al myne empire, and my kingdom they dread and feare the
 God of Daniel. for he is the liuing and eternal God for euer:
 and his kingdom shal not be dissipated, & his power euen for
 euer. † He is the deliuerer, and sauour, doing signe, & meruels 27
 in heauen, and in earth: who hath deliuered Daniel out of the
 lake of the lions. † Moreouer Daniel continued vnto the king- 28
 dom of Darius, and the kingdom of Cyrus the Persian.

CHAP. VII.

*Daniel seeth foure windes fighting, and foure terrible beastes rising from
 the sea: 9. God sitting in a throne, and serued by innumerable Angels.
 11. The greatest beast is slaine, and the powre of the rest diminished.
 13. The Sonne of man receiueth eternal powre of God. 15. The prophet
 much terrified, is instructed that the foure beastes signifie foure king doms.
 19. The great st shal preuaile for a while, 26. but shortly perish.*

IN a the first yeare of Baltassar the king of Babylon, Daniel 1
 saw a dreame: & the vision of his head in his bed: and wri-
 ting the dreame, he comprehended it in a short speach: and in
 summe

:: To this mira-
 cle wrought
 by the powre
 of God in de-
 fence, and for
 the merites of
 this holic pro-
 phet, S. Paul
 alludeth. Heb.
 II. v. 33.

:: The law of
 like-punish-
 ment is so a-
 greable to the
 law of nature,
 that this Pa-
 gane king pun-
 nished Daniels
 accusers, when
 it appeared to
 him, that Da-
 niel had not
 committed
 treason, but
 only vsed his
 religion and
 deuotion.

The 2. part,
 Prophetical
 visions of
 Christ and of
 Antichrist,

• In order of
 time these
 two visions,
 vv. before
 the histories

2 summe comprising it, he said: † I saw in my vision by night, and behold *b* the foure windes of heauen fought in the great
 3 sea. † And *c* foure great beasts came vp, out of the sea diuerse
 4 one from an other. † The first as it were *d* a lyonesse, & she had the wings of an eagle: I beheld til her wings were plucked of, and she was lifted vp from the earth, & she stood vpon the fete
 5 as a man, & the hart of a man was geuen to her. † And behold an other beast like *e* a beare stood a side: and there were three reues in the mouth therof, and in the teeth therof, & thus they
 6 said to it: Arise, eate very much flesh. † After this I beheld, and loe an other as it were *f* a leopard, and it had winges as of a bird, foure vpon it, & there were foure heades in the beast, and
 7 powre was geuen to it. † After this I beheld in the vision of the night, and loe *g* a fourth beast terrible and meruelous, and strong excedingly, it had great yron teeth, eating and breaking, and treading the rest with her fete: and it was vnlike to the other beasts, which I had sene before it, and it had tenne
 8 hornes. † I considered the hornes, and behold an other *h* litle horne sprang out of the middes of them: and three of the first hornes were plucked of at the presence therof, and loe eyes as it were the eyes of a man were in this horne, & a mouth speaking great wordes. † I beheld til thrones were set, and *i* the ancient of dayes sate: his vesture white as snow, and the heares of his head as cleane wool: his throne flames of fire: his wheelles
 9 fire kindled. † A fire & swiift streame came forth from his face *k* thousandes of thousands ministred to him, & *l* tenne thousand hundred thousands assisted him: iudgement sate, and
 10 the bookes were opened. † I beheld because of the voice of the great wordes, which that horne spake: and I saw that the beast was slaine, and the bodie therof was perished, and was
 11 committed to the fyre to be burnt. † The power of the other beasts also was taken away: and times of life were appointed
 12 them vntil time, and time. † I beheld therefore in the vision of the night, and loe with the cloudes of heauen there came in, as it were *m* the sonne of man, and he came euen to the
 13 ancient of dayes: and in his sight they offered him. † And he gaue him powre, and honour, and kingdom: and al peoples, tribes, & tongues shal serue him: his powre, an eternal power, that shal not be taken away: and his kingdom, that shal not be
 14 corrupted. † My spirit trembled, I Daniel was made fore afrayd
 15 at these thinges, and the visions of my head trubled me. † I
 16 came to

written in the two precedent chapters.
b Foure winds may signifie the great tumultes which happen in the beginning of monarchies by vvarres and bloudshed of much people.
c Foure beastes do signifie the foure Monarchies of the Chaldees, Medes and Persians, the Grecians, and the Romanes: as was also signified before in nabuchodonsois dreame. *ch.* 2.
d A lionesse crueltie, and the pride of an eagle do resemble the Chaldees monarchie.
e A beare of rude shape, & vveake sight, content vvith litle and base meate, represented the Medes & Persians.
f The leopard vvith vvings and foure heades, signified the speedie victories of the Grecians vnder Alexander in foure quarters of the

world: after his death diuided into foure kingdoms. *g* By the fourth beast without name is vnderstood the incomparable povvre of the Romanes; governing first by kinglie auctoritie; afterwards by Consuls; then ioyning to them Tribunes; sometimes Dictators; finally Emperial. *h* The little horne becoming so great and strong, as to overcome al the other, significth Antichrist; whose outragious furie shal continue but a shorte time. *v. 25.* *i* God the Father is called the *Ancient of dayes*, not as though one Person of the Blessed Trinitie were more

came to one of the assistants, and I asked the truth of him concerning al these things, who told me the interpretation of the wordes, and taught me: † These foure great beasts, are foure 17
 kingdoms, which shal rise vp out of the earth. † And they shal 18
 take the kingdom of the holie God most high: & they shal ob-
 teine the kingdom euen to world, & world of worldes. † After 19
 this I would diligently lerne of the fourth beast, which was
 very vnlike from al, and exceding terrible: his teeth and
 clawes of yron: he did eate, and breake in peeces, & the rest he
 stamped with his feete: † and of the tenne hornes that he had 20
 on his head: and of the other, that had growen vp, before
 which the three hornes fel: and of that horne, that had eyes,
 and the mouth speaking great wordes, and was greater then
 the rest. † I beheld, and loe that horne made warre agaynst the 21
 saints, and preuailed ouer them; † til the ancient of dayes 22
 came, & gaue iudgement to the saintes on High, and the time
 came, and the saintes obeyned the kingdom. † And thus 23
 he sayd: The fourth beast shal be the fourth kingdom in the
 earth, which shal be greater then al the kingdoms, and shal
 deuoure the whole earth, and shal conculcate, and breake it in
 peeces. † Moreouer the tenne hornes of that same kingdom, 24
 shal be tenne kinges: and an other shal rise vp after them, and
 he shal be mightier then the former, and he shal bring downe
 three kinges. † And he shal speake wordes agaynst the High 25
 one, and shal destroy the saintes of the Highest: and he shal
 thinke that he can change times, & lawes, and they shal be deli-
 uiered into his hand euen *n* to a time, & times, & half a time.
 † And iudgement shal sitte, that might may be taken away, and 26
 be broken, and perish euen to the end. † And kingdom, and 27
 power, and the greatnes of the kingdom, that is vnder al the
 heauen, be geuen to the people of the saintes of the Highest:
 whose kingdom is an euetlasting kingdom, and al kinges shal
 serue him; and shal obey him. † Hitherto the end of the word. 28
 I Daniel was much troubled with my cogitations, and my face
 was changed in me: but the word I kept in my hart.

ancient then an other: for euerie Person is eternal; and al are one eternal God. But in order of proceeding, one from an other, the Father is the beginning: of vvhom the Sonne is begotten; and from vvhom, as also from the Sonne, the Holie Ghost proceedeth. *k* By multiplication of these cardinal numbers, is signified the innumerable multitude of Angels: vvhich doe exceede al corporal creatures in number, as the celestiall sphaeres exceede terrestriall bodies in greanes, *l* And the highest Hierarchie (vvhich are *Assistants*) do faire exceede the other Hierarchies in multitude. *S. Dionys. c. 14. Hierar. celest. s. Tho. p. 1. q. 112. a. 4.* *m* Our Sauour Christ is here clearly prophecied: by vvhose povvre Antichrist shal be viterly destroyed. CHAP.

n. cl.
v. 7.
o. 1.
Apo.
v. 2.
Apo.
v. 6.
14.
Ap.
v. 5.

CHAP. VIII.

Daniel seeth a ramme with two hornes ouercomen by a goate with one horne:

8. *Which shal also be broken, and foure lesse rise in place therof: one of them prophaneeth the temple in Ierusalem, and taketh away the daylie sacrifice. 15. And Gabriel the Archangel expoundeth the vision.*

1 **I**N :: the third yeare of the reigne of Baltassar the king, a
 2 **I** vision appeared to me. † I Daniel a saw in my vision, after
 that which I had sene in the beginning, when I was in Susis
 the castel, which is in the prouince of Ælam: and I saw in
 3 the vision, that I was ouer the * gate Vlai. † & I lifted vp mine
 eyes, and saw: and behold one b ramme stood before the mar-
 rice, hauing highe hornes, & one higher then an other & gro-
 4 wing vnder. † Afterward I saw the ramme pushing with the
 hornes against the West, & against the North, and against the
 South: and al beasts could not resist him, nor be deliuered out
 of his hand: and he did according to his wil, & was magnified.
 5 † And I vnderstood: and behold c a buckgoate came from
 the West vpon the face of the whole earth, & he touched not
 the ground. Moreouer the buckgoate had a notable horne
 6 betwen his eyes: † And he came euen to that ramme with the
 hornes, which I had sene standing before the gate, & he ranne
 7 towards him in the violence of his strength. † And when he
 had approached nere the ramme, he was wood against him, and
 stroke the ramme: and he d brake his two hornes, and the
 ramme could not resist him: and when he had cast him on the
 ground, he trode him, and no man could deliuer the ramme
 8 out of his hand. † And the buckgoate became exceding
 great: and when he was growne, the great horne e was bro-
 ken, and there rose vp f foure hornes vnder it by the foure
 9 windes of heauen. † And out of one of them came forth
 g one litle horne: and it was made great against the South,
 10 and against the East, and against the strength. † And it was
 magnified euen vnto the strength of heauen: and it threw
 downe of the strength, and of the starres, and trode them.
 11 † And it was magnified euen vnto the prince of the strength:
 and from him it tooke the continual sacrifice, and threw
 12 downe the place of his sanctification. † And strength was
 geuen against the continual sacrifice because of sinnes: and
 truth shal be throwen prostrate on the ground, and he shal
 13 doe, and shal prosper. † And I heard h one of the saints spea-

a He insinua-
 teth that this
 vision vvas in
 explication of
 some part of
 the former,
 vvhich he had
 two yeares
 before. ch. 7.
 where foure
 monarchies
 are mentioned
 so here is fore-
 told the great
 conflict be-
 twen the Per-
 sians & Greci-
 ans, about 220.
 yeares after.
 b The ramme
 represéted the
 king of Persi-
 ans & Medes.
 c The goat sig-
 nified Ale xan-
 der the great:
 d breaking the
 two hornes,
 that is conque-
 ring the two
 nations of Per-
 sians & Medes.
 e King Alexan-
 der died when
 he vvas very
 yong & strong
 not fully 33.
 yeares of age.
 f Foure of his
 folowers pos-
 sessed euerie
 one a king-

dome of his Monarchie.
 g Antiochus Epiphanes persecuting the people of God, destroyed the sacrifice, polluted the temple setting vp the image of Iupiter Olimpius.

b One Angel demanded of an other to know a thing to come.

i 2300. eueninges and morninges, that is, 2300. dayes, vvhich make six years and vvel nere fourc monethes, the whole time from the beginning of Antiochus persecution vnto his death: for he begane to persecute in the yeare 143. 1 Mac. 1. v. 21. & he died. an. 149. 1. Mac. 6. v. 16. vvhithin which time an. 148 the temple was purged 1. Mac. 4. v. 52. k Ezechiel is very often called by the name of sonne of man, here

king, & one sainte sayd to an other, I know not to whom that spake: I low long the vision, and the continual sacrifice, and the sinne of the desolation that is made: and the sanctuarie, and the strength shal be conculcate? † And he sayd to him: 14
 Vnto i the euening & morning, two thousand three hundred: & the sanctuarie shal be clenfed. † And it came to passe when 15
 I Daniel saw the vision, and sought the vnderstanding: behold there stood in my sight as it were the forme of a man. † And 16
 I heard the voice of a man betwen the bankes of Vlai: and he cried, and sayd: Gabriel make this man vnderstand the vision. † And he came and stood nere where I stood: and when 17
 he was come, trembling I fel on my face, & he sayd to me: Vnderstand k sonne of man, that in the time of the end the vision shal be accomplished. † And when he spake to me I fel flat 18
 on the ground: and he touched me, and sette me vp in my standing, † and sayd to me: I wil shew thee what things are to 19
 come in the last of the malediction: because the time hath his end. † The ramme, which thou sawest haue hornes, is the king 20
 of the Medes and Persians. † Moreouer the buckgoate, is the 21
 king of the Græcians, and the great horne, that was betwen his eyes, the same is the first king. † But wheras that being bro- 22
 ken, there rose vp foure for it: foure kinges shal rise vp of his nation, but not in his strength. † And after their reigne, when 23
 iniquities shal be increased, l there shal arise a king impudent of face, and vnderstanding * propositions. † And his strength 24
 shal be made strong, but not in his owne strength: and more then can be beleued, shal he waste al thinges, and shal prosper, and doe. And he shal kil the strong, and the people of the 25
 saints † according to his wil, and craft shal be directed in his hand: and he shal magnifie his hart, and in the abundance of 26
 al thinges he shal murder very manie: & agaynst the prince of princes shal he arise, & without hand he shal be destroyed. † & 27
 the vision of the euening and the morning, which hath bene sayd, is true: thou therefore seale the vision, because it shal be m after manie dayes. † And I Daniel languished, and was sicke 27
 for certaine dayes: and when I was risen vp, I did the kings workes, and was astonied at the vision, and there was none that could interpret it.

* obseru
 speache

also Daniel is so called by an Angel, as vvel to distinguish Angelical and humane nature, as in honour of mankind, which Christ would assume: & therefore calleth himself by the very same title in the Gospel. l Historically Antiochus; mystically Antichrist, as ch. 12. & Mat. 24. m So much as perteyned to the prophanation of the temple was fulfilled about 300. yeares after this propheticie: as the same is also a figure of Antichrist, it shal happen towards the end of this world.

§ Greg. li. 30. c. 12. Moral.

CHAP.

CHAP. IX.

Daniel confessing that they are iustly afflicted for thier sinnes, 15. prayeth for speedie mercie. 20. An Angel signifieth to him, that within seuentie wekes of yeares, Christ wil come; 26. and be slayne; his people the Iewes denying him, whom he wil therefore reiect.

1 **I**N the first yeare of Darius the sonne *a* of Assuerus of the
 2 seede of the Medes, who reigned ouer the kingdom of the
 3 Chaldees: † *b* the first yeare of his kingdom, I Daniel vnder-
 4 stood in bookes the number of the yeares, wherof the word
 5 of our Lord was made to Ieremie the prophete, that *c* seuentie
 6 yeares should be accomplished of the desolation of Ierusalem.
 7 † And I sette my face to our Lord my God to pray and besech
 8 in fastinges, sackcloth, and ashes. † And I prayed our Lord
 9 my God, and I confessed, and said: I besech thee ô Lord God
 10 great and terrible, which keepest couenant, & mercie to them
 11 that loue thee, and keepe thy commandements. † We haue
 12 sinned, we haue done iniquitie, we haue dealt impiously, and
 13 haue reuolted: & we haue declined from thy commandments,
 14 and iudgements. † We haue not obeyed thy seruants the pro-
 15 phets, that haue spoken in thy name to our kinges, to our
 16 princes, to our fathers, and to al the people of the land. † To
 17 thee ô Lord, iustice: but to vs confusion of face, as is to day to
 18 the man of Iuda, and to the inhabiteurs of Ierusalem, and to al
 19 Israel, to them that are nere, and to them that are farre of in al
 20 the landes, to which thou hast cast them out, for their iniquities
 21 in which they haue sinned against thee. † O Lord, to vs con-
 22 fusion of face, to our princes, & to our fathers that haue sinned.
 23 † But to thee Lord our God mercie and propiciation, because
 24 we haue reuolted from thee: † and haue not heard the voice
 25 of the Lord our God, to walke in his law, which he gaue vs by
 26 his seruants the prophetes. † And al Israel haue transgressed
 27 thy law, and haue declined from hearing thy voice, and the
 28 malediction hath distilled vpon vs, & the derestation, which is
 29 written in the booke of Moyse the seruant of God, because
 30 we haue sinned to him. † And he hath established his wordes,
 31 which he spake vpon vs, and vpon our princes, that iudged vs,
 32 that he would bring in vpon vs a great euil, such as neuer was
 33 vnder al the heauen, according to that which hath bene done
 34 in Iersalem. † As it is written in the law of Moyse, al this
 35 euil is come vpon vs: and we besought not thy face ô Lord

a Assuerus, or Achasuerus, not a proper name signifieth a great prince, or head of people.

b Darius had reigned in Persia before this time, but this was the first yeare of his reigne ouer the Chaldees, & also the last, neither did he reigne a full yeare: for Cyrus reigned some part of the seuenth yeare of the Iewes captiuitie in Babylon: in which also Baltassar was slaine. Ier. 25. v. 12. & Ier. 29. v. 10. 2 Par. 36. v. 22.

c Daniel seeing the seuenth yeare of captiuitie was comen, in which God promised to deliuer his people. Ier. 29. v. 10. prayed with great zeale, & confidence for their release.

Iere. 29.
v. 10.

Deut 17.
v. 14.

our God, that we might returne from our iniquities, & might
thinke on thy truth. † And our Lord hath watched vpon the 14

malice, and hath brought it vpon vs: iust is the Lord our God
in al his workes, which he hath done: for we haue not heard
his voice. † And now ô Lord our God, which broughtest forth 15

thy people out of the Land of Ægypt in a strong hand, & madst
thee a name according to this day: we haue sinned, we haue
done iniquitie. † O Lord according to al thy iustice, but let thy 16

wrath be turned away I besech thee, and thy furie from thy
citie Ierusalem, & from thy holie mount. For by reason of our
sinnes, and the iniquities of our fathers, Ierusalem, and thy
people are a reproch to al round about. vs. † Now therefore 17

heare ô our God the petition of thy seruant, & his prayers: and
shew thy face vpon thy sanctuarie, which is desert, for thyne
owne sake. † Incline my God thine eare, & heare: open thine 18

eyes, and see our desolation, & the citie vpon which thy name
is inuocated: for neither in our iustifications doe we prostrate
prayers before thy face, but in thy manie commiserations.

† Heare ô Lord, be pacified ô Lord: attend & doe, delay not for 19

thyne owne sake my God: because thy name is inuocated vpon
thy citie, & vpon thy people. † And when I yet spake, & prayed, 20

and confessed my sinnes, and the sinnes of my people of Israel,
and did prostrate my prayers in the sight of my God, for the
holie mount of my God: † as I was yet speaking in prayer, loe 21

the man Gabriel, whom I had sene in the vision from the be-
ginning, quickly flying touched me in the time of the euening
sacrifice. † And he taught me, and spake to me, & sayd: Da- 22

niel now am I come forth to teach thee, and that thou mightst
vnderstand. † From the beginning of thy prayers the word 23

came forth: and I am come to shew it to thee, because thou
art *d* a man of desires: and doe thou marke the word, and vn-
derstand the vision. † *e* Seuentie weekes are abridged vpon 24

thy people, & vpon thy holie citie, *f* that preuarication may be
consummate, and sinne take an end, & iniquitie be abolished;

and euerlasting iustice be brought; & vision be accomplished,
and propheticie; & the Holie one of holies be anointed. † Know 25

therefore, & marke: From the going forth of the word, that Ie-
rusalem be built againe, vnto Christ the prince, there shal be se-
uen *g* weekes, & sixtie two weekes, & the streete shal be built
againe, & the walles in * straitnes of the times. † And after sixty

two weekes Christ shal be slaine: and it shal not be his people,
that

d This singular deuotion with austere workes of penance & zeale of his countrie merited this commendable title to be called, *the man of desires.*

e And vvhether as the prayed particularly for the release of the leues from captiuitie of Babylon a farre greater thing is promised and reueled to him, that within seuentie weekes of yeates (that is 490. yeates) the Messias Christ will come and redeme mankinde from captiuitie of sinne and the diuel.

f These foure things (v. 24.) Forguenes of sinnes; Infusion of iustice; Fulfilling of propheticies; & Anointed Holie of holies agree only to Christ.

g Hebdomas or Septenarius signifying seuen, vnderstood of

truble
some
times

that shal denie him. And the city, & the sanctuary shal the people dissipate with the prince to come: & the end thereof waste, & after the end of the battel the appointed desolation. † And he wil confirme the covenant to manie, one weeke: and in the halfe of the weeke shal the hoste & the sacrifice fayle: and there shal be in the temple the abomination of desolation: & euen to the consummation, and to the end shal the desolation endure.

CHAP. X.

After fasting & other voluntarie afflictions, 4. Daniel seeing a man in a strange forme, and much terrified therewith, 8. is comforted. 13. The Angels of Persians, and Grecians resist his prayer, 20. S. Michael assisting the Iewes.

1 **I**N the third yeare of Cyrus king of the Persians, a word was reueled to Daniel surnamed Baltassar, and a true word, and great strength: & he vnderstood the word: for there is neede
 2 of vnderstanding in vision. † In those dayes I Daniel mourned the dayes of three weekes, † desirable bread I did not
 3 eate, and flesh and wine entered not into my mouth, yea neither with ointment was I annoynted: til the dayes of three
 4 weekes were accomplished. † And in the foure & twentieth day of the first moneth I was by the great riuer, which is Tigris.
 5 † And I lifted vp mine eyes, & I saw: and beholde a man clothed with linnen clothes, & his reynes girded with the finest
 6 gold: † and his bodie as it were the chrysolithus, and his face as the forme of lightning, and his eyes as a burning lampe: and his armes, & the partes that are downward euen to the feete,
 7 as it were the forme of glistering brasse: and the voice of his word as the voice of a multitude. † And I Daniel alone saw the vision: moreouer the men that were with me, saw it not,
 8 but exceding terrour fel vpon them, and they fled away, and hidde themselues. † And I being left alone saw this great vision: and there remayned no strength in me, yea and my shape of countenance was changed in me, and I withered, neither
 9 had any strength. † And I heard the voice of his wordes: and hearing I lay astonished vpon my face, and my visage cleaued
 10 to the ground. † And behold a hand touched me, and lifted me vp vpon my knees, and vpon the ioynts of any handes.
 11 † And he said to me: Daniel *b* thou man of desires, vnderstand the wordes, that I speake to thee, and stand in thy place: for now am I sent to thee. And when he had said this word to me,

D d d d 3.

I stood

dayes importeth a weeke: of yeares (as *Leu. 25*) seuen yeares so seuentie weekes 490. yeares. *S. Bed. li. de var. temp. c. 6. 7. 8.*

a Pharao had a vision in slepe, *Gen. 41.* Baltassar vvakng, saw a hand writing in the vval, *Dan. 5.* but neither of them vnderstood their visions, & therefore vvere not prophets. *Ioseph* vnderstood the former, & Daniel this other, and so they vvere prophets. For as this text teacheth, *vnderstanding is required that a vision be propheticall.* *S. Tho. 2. 2. q. 175 a 2 & 4.*
b The Angel repeateth this honorable new title to encorage him being fore frightened.

c The Angel guardian of Persia. *s. Ierom, S. Theodoret. S. Gregorie.*

d. This Angel for his office sake, not yet knowing gods vvil in this particular, prayed that the Iewes might remain among the Persians for their edification and spiritual good.

e Daniels proper Angeliou- ned his prayers vvith him for the deliuerie of the Iewes from captiuitie.

f S. Michael the guardian Angel of the whole Church also prayed for the same purpose.

I stood trembling. † And he said to me: Feare not Daniel: be- 12
 cause since the first day that thou didst set thy hart to vnderstand
 to afflict thy self in the sight of thy God, thy * wordes haue
 bene heard: and I am come for thy wordes. † But *c* the prince 13
 of the kingdom of the Persians *d* resisted me one and twentie
 dayes: and behold Michael one of the chiefe princes came
 to ayde me, and I taried there by the king of the Persians.
 † But I am come to teach thee what thinges shal come to thy 14
 people in the later dayes, because as yet the vision vnto dayes.
 † And when he spake to me in these maner of wordes, I cast 15
 downe my countenance to the ground, and held my peace.
 † And behold as it were the similitude of the sonne of man 16
 touched my lippes, and opening my mouth I spake, and sayd
 to him, that stood before me: My Lord, in thy vision my ioyns
 are dissolued, and no strength hath remayned in me. † And 17
 how can the seruant of my Lord speake vvith my Lord? for
 no strength is remaying in me, yea & my breath is stopped.
 † Agayne therfore there touched me as it were the vision of a 18
 man, and strengthened me, † and he sayd: Feare not ô man of 19
 desires, Peace be to thee: take courege & be strong. And when
 he spake with me, I receiued strength, and sayd: Speake my
 Lord, because thou hast strengthened me. † And he sayd: Doest 20
 thou know wherfore I am come to thee? and now I wil re-
 turne, that I *e* may fight agaynst the prince of the Persians.
 when I therfore went forth, there appeared the prince of the
 Greekes coming. † But yet I wil tel thee that which is ex- 21
 pressed in the scripture of truth: and none is my helper in
 al these, but Michael *f* your prince.

prayers

CHAP. XI.

The Angel declareth what shal happen to the Iewes vnder the kinges of Persia, and by occasion of warres between Egypt and Syria.

a The Angel prosecuting his speech to the prophet sheweth that he had prayed for the king of Persians, from the first time after the ouerthrow of

AND I from the first yeare of Darius the Mede *a* stood 1
 that he might be strengthened, and made strong. † And 2
 now I wil declare the truth vnto thee. Behold * three kinges
 as yet shal stand in Persia, and * the fourth shal be enriched
 with exceding riches aboue al: & when he is growne mightie
 in his riches, he shal rayse vp al against the kingdom of Greece.
 † But there shal rise * a strong king, and shal rule vvith much 3
 power: and he shal doe what shal please him. † And when 4
 he * shal stand, his kingdom shal be broken, and it shal be di-
 uided

* Cam-
 byses. 1.
 Smerdes
 magus.
 Darius
 Histaspis,
 * Xerxes.
 Alexan-
 der.
 come to
 his height.

uided into the foure windes of heauen: but not vnto his posteritie, uor according to his mightines wherwith he ruled. For *b* his kingdom shal be rent euen vnto foreners, besyde these.
 5 † And *c* the king * of the South shal be made strong, & there shal *d* of his princes preuaile aboute him, and he shal rule in dominion: for his dominion shal be much. † And after the end of
 6 yeares they shal be confederated: and the daughter of the king of the South shal come to *e* the king * of the North to make amitie, and shal not obtayne the strength of the arme, neither shal his sede stand: and she shal be deliuered, and they that brought her, her yongmen and they that strengthened her
 7 in the times. † And there shal stand of the bud of her rootes a plant: and he shal come with an armie, and shal enter the prouince of the king of the North: and he shal abuse them,
 8 and shal obtayne. † Moreouer also their goddes, and sculptsils, the precious vessels also of gold, and siluer, he shal carie away captiue into Ægypt: he shal preuaile against the king of the
 9 North. † And the king of the South shal enter into the kingdom, and shal returne to his owne land. † And *g* his sonnes
 10 shal be prouoked, and they shal gather a multitude of very manie hostes: and he shal come hastning, and ouerflowing: and he shal returne and be stirred vp, and he shal ioyne battel with
 11 his force. † And the king of the South being prouoked shal goe forth, and shal fight against the king of the North, & shal preparé an exceding great multitude, and a multitude shal be
 12 geuen into his handes. † And he shal take a multitude, and his hart shal be exalted, and he shal ouerthrow manie thousands:
 13 *b* but he shal not preuaile. † For the king of the North shal returne, and shal prepare a multitude much greater then before: & in the end of times, & yeares, he shal come hastning
 14 with a great host, and riches exceding much. † And in those times manie shal rise vp against the king of the South: the children also of the preuaricatours of thy people shal be extolled
 15 to fulfil the vision, and they shal fal. † And the king of the North shal come, and shal cast vp a mount, and shal take the best fensed cities: & the armes of the South shal not susteyne, and his chosén shal rise vp to resist, & there shal be no strength.
 16 † And he shal doe coming vpon him according to his pleasure, and there shal be none to stand agaynst his face: and he shal
 17 stand in a noble land, & it shal be consumed in his hand. † And he shal sette his face to come to possesse al his kingdom, & he shal

babylon, being him vvel affected towarde the Ievves, as vvas also the next king Cyrus, vvhich dede released them.

b Scarfely touching other successors of Alexander, the holic scripture here prophecieth of the kinges of Ægypt on the fourth side of Iurie, & Syrians on the North: by whose warres the Ievves were most molested.

c Euerie prophetic (saith s. Iren. li. 4. c. 43) before it be fulfilled is anigma, a ridle; or obscure proposition. But when it is past may more easly sometimes certainly, be interpreted.

So by histories of things now past he gathereth very probably that by this king of the South vvas vnderstood Ptolomeus sonne of Lagus king of Ægypt.

shal

king of
Ægypt.

king of
Syria.

I/a. 19.
7. 19.

d His sonne
 called Ptolomeus Philadelphus excelled his father in povvre and magnificence. *e* This king of the North semeth to be Antiochus *Theos* king of Syria. *f* Ptolomeus Euergetes king of Ægypt invaded and spoyled Syria. *g* Seleucus Ceraunus, and Antiochus magnus sonnes of Seleucus callinicus shal raise new warres against Ptolomeus Philopator king of Ægypt, but the elder brother being slaine in the way, Antiochus shal prosecute the warre. *h* He shal invade and kill manie, but not preuaile. *i* Manie Ievves deceived by Onias fleeing into Ægypt shal erect a temple and sacrifice, falsely auouching that they fulfil the prophetic of Isaac, *ch. 19.*

shal doe right thinges with him: and he shal geue vnto him a daughter of wemen, to ouerthrow it: and she shal not stand neither shal she be his. † And he shal turne his face to the 18
 islands, & shal take manie: and he shal make the prince of his reproche to cease, and his reproch shal be returned vpon him. † And he shal turne his face to the empire of his owne land, and 19
 he shal stumble, and fal, & shal not be found. † And there shal 20
 stand in his place one most vile, & vnworthy of kingly honour: & in few dayes he shal be destroyed, not in furie nor in battel. † And *k* there shal stand in his place one despised, and kinglie 21
 honour shal not be geuen him: and he shal come secretly, and shal obteyne the kingdom by fraude. † And the armes of him 22
 that fighteth shal be expugned from before his face, and shal be broken: moreouer also the prince *l* of the league. † And 23
 after the amities, he shal worke deceite with him: and he shal goe vp, and shal ouercome with few people. † And he shal 24
 enter abundant and plentiful cities: & he shal doe thinges that his fathers neuer did, & his fathers fathers: their robberies, and pray, & riches he shal dislipate, and shal deuise deuises against the best fenced: and this vntil a time. † And his strength & his 25
 hart shal be stirred vp against the king of the South in a great armie: and the king of the South shal be prouoked to battel with manie aydes, and exceding strong: & they shal not stand because they shal take counsels against him. † And they that 26
 eate bread with him, shal destroy him, and his armie shal be oppressed: & there shal fal slaine very manie. † The hart also 27
 of the two kinges shal be to euil, and at one table they shal speake lies, and they shal not prosper: because as yet the end vnto an other time. † And he shal returne into his land with 28
 much riches: and his hart against the holie testament, and he shal prosper and shal returne into his owne land. † At the 29
 time appointed he shal returne, and he shal come to the South, and the later end shal not be like to the former. † And there 30
 shal come vpon him galleis, and the Romanes, and he shal be strooken, and shal returne, and shal frette against the testament of the sanctuarie, and he shal speede: and shal returne, and shal deuise against them, that haue forsaken the testament of the sanctuarie. † And of him shal stand *m* armes, and shal 31
 pollure the sanctuarie of strength, and shal rake away the continual sacrifice: and they shal geue abomination into desolation. † And the impious against the testament shal dissembles 32
 fraudu-

fraudulently : but *m* the people that knoweth their God, shall
 33 obtrayne, and shall doe. † And the learned in the people shall
 teach very manie : and they shall fall by sword, and by flame,
 34 and by captiuitie, and by spoyle of dayes. † And when they are
 fallen, they shall be releued with a litle ayde : and very manie
 35 shall be ioyned to them faynedly. † And of the learned there
 shall fall, that they may be tried, and may be chosen, and made
 white euen to the time prefixed : because yet there shall be an
 36 other time. † And the king shall doe according to his wil, and
 shall be eleuated, & magnified against euerie god : and against
 the God of goddes he shall speake magnifical things, & shall
 be directed, til the wrath be accomplished. for the determina-
 37 tion is made. † And the God of his fathers he shall not account
 of : and he shall be in the concupiscences of women, neither
 shall he care for anie of the goddes : because he shall ryse vp
 38 against al thinges. † But god *n* Maozim he shall worships in
 his place : and the God whom his fathers knewe not, he shall
 worships with gold, and siluer, and precious stone, and pre-
 39 cious thinges. † And he shall doe it to fense Maôzim with a
 strange god, whom he acknowledged, and he shall multiplie
 glorie, and shall geue them powre in manie, and shall diuide
 40 the land gratis. † And in the time prefixed shall the king of the
 South make battel against him, & as a tempest shall the king of
 the North come against him in charers, and in horsemen, and
 in a great nauie, and he shall enter the landes, and shall destroy,
 41 and passe through. † And he shall enter into the glorious land,
 and manie shall fall : but these onlie shall be saued out of his
 hand, Edom, and Moab, and the beginning of the children of
 42 Ammon. † And he shall lay his hand vpon the landes : and the
 43 Land of Ægypt shall not escape. † And he shall rule ouer the
 treasures of gold, and of siluer, and in al the precious thinges
 of Ægypt : through Lybia also, and Æthyopia he shall passe.
 44 † And a bruite shall trouble him from the East, and from the
 North : and he shall come in a great multitude to destroy and
 45 kil very manie. † And he shall pitche his tabernacle *o* Apadno
 betwen the seas, vpon a mount glorious and holie : and he shall
 come euen to the toppe therof, and no man shall helpe him.

*p*owre or strength, either Iupiter the Grecians great god, or their ovne streingth, wherein
 Antiochus, and Antichrist shall trust. • His royal tabernacle or palace, betwen the dead sea
 and the mediteranian.

{According to
 the historic al
 expositers vn-
 derstand this
 of Antiochus,
 Epiphancus,
 who liued and
 died basely :
 but mystically
 of Antichrist,
 very potent &
 glorious in
 this world, yet
 shall haue base
 beginning and
 an ignominious
 end.

l This title
 Prince of the
 league or coue-
 naat, pertey-
 neth directly
 to Antichrist :
 who wil ioyne
 himself vwith
 the Iewes pre-
 tending to ob-
 serue the law
 of Moyfes and
 so they vvill
 receiue him as
 their Messias.
 Ioan. 5. v. 43. S.
 Irenæus li. 5. c.
 25. S. Ierom. &
 alij.

m Euen in the
 hottest perfe-
 cution of An-
 tiochus, Nero
 or Antichrist
 someshal con-
 stantly con-
 fesse frue reli-
 gion.

n The God of

The Angel describeth the persecution of Antiochus, as the figure; & of Antichrist prefigured. 6. the shortnes also of his reigne is clearly prophesied.

a S. Michael the guardian Angel and protector of the Ievves in the old testament. *ch. 10. v. 13. & 21.* & now of the Church of Christ will defend the same against Antichrist inuisibly as the Ecclesiastical pastors shall do visibly. *b* All shall rise in bodie but all shall not be changed into better. *1. Cor. 15. v. 51.* *c* A glorious *Aureola* or accidental reward (besides the essentiall beatitude) shall be given to those that duly performe the office of pastors; in teaching others: as there is another like to Martyrs, and another to Virgins. *d* Daniels prophesie is shut and sealed, not to be interpreted by humane witte, but by the sp. rite of God, wherewith the Church is illuminated, taught, governed, moved, & viuificated: *S. Iero. in Gal. e* A time ordinarily signifieth one yeare, as *ch. 4. v. 13* so here is signified the

BUT in that time shall rise vp a Michael the great prince, 1
who standeth for the children of thy people: and a time
shall come such as hath not beene from the time since nations
began euen vntil that time. And in that time shall thy
people be saued, euerie one that shall be found written in the
booke. † And manie of those, that sleepe in the dust of the 2
earth, shall awake: *b* some vnto life euerlasting, & others vnto
reproch to see it alwayes. † But they that be learned * shall 3
shine as the brightnes of the firmament: and they that instruct
many to iustice, & as starres vnto perpetual eternities. † But thou 4
Daniel *d* shut vp the wordes, and seale the booke, euen to the
time appointed: verie manie shall passe ouer, and there shall be
manifest knowlege. † And I Daniel saw, and behold there 5
stood as it were two others: one on this side vpon the banke
of the riuer, and an other on that side, on the other banke of
the riuer. † And I sayd to the man, that was clothed with linen 6
garments, that stood vpon the waters of the riuer: How long
the end of these meruels? † And I heard the man, that was clo- 7
thed with the linen garments, that stood vpon the waters of
the riuer, when he had lifted vp his right hand, & his left hand
vnto heauen, and had sworne by him that liueth for euer, that
" vnto *e* a time, & times, & the halfe of a time. And when the
dispersion of the hand of the holie people shall be accompli-
shed, all these things shall be accomplished. † And I heard, & 8
vnderstood not. And I sayd: My Lord, what shall be after these
things? † And he said: Goe Daniel, because the wordes are shut 9
vp, and sealed vntil the prefixed time. † Manie shall be chosen, 10
and made white, & shall be tried as fyre: and the impious shall
doe impiously, neither shall all the impious vnderstand, but
the learned shall vnderstand. † And from the time *f* when the 11
continual sacrifice shall be taken away, and the abomination
to desolation shall be set vp, a thousand two hundred ninetie
dayes. † Blessed is he that expecteth, and cometh vnto dayes 12
g a thousand three hundred thirtie five. † But thou *b* goe, vn- 13
til the time prefixed: and thou shalt rest, and stand in thy lotte
vnto the end of the dayes.

* in the
law of
God.

Mat. 2.

space

space of three yeares and a halfe, as. ch. 7 and Apo. 12. v. 14. &c. f From the taking away of the daylie sacrifice, and placing of abomination (to witte the practise of heresie) to desolation, that is, abolishing so much as is possible, the holie Sacrifice of Masse, to the end of that persecution shal be 1290. dayes. g VVhy 45. dayes are added to the former number, is merue- lous obscure: neither may vve presume amongst diuers expositions, to censure vvhich seemeth most probable. b But vve are content to goe away vvith Daniel, (v. 9. and 13.) vvithout further searching the profound sense of so high mysteries.

ANNOTATIONS. CHAP. XII.

7. *Vnto a time and times, and half a time.* Our Sauour saying (Matt. 24. v. 22) Antichrists that the dayes (of Antichrists great persecution) shal be shortned: and Apoc. 17. v. 10. the great persecutor that is to come, *mustarica shortetime*, it is necessaric to say, that the time of the same persecutor here signified to Daniel, as also before ch. 7. v. 25. & repeted Apoc 12 v. 14. by these termes of *a time, & times, and half a time*, can not possibly importe any long time. And therefore the ancient Fathers vniformely vnderstand by *a time*, one yeare, by *times two yeares*, and so by *half a time*, half a yeare. V which is somewhat more clere in other termes, in this ch. v. 11. by a thousand two hundred ninetie dayes; & v. 12. a thousand three hundred thirtie dayes, & Apoc. 11. v. 3. Two witnesses shal prophcie (against Antichrist) a thousand two hundred sixtie dayes: Apoc 12. v. 6. The Church shal be fedde in the wildernes, the same number of dayes 1260. Bur most clerly Apoc. 11. v. 2. & Apo. 13. v. 5. this great persecution shal indure 42. monethes, that is, three yeares & a half.

S. Iren li.
S. cont.
heres.
S. Ierom
S. Theod.
in hun lo.
S. Aug.
l. 20. c.
23. ciuit.
S. Prim.
S. Beda.
&c.

Hitherto vve read Daniel in the Hebrew volume. That vvhich foloweth euen to the end of the booke, is translated out of Theodotions Edition.

CHAP. XIII.

Two old iudges ouercomen with carnal concupiscence, tempt chaste Susanna: 22. who constantly resisting, 27. is by them falsly accused, 41. & condemned of adultrie. 45. Daniel conuinced them of false testimonie, 60. and they are punished with death.

The 3. part.
Other histo-
ries not now
extant in He-
breuy.

1 **A**Nd there was a man dwelling in Babylon, and this name
2 **I**oakim: † & he tooke a wife named Susanna, the daugh-
3 **t**er of Helcias exceeding sayre, and fearing God. † For her pa-
4 **r**ents being iust, instructed their daughter according to the
5 **l**aw of Moyse. † And Ioakim was very rich, and he had an
6 **o**rchard nere vnto his house: and to him the Iewes resorted
7 **t**ogether, because he was the more honorable of al. † And
8 **t**here were b two ancients appointed iudges in that yeare, of
whom our Lord spake: That iniquities came out of Babylon
from the seniouer iudges, that semed to rule the people. † These
frequented the house of Ioakim, and al that had iudgements
came to them. † And when the people returned at noone,
Susanna went in, and walked in her husbands orchard.
† and the ancients saw her dayly going in, and walking: and
they Susanna.

a S. Athanasius
in Synopsi. reci-
teth this histo-
rie in the be-
ginning of
Daniel. And S.
Aug. ser. 242. de
tem. supposeth
that Daniel a-
bout the age of
twelue yeares
indued vvith
the spirit of
prophecie dis-
couered the
malicious fall-
hood of them,
that accused

b In the transmigration which was made in the third yeare of Ioakim king of Iuda, the Iewes were better entreated, and had their owne iudicial tribunal, & other priuilegies, vntil the captiuitie, which happened about 19. yeares after, in the eleuenth yeare of Sedecias. At which time they were brought into much more bondage.

they were inflamed to the concupiscence of her : † and they 9
 subuerted their sense, and declined their eyes that they would
 not see heauen, nor remember iust iudgements. † They were 10
 both therefore wounded with the loue of her, neither did they
 she w their griefe one to the other : † for they were ashamed 11
 to shew one an other their concupiscence, being desirous to
 lie with her: † and they watched euerie day carefully to see 12
 her. And one sayd to the other : † Let vs goe home, because it 13
 is the houre of dinner. And going forth they departed one
 from an other. † And when they were returned, they came 14
 into one place : and asking of each other the cause, they confessed
 their concupiscence : and then in commune they appointed a time,
 when they might fynd her alone. † And it 15
 came to passe, when they obserued a fitte day, she went in on
 a time as yesterday and the day before, with two maydes onlie,
 & would be washed in the orchard : for it was an hote season.
 † And there was none there, but the two ancients hid, & be- 16
 holding her. † She therefore sayd to the maydes: Fetch me oile, 17
 and washing balles, and shut the doores of the orchard, that I
 may be washed. † And they did as she had commanded : and 18
 they shut the doores of the orchard, and went out by a backe
 doore to fetch the thing that she had commanded. and they
 knew not that the ancients were hid within. † But when the 19
 maydes were gone forth, the two ancients arose, and ranne to
 her, and sayd : † Loe the doores of the orchard be shut, and no 20
 bodie seeth vs, and we are in the concupiscence of thee :
 wherfore consent to vs, and lie with vs. † and if thou wilt not, 21
 we wil geue testimonie against thee, that there was a yong
 man with thee, and for this cause thou didst send out thy may-
 des from thee. † Susanna sighed, and sayd: Perplexities are to 22
 me on euerie side: for if I shal doe this, it is death to me : and if
 I doe it not, I shal not escape your handes. † But it is better for 23
 me without the act to fall into your handes, then to sinne in
 the sight of our Lord. † And Susanna cried out with a lowd 24
 voice: but the ancients also cried out against her. † And one 25
 ranne to the doore of the orchard, and opened it. † when the 26
 seruants therefore of the house had heard the crie in the or-
 chard, they rushed in by the backe doore, to see what it was.
 † And after the ancients spake, the seruants were ashamed ex- 27
 cedingly : because neuer had there bene such a word sayd of
 Susanna. And the morow came. † And when the people was 28
 come

come to Ioakim her husband, the two ancients also came full of vnjust cogitation against Susanna, to put her to death.

- 29 † And they sayd *c* before the people: Send to Susanna daughter of Helcias the wife of Ioakim. And forthwith they sent.
 30 † And she came with her parents, and children, and al her
 31 kinne. † Moreouer Susanna was exceeding delicate, and beautiful of face. † But those wicked men commanded that she should be vncouered (for she was couered) that so at least
 32 they might be satisfied with her beautie. † Her frendes therefore wept, & al that had knowne her. † But the two ancients
 33 rysing vp in the middes of the people, layd their handes vpon
 34 her head. † Who weeping looked vp to heauen, for her hart had
 35 confidence in our Lord. † And the ancients sayd: When we
 36 walked alone in the orchard, this woman came in with two
 37 maydes, & shut the doores of the orchard: and she sent away
 38 the maydes from her. † And a yongman that was hid came
 39 to her, and lay with her. † But we being in a corner of the orchard, seeing the iniquitie, ranne to them, and saw them lie
 40 together. † And him in deed we could not take, because he was stronger then we, and opening the doores he left out:
 41 † but her when we apprehended, we asked what yongman it was, and she would not tel vs, of this thing we are witnesses.
 42 † The multitude beleued them as the ancients and the iudges of the people, and *d* they condemned her to death.
 43 But Susanna cried out with a lowd voice, and sayd: Eternal God, which art the knower of hidden things before they
 44 come to passe, † thou knowest that they haue borne false
 45 witnes against me: and loe I dye, whereas I haue done none of these things, which these men haue maliciousely forged
 46 against me. † And our Lord heard her voice. † and when she
 47 was led to death, our Lord *e* rayسد vp the holie spirit of a
 48 yong boy, whose name was Daniel: † and he cried out with
 49 a lowd voice: *f* I am cleane from the bloud of this woman.
 50 † And al the people turning to him, sayd: What is this word, that thou hast spoken? † Who when he stood in the middes of them, sayd: So foolish ye children of Israel, not iudging, nor discerning that which is the truth, haue you condemned the daughter of Israel? † Returne ye to iudgement, because they haue spoken false testimonie against her. † The people therefore returned with speede, and the ancients sayd to him: Come, and sitte in the middes of vs, and tel vs: because God

c For more colour of iust proceeding, these wicked men gaue their false testimonie, & sentence before the people.

d The people gaue their opinions that she deserved death, but the false Iudges gaue sentence. For so the forme of the law required, which they pretended to fulfil. *Leu. 20. Deut. 22.*

e Daniel by the gift of prophetic saw & declared that she was innocent.

f VVheras therefore the people had consented to her death, he denied his consent, & vnder-tooke to conuince the false witnesses: as he did. *7. 54. & 58.*

hath geuen thee the honour of old age. † And Daniel sayd to 51
 the people: Separate them far one from an other, and I wil
 discover them. † When they were therefore diuided one from 52
 the other, he called one of them, and said to him: O thou
 inueterated of euil dayes, now are thy sinnes come, which
 thou didst committe before: iudging vniust iudgements, op- 53
 pressing innocents, and dismissing offenders, our Lord saying:
 The innocent and the iust thou shalt not kil. † Now then if 54
 thou sawest her, rel vnder what tree thou sawest them tal-
 king together. Who sayd: Vnder a schine tree. † And Daniel 55
 sayd: Wel hast thou lyed agaynst thine owne head: for behold
 the Angel of God taking the sentence of him, shal cut thee in
 the middes. † And remouing him away, he commanded that 56
 the other should come, and he sayd to him: Seede of Chanain,
 and not of Iuda, beautie hath deceiued thee, and concupif-
 cence hath subuerted thy hart: † so did you to the daughters 57
 of Israel, and they fearing spake to you: but the daughter of
 Iuda did not abide your iniquitie. † Now therfore tel me, vn- 58
 der what tree thou tookest them speaking one to an other.
 Who said: Vnder a prine tree. † And Daniel said to him: Wel hast 59
 thou also lyed against thine owne head: for the Angel of our
 Lord tarieth, hauing a sword, that he may cut thee in the mid-
 des, and kil you. † Therefore al the assemblie cried out with a 60
 lowd voice, and they blessed God, which saueth them that
 hope in him. † And they rose vp against the two elders. (for 61
 Daniel had conuincd them by their owne mouth to haue ge-
 uen false testimonie) and they did to them as they had dealt
 naughtely against their neighbour, † to doe according to the 62
 law of Moyses: & they killed them, and innocent blood was
 saued in that day. † But Helcias, and his wyfe praysed God, for 63
 their daughter Susanna, with Ioakim her husband, and al her
 kinne, because there was no vn honest thing found in her.
 † And *g* Daniel became great in the sight of the people. 64
 from that day, & thence forward. † *b* And king Astyages was 65
 layd to his fathers, & Cyrus the Persian receiued his kingdom.

CHAP. XIII.

*Daniel deteeth the fraud of Bels priestes: who pretend that Bel eateth much
 meate: 21. for which they are slaine, and the idol destroyed. 22. Likewise
 he destroyeth a dragon, which the Babylonians held for a god. 27. He is
 cast into the lake of seven lions. 32. whither Habacuc miraculously brin-
 geth him meate: 39. the lions hurt him not: & his accusers are denoured.*

Iere. 12.

v. 3.

Exo. 23.

v. 7.

Deut. 19.

v. 19.

g By this first
 propheticall
 act, Daniel be-
 gane vvorthe-
 ly to be esteem-
 ed.

b. This last
 verse, of Astya-
 ges otherwile
 called Darius,
 and of Cyrus
 succeeding
 him, pertey-
 neth to the
 ninth chap-
 ter. And here
 mention is
 made of them
 to signifie that
 Daniel begin-
 ning to pro-
 phetic in his
 childhood,
 continued e-
 uen to old age.
 For betwen
 this historie of
 Susanna & the
 death of Da-
 rius were a-
 bout nintie
 yeares.

- 1 **A**ND Daniel was *a* the kings ghest, and honoured about
 2 al his freindes. † There was also an idol among the Baby-
 lonians named Bel: and there were bestowed on him euerie
 day of floure twelue * arctabaes, and fourtiesheepe, and of
 3 wine six great pottes. † The king also did worshipec him, and
 went euery day to adore him: But *b* Daniel adored his God.
 4 & the king sayd to him: Why dost thou not adore Bel. † Who
 answering, sayd to him: Because I worshipec, not idols made
 with hand, but the liuing God, that created heauen, and earth,
 5 and hath powre ouer al flesh. † And the king sayd to him: Doeth not Bel seme vnto thee to be a liuing God? Seest thou
 6 not how much he eateth and drinketh euerie day? † And
 Daniel smiling sayd: Be not deceiued ô king: For this same is
 within of clay, and without of brasse, neither hath he eaten at
 7 any time. † And the king being w^rath called his priests, & sayd
 to them: Vnlesse you tel me, who it is that eateth these expen-
 8 ses, you shal dye. † But if you shew, that Bel eateth these things
 Daniel shal dye, because he hath blasphemed against Bel. And
 Daniel sayd to the king: Be it done according to thy woord.
 9 † And the priests of Bel were seuentie, beside their wiues, and
 litle ones, & children. And the king came with Daniel into the
 10 temple of Bel. † And the priestes of Bel sayd: Behold we goe
 forth: & thou ô king set the meates, & mingle the wine, & shut
 11 the doore, & seale it with thy ring: † and when thou shalt come
 in the morning, vnles thou finde al eaten of Bel, dying we wil
 12 dye, or Daniel that hath lyed against vs. † And they contemned,
 because they had made vnder the table a secrete entrance, & by
 13 it they came in alwayes, and deuoured those things. † It
 came to passe therefore after they were gone out, the king set
 the meates before Bel: & Daniel commanded his seruants, and
 they brought ashes, and he sifted them ouer al the temple be-
 fore the king: and going forth they shut the doore, and sealing
 14 it with the kings ring, they departed. † But the priestes went
 in by night, according to their custome, and their wiues, and
 15 their children: and they did eate, and drinke al. † And the king
 16 arose in the first breake of day, and Daniel with him. † And
 the king sayd: Are the seales safe, Daniel? Who answered: Safe
 17 ô king. † And forthwith when he had opened the doore, the
 king looking on the table, cried out with a lowd voice: Great
 18 art thou ô Bel, and there is not any deceite with thee. † And
 Daniel laughed: and he held the king that he should not goe
 in: and

a It semeth
 most probable
 that this king
 vvas Euilme-
 rodach, who
 fauoured the
 Ievves, & deli-
 uered Iechonias
 (other-
 wise called Io-
 achin) out of
 prison: 4. Reg.
 25. v. 17.

b VVhich sup-
 posed, Daniel
 vvas novv a-
 bout the age
 of 55. yeares.
 For being car-
 ried into Bā-
 bylon at the
 age of tenne
 yeares, vvas
 there 8. yeares
 before Ioa-
 chin, who was
 there 37. yeates
 before he vvas
 deliuered from
 prison, vvhich
 make in al. 55.

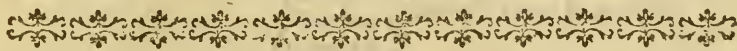
Gen. 10.
 v. 10.
 * am-
 phora.

Not only the Babylonians as is manifest in manie places, but also the Romanes and most nations worshipped Bel for a great god: But it is more wonderfull that both the Chaldees and the Romans otherwise most wise worshipped a serpent, or dragon, a beast naturally most hating men, & most abhorred by al men, The cause of this blindness can be no other but Gods iust punishment suffering them for their abominable pride, and other sinnes to fall into so foolish conceites as to thinke, that serpentes could either greatly benefite them, or by such worshippe be appeased, and cease from annoying them, As Valerius vviritheth. *li. 1. c.* 8. S. Augustin also *li. 14. c. 11. c. 11. c. 11.* & manie others testifie the same.

in: and he sayd: Behold the pauement, marke whose steppes these are. † And the king sayd: I see the steppes of men, & we- 19
men, and of infantes. And the king was angrie. † Then appre- 20
hended he the priests, & their wiues, & their children: and they
shewed him secrete litle doores by which they came in, & con-
sumed the thinges that were on the table. † The king therfore 21
slewe them, & he deliuered Bel into the powre of Daniel: who
ouerthrewe him, & his temple. † And there was a great dra- 22
gon in that place, & the Babylonians worshipped him. † And 23
the king sayd to Daniel: Loe now thou canst not say, that this
same is not a liuing god: adore him therfore. † And Daniel sayd: 24
The Lord my God I doe adore: because he is the liuing God:
† but thou ô king geue me licence, and I wil kil the Dragon 25
without sword and clubbe. And the king sayd: I geue thee li-
cence. † Daniel therfore rooke pitch, & fatte, and heares, and 26
sod them together: & he made lumpes, and gaue into the Dra-
gons mouth, & the Dragon burst in sunder. And he sayd: Loe
whom you worshipped. † Which when the Babylonians had 27
heard, they were wrath exceedingly: and being gathered toge-
ther against the king, they said: The king is become a Iewe. Bel
he hath destroyed, the Dragon he hath killed, & he hath slaine
the priests. † And they sayd when they were come to the king: 28
Deliuer vs Daniel, otherwise we wil kil thee, & thy house. † The 29
king therfore saw that they pressed vpon him vehemently: and
compelled by necessity he deliuered Daniel to them. † Who cast 30
him into the lake of lions, and he was there six dayes. † More- 31
ouer in the lake were seuen lions, & there were geuen to them
two bodies euerie day, & two sheepe: and they were not geuen
vnto them, that they might deuoure Daniel. † And there was 32
Habacuc a prophere in Iewrie, & he had boyled broth, & had
broken bread in a bowle: and he went into the field, to carie it
to the reapers. † And the Angel of our Lord sayd to Habacuc: 33
Carie the dinner which thou hast, into Babylon to Daniel, who
is in the lake of lions. † And Habacuc sayd: Lord, Babylon I 34
haue not sene, and the lake I know not. † And the Angel of 35
our Lord tooke him by the toppe of his head, and caried him
by the heare of his head, & put him into Babylon ouer the lake
in the force of his spirit. † And Habacuc cried, saying: Daniel, 36
take the dinner that God hath sent to thee. † And Daniel sayd: 37
Thou hast remembered me ô God, and hast not forsaken them
that loue thee. † And Daniel rising vp did eate. Moreover the 38
Angel

Angel of our Lord restored Habacuc forthwith in his place.
 39 † The king therefore came the seventh day to lament Daniel:
 and he came to the lake, and looked in, and behold Daniel
 40 sitting in the middes of the lions. † And the king cried out
 with a lowd voice, saying: Great art thou ô Lord the God of
 41 Daniel. And he drew him out of the lake of lions. † But those
 that had bene the cause of his perdition, he cast into the leke,
 42 and they were deuoured in a moment before him. † Then the
 king sayd: Let all inhabitants in the whole earth feare the God
 of Daniel: because he is the Saniour, doing signes, & meruels
 in the earth: who hath deliuered Daniel out of the lions denne.
 lesse prophetes, he prophecied before the captiuitie: yea before the Chaldee

d Although 20. yeares before, there was no prophet in Iurie (ch. 3. v. 38.) yet now this Habacuc was indued vvith the spirit of prophecie. As for Habacuc, the eight in order of the became a Monarchie. As appeareth. Hab. 1. 7. 6.



THE ARGVMENT OF THE TWELVE LESSE PROPHECIES.

WH Y Isai, Ieremie, Ezechiel, and Daniel are called the foure greater Prophets, and these twelue the lesse: there semeth no other certaine and proper reason, but because they write more largely, and these more briefly. For otherwise without essential difference, al the sixtene, as also Baruch (whose booke is inserted vvith Ieremies) and Moyses, Samuel, the Royal Psalmist David, Nahan, Elias, Elizeus, Esdras, Nehemias, and manie others, some writing bookes, some not, were absolutly true Prophetes of God, indued vvith the holic spirite of prophecie; had the like reuelations, vvith the same assurance of truth, in great part of the same Mysteries, as wel perteyning to the old Testament, as to the New. And so these twelue, contracted into the straitnes of one volume (sayth S. Ierom) multi aliud, quam sonant in litera, prefigurant. Prefigure a farre other thing, then they sound in the letter. Signifying, as he elswhere explicateth, that they do foreshew manie important thinges, not only perteyning to the Iewes, and some other peoples of these former times, but also of al nations to be conuerted to Christ. They were not al at one time: but Osee, I Joel, Amos, Abdias, Ionas, and Micheas, prophecied before the captiuitie of the tenne Tribes. Nahum, Habacuc, and Sophonias, asier that captiuitie, and before the captiuitie of the two Tribes. And the other three Aggæus, Zacharias, and Malachie, asier the relaxation from captiuitie. Neither did they al prophecie in the same places: nor concerning the same people; and so haue their particular arguments, as we shal briefly note of euerie one, as they folow in order.

Fourre are called the greater prophetes, and twelue the lesse.

Al these and manie others vvere as properly prophetes as the chiefest.

Of these 12. six prophecied before the captiuitie of the 10. tribes.

Other three also before the captiuitie of the two tribes & three after the relaxation.

Here vve may note for instruction of the vulgar reader, that the Prophetes commonly vse one of these names, when they direct their speech of the

Special names
signifying the
kingdom of
tvo tribes.

kingdom of two Tribes.

Iuda,
Beniamin,
Ierusalem, or
The house of Dauid.

Because *Iuda* vvas the chiefe, and most vvorthise tribe. *Beniamin* the other only tribe (besides *Leui*) that ioyned vwith *Iuda*. *Ierusalem* the Metropolitan and Royal citie, vvhich both the Temple, and Kinges palace vvere situated. The *House of Dauid* is the familie, vvhich succeeded al the kinges of that kingdom, so long as it stood; and of vvhich some remayned in more estimation then anie other euen to *Christ*.

Likevwise they vse some of these other names, vvhich they speake of the

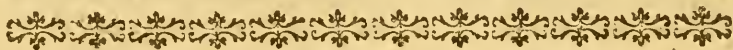
Others signi-
fying the
tenne tribes.

kingdom of tenne Tribes.

Ephraim,
Ioseph,
Samarita,
Iezrahel,
Bethel, or
Bethaven.

For that their first king *Ieroboam* vvas of the tribe of *Ephraim*, and so descended from *Ioseph*; *Samarita*, and *Iezrahel* vvere the chifest cities of that kingdom; *Bethel* vvas one of the places (*Dan* the other) vvhich *Ieroboam* set vp the tvo calues. VVhich place vvas othervise, & more truly called *Bethaven*, the house of the idol, or of vanitie, or iniquitie. The names also of *Israel* and *Iacob*, were more commonly vsed for the tenne tribes; who being more in number vsurped, and appropriated to themselves the names of their general Progenitor, and Patriarch. Yet sometimes these names importe al the tvelue tribes, including also *Leui*. And sometimes, especially after the captiuitie of the tenne tribes, these names signifie the tvo tribes only: vvhich more imitated *Iacobs* steppes and vertues, then the tenne.

Israel and Iacob
ambiguously
signifie
both king-
domes.



THE PROPHECIE OF OSEE.

Osee of the
tribe of Issa-
char prophes-
cieth the cap-
tiuitie of both
kingdoms.

OSEE borne in *Belomoth* (as writeth *S. Epiphanius*) of the tribe of *Issachar*, prophesied in the reigne of *Ozias* (otherwise called *Azarias*) *Ioathan*, *Achaz*, *Ezechias*, kinges of *Iuda*, and of *Ieroboam* the sonne of *Ioas* king of *Israel*; and of the residue of the kinges of *Israel*, euen to their captiuitie, which happened in the sixth yeare of *Ezechias* king of *Iuda*. This Prophet taking by Gods commandment a fornicatrice to wife, and hauing children that became also fornicators by these figures, and by a widow long expecting an other husband, and the like parables, and other preaching, admonisheth both the kingdomes of *Israel* and *Iuda*, that for their obstinacie in sinnes, they shal fall, first the one and afterwarde the other, into miserable captiuitie. Exhorteth them to repentance; foresheweth their release; & the coming of *Christ* our Redemer, with abundance of grace, and benefites to al nations.

de vita
& inte-
ritu pro
phetar.
4 Reg.
17.
S. Iero.
Ep. ad
Paulin.

Their relaxa-
tion.
And coming
of *Christ*.

CHAP. I.

In signification of the peoples idolatrie, the prophet marieth a fornicatrix:

4. *by his childrens names foresheweth their great, and long captiuitie:*

11. *And afterwards their redemption together with al nations.*



1 HE word of our Lord, that was made to Osee the sonne of Beerī, in the dayes of Ozias, Ioathan, Achaz, Ezechias kings of Iuda, and in the dayes a of Ieroboam the sonne of Ioas king of Israel.

2 † The beginning to our Lord of speaking in Osee: and our Lord sayd to Osee: Goe, take thee a wife b of fornications, and

* make children c of fornications: because the land fornicating

3 shal fornicate from the Lord. † And he went, and tooke Gomer the daughter of Debelaim: and she conceived, and

4 bare him a sonne. † And our Lord sayd to him: Cal his name Iezrahel: because yet a litle while, & I wil visite the bloud d of

5 Iezrahel vpon the house of Iehu, and I wil make the kingdom of the house of Israel to cease. † And in that day I wil breake

6 the bow of Israel in the valley of Iezrahel. † And she conceived yet agayne, and bare a daughter, & he sayd to him: Cal her

7 name, Without mercie: because I wil adde no more to haue mercie on the house of Israel, but with obliuion I wil forget

8 them. † And I wil haue mercie on the house of Iuda, and wil saue them in the Lord their God: & I wil not saue them in bow

9 and sword, and in battel, and in horses, & in horsemen. † And she weyned her that was, Without mercie. And she concei-

10 ued, and bare a sonne. † And he sayd: Cal his name, Not my people: because you not my people, and I wil not be yours.

11 † And the number of the children of Israel shal be as the sand of the sea, that is without measure, and shal not be numbered.

And it shal be in place where it shal be sayd to them: Not my people you: it shal be sayd to them: e Children of the liuing

12 God. † And the children of Iuda, and the children of Israel shal be gathered together: and they shal set to themselues,

f one head, and shal ascend out of the earth: because great is the day of Iezrahel.

CHAP. II.

He admonisheth the two tribes of their sinnes, threatning their captiuitie in Babylon. 1. Sheweth the abundance of grace in the Church of Christ, and multitude of nations to be conuerted.

a This Ieroboam king of Israel died 26.

years before Ozias: wher-

by appeareth that Osee prophesied before

Isaie: vvhobegane nerer the

end of Ozias reigne. Isa. 6.

b Take a woman that hath bene a fornicatrix:

c and begette children,

vvhich vvil also be fornicators.

d The issue of Iehu now reigning, solicited

the 10 tribes called Iezrahel to idolatrie,

vvhich God here sayth he vvil reuenge.

e Amongst manie sinners, some are the

electd children of God, vvhom he vvil

cal to grace & repentance.

f Al the faithful haue one head our Sauiour Christ.

begette.

4. Reg.
19.

a Ye people of Iuda disdain not to cal the tenne tribes & the Gentiles your brechren and sisters. For God wil make them also his people. as appeareth in the Gospel, more of the tenne tribes then of the other kingdome beleued in Christ: and afterwards more of the Gentiles, then of the Iewes.

b God vvil not vvithdraw his punishments til the sinners be penitent.

SAY *a* ye to your bretheren: My people: & to your sister, She **1**
 that hath obteyned mercie. † Iudge your mother, iudge **2**
 ye: because she not my wife, and I not her husband. Let her
 take away her fornications from her face, and her adulteries
 from the middes of her brests. † Lest perhaps I strippe her na- **3**
 ked, and set her according to the day of her natiuitie: and I wil
 lay her as a wilderness, and wil set her as a land vnpassible, and
 wil kil her with drought. † And *b* I wil not haue mercie on **4**
 her children: because they are the children of fornications.
 † because their mother hath fornicated, she is confounded that **5**
 conceiued them: because she sayd: I wil goe after my louers,
 that geue me my breads, and my waters, my wool, & my flaxe,
 mine oile, and my drinke. † For this behold I wil hedge thy **6**
 way with thornes, and I wil hedge it with a wal, and she shal
 not finde her pathes. † And she shal folow her louers, & shal **7**
 not ouertake them: and she shal seeke them, and shal not find,
 and she shal say: I wil goe, and wil returne to my former hus- **8**
 band: because it was wel with me then, more then now. † And
 she did not know that I gaue her corne, and wine, and oile,
 and multiplied siluer vnto her, & gold, which they haue made
 to Baal. † Therefore wil I returne, and wil take my corne in **9**
 his time, and my wine in his time, and I wil deliuer my wool,
 and my flaxe, which couered her ignominie. † And now I **10**
 wil reuele her follie in the eyes of her louers: and there shal
 not a man deliuer her out of my hand: † and I wil make al her **11**
 ioy to cease, her solemnitie, her newmoone, her sabbath, & al
 her festiual times. † And I wil destroy her vine, & her figtree: of **12**
 which she said: These are my rewardes, which my louers haue
 geuen me: and I wil lay her as a Forrest, & the beast of the filde
 shal eate her. † And I wil visite vpon her the dayes of Baalim, to **13**
 whom she burnt incense, & was adorned with her earlet, and
 with her tablet, and went after her louers, & forgot me, sayth
 our Lord. † *c* For this, loe I wil allure her, & wil leade her into **14**
 the wilderness: & I wil speake to her hart. † And I wil geue her **15**
 dressers of vines out of the same place, and the vale of Achor
 to open hope: and she shal sing there according to the dayes
 of her youth, and according to the dayes of her ascending out
 of the Land of Ægypt. † And it shal be in that day, saith our **16**
 Lord: She shal cal me: My husband, and she shal cal me no
 more, Baalim. † And I wil take away the names of Baalim out **17**
 of her mouth, and she shal no more remember their name.

† And

c Gods mercie preuenteth by his grace offered to sinners that they may couert to him if they vvil.

18 † And I wil make with them a league in that day, with the beast
of the silde, and with the foule of the heauen, and with that,
which creepeth on the earth: and bow, and sword, and battel I
wil destroy out of the earth: and I wil make them sleepe con-
19 fidently. † And I wil despouse thee to me for euer: and I wil
despouse thee to me in iustice, and iudgement, and in mercie,
20 and in commiserations. † And I wil despouse thee to me in
21 faith: and thou shalt know that I am the Lord. † And it shall
be in that day: I wil heare, sayth our Lord, I wil heare the hea-
22 uens, and they shall heare the earth. † And the earth shall heare
wheate, and wine, and oile: and these shall heare Iezrael.
23 † And I wil sow her vnto me into the earth, and I wil haue
24 mercie on her, that was without mercie. † And I wil say to
Not my people: My people art thou: and it shall say: Thou art
my God.

d The Apostles
S. Paul. Rom.
9. v. 25. and S.
Peter. ep. 1. e.
2. v. 10. ex-
pound this
place of the
conuerſion of
Gentiles to
Christ.

CHAP. III.

The prophet is commanded againe to loue an aduouresse: 3. whom he maketh long to expect her husband: to signifie Gods loue to the Synagogue: 4. and the Iewes state in the new testament. 5. who at last shall be conuerted to Christ.

1 **A**ND our Lord sayd to me: Yet againe goe, loue a woman
beloued of her friend, and an aduouresse; *a* as our Lord
loueth the children of Israel, and they haue respect to strange
2 goddesses, and loue the kernels of grapes: † And I * digged her
vnto me for *b* fiftene peeces of siluer, and for a core of barley,
3 and for halfe a core of barley. † And I sayd to her: Thou shalt
expect me manie dayes: thou shalt not fornicate, & thou shalt
4 be no mans: but I also wil expect thee. † Because manie dayes
shall the children of Israel sit without king, & without prince,
and without sacrifice, and without altar, and without ephod,
5 and without *c* theraphim. † And after this the children of Israel
shall returne, & shall seeke the Lord their God, and Dauid
their king: and they shall dread at the Lord, and at his goodnes
in the last dayes.

* Notwith-
standing sin-
ners forsake
God, yet he
offereth them
new grace,
neuer hating
the persons
but their sin-
nes.

b The Iewes
not beleeuing
in Christ, but
expecting his
coming, and in
the meane
time abstay-

ning from seruice of idols, receiue of God temporal poore meanes to liue, not 30. peeces of
siluer, & three cores of wheat, that is, beleeuing in the B. Trinitie, & keeping the tenne command-
ments, they might possesse life euerlasting, but halfe so much, neither wheate but barley, til nere
the end of the world: vhen they shall be conuerted to Christ. *c* Theraphim signifying images
good or bad, being here ioyned with king, prince, sacrifice, altar, & ephod, must nedes signifie law-
ful images, such as were religiously vsed in the temple of God. 3. Reg. 7. 7. 36.

Diners great finnes of both kingdomes, 3. are the cause of great punishments threated, 15. yet the finnes of Iuda are lesse excusable, because they haue more meanes to serue God.

a Children of Israel importe the vvhole people of the tenne, & tyro cribes, so he speaketh to al til. v. 15.

b Knowlege of God includeth the keeping of his com mandments For he that saith; he knoweth God, and kepeth not his com mandments, is a lyer. I. Ioan. 2. v. 4.

c Function of priests which is properly sacrifice, being taken away, al spiritual offices decay ther vvith.

d The hostes offered for finnes.

e Certaine finnes more then others do obscure mans vnderstanding, but spiritual fornication blindeth the hart aboue al o ther vices.

HE ARE the word of our Lord ye *a* children of Israel, because there is iudgement to our Lord with the inhabitants of the land: for there is no truth, and there is no mercie, and there is *b* no knowlege of God in the land. † Cursing, and *a* lying, and manslaughter, and theft, and aduoutrie haue ouerflowed, and bloud hath touched bloud. † For this shal the land *b* moorne, and euerie one shal be weakened that dwelleth in it, in the beast of the silde, and in the foule of the heauen: yea and the fishes of the sea shal be gathered together. † But yet *c* let not euerie man iudge: and let not a man be rebuked: for thy people are as those, that gaynesay the priest. † And thou *d* shalt fal to day, and the prophete also shal fal with thee: in the night I made thy mother hold her peace. † My people haue *e* held their peace, because they had not knowlege: because thou hast repelled knowlege, I wil repel thee, *e* that thou doe not the function of priesthood vnto me: and thou hast forgotten the law of thy God, I also wil forget thy children. † According to the multitude of them so haue they sinned to me: their glorie I wil change into ignominie. † They shal eate *d* the *b* finnes of my people, and at their iniquitie shal lift vp their soules. † And as the people, so shal the priest be: & I wil visite *e* their wayes vpon them, and their cogitations I wil render to them. † And they shal eate and shal not be filled: they haue *b* fornicated, and haue not ceased: because they haue forsaken our Lord in not obseruing. † Fornication, and wine, and *b* drunkenes take away the hart. † My people hath asked in *b* their wood, and their staffe hath declared vnto them: for *e* the spirit of fornications hath deceiued them, and they haue fornicated from their God. † Vpon the heads of mountaines they *b* did sacrifice, and vpon litle hilles they burnt incense: vnder the oke, and the poplartree, and the terebinth, because the shadow therof was good: therefore shal your daughters fornicate, and your spoues shal be aduouresses. † I wil not visite *e* vpon your daughters when they shal fornicate, and vpon your spoues when they shal commit aduoutrie: because they them selues conuerst with harlots, and with the effeminate they did sacrifice,

sacrifice, and the people not vnderstanding shall be beaten. f It was a greater sinne in the kingdom of Iuda to commit idolatry, vvhether they had the publike true seruice of God in the temple, then in Israel vvhether Ieroboam had set vp calves, and forbid the people from going to Ierusalem.

15 † If thou fornicate f ô Israel, at the least let not Iuda offend: and enter ye not into Galgal, and goe not vp into Bethauen,

16 neither sweare ye: Our Lord liueth. † Because Israel hath declined as a wanton cow: now wil our Lord feede them, as a

17 lambe in latitude. † Ephraim is partaker of idols, let him alone.

18 † Their banker is separated, with fornication they haue fornicated: the protectours therof loued to bring ignominie.

19 † The spirit hath bound him in his winges, and they shall be confounded at their sacrifices.

CHAP. V.

The prophet reprehendeth the priestes, and princes of both kingdomes, for drawing the people to idolatrie. 8. denouncing captiuitie for the same.

1 **H**EARE ye this: ô priestes, and attend ye house of Israel, and you the kings house harken: because there is iudgement for you, because you are become a snare to speculation,

2 and a nette spread vpon Thabor. † And victims you haue declined into the depth: and I the teacher of them al. † I know

3 Ephraim, and Israel is not hid from me: because now hath

4 Ephraim fornicated, Israel is contaminated. † They wil not geue their cogitations to returne to their God: because the spirit of fornications is in the middes of them, and they haue

5 not knowne the Lord. † And the arrogancie of Israel shall answer in his face: and Israel, and Ephraim shall fall in their iniquitie, Iudas also shall fall with them. † In their flockes, and in their heardes they shall goe to seeke the Lord, and shall not

7 finde: he is taken away from them. † They haue preuaricated against the Lord, because they haue begotten strange children: now shall a moneth deuoure them with their partes.

8 † Sound with the trumpet in Gabaa, and with the shaulme in Rama: howle ye in Bethauen, behind thy backe ô Benjamin

9 † Ephraim shall be in desolation in the day of correction: in

10 the tribes of Israel I haue shewed faith. † The princes of Iuda are become as they that take the bound: I wil power out my

11 wrath as water vpon them. † Ephraim is suffering calumnie, broken in iudgement: because he began to goe after filthines.

12 † And I as it were a mothe to Ephraim: and as the rotte to the

13 house of Iuda. † And Ephraim saw his sicknes, and Iuda his band: and Ephraim went to Assur, and sent to the king reuenger: and he shall not be able to heale you, neither shall he be able

14 There were no true priestes in the tenne tribes (3. Reg. 12.) but he calleth them by the title which they vsurped falsly pretending to do the offices of right Priestes:

15 The captiuitie is here described not only in bare vvordes but as in fact it shall happen vwith tumultes of vvare sounding of trumpets, crying, howling &c.

able to loose the band from you. † Because I as it were a lionesse to Ephraim, and as a lions whelp to the house of Iuda: I, I wil take, and goe: I wil take away, and there is none that can deliuer. † Going I wil returne to my place: vntil you sayle and seeke my face.

CHAP. VI.

By afflictions the people wil returne to God, and hope in Christ to come. 4. both the kingdome sinning (6. and thinking to be spared for their sacrifices, neglecting workes of mercie) 7. shal be punished. 10. but at last deliuered from captiuitie.

IN their tribulation early they wil rise vp to me: Come, and let vs returne to our Lord. † Because he *a* hath wounded, and wil heale vs: he wil strike, and wil cure vs. † He wil reuiue vs after two dayes: in *b* the third day he wil raise vs vp, and we shal liue in his sight. We shal know, and we shal folow, that we may know our Lord. As the morning light, is his coming forth prepared, and he wil come to vs as a shower timely, and late to the earth. † What shal I do to thee Ephraim? what shal I doe to thee Iuda? your mercie as a morning clowd, and as the dew passing away in the morning. † For this haue I hewed in prophets, I haue killed them in the wordes of my mouth: and thy iudgements shal come forth as the light. † Because I would mercie, & not sacrifice: and the knowlege of God more then holocausts. † But they as Adam haue trangressed the covenent, there haue they preuaricated against me. † Galaad a citie of them that worke idol, supplanted with bloud. † And as it were the iawes of men that are robbers, partaker with the priests, of them that in the way kil those that passe out of Sichern: because they haue wrought wickednes. † In the house of Israel I saw an horrible thing: there the fornications of Ephraim: Israel is contaminated. † Yea and thou Iuda put thee an haruest, when I shal conuert the captiuitie of my people.

CHAP. VII.

Since Ieroboam made schisme in religion that kindome hath fallen into manie distresses: 10. and not repenting shal indure more.

WHEN *a* I would heale Israel, the iniquitie of Ephraim was reueled, and the malice of Samaria, because they haue wrought lying, and the theefe hath entered in spoyling, the

a God vwho punisheth, is alwayes ready to heale sinners, if they vvil repent.

b S. Paul (1. Cor. 15. v. 4) not only teaching Christs Resurrection, but also expressly saying the third day, according to the Scriptures semeth to vnderstand this place, vwhere & in no other place, the day is so cerly expressed.

Mat. 9.
v 13.

a God punishing al the Iewes by diuiding their

- 2 the robber without. † And lest perhaps they may say in their hartes, that I haue remembered al their malice: now haue their owne inuentions compassed them, they haue bene done before me. † In their malice they haue reioyced the king: and in their lies the princes. † Al they committing aduoutrie, as it were an ouen heated of the baker: the citie was quiet a little from the comission of leauen, til the whole was leuened.
- 5 † The day of our king, *b* the princes begane to rage by reason of wine: he stretched out his hand with the scorner. † Because they haue applied their hart as an ouen, when he lay in wayte for them: he slept al the night baking them, in the morning himself heated as a fire of flame. † Al were heated as an ouen, and haue deuoured their iudges: al their kinges are fallen: there is none amongst them that crieth vnto me. † Ephraim him self was *c* mingled in the peoples: Ephraim is become as *g* harth-baken-bread, *d* that is not turned. † Strangers haue eaten his strength, and he knew not: yea hore heares also were powred out on him, and he was ignorant. † And the pride of Israel *e* shal be humbled in his face: neither did they returne to the Lord their God, & they haue not sought him in al these.
- 11 † And Ephraim is become as a doue seduced, not hauing an hart: they inuocated Ægypt, they went to the Assyrians. † And when they shal goe forth, I wil spred my nette vpon them: as a foule of the heauen wil I plucke them downe, I wil beate them according to the hearing of their assemblie. † Wo to them, because they haue reuolted from me: they shal be wasted because they haue preuaricated against me: & I redemed them and they haue spoken lies against me. † And they haue not cried to me in their hart, but they howled in their chambers: vpon wheate and wine they chewed the cudde, they are reuolted from me. † And I haue taught them, and strengthened their armes: and against me they haue thought malice. † They returned, that they might be without yoke: they became as a deceitful bow: their princes shal fal by the sword, for the furie of their tongue. This is their scorning in the Land of Ægypt.

CHAP. VIII.

The Chaldees shal destroy the temple. 3. But the tenne tribes shal first be carried into captiuitie, 6. for worshiping the image of a calf.

- 1 **I**N thy throte let there be a trumper as an eagle vpon :: the house of the Lord: for that they haue transgressed my coucnant, :: The temple also in Ierusalem (though

not so fowne) shal be destroyed.

:: But first the tenne tribes of Israel for their general idolatrie shal be carried into captiuitie by the Assyrians *v. 9.*
& 4. Reg. 17.

¶ The two tribes seing the miseries of the other tenne, vvil not preuent the like by penance, but thinke to escape by fortifying their cities.

couenant, and haue preuaricated my law. † Me they shal in- 2
 uocate: My God, we :: Israel haue knowen thee. † Israel hath 3
 cast away the good thing, the enimie shal persecute him.
 † They haue reigned, and not of me: they haue bene princes, 4
 and I knew not: their siluer, and their gold they made idols to
 themselues, that they might perish. † Thy calfe is cast of ô Sa- 5
 maria, my furie is w^rath against them. How long can they not
 be clenfed? † Because it self also is of Israel: the workman 6
 made it, and it is not God: because the calfe of Samaria shal be
 as spiders webbes. † Because they shal sow winde, and reape 7
 a whirlewind: there is no standing stalke in it, the bud shal not
 yeld meale: and if it doe yeld, strangers shal eate it. † Israel is 8
 deuoured: Now is he become in nations as an vnclene vessel.
 † Because they went vp to Assur, a wilde asse solitarie to him- 9
 self: Ephraim haue geuen gifts to louers. † Yea and when they 10
 shal hyre the nations with reward, now wil I gather them to-
 gether: and they shal rest a while from the burden of the king,
 and the princes. † Because Ephraim hath multiplied altars to 11
 sinne: altars are made to him vnto sinne. † I wil write to him 12
 my manifold lawes, which haue bene accounted as strange.
 † They shal offer hostes, they shal immolate flesh, and shal 13
 eate, and the Lord wil not receiue them: now wil he remember
 their iniquitie, and wil visite their sinnes: they shal returne into
 Ægypt. † And Israel hath forgotten his maker, and hath built 14
 temples: and :: Iudas hath multiplied fenced cities: and I wil
 cast fire on his cities, and it shal deuoure the houses therof.

CHAP. IX.

*The tenne tribes shal suffer famine: 12. be deprived of their children: 15
 and made captiue.*

¶ Manie of the kingdom of Israel by reason of famine and other distresses, vvil flee into Ægypt, as both this place, and the same wordes. *ch. 8. v. 13.* do foretelle v.
s. Ierom. & Theodoret. v. 6.

BE not glad Israel, reioyce not as the peoples: because thou 1
 hast fornicated from thy God, thou hast loued reward a- 2
 boue al the flores of wheate. † The flore and the wine-
 presse shal not feede them, and the wine shal lie to them. 3
 † They shal not dwell in the land of our Lord: :: Ephraim is
 returned into Ægypt, and among the Assyrians he hath eaten 4
 the thing polluted. † They shal not offer wine to our Lord,
 and they shal not please him: their sacrifices as the bread of 5
 moutners: al that shal eate it, shal be contaminated: because
 their bread for their soule, shal not enter into the house of
 our Lord. † what wil you doe in the solemne day, in the day
 of the

- 6 of the festiuitie of our Lord? † For behold they are gone forth from destruction: *Egypt* shal gather them together, *Memphis* shal burie them: their siluer to be desyred the nettle shal inherite, the burre in their tabernacles. † The dayes of visitation are come, the dayes are come of retributions: know :: *ô Israel* :: *Israel* did the foolish prophete, :: the mad spiritual man, for the multitude foolishly propheticall prosperitie to them selues, 8 of thine iniquitie, the multitude also madnes. † The watchman of *Ephraim* with my God: the prophete is made a snare of ruine vpon al his wayes, madnes in the house of his God. :: not inspired by God, but replenished with furie of madnes.
- Iudic. 19.* 9 † They haue sinned deeply, as in the dayes of *Gabaa*: he wil
1. Reg. 8. 10 remember their iniquitie, and wil visite their sinne. † As grapes in the desert I found *Israel*: as the first frutes of the figtree in the toppe therof I saw their fathers: but they haue entered into *Beelphegor*, and are alienated into confusion, and are become abominable, as those things, which they loued.
- 11 † *Ephraim* as a bird hath flown away, their glorie from birth,
 12 and from the wombe, and from conception. † But if they shal nourish vp their children, I wil make them without children among men: yea & wo to them, when I shal depart from them.
- 13 † *Ephraim*, as I saw, :: was *Tyre* founded in beautie: and *E-* :: The king-
 14 *phraim* shal lead out his children to the murderer. † Geue them dom of *Israel* vvas as proud
 15 *ô Lord*, what wilt thou geue to them? Geue them a wombe without children, and drie breasts. † Al their wicked in *Galgal*, because there I hated them: for the malice of their inentions as *Tyre*. *1. Sai.*
 16 I wil cast them forth out of my house: I wil not adde to loue 23 *Ezech. 26. 27.*
 17 them, al their princes reuolters. † *Ephraim* is strooken, their roote is dried vp, they shal yeld no fruite. But and if they shal haue issue, I wil kil the best beloued things of their wombe. & 28.
- 17 † My God wil cast them away, because they heare him not: and they shal be vagabunds in the nations.

CHAP. X.

After manie benefites, and aduancement, much affliction shal fal vpon the tenne tribes, for their ingratitude towards God.

- 1 **I** *SRAEL* a vine a thicke of branches, the fruite is made equal :: By how much more &
 2 to it: according to the multitude of his fruite he hath multiplied altars, according to the plentie of his land he hath abun- greater benefites *Israel* receiued of God:
 3 ded in idols. † Their hart is diuided, now they shal perish: he shal breake their idols, he shal destroy their altars. † Because they so much were they more vn-
 4 wil now say: We haue no king: for we feare not our Lord: and grateful.
 4 what shal a king do to vs? † You speake wordes of vnprofitable

vision, and you shall make a covenant: & iudgement shall spring
 as bitternes vpon the furrowes of the filde. † The kine of: Be- 5
 thauen haue the inhabitants of Samaria worshipped: Because
 his people mourned vpon him, & his temple wardens reioyced
 vpon him in his glorie, because it departed from him. † For he 6
 also was caried vnto Assur, a gift to the king Reuenger: confu-
 sion shall take Ephraim, & Israel shall be confunded in his owne
 wil. † Samaria hath made her king to passe as froth vpon the 7
 face of water. † And the excelses of the idol the sinne of Israel 8
 shall be destroyed: the burre and the thistle shall grow vpon
 their altars: and they shall say to the mountaines: Cour vs; and
 to the litle hilles: Fal vpon vs. † From the Dayes :: of Gabaa, Is- 9
 rael hath sinned, there they stood: the battel in Gabaa vpon
 the children of iniquitie shall not apprehend them. † Accor- 10
 ding to my desire I wil chastise them: and the peoples shall be
 gathered together vpon them, when they shall be chastised
 for their two iniquities. † Ephraim an heifer taught to loue 11
 threshing, and I haue passed ouer the beautie of her necke: I
 wil ascend vpon Ephraim, Iudas shall plough, Iacob shall
 breake the furrowes to him self. † Sow to your selues in iustice, 12
 and reape in the mouth of mercie, fallow ground: but the
 time to seeke our Lord, when he shall come that shall teach you
 iustice. † you haue ploughed impictrie, you haue reaped ini- 13
 quitie, you haue eaten the fruite of lying: because thou hast
 trusted in thy wayes, in the multitude of thy strong ones. † A 14
 tumult shall arise in thy people: & al thy munitions shall be de-
 stroyed as Salmana was destroyed by his house that tooke ven-
 geance on Baal in the day of battel, the mother being dashed in
 peeces vpon the children. † So hath Bethel done to you, be- 15
 cause of the malice of your iniquities.

CHAP. XI.

The kingdom of Israel is further admonished, and threatned, 10. of which tribes manie shall beleue in Christ.

Literally this is spoken of the people of Israel called Gods sonne (Exo. 4 v. 23.) whom he deliuered out of

AS the morning passed, hath the king of Israel passed away. 1
 Because Israel was a child, and I loued him: and a out of
 Ægypt I called my sonne. † They called them, so they de- 2
 parted from their face: they immolated to Baalim, & sacrificed
 to idols. † And I as it were the nurse of Ephraim, caried them 3
 in myne armes: and they knew not that I cured them. † In 4
 the cordes b of Adam I wil draw them, in the bands of charitie:
 and

*Isa. 2.
Apoc. 6.*

Iere. 4.

Iudic. 1

Mat. 2.

and I will be to them as lifting vp the yoke vpon their cheekes :
 5 and I declined to him that he might eate. † He shal not returne
 into the Land of Ægypt, and Assur he his king : because they
 6 would not conuert. † The sword hath begune in his cities, and
 7 it shal consume his elect, and shal eate their heades, † And my
 people shal hang vpon my returne : but a yoke shal be put
 8 vpon them together, which shal not be taken away. † how
 shal I geue thee Ephraim, protect thee Israel ? how shal I geue
 thee as Adama, lay thee as Seboim ? My hart is turned within,
 9 my repentance is disturbed together. † I wil not doe the furie
 of my wrath : I wil not returne to destroy Ephraim : because
 I am *c* God, and not *d* man : in the middes of thee the Holie
 10 one, and I wil not enter into the citie. † They shal walke after
 our Lord, as a lion wil he roare : because he wil roare, and the
 11 children of the sea shal feare. † And they shal flie away as a
 bird out of Ægypt, and as a doue out of the Land of the Assy-
 rians : and I wil place them in their houses, saith our Lord.
 12 † Ephraim hath compassed me in denying, and the house of
 Israel in deceite : but Iudas a witnesse is descended with God,
 and with the sainctes, faithful.

and freevil by his loue and charitie : not as beastes are drayven by feare & force. *c* Gods pro-
 ptertie is to haue mercie and to pardon. *d* Man is prone to reuenge and punish.

CHAP. XII.

*The people by their sinnes procure their owne miseries, 3. not regarding
 Iacobs vertues.*

1 **E**PHRAIM :: feedeth the winde, and foloweth the heate :
 al the day he multiplieth lying and waste : and he hath
 made a league with the Assyrians, and he caried oyle into Æ-
 2 gypt. † The iudgement therfore of our Lord with Iuda, and
 visitation vpon Iacob : according to his wayes, and according
 3 to his inuentions he wil render to him. † In the wombe he
 supplanted his brother : and in his strength he was directed
 4 with the Angel. † And he preuailed against the Angel, and
 was strengthened : and he wept, and besought him : in Bethel
 5 he found him, an there he spake with vs. † And our Lord the
 6 God of hostes, the Lord is his memorial. † And thou shalt
 conuert to thy God : keepe mercie and iudgement, and hope
 7 in thy God alwayes. † Chanaan in his hand a deceitful balance,
 8 he hath loued calumnie. † And Ephraim sayd : But yet I am
 made rich, I haue found an idol to my self : al my labours shal
 9 not finde me the iniquitie, which I haue sinned. † And I the

Ægypt but
 mystically is
 verified of
 Christ called
 out of Ægypt.
 Mat. 2. and is
 no lesse cer-
 taine the true
 mystical sense,
 the Euangelist
 indued with
 the Holie
 Ghost, so in-
 terpreting
 then is the li-
 teral sense of
 this or anie o-
 ther place.

b God draweth
 men by sweete
 inuitations by
 great & manie
 benefites a.
 greable to
 mans nature

c Gods pro-

:: To make
 shew of tur-
 ning to God,
 and to trust
 more in men is
 as vayne as to
 thinke to fede
 or to gouerne
 the winde.

Lord thy God out of the Land of Ægypt, I wil yet make thee sitte in tabernacles, as in the dayes of festiuitie. † And I haue 10
spoken vpon the prophets, and I haue multiplied vision, and in
the hand of the prophets I haue bene resembled. † If an idol 11
in Galaad, then in vaine were they in Galgal immolating with
oxen: for their altars also as heapes vpon the furrowes of the
filde. † :: Jacob fled into the countrie of Syria, and Israel serued 12
for a wife, and for a wife he kept her. † But by a prophete our 13
Lord brought Israel out of Ægypt: and by a prophete he was
preserued. † Ephraim hath prouoked me to wrath in his bit- 14
ternes, and his bloud shal come vpon him, and his reproch his
Lord wil restore to him.

Gen. 28.
Exo. 14.

CHAP. XIII.

For their obstinacie in idolatrie, 7. greatest plagues are threatned: 10. from which none shal be able to deliuer them. 14. But at last Christ coming wil redeme al by his death.

¶ V When Iero boam first set vp the calues to be adored the people had honour therof yet consented thereto.

¶ b and shortly after some added the idol of Baal. 3 Reg. 16. c and of other idols: as this place testifieth
¶ d Euils that happen are al of mans owne procurement by his sinnes: vvhich of God is no vway the auctor or cause:

¶ e vvhich of his part doth al for the helpe of man: for vvhether he punish or pardon, al is to

EPHRAIM *a* speaking, horroure inuaded Israel: and he 1
sinned *b* in Baal, and died. † And now they haue added to 2
sinne: and they haue made to themselues *c* a molten of their
siluer as it were the similitude of idols, the whole is the worke
of craftesmen: to these they say: Immolate men adoring
calues. † Therefore they shal be as a morning cloude, and as a 3
morning dew passing away, as dust caught with a whirlewind
out of the floore, and as smoke out of the chimnie. † But I 4
the Lord thy God out of the Land of Ægypt: and God beside
me thou shalt not know, and there is no Sauour beside me.
† I knew thee in the desert, in the land of wildernes. † Ac- 5 6
cording to their pustures they were filled, and were made ful:
they haue lifted vp their hart, and haue forgotten me. † And 7
I wil be vnto them as a lionesse, as a leopard in the way of the
Assyrians. † I wil meete them as a beare her yong being vio- 8
lently taken away, and I wil breake in sunder the inner partes
of their liuer: and wil consume them there as a lion, the beast
of the filde shal reare them. † *d* Perdition is thine o Israel: 9
e onlie in me thy helpe. † Where is thy king? Now especially 10
let him saue thee in al thy cities: & thy iudges, of whom thou
saydst: Geue me kinges, and princes. † I wil geue thee a king 11
in my furie, and wil take him away in mine indignation. † The 12
iniquitie of Ephraim is bound together, his sinne is hidden.
† The sorowes of a woman in trauel shal come to him, he a 13
sonne

Isa. 43.

1. Reg. 1

sonne not wise: for now he shal not stand the contraction of
 14 the children. † *f* Out of the hand of death I wil deliuer them, saue men: (6
 from death I wil redeme them: I wil be thy death ô death, thy God is onlie
 15 bite wil I be ô hel, consolation is hidden from mine eyes. † Be- cause of helpe
 cause he shal diuide betwēn bretheren: our Lord wil bring and of al good
 a burning winde rising from the desert: and it shal drie vp his but not of euil
 vaines, and shal make his fountaine desolate, and he shal spoyle as it is euil he
 the treasure of euerie vessel that is to be desired. is in dede the
cause of pun-

ished *malumpena*, the euil of paine. *Amos. 3. v. 6.* but this for amendment during this life, and of iustice after death. *f* This can not be vnderstood of temporal death, from vvhich God vvil not deliuer men, nor of violent death, from vvhich he vvould not deliuer those that vvēre slaine by the Assyrians, but necessarily of eternal death, from vvhich the iust shal be deliuered.

CHAP. XIII.

The prophet forewarning the people of their future afflictions, 2. exhorteth them to repentance, and confession of their sinnes: 5. foreshewing that God wil geue much grace to the penitent. 10. Al which mysteries only the godlie wise shal vnderstand.

1 **L**ET Samaria *a* perish, because she hath stirred vp her God
 to bitternes: let them perish by the sword, let their litle
 ones be dashed, and let the women with child be cut in sunder.
 2 † Conuert ô Israel to our Lord thy God: because thou art fal-
 3 len in thine iniquitie. † Take wordes with you, and conuert
 to our Lord, and say to him: Take away al iniquitie, and re-
 4 ceiue good: and we wil render the calves of our lippes. † Assur
 shal not saue vs, we wil not mount vpon horse: neither wil
 we say any more: Our goddess the worke of our handes: be-
 5 cause thou wilt haue mercie on that pupil, which is in thee. † I
b wil heale their contractions, I wil loue them voluntarily:
 6 because my furie is auerted from them. † I wil be as dew, Is-
 rael shal spring as the lillie, and his roote shal breake forth
 7 as that of Libanus. † His boughes shal goe, and his glorie shal
 8 be as the oliuetree: and his smel as of Libanus. † They shal be
 conuerted that sittē vnder his shadow: they shal liue with
 wheate, and they shal spring as a vine: his memorial as the
 9 wine of Libanus. † Ephraim what haue I to doe any more with
 idols? I wil heare, and I wil direct him as a verdant firre tree:
 10 out of me thy fruit is found. † *c* Who is wise, and shal vnder-
 stand these thinges? of vnderstanding, and shal know these
 thinges? because the wayes of our Lord be right, and the iust
 shal walke in them: but preuaricatours shal fal in them.

this (and other prophetes) yet the iust shal know so much as is necessaric. *S. Ieron. in proem. S. Aug. li. 18. c. 28. ciuit.*

THE PROPHECIE OF IOEL.

Ioel prophesied the same time vwith Osee.

Especially to the two tribes.

The contents.

IOEL the sonne of Phatuel borne in Bethoron, of the tribe of Issachar; prophesied the same time, or part thereof, with Osee, according to S. Ieromes rule, approved by most expositers, that when anie of these twelue Prophetes expresseth not what time he writte, the same time is understood which the precedent prophet noteth. He prophesied to the kingdom of Iuda, as appeareth by expresse mention of Sacrifice, Priestes, house of God, Jerusalem, and Sion; but describeth also the whole land of twelue tribes, consumed by the Eruke, Locust, Bruke, and Blast. And after the euerision of the former people, the coming of the Holie Ghost vpon the seruants of God men and wemen: the 120. faithful gathered in the chamber in Sion. Finally foreshewing the general Iudgement, and future eternal world.

S. Epiph
de vita
Patriarc

S. Iero.
Epist ad
Paulin.

CHAP. I.

The Chaldees shal miserably waste the kingdom of Iuda: 9. take away sacrifice by destroying the temple: 10. and so make the land barren spirituually, and temporally.



∴ Prophecies pertyne not only to those that then liue, when they are vttered, but also to al posteritie, euen to the end of the vworld, that it may appeare vwhat is fulfilled, and vwhat yet resteth to come in due time.

∴ VWhen Ierusalem vvas taken and the

THE word of our Lord, that was made to Ioel the sonne of Phatuel. † Hearce this ye ancients, and harken with your eares al ye inhabitants of the land: if this hath bene done in your dayes, or in the dayes of your fathers? † Vpon this † tel you to your children, and your children to their children, and their childred to an other generation. † " The residue of the eruke hath the locust eaten, & the residue of the locust hath the bruke eaten, and the residue of the bruke hath the blast eaten. † Awake you that be drunke, and weepe, and howle al ye, that drinke wine in sweetnes: because it is perished from your mouth. † For a nation is ascended vpon my land, strong & innumerable: 1 his teeth as the teeth of a lion: and his cheekteeth as of a lions whelp. † He hath layd my vineyard into a desert, and hath pilled of the barke of my figtree: stripping he hath spoiled it, and cast it forth: the boughes therof are made white. † Mourne as a virgin girded with sackcloth vpon the husband of her youth. † ∴ Sacrifice and libation is perished our of the house of our Lord: the priests our Lords ministers mourned. † The region is destroyed, the ground hath mourned: because the

the wheate is wasted, the wine is confounded, the oyle hath languished. † The husbandmen are confounded, the dressers of vines haue howled vpon the wheate, and the barley, because the haruest of the filde is perished. † The vineyard is confounded, and the figtree hath languished: the pomegranet, & the palmetree, and the appletree, and al the trees of the filde are withered: because ioy is confounded from the children of men. † Gird yourselues, and mourne ye priests, howle ye ministers of the altar: goe in, lie in sackcloth ye ministers of my God: because sacrifice & libation is perished out of the house of your God. † :: Sanctifie ye a fast, cal an assemblie, gather together the ancients, al the inhabitants of the land into the house of your God: and crie ye to our Lord: † A a a, for the day: because the day of our Lord is at hand, and as destruction from the mightie it shal come. † Why, are not the victuals perished before your eyes, ioy and exultation out of the house of our God? † The beastes are rotted in their dung, the barnes are destroyed, the storehouses are dislipated: because the wheate is confounded. † Why groned the beast, why lowed the flockes of the heard? because there is no pasture for them: yea and the flockes of the cattel are perished. † To thee ô Lord wil I crie: because fire hath eaten the beautiful thinges of the desert, and the flame hath burnt al the trees of the region. † Yea and the beastes of the filde, as a garden bed thirsting for a shower, haue looked vp to thee, because the fountains of waters are dried vp, & fire hath deuoured the beautiful thinges of the desert.

Temple destroyed by the Babylonians, the sacrifice necessarily ceased according to this and other prophecies.

:: Fasting, praying and other good vvorkes of manie assembling together, are an especial meanes to appeare Gods vvraath, prouoked by former sinces.

ANNOTATIONS. CHAP. I.

4. *The residue of the eruce, locust, bruce, blast.*] *Eruca* a vvorme that destroyeth herbes and fructes, *Locusta*, a fleeing beast v with long hinder legges, destroying corne, and fruite; *Bruchus*, an other fleeing litle beast, that deuouret not only fruite, but also the leaues of trees; and *Rubigo*, the blast, or burning myst, that consumeth the eares of corne euen to dust; do metaphorically signifie the Chaldees, and other souldiars of sundrie nations, in the armie of Nabuchodonosor, inuading & wasting the kingdom of Iuda. And that at foure severall times euer worse & worse. First when Nabuchodonosor beseeing Ierusalé subdued king Ioakim and his kingdom, taking hostages for assurance of subiection (amongst which vv ere Daniel, and the other three children) and caried avway part of the holic vessel of the Temple. 4. Reg 24 v. 1. The second, vvhen eight yeares after Nabuchodonosor returned, and killed king Ioakim for rebelling, and caried his sonne king Iochin (othervvise called Iechonias) into Babylon, with his mother, and Ieremie the Prophet, also manie other principal persons, and much riches (*ibidem*. v. 10.) The third vvhen eleuen yeares after he tooke and spoyled

The captiuitie described by the haime of the most noysome thinges. Ierusalem foure times spoyled by the Babylonians.

1.

2.

3.

H h h h h

Ierusalem

Ierusalem, destroyed the Temple, killed al king Sedecias sonnes in his sight, then put out his eyes, and caried him blinde into Babylon, vwith much more people and spoyle. 4. Reg 25. Fourthly when shortly after he sent Nabuzardan general of his armie, and caried avvay more men and vvealth, leauing only the basest people to til the land. *ibidem* v. 8. Al vvhich sheweth clerly the fulfilling of this Prophecie according to the historical letter. In like sorte vve might explicate the rest of this, and other prophetes, but it is not our purpose to be so large. Much lesse to prosecute the Mystical sense vvhich is manifold, as appeareth in the vvorkes of the ancient Fathers. VVherof see F. Francis Ribera.

CHAP. II.

The Chaldees wil assault & afflict the Iewes with great violence. 12. After humble repentance in captiuitie, 18. Gods benignitie wil comforte them. 23. with abundance of spiritual grace by Christ: 28. sending also the Holie Ghost. 30. And terrible signes before the day of Iudgement.

a Prophets do often speake in such phrase as if they admonished the people vvhath to doe, vvhen in dede they foreshevv what they wil do in their distresses:
b In the time when God wil suffer affliction to fal vpon them for their sinnes.

SOUND ye *a* with the trumpet in Sion, howle in my holie 1
mount, let al the inhabitants of the land be troubled: Be-
cause *b* the day of our Lord cometh, † because the day of 2
darkenes, and of mist is neere, the day of clowde, and whirle-
wind: as the morning spred vpon the montaines much people
& strong: the like to it hath not bene from the beginning, and
after it shal not be euen vnto the yeares of generation & gene-
ration. † Before the face therof a deuouring fyre, and after it a 3
burning flame: the land before it as it were a garden of pleasure,
and after it the wildernes of a desert, neither is there that can-
escape it. † As the appearance of hortes, their appearance. & as 4
horsemen so shal they runne. † As the sound of chariots vpon 5
the toppes of mountaines shal they leape, as the sound of a
flame of fire deuouring stubble, as a strong people prepared to
battel. † At his presence the people shal be vexed: al visages 6
shal be made like a potte. † They shal runne as valients: as men 7
of warre they shal scale the wal: the men shal march in their
ways, & shal not decline from their pathes. † None shal presse 8
his brother; they shal walke euerie one in his owne pathe: yea
& through the windowes they shal fal, & shal * not demolish. 9
† They shal enter the city: they shal runne on the wal, they shal
climbe the houses, by the windowes they shal enter as a theefe. 10
† At his presence the earth hath trembled, the heauens are mo-
ued: the sunne and moone are darkened, and the starres haue
withdrawne their shining. † And our Lord hath geuen his 11
voicē before the face of his host: because his camps are exce-
ding manie, because strong & doing his word: for great is the
day of our Lord, & terrible exceedingly: and who shal susteyne
it? † Now therefore sayth our Lord: *c* Conuert to me in al your 12
hart,

* take no
harme.

Isa. 13.
Ezec. 32.
Mat. 24.
Iere. 30.
Amos. 5.
Sopho. 1.

c For better
mouing the
hart to true

13 hart, *d* in fasting, and in weeping, and in mourning. † And
 rent your hartes, and not your garments, and turne to the Lord
 your God: because he is benigne and merciful, patient and of
 much mercie, & readie to be gracious vpon the malice. † Who
 knoweth if he wil conuert, and forgeue, and leaue after him
 benediction, sacrifice and libament to the Lord your God?
 14 † Sound ye with the trumpet in Sion, sanctifie a fast, cal an
 15 assemblie, † gather together the people, sanctifie the Church,
 16 assemble the ancients, gather together the litle ones, and them
 that sucke the breastes: let the bridegrome goe forth of his
 17 chamber, and the bride out of her bride chamber. † Betwen
 the porch and the altar the priests our Lords ministers shal
 weepe, and shal say: Spare ô Lord, spare thy people: and geue
 not thine inheritance into reproch, that the nations haue do-
 minion ouer them. Why say they in the peoples: Where is
 18 their God? † Our Lord hath bene *e* zelous to his land, and
 19 hath spared his people. † And our Lord answered, and sayd
 to his people: Behold *f* I wil send you corne, and wine, and
 oyle, and you shal be replenished with them: and I wil geue
 20 you no more to be a reproch in the Gentils. † And him that is
 from the North, I wil make far from you: and I wil expel him
 into a land vnpassable, & desert, his face against the east sea, and
 his extreme part to the last sea: & his stinke shal ascend, & his
 21 rottennes shal ascend, because he hath done proudly. † Feare not
 ô land, reioyce & be glad: because our Lord hath magnified to
 22 doe. † Feare not ye beastes of the region: because the beautiful
 thinges of the desert are sprung, because the tree hath brought
 his fruite, the figtree, and the vine haue geuen their vigour.
 23 † And ye children of Sion reioyce, and be ioyful in the Lord
 your God: because he hath geuen you a doctour of iustice, and
 he wil make the early and the late showre to descend to you
 24 as in the beginning. † And the floores shal be filled with
 wheate, and the presses shal ouerflow with wine, and oyle.
 25 † And I wil render you the yeares, which the locust, the bruke,
 and the blast, and the eruke hath eaten: my great strength,
 26 which I haue sent vpon you. † And you shal eate eating, and
 shal be filled: and you shal praise the name of the Lord your
 God, that hath done meruels with you, and my people shal not
 27 be confounded for euer. † And you shal know that I am in
 the middes of Israel: & I the Lord your God, and there is none
 besides: and my people shal not be confounded for euer.

repentance:
 d God requi-
 reth these ex-
 ternal workes
 of penance.
 And wherethe
 same are wan-
 ting, at least in
 viuil, it is a ma-
 nifest signe
 that the hart
 is not truly pe-
 nitent. S. Ierom.

e Zele is an in-
 dignation ri-
 sing of loue:
 vwhen one
 seethanie per-
 son, or thing,
 vvhich he lo-
 ueth centem-
 ned, or vvrong-
 ged, So God
 hath zele for
 his people;
 when they are
 vniuistly affli-
 cted, more of
 the malice of
 their afflictors
 then for ius-
 tice. Yet God
 suffereth often
 times his peo-
 ple to be puni-
 shed for their
 ful correction
 and for their
 more merite.
 f So that
 vvhich God
 here promi-
 seth by his
 prophet, tou-
 ching his pro-
 tection and

deliuerie of his people, was not fulfilled till after the seuentie yeares of their captiuitie, nor then fully, but is verified in those that beleue in Christ. And especially after this life, vvhhen his glorious Saints shall liue in eternal ioy. *g* That this is a plaine prophecie of the mission of the Holie Ghost performed on VVhitsunday, the fiftith day after Christs Resurrection, and the tenth after his Ascension, S. Peter teacheth. *Act. 2.*

† And it shall be after this: *g* I wil powre out my spirit vpon al 28
flesh: and your sonnes, & your daughters shall prophecie: your
ancients shall dreame dreames, and your yong men shall see vi-
sions. † Yea and vpon my seruants, and handmayds in those 29
dayes I wil powre out my spirit. † And I wil geue wonders in 30
heauen, and in earth, bloud, and fire, and vapour of smoke.
† The sunne shall be turned into darkenes, and the moone 31
into bloud: before the great and horrible day of the Lord doth
come. † And it shall be, euerie one that shall inuocate the name 32
of the Lord, shall be saued: because in mount Sion, and in Ie-
rusalem shall be saluation, as our Lord hath sayd, and in the re-
side w whom our Lord shall call.

*I sa. 44.
Act. 2.*

Rom. 10.

CHAP. III.

After the conuersion of the Iewes to Christ, 2. shortly foloweth the general Iudgement. 3. where euerie one according to their desertes, shall receiue (expressed here in parabolical speech) 7. & 19. the wicked cuerlasting paine: 18. & 20. and the blessed eternal ioy.

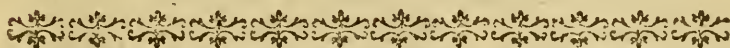
¶ S. Ierom and most other expositors vnderstand this chapter of the general Iudgement, though some expound it of the relaxation of the Iewes from captiuitie, and of the punishment of their enemies.
¶ And so *Iosaphat* is literally vnderstood the place on the east side of Ierusalem between the Temple and mount Oliuet whence our Saviour ascen-

BECAUSE loe *a* in those dayes, and in that time when I I
shall conuert the captiuitie of Iuda, and Ierusalem. † I wil 2
gather together al Nations, & wil lead them into the valley of
b Iosaphat: and I wil plead with them there vpon my people,
and myne inheritance Israel, whom they haue disperfed in the
nations, and haue diuided my land. † And vpon my people 3
they haue cast lot: and boy they haue geuen to be a strumpet,
and wench they haue sould for wine that they might drinke.
† But what is to me and to you *o* Tyre, and Sidon, and al the 4
border of the Palesthines? what, wil you render me reuenge?
and if you doe reuenge against me, I wil soone render you
quickly recompence vpon your head. † For my siluer, and my 5
gold you haue taken: and my desirable thinges, and most
beautiful you haue caried into your temples. † And the chil- 6
dren of Ierusalem you haue sold to the children of the Greekes
that you might make them fat of from their coasts. † Behold 7
I wil rayse them vp out of the place, wherein you haue sold
them: and I wil turne your retribution vpon your owne head.
† And I wil sel your sonnes, & your daughters into the handes 8
of the children of Iuda, and they shall sel them to the Sabæans,
a nation far of, because our Lord hath spoken. † Proclaime ye 9
this

this in the Gentils: sanctifie battel, rayse vp the strong: let
 10 them come, let al the men of warre come vp. † Cut your
 ploughes into swordes, and your spades into speares. Let the
 11 weake say: That I am strong. † Breake out, and come al ye
 nations from round about, and be gathered together: there
 12 wil our Lord make al thy strong ones to be slaine. † Let them
 arise, and let the Gentils ascend into the valley of Iosaphat:
 13 because there I wil sit, to iudge al nations round about. † Put
 in the sithes, because the haruest is ripe: come, and descend,
 because the presse is ful, the presses runne ouer: because their
 14 malice is multiplied. † *c* Peoples peoples in the valley of *d* con-
 cission, because the day of our Lord is nigh in the valley of con-
 15 cission. † The sunne and the moone are darkened, and the
 16 starres haue withdrawen their shining. † And our Lord wil
 roare out of Sion, and out of Ierusalem he wil geue his voice:
 and the heauens, & the earth shal be moued, and our Lord the
 hope of his people, and the strength of the children of Israel.
 17 † And you shal know that I am the Lord your God dwelling
 in Sion my holy mount: and Ierusalem shal be holie, & stran-
 18 gers shal passe through it no more. † And it shal be in that day:
 the mountaines shal distill sweetnes, and the hilles shal flow
 with milke: and through al the riuers of Iuda shal runne wa-
 ters: & a fountaine shal issue out of the house of the Lord, and
 19 shal water the torrent of thornes. † Ægypt shal be into deso-
 lation, & Idumea into a desert of perdition, for that they haue
 done vniustly against the children of Iuda, and haue shed in-
 20 nocent blood in their land. † And Iewrie shal be inhabited for
 21 euer, and Ierusalem vnto generation and generation. † And I
 wil clense their blood, which I had not clensed: and the Lord
 wil dwel in Sion.

ded into hea-
 uen. Neither
 is there any
 reason why
 the Iudge-
 ment should
 rather be in
 an other place
 seeing this is
 expressed by
 name, signify-
 ing: *The Iudge-
 ment of our
 Lord.*

c This dupli-
 cation of the
 word *peoples*
 importeth an
 innumerable
 multitude in
 that valley of
concession (also
 repered) to
 signifie, that
 there al Gods
 enemies shal
 be vterly dam-
 ned to eternal
 destruction, as
 it were cut in
 peeces, as fuel
 to the fire of
 hel *Psal. 128.*
*v. 4. Our iust
 Lord will cut
 the neckes of sin-
 ners.*



THE PROPHECIE OF AMOS.

AMOS a herdesman of Thecua in the tribe of Zabulon, was
 inuaded with the spirite of prophecie about the same time with
 Osee, and Ioel, in the reigne of OZIAS king of Iuda, and of Ieroboam sonne
 of Ioaas king of Israel; in Metaphores, and other obscure speeches agreeable to
 his pastoral education, but profound in sense, prophecietieth especially a-
 gainst the kingdom of Israel, and diuers Gentiles; partly also against
 Iuda, foreshewing their afflictions for their sinnes: but at last the vocation
 of al Nations to Christ, with abundance of spiritual graces in his Church.

Amos prophe-
 cied the same
 time with O-
 see, and Ioel,

Especially.
 Against the
 tenne tribes,

Apoc. 14.

Iere. 21.
Amos. 1.

Amos. 9.

S. Ieron.
Epist. ad
Paulin.

In the reigne of Iozias in Iuda, and of Ieroboam in Israel, this prophet Amos, 3. threatneth Damascus, 6. Gaza, 8. Azotus, and other Philistians. 9. Tyre, 11. Idumea, 13. and Ammon, for their obstinacie in sinne, abusing his long patience.



* As David was called from keeping sheepe, made a king, & a Prophet: so Amos being a shepheard or hearde man was also made a Prophet.

b Iosephus. li. 9. c. 1. *Antiq.* sayeth this earthquake happened when king Ozias presumed to offer incense, but it must nedes be vnderstood of a former, in the dayes of Ieroboam, 7. 1. who died in the 38. yeare of Ozias 2. Par. 26. at least 14. yeares before his deposition: for he reigned in al. 52.

c Three signifie the multitude of their sinnes: for three is the first number that is called manie or may be called al.

d and foure signifie exesse in multitude, so

HE wordes of Amos, who was among a the 1
 pastours of Thecua: Which he saw vpon Israel in
 the dayes of Ozias the king of Iuda, and in the
 dayes of Iereboam the sonne of Ioas the king of
 Israel two yeares before b the earthquake. † And he sayd: Our 2
 Lord wil roare out of Sion, and out of Ierusalem he wil geue
 his voice: & the beautiful places of the pastours haue mourned
 and the toppe of Carmel is withered. † Thus sayth our Lord: 3
 Vpon c three wickednesses of Damascus, and d vpon foure
 I wil not conuert it: because they haue threshed Galaad with
 yron waynes. † And I wil send fyre into the house of Azael, 4
 and it shal deuoure the houses of Benadad. † And I wil breake 5
 the barre of Damascus: and I wil destroy the inhabitant out
 of the idol, and him that holdeth the scepter out of the house
 of pleasure: and the people of Syria shal be transported to
 Cyrene, saith our Lord. † Thus saith our Lord: Vpon three wic- 6
 kednesses of Gaza, & vpon foure I wil not conuert it, because
 they haue transported a perfect captiuitie, to shut it vp in
 Idumea. † And I wil send fyre on the wal of Gaza, and it shal 7
 deuoure the houses therof. † And I wil destroy the inhabitant 8
 out of Azotus, and him that holdeth the scepter out of Asca-
 lon: and I wil turne my hand vpon Accaron, and the rest of the
 Philisthims shal perish, sayth our Lord God. † Thus saith our 9
 Lord: Vpon the three wickednesses of Tyre, and vpon foure I
 wil not conuert it: because they haue shut vpa perfect captiuite
 in Idumea, and haue not remembred the league of bretheren.
 † And I wil send fyre vpon the wal of Tyre, it shal deuoure 10
 the houses therof. † Thus sayth our Lord: Vpon three wicked- 11
 nesses of Edom, and vpon foure I wil not conuert him: be-
 cause he hath persecuted his brother with the sword, and hath
 violated his mercie, and hath held his furie longer, and hath
 kept his indignation euen to the end. † I wil send fyre into 12
 Theman: and it shal deuoure the houses of Bosra. † Thus sayth 13
 our Lord: Vpon three wickednesses of the children of Am-
 mon, and vpon foure I wil not conuert him: because he hath
 cut in

*Ioel. 3.
Zach. 1.*

14 cut in sunder the women with childe of Galaad to dilate his limite. † And I wil kinde a fyre in the wal of Rabba: & it shal deuoure the houses therof with howling in the day of battel, and with a whirlewind in the day of commotion. † And * Melchom shal goe into captiuitie, himself, and his princes together, sayth our Lord.

that, albeit God doth forgive a multitude of finnes, yet at last for so great excesse he hasteneth their punishment.

CHAP. II.

God also breatheth Moab, 4. Iuda, 6. and Israel, 9. that for ingratitude, 12. and other finnes, they shal be brought into captiuitie.

1 **T**HVS sayth our Lord: Vpon three wickednesses of Moab and vpon a foure I wil not conuert him: because he hath
 2 burnt the bones of Idumea euen to ashes. † And I wil send fyre into Moab, and it shal deuoure the houses of Carioth: and Moab shal dye in the sound, in the noyse of the trumpet:
 3 † and I wil destroy the iudge out of the middes of him, and all
 4 his princes I wil kil with him, saith our Lord. † Thus saith our Lord: Vpon three wickednesses *b* of Iuda, & vpon foure I wil not conuert him: because he hath cast away the law of our Lord, and not kept his commandments: for their idols haue
 5 deceiued them, after which their fathers went. † And I wil send fire into Iuda, and it shal deuoure the houses of Ierusalem. † Thus saith our Lord: Vpon three wickednesses of Israel, and vpon *c* foure I wil not conuert him: because he hath
 7 sold the iust for siluer, and the poore for shoes. † Which bruiſe the heades of the poore vpon the dust of the earth, and decline the way of the humble: and *d* the sonne and his father haue gone to * a young woman, that they might violate my holie
 8 name. † And vpon garments layd to pledge they did lye beside euerie altar: & the wine of the condemned they dranke in the
 9 house of their God. † But I did cast out the Amorrhites before their face: whose height the height of Cedars, & he strong as an oke: and I destroyed his fruite from aboue, & his rootes beneath. † It is I that made you come vp out of the Land of Ægypt, & I ledde you in the desert fourtie yeares, that you might
 11 possesse the Land of the Amorrhites. † And I rayſed vp of your sonnes to be prophets & of your yongmen Nazareites, is it not
 12 so ô children of Israel, saith our Lord? † And you dranke wine to the Nazareites: and the prophets you commanded, saying:
 13 Prophecie not. † Behold I wil screeke vnder you, as a wayne
 14 screeke loden with hay. † And flight shal perish from the swift,

a Besides other finnes of the Moabites, their crueltie, in drawing the bones of the king of Idumea out of the graue, as S. Ierom testified by tradition; and their king immolating his ovyne sonne, 4. Reg. 3. exceeded the rest, and therefore were at last more severely punished.

b The most heynous sinne in Iuda, vvas that hauing the law to instruct them, they contemned, and transgressed it.

c Israel much more contemned the same law of God, & committed the finnes of all nations.

d Sonnes committed incest

The
d of
e Am-
omites.

puel-
m.

um. 21.
ent. 2.

vwith their fa-
thers vviues;
& the fathers
vwith their
daughters in
lavy, vwhich
most detesta-
ble finnes
must nedes be
seuerly pu-
nished.

swift, and the valient shal not obteyne his strength, and the
strong shal not saue his life. † And he that holdeth the bow 15
shal not stand, and the swift of his feete shal not be saued, and
the rider of the horse shal not saue his life. † and the stoute 16
of hart among the valients shal flee naked in that day, sayth
our Lord.

CHAP. III.

*For their manifold finnes, al the twelue tribes shal be sore plagued. 11. and
made captiues.*

a By Israel is
here vnder-
stood the
whole people
al the kindred or
ofspring of Ia-
cob, deliue-
red from Æ-
gypt.

b As vvo men
do not vvel tra-
uel together
except they a-
gree: so man
can not walke
vwith God, vn-
les he agree
with God, kee-
ping his com-
mandments.

c Al euil of paine
that is, punish-
ment for sinne
is by Gods per-
mission, and
ordinance, ei-
ther to bring
sinners to re-
pentance, or
(if they dye in
mortal sinne)
the beginning
of eternal pu-
nishment.

HEARE the word, that our Lord hath spoken vpon you, 1
ye children of Israel: vpon al *a* the kindred that I brought 2
forth out of the Land of Ægypt, saying: † Onlie you haue I 2
known of al the kindreds of the earth: therefore wil I visite
vpon you al your iniquities. † *b* Why shal two walke together, 3
vnles they be agreed? † Wil the lion roare in the forrest, vnles 4
he haue a praye? wil the lions whelp? geue voice out of his
denne, vnles he hath caught somewhat? † wil the bird fal into 5
the snare of the earth, without the fowler? Shal the snare be
taken away from the earth, before it hath taken somewhat? †
Shal the trumpet sound in the citie, and wil not the people be 6
afraid? Shal there be *c* euil in the citie, which our Lord hath
not done? † Because our Lord God wil not doe a word, vnles 7
he haue reueled his secret to his seruants the prophets. † The 8
lion shal roare, who wil not feare? Our Lord God hath spoken,
who shal not prophetic? † Make it heard in the houses of 9
Azotus, and in the houses of the Land of Ægypt: and say: Ga-
ther ye together vpon the mountaines of Samaria, and see the
manie madneses in the middes therof, and them that suffer
carnie in the inner parts therof. † And they haue not 10
knowne to doe right, sayth our Lord, treasuring vp iniquitie,
and robberies in their houses. † Therefore thus sayth our Lord 11
God: The land shal be in tribulation, & compassed about: and
thy strength shal be plucked away from thee, and thy houses
shal be spoyled. † Thus sayth our Lord: As if a pastour should 12
get out of the lions mouth two legges, or the tippe of the eare:
so shal the children of Israel, that dwel in Samaria, be deliue-
red, in the plague of the bed, and in the couche of Damascus.
† Heare ye, and contest in the house of Iacob, sayth our Lord 13
the God of hosts: † That in the day when I shal begin to visite 14
the preuarications of Israel, I wil visite vpon him, and vpon
the

the altars of Bethel : and *d* the horns of the altar shall be cut
 35 of, and shall fall to the ground. † And I will strike the winter
 house with the summer house : and the houses of y^{ou}ne shall
 perish, and many houses shall be dissipated, sayth our Lord.

d The sayest
 and strongest
 things that
 vicked men
 haue shall at
 last be destroy-
 ed.

CHAP. IIII.

*The tenne tribes are particularly charged for oppressing the poore, 2. there-
 fore threated with calamities: 6. blamed for their obstinacie: 12. neuer-
 theles al are admonished to expect Christ.*

1 **H**EARE this word ye :: fatte kine, which are in the
 mountaines of Samaria : which doe calunnie to the
 needie, and breake the poore : which say to your lords : Bring,
 2 and we will drinke. † Our Lord God hath sworne by his
 holie, that loe the dayes shall come vpon you, and they shall lift
 you vp on poles, and your remnant in pottes boyling hotte.
 3 † And by the breaches you shall goe out one against another,
 4 & you shall be cast forth into *Armon, saith our Lord. † Come
 ye to Bethel, and doe impiously : to Galgal, and multiplie
 preuarication : and offer in the morning your victimes, three
 5 dayes your tithes. † And sacrifice ye prayse of the leavened :
 and cal voluntarie oblations, and proclaime it : for so would
 6 you ô children of Israel, sayth our Lord God. † Wherupon I
 also :: haue geuen you dulnes of the teeth in al your cities, and
 lacke of bread in al your places : and you haue not returned to
 7 me, sayth our Lord. † I also haue stayed the rayne from you,
 when there remayned yet three monethes vnto haruest : and I
 rayned vpon one citie, and vpon another citie I rayned not :
 one part was rayned vpon ; and the part wherupon I rayned
 8 not, withered. † And two and three cities came to one citie
 to drinke water, & were not filled : & you returned not to me,
 9 saith our Lord. † I stroke you with a burning winde, & with
 blasting, the multitude of your gardens, and al your vineyards :
 your oliue groues, & figgroues the eruke hath eaten : and you
 10 returned not to me, sayth our Lord. † I sent death vpon you
 in the way of Ægypt, I stroke your yongmen with the sword,
 euen to the captiuitie of your horses : and I made the putrefac-
 tion of your campe to come vp into your nōstherels : and you
 11 returned not to me, sayth our Lord. † I subuerted you, as God
 subuerted Sodom and Gomorth, and you were made as a fyre-
 brand hastily caught from the burning : and you returned not
 12 to me, sayth our Lord. † Wherfore these things wil I doe to

:: Rich hard-
 harted people,
 vho being
 vvelthie haue
 no compassion
 of the poore.

:: After many
 admonitions
 geuen in vaine
 God suffereth
 the idolaters
 to do al the
 vickednes
 they list.

:: Al these affli-
 ctions God
 sent to the
 children of Is-
 rael for their
 good, but they
 murmured &
 were stil ob-
 stinate.

* places
 of Arme-
 nia.

Agge. 2.

∴ After long captiuitie Christ wil offer himself to the Iewes, and such as receiue him, he wil saue.

thee Israel: but after I shal doe these thinges to thee, ∴ be prepared to meete thy God ô Israël. † Because loe he that formeth the mountaines and createth the wind; and declareth his word to man, maketh the morning mist, and walketh vpon the high places of the earth: our Lord the God of host is his name.

·CHAP. V.

Notwithstanding great miseries threatned against the tenne tribes: 4. yet if they wil repent they shal escape: 7. otherwise they shal fall into captiuitie: 14. and therefore they are admonished to returne to God: 16. but being obstinate, 21. no sacrifice can appeaze Gods wrath.

∴ When the people neither fele nor feare euil, God for-seeing their calamities, lamenteth the same in their behalf, therby admonishing them to know their ovyer danger, and by repentance to preuent it.

HEARE ye this word, that I lift vpon you ∴ a lamentation. 1
 The house of Israel is fallen, and it shal not adde to rise againe. † The virgine of Israel is cast forth vpon her land, 2
 there is none to raise her yp. † Because thus sayth our Lord 3
 God: The citie, out of which came forth a thousand, there shal be left in it an hundred: and out of which there came an hundred; there shal be left in it tenne, in the house of Israel. † Because thus sayth our Lord to the house of Israel: Seeke ye 4
 me, and you shal liue. † And seeke not Bethel, and into Galgal 5
 enter not, and into Bersabee you shal not passe: because Galgal shal be led captiue, and Bethel shal be vnprofitable. † Seke 6
 ye our Lord: and liue: lest perhaps the house of Ioseph be burnt as fyre, and it shal deuoure, and there shal be none to quench Bethel. † You that turne iudgement into wormewod, 7
 and leaue of iustice in the land. † Him that maketh Arcturus, 8
 and Orion, and that turneth darknes into morning, and that changeth day into night: that calleth the waters of the sea, and powreth them out vpon the face of the earth: The Lord is his name. † He that seeketh destruction vpon the strong, and 9
 bringeth depopulation vpon the mightie. † They haue hated 10
 him that rebuketh in the gate: and him that speaketh perfectly they haue abhorred. † Therefore because you spoiled the 11
 poore, and tooke the chosen praye from him: you shal build houses with square stone, and shal not dwel in them: you shal plant most amiable vineyards, and shal not drinke the wine of them. † Because I haue knowen manie your wickednesses, 12
 and younstrong sinnes: enemies of the iust, taking bribe, and oppressing the poore in the gate. † Therefore shal the wise at 13
 that time hold his peace, because it is an euil time. † Seeke ye 14
 good, and not euil, that you may liue: and our Lord the God of

hosts

Rom. 12. 15 hostes wil be with you, as you haue sayd. † Hate ye euil; and loue
Psal. 96. good, and establish iudgement in the gate: :: if perhaps our
 Lord the God of hostes may haue mercie on the remnant of
 16 Ioseph. † Therefore thus sayth our Lord the God of hostes the
 Dominatour, in al streates lamentation: and in al places that are
 without, shal be sayd wo wo: and they shal cal the husband-
 man to mourning, and to lamentation them that know to
 17 lament. † And in al vineyardes there shal be lamentation: be-
 cause I wil passe through in the middes of thee, sayth our Lord.
 18 † Wo vnto them that desyre the day of our Lord: to what pur-
 pose the same vnto you? This day of our Lord, darkenes, and
 19 not light. † As if a man should flee from the face of a lion, & a
 beare should mete him: & enter into the house, & leane with
 20 his hand vpon the wal, and a serpent should bite him. † Why, is
 not the day of our Lord darkenes, and not light: and mist, and
 21 no shining therein? † I haue hated, and haue reiected your
 festiuities: and I wil not take the odour of your assemblies.
 22 † And if you shal offer vnto me holocausts; and your gifts, I
 wil not receiue them: and the vowes of your fat thinges I wil
 23 not respect. † Take away from me the tumult of thy songes:
 24 and the canticles of thy harpe I wil not heare. † And iudge-
 ment shal be reueled as water, and iustice, as a mightie torrent.
 25 † Why, :: did you offer hostes and sacrifice to me in the desert
Act. 7. 26 fourtie yeares, o house of Israel? † And you caried a taber-
Psal. 94. nacle for your Moloch, and the image of your idols, the starre
 of your God, which you made to your selues. † And I wil
 27 make you remouue beyond Damascus, saith our Lord, the God
 of hostes is his name.

¶ If men see the good & not euil. God will assist them, as in the former verse, and in innumerable holie scriptures: but it is here sayd: perhaps God will haue mercie by reason of the difficultie of mans part who conuerteth not alwayes perfectly, as he hath free will to do by Gods grace assisting him.

¶ In the first yeare of the 40. and beginning of the second they offered sacrifices to God. Leuit. 8 & 9. Num. 7. But not after vvarde. S. Aug q. 47. in Exod.

CHAP. VI.

For the auarice, and luxurie of both kingdomes, 7. they shal be caried into captiuitie.

Iac. 5. 1 **W**O to you that are rich :: in Sion, and haue confidence in the mountaine of Samaria: ye great men, heads of the peoples, going stately into the house of Israel.
 2 † Passe ye into Chalane, and see, & goe ye thence into Emath the great: and descend into Geth of the Palestines, and to al the best kingdoms of these: if their border be larger then
 3 your border. † You that are seperated vnto the euil day: and
 4 approach to the throne of iniquitie. † You that sleepe in beds of iuorie, and play the wantons in your couches: that eate the lambe out of the flocke, and calues out of the middes of the heard.

∴ VVheras Iacob by humilitie, patience, & manie other vertues, became great in Gods fauour: now his progenie by pride and delicacie become hateful to God in respect of these finnes, & are therefore afflicted, and miserably flaine, and carried captiues. ∴ To turne the vvorkes of iudgement and iustice, into finnes, vvhich are bitter and vngratfull, as is contrarie to order, as it is contrarie to the course of nature, that horses should runne vpon craggierockes or wild bushes be brought to draw the plough.

heard. † You that sing to the voice of the psalter: as David 5
they haue thought themselues to haue the instruments of song.
† That drinke wine in phials, and are annoynted with the best 6
oynement: and they suffered nothing vpon the contrition of
Ioseph. † Wherfore now they shal goe in the head of them, 7
that goe in transmigration: and the faction of the wantons
shal be taken away. † The Lord God hath swworne by his soule, 8
saith our Lord the God of hostes: I detest the pride ∴ of Iacob, *Iere. 31.*
and I hate his houses, and I wil deliuer vp the citie with the in-
habitants: therof. † And if there shal be left tenne men in one 9
house, they also shal dye. † And his kinsman shal take him vp, 10
and shal burne him, that he may carie the bones out of the
house: and he shal say to him, that is in the inner parts of the
house: Is there yet with thee? † And he shal answer: There is 11
an end. And he shal say to him: Hold thy peace, & remember
not the name of our Lord. † Because loe our Lord hath com- 12
manded, and he wil strike the greater house with ruins, and the
lesser house with clefts. † Why ∴ can horses runne vpon rockes, 13
or can there be ploughing with buffles: because you haue tur-
ned iudgement into bitterness, and the fruite of iustice into
wormewood? † Which reioyce in thinges of naught: which 14
say: Why haue not we taken vnto vs hornes in our owne
strength? † For behold I wil rayse vp from you o house of Is- 15
rael, saith our Lord the God of hostes, a nation: and they shal
destroy you from the entrance of Emath, euen to the torrent
of the desert.

CHAP. VII.

In three visions manie miseries are reueled, which shal come vpon both the kingdomes. 10. A false priest of Bethel accusing the prophet of sedition, and endeauouring to chase him away, 14. is by him forewarned of miseries to his familie, and death to himself.

THESSE thinges hath our Lord God shewed to me: and 1
loe the former *a* of the locust in the beginning of thinges
that spring of the later rayne, and behold the later rayne after
the kings mowing. † And it came to passe: after it had fini- 2
shed to eate the grasse of the land, I sayd: O Lord God be
propitious I beseech thee: who shal rayse vp Iacob, because
he is a litle one? † Our Lord hath had pitie vpon this: *b* It shal 3
not be, sayth our Lord. † These thinges hath our Lord God 4
called iudgement vnto *c* fyre, and it deuoured the great depth
and

a Locustes
swarming in
multitude sig-
nified the Assi-
rian souldiers
inuating the
tenne tribes,
as is record:d

4. Reg. 18.

b Salmanaasar
king of Assi-
rius hauing

5 and it did eate a part together. † And I sayd : Lord God be quiet I besech thee : who shal rayse vp Iacob, because he is a
 6 litle one? † Our Lord had pitie vpon this: Yea this also shal not
 be, sayth our Lord God. † These things hath our Lord shewed
 to me: and loe our Lord standing vpon a wal plastered, and in
 8 his hand *d* a masons truel. † And our Lord sayd to me: : What
 seeft thou Amos? And I sayd: A masons truel. And our Lord
 sayd: Behold I wil lay downe the truel in the middes of my
 9 people Israel: I wil adde no more to plaster it ouer. † And the
 excelses of the idol shal be throwen downe, and the sanctifi-
 cations of Israel shal be made desolate: and I wil rise vpon the
 10 house of Ieroboam with the sword. † And Amastus the priest
 of Bethel sent to Ieroboam the king of Israel, saying: Amos
e hath rebelled against thee in the middes of the house of Is-
 11 rael: the land wil not be able to susteyne al his wordes. † For
 thus saith Amos: *f* Ieroboam shal dye by the sword, and Israel
 12 shal depart captiue out of their land. † And Amasias sayd to
 Amos: Thou that seeft, goe, flee into the land of Iuda: & eate
 13 bread there, and thou shalt prophetic there. † And in Bethel
 thou shalt adde no more to prophetic: because it is the sancti-
 14 fication of the king, and it is the house of the kingdom. † And
 Amos answered, and sayd to Amasias: I am not a prophete *
 and I am not the sonne of a prophet: but an heardsman am I
 15 plucking sycomores. † And our Lord tooke me when I fol-
 lowed the flocke, and our Lord sayd to me: Goe, prophetic
 16 to my people Israel. † And now heare the word of our Lord:
 Thou sayest: Thou shalt not prophetic vpon Israel, and thou
 17 shalt not distil vpon the house of the idol. † Therefore thus
 saith our Lord: Thy wife shal fornicate in the citie, and thy
 sonnes, and thy daughters shal fal by the sword, & thy ground
 shal be measured with a corde: and thou shalt dye in a pollu-
 ted land, and Israel shal depart captiue out of their land.

subdued the tenne tribes, inuaded the kingdom of Iuda, & besieged Ierusalem but his armie was miraculously destroyed 4. Reg. 19. This second vision of fire signified the captiuitie of the two tribes caried into Babylon. 4. Reg. 24. & 25. This third vision signified the calamities vvhich the ten tribes suffered shortly after in the reigne of Manahem: 4. Reg. 15 v. 20. False prophets not in- during the vvholsome preaching of true pastores false- ly accuse them of rebellion, treason, and sedition. In this also the false pro-

† by edu- cation.

phetyed, for Amos sayd not: Ieroboam shal dye by the sword: but that God would rise vpon the house of Ieroboam with the sword. v. 9. fulfilled vvhenn Zacharias the sonne of Ieroboam was slaine by Sellum. 4. Reg. 15 v. 10.

CHAP. VIII.

In a vision of an apple hooke the captiuitie of the tenne tribes is againe foreshewed, 4. with reprehension of their auarice, and oppression of the poore: 7. for which they shal fal into great miseries.

1 **T**HESSE things hath our Lord shewed to me: and a be-
 2 **T**hold an apple hooke. † And he sayd: What seeft thou
 Amos? And I sayd: An apple hooke. And our Lord sayd to
 me:

By this vision of a hooke is signified that not only the

nerer partes
of the tennē
tribes should
be brought
into captiuitie
vvhich is writ-
ten. 4. Reg. 15.
v 29. but also
the rest which
vvere further
off: as fruite of
trees, vvhich
can not be ga-
thered vvhich
the hand, is
drawen vwith
a hooke: & so
al vvere caried
away. 4. Reg.
17. v. 6.

b In their
great prospe-
ritie; vvhē
they least sus-
pect, calamities
shal fall
vpon them.
c It can not be
doubted but
in the siegē
there vvas
vwant of bread
drinke and of
other victuals:
but greater
vwant of spiri-
tual foode.

me: The end cometh vpon my people Israel: I wil adde no
more to passe them. † And the henges of the temple shal creake 3
in that day, saith our Lord God: manie shal dye: in euerie place
shal silence be cast. † Hearre this you that tread downe the 4
poore, & make the needie of the land to fayle, † saying: When 5
wil the moneth passe, and we shal sel wares: and the Sabbath,
and we open the corne: that we may diminish the measure,
and increate the sicke, and conuey in deceitful balances, † that 6
we may for siluer possesse the needie, and the poore for shoes,
and may sel the refuse of the corne? † Our Lord hath swornē 7
agaynst the pride of Iacob: If I shal forget euen to the end al
their workes. † Why, shal not the land be moued vpon this, and 8
euerie inhabitant therof mourne: and rise vp as a riuēr altoge-
ther, and be cast out, and runne downe to the riuēr of Ægypt?
† And it shal be in that day, saith our Lord God: 6 The sunne 9
shal goe downe at midday, & I wil make the earth to be darke
in the day of light. † And I wil turne your festiuities into mour- 10
ning, and al your songues into lamentation: and I wil bring in
vpon euerie backe of yours sackcloth, and vpon euerie head
baldnes: and I wil lay it as the mourning of an onlie begotten 11
sonne; and the later end therof as a bitter day. † Behold the
dayes come, saith our Lord, and I wil send forth famine into
the land: *c* not the famine of bread, nor thirst of water, but
of hearing the word of the Lord. † And they shal be moued 12
from the sea euen to sea, and from the North euen to the East:
they shal goe about seeking the word of our Lord, and shal
not finde. † In that day the fayre virgins shal faile, & the yong- 13
men in thirst. † They that sweare by the sinne of Sumaria, and 14
say: Thy God ô Dan liueth: and the way of Bersebee liueth:
and they shal fall, and shal rise no more.

Deut. 1.
Iere 15.

Tob. 2.
Mar. 1.

CHAP. IX.

*The great destruction of Ierusalem, & dispersion of al the Iewes are a-
game prophesied: 11. with the conuersion of Gentils, and the Church of
Christ shal greatly prosper.*

a Destruction
of the Altar,
b and the Tem-
ple, importe
the abolishing
of sacrifice,
vvhē the two

IS A W our Lord standing vpon *a* the altar, and he sayd: *i*
† Strike *b* the henges, & let the lintels be moued: for there
is auarice in the head of al, and the last of them wil I kil by the
sword: there shal be no flight for them: they shal flee, and he
shal not be sauēd that shal flee of them. † If they shal descend 2
euen to hel, thence shal my hand bring them out: and if they
shal

Psal. 13

shal ascend enen to heauen, thence wil I plucke them downe. tribes were
 3 † And if they shal be hid in the toppes of Carmel, thence fear- carried into
 ching wil I take them away: and if they shal hide themselues Babylon.
 from mine eyes in the depth of the sea, there wil I command
 4 the serpent & he shal bite them. † And if they shal go into capti-
 uitie before their enemies, there wil I command the sword,
 and it shal kil them. And I wil set mine eyes vpon them, to
 5 euil, and not to good. † And our Lord the God of hostes,
 which toucheth the earth, and it shal melt away: and al that
 dwell therein shal mourne: and it shal al rise as a riuier, and shal
 6 runne downe as the flood of Ægypt. † He that buildeth in
 heauen his ascension, and hath founded e his bundel vpon the
 earth: who calleth the waters of the sea, and powreth them
 7 out vpon the face of the earth, the Lord is his name. † Why, are
 not you as the children of the Æthiopians vnto me, o children
 of Israel, saith our Lord? Did not I make Israel to ascend out
 of the Land of Ægypt: and the Palesthins out of Cappadocia,
 8 and the Syrians out of Cyreece? † Behold the eyes of our
 Lord God vpon the sinning kingdom, & I wil destroy it from
 the face of the earth: but yet destroying I wil not destroy d the
 9 house of Iacob, sayth our Lord. † For behold I wil command,
 and wil shake the house of Israel in al nations, as wheate is
 shaken in a sieue: and there shal not a litle stone fal vpon the
 10 earth. † Al the sinners of my people shal fal by the sword:
 which say: The euil shal not approch, & shal not come vpon
 11 vs. † e In that day I wil rayse vp the tabernacle of Dauid, that
 was fallen: & I wil reedifie the breaches of the walles therof,
 and those thinges, that were fallen I wil repayre: and I wil ree-
 12 difie him as in the dayes of old. † That they may possesse the
 remnant of Idumea, and al nations, because that my name is
 inuocated vpon them: saith our Lord that doth these thinges.
 13 † Behold the dayes come, saith our Lord: and the plougher
 shal ouertake the reaper, & the treader of the grape him that
 soweth sede: and the mountaynes shal droppe sweetnes, and
 14 al hilles shal be tilled. † And I wil conuert the captiuitie of my
 people Israel: and they shal build the desert cities, & inhabite:
 and shal plant vineyards, and drinke the wine of them: & shal
 make gardens, and eate the fruites of them. And I wil plant
 them vpon their owne ground: & I wil no more plucke them
 out of their land, which I haue geuen them, sayth our Lord
 thy God.

e God who de-
 fendeth his
 Church as a
 strong bundel
 fast bond toge-
 ther, vvil pu-
 nish the vvic-
 ked vvith iust
 afflictions.

d Notvvith-
 standing the
 great ruine of
 the Ievves,
 slaine & ledde
 captiues, yet
 God in them
 conserued the
 Church that it
 vvas not de-
 stroyed.

e S. James con-
 formable to S.
 Peters do-
 ctine, inter-
 preteth this
 place of the
 conuersion of
 the Gentiles
 to Christ Act.
 15. 7. 15. &c.

THE PROPHECIE OF ABDIAS.

ABDIAS borne in Sichern, of the tribe of Ephraim, prophesied the same time with Amos; so briefly that his prophesie is not parted into chapters: 1. against the Idumeans; foreshewing their destruction; 10. for their perpetual enmitie against the Iewes, and confederacie with the Chaldees. 17. The captiuitie and relaxation of the Iewes. 19. And redemption of the whole world by Christ. S Epiph



HE vision of Abdias. Thus sayth our Lord God Iere. 49
 to Edom: We haue heard a bruit from our Lord,
 and he :: hath sent a legate to the Gentils: Rise ye,
 and let vs arise against him into battel. † Behold I 2
 haue geuen thee a litle one in the Gentils: thou art contéptible
 exceedingly. † The pride of thy hart hath extolled thee, dwell- 3
 ling in the clefts of rockes, exalting thy throne: which sayth in
 thy hart: Who shal plucke me downe to the earth? † If thou 4
 shalt be exalted as an eagle, and if thou shalt set thy nest a-
 mong the starres: thence wil I plucke thee downe, sayth our
 Lord. † If theues had gone in to thee, if robbers by night, 5
 how hadst thou held thy peace? would not they haue stolen
 thinges sufficient for themselues? if the grape gatherers had en-
 tered in to thee, would they not haue left thee at the least a clu-
 ster? † How haue they searched Esau, haue they sought out his 6
 hidden thinges? † Euen to the border haue they cast thee out: 7
 al the men of thy league haue mocked thee: the men of thy
 peace haue preuailed against thee: they that eate with thee,
 shal lay embushments vnder thee: there is no wisdom in
 him. † Why, shal not I in that day, sayth our Lord, destroy the 8
 wise out of Idumea, and prudence from the mount of Esau, Isa. 29.
 † And thy valients of the South shal feare, that man may pe- 9
 rish from the mount of Esau. † For the slaughter, and for the 10
 iniquitie against thy brother Iacob, confusion shal couer thee,
 and thou shalt perish for euer. † In the day when thou stoodest 11
 against him, when strangers rooke his armie, and foreners
 entered his gates, and vpon Ierusalem cast lotte: thou also
 wast as one of them. † And :: thou shalt not dispise in the day 12
 of thy brother, in the day of his peregrination: and thou shalt
 not reioyce ouer the children of Iuda, in the day of their perdi-
 tion: & thou shalt not magnifie thy mouth in the day of distresse.
 † Neither Gen. 27

God directed the cogitations of diuers other Gentiles, :: to ioyne their forces against the Idumeans.

God admonisheth them vwhat they ought not to do, but vwithal

- 15 † Neither shalt thou enter the gate of my people in the day of their ruine: neither shalt thou also dispise in his euils in the day of his destruction: and thou shalt not be sent out against his
 14 armie in the day of his destruction. † Neither shalt thou stand in the outgoings to kil them that flee: and thou shalt not shut
 15 vp his remnant in the day of tribulation. † Because the day of our Lord is at hand vpon al nations: as thou hast done, so
 shall it be done to thee: thy retribution he wil returne vpon
 16 thine owne head. † For as you haue drunke vpon my holie mount, shal al Gentils drinke continually: & they shal drinke, and swallow vp, and they shal be as though they were not.
 17 † And in mount Sion shal be saluation, and it shal be holie: and the house of Iacob shal possesse those that had possessed
 18 them. † And the house of Iacob shal be a fyre, and the house of Ioseph a flame, and the house of Esau stubble: and they shal be kindled in them, and shal deuoure them: and there shal be no remaynes of the house of Esau, because our Lord hath spoken.
 19 † And they that are toward the South, shal inherite the mount of Esau, and they in the champaine countries, Philisthims: and they shal possesse the region of Ephraim, and the
 20 region of Samaria: and Benjamin shal possesse Galaad. † And the transmigration of this host of the children of Israel, al places of the Chananeits euen to Sarepta: and the transmigration of Ierusalem, that is in Bosphorus, shal possesse the cities
 21 of the South. † And sauiours shal ascend into mount Sion to iudge the mount of Esau: and the kingdom shal be to our Lord.

remission of sinnes by his name belouing in him.

*for he will
 that they will
 dispise the le-
 ues their bre-
 theren: & will
 reioyce in their
 miseries.
 :: Historically
 al this prospere-
 ritie was prom-
 ised to the
 leues after
 their deliuerie
 from Babylon
 and so much
 ther of perfor-
 med as their
 new sinnes
 hindered not,
 the rest is ful-
 filled in Chri-
 stians. S Ierom.
 ep ad Dardan.
 :: The rest of
 this prophecie
 is only of
 Christ posses-
 sing al nations.
 To whom al
 the prophetes
 gene testimonie
 that al receiue
 Act. 10. v. 43.
 See S. Augu-
 stin. li. 18. c. 31.
 de ciuit.*

THE PROPHECIE OF IONAS.

IONAS the sonne of Amasbi in Geth, of the tribe of Zabulon, in the reigne of Ieroboam sonne of Ioas king of Israel, not only in wordes, but also in his person prophecied, and prefigured Christ; as our Sauiour himself testifieth. And vnder the name of Ninieue announceth saluation to al Gentiles, that repent, and returne to God, as Ninieue did.

CHAP. I.

Jonas being sent to preach in Ninieue fleeth by sea, 4. a tempest riseth; 8. wherof he being found by leste, to be the cause; 12. is cast into the sea, 15. and it is caulme.

a God creator and Lord of all the world, hath also care of al. *Rom* 3. v. 29. & therefore



sent this prophet to the great citie Ninue, as likewise others prophced to *the Babylonians*

Ægyptians, Moabites, Ammonites, Idumeans, &c.

b Ionas shevveth the cause vwhy he fled, *ch.* 4. v. 2. fearing to be counted a fals prophet.

c The mariners seeing no natural cause of so sudaine & great a tempest, sought to know the reason thereof by lotte, whereto the prophet agreed, by Gods inspiration, & so was discovered.

d Sacrifice and vowes are knowne to al men by the light of nature to be grateful to God.

ND the word of our Lord was made to Ionas 1
the sonne of Amathi, saying: † Arise, and goe into 2
a Ninue the great citie, and preach in it: because
the malice therof is ascended before me. † And 3
Ionas arose, *b* to flee into Tharsis from the face of
our Lord, and he went downe into Ioppe, and found a shippe
going into Tharsis: and he gaue the fare therof, & went downe
into it, that he might goe with them into Tharsis from the
face of our Lord. † But our Lord sent a great winde into the 4
sea: and a great tempest was made in the sea, & the shippe was
in danger to be broken. † And the mariners were afraid, and 5
the men cried to their god: & they threw the vessels, that were
in the shippe, into the sea, that it might be lightned of them:
and Ionas went downe into the inner part of the shippe, and
slept a deepe sleepe. † And the gouerner came to him, & sayd 6
to him: Why art thou oppressed with sleepe? Rise, inuocate
thy God, if perhaps God wil thinke of vs, and we perish not.
† And euerie one sayd to his fellow: Come, and *c* let vs cast 7
lottes, and know why this euil is to vs. And they cast lottes, 8
and the lot fel vpon Ionas. † And they sayd to him: Tel
vs for whose cause this euil is to vs, what is thy worke? what
is thy countrie? and whither goest thou? or of what people
art thou? † And he sayd to them: I am an Hebrew & the Lord 9
God of heauen I feare, which made the sea and the drie land.
† And the men feared with great feare, and they sayd to him: 10
Why hast thou done this? (For the men knew that he fled from
the face of our Lord: because he had told them.) † And they 11
sayd to him: What shal we do to thee, and the sea shal cease
from vs? because the sea went, and swelled. † And he sayd to 12
them: Take me vp, and cast me into the sea, and the sea shal
cease from you: for I know that for me this great tempest is
vpon you. † And the men rowed, to returne to the land, and 13
they were not able: because the sea went and swelled vpon
them. † And they cried to our Lord, and sayd: We besech thee 14
ô Lord, let vs not perish in the life of this man, and geue not
vpon vs innocent bloud: because thou ô Lord, hast done as
thou wouldest. † And they tooke Ionas, and cast him into the 15
sea: and the sea ceased from his rage. † And the men feared 16
our Lord with great feare, & *d* immolated hostes to our Lord,
and vowed vowes.

Jonas is swallowed by a great fish; 3. prayeth with confidence in God; 11. and the fish casteth him on the drie land.

Mat. 12.
Mc. 11.

Sal. 119.
P. 129.

* That this great fish was a vvhale, our Sauour plainly expresth. *Mat. 12 v. 49.*
b The prophet doubtles prayed before & vvhhen they cast him out of the shippe, and continued the same prayer being in the vvhales bellie, vvvith more confidence, that he should be safely cast on the drie land *v. 5.* And therefore rendereth thanks, vowing sacrifice of thanks giving. *v. 10.*
c Furthest that can be from mountaines, euen into the depth of the sea, vvhich is lower then and to vvhich,

1 **A**ND our Lord prepared a a great fish to swallow done
2 **I**on^a: and Ionas was in the bellie of the fish three dayes
3 and three nightes. † And Ionas b prayed to our Lord his God
4 out of the bellie of the fish. † And he sayd:
I cryed out of my tribulation to our Lord, & he hath heard me:
5 out of the bellie of hel cried I, and thou hast heard my voice.
6 † And thou hast cast me forth into the depth in the hart of the
7 sea, and a floud hath compassed me: al thy surges, & thy waues
8 haue passed ouer me.
9 † And I sayd: I am cast away from the sight of thine eyes: but
10 yet I shal see thy holie temple againe.
11 † The waters haue compassed me euen to the soule: the depth
12 hath inclosed me, the sea hath couered my head.
13 † I am descended to the c extreme parts of the mountaines:
the barres of the earth haue shut me vp for euer: and thou wilt
14 lift vp my life from corruption, o Lord my God.
15 † When my soule was in distresse within me, I remembred
16 our Lord: that my prayer may come to thee vnto thy holie
17 temple.
18 † They that kepe vanities in vaine, forsake their mercie.
19 † But I in the voice of prayse wil immolate to thee: what
20 thinges soeuer I haue vowed I wil tender for saluation to our
21 Lord.
22 † And our Lord d spake to the fish: and it vomited vp Ionas
23 vpon the drie land.

any other valleyes. d Gods vvil is his vvord by vvwhich al creatures vvwere made, as vvvel liuing, as senseles thinges obey.

CHAP. III.

Againe Ionas is commanded to preach in Niniue, that within fourtie dayes it shal be destroyed: 5. They al fast, and repent: 10. and God recalleth his sentence.

1 **A**ND the word of our Lord was made to Ionas the second
2 time, saying: † Arise, & goe into Niniue a the great citie:
3 and preach in it the preaching which I speake to thee. † And
4 Ionas arose, & went into Niniue according to the word of our
5 Lord: & Niniue was a great citie of three dayes iorney. † And
6 Ionas began to enter into the citie on dayes iorney: & he cried,

a *Diodorus Siculus, li. 3. c. 1.*
VVriteth that Niniue was in length, 150. stadia or forlōgs; in breadth, 90.

so it was in cir-
cuite of the
vualles. 480.
And euerie
forlong ha-
uing 125. paces
of siue foote
the pace, the
compasse vv as
60. Italian
myles, about
50. or 48. Eng-
lish myles: a
sufficient tra-
uel of three
dayes, to passe
through the
principal stre-
ates, and more
publique pla-
ces therof.

b As vv el this, as manie other like prophecies, shew that Gods threates are conditional, if
sianers vv il repent: for then God changereth his sentence *S. Chryl. ho. 5. ad popul. S. Iero. in humi-
locum. S. Greg. li. 16 c. 18. Moral.* The same is also clere. *Iere. 18. v. 8.*

c Great remorse & detestation of sinne maketh penitents to excede in austere vvorkes, vv hich
being vv el meant is accepted at Gods handes, so it be not indifereete.

and sayd: As yet fourtie dayes, and Niniue *b* shal be subuerted.
† And the men of Niniue beleued in God: and they proclaimed
a fast, and were clothed with sackcloths from the greater to
the lesser. † And the word came to the king of Niniue: and
he rose vp out of his throne, and cast away his garment from
him, and was clothed with sackcloth, and sate in ashes. † And
he cried, and sayd in Niniue from the mouth of the king & of
his princes, saying: Men, *c* and beasts, and oxen, and cattel let
them not taste any thing: nor feede, and let them not drinke
water. † And let men, and beasts be covered with sackcloths,
and crie to our Lord in strength, and let euerie man conuert
from his euil way & from the iniquitie, that is in their handes.
† Who knoweth if God wil conuert, and forgeue: and wil
returne from the furie of his wrath, and we shal not perish?
† And God saw their workes, that they were conuerted from
their euil way: and God had mercie on the euil vv hich he had
spoken, that he would do to them, and he did it not.

Iere. 18.

Ioel. 2.

CHAP. IIII.

*The prophet lamenteth for that he was commanded to preach otherwise
then it came to passe. 5. Going forth he stayeth nere the citie to see the end;
6. an iuie growing couereth his head from the sunne; 7. but withereth
the next day; 8. & he lamenting desireth to dye; 10. and God shew-
eth that it is more meete to saue Niniue then the iuie.*

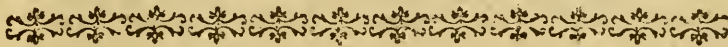
a Ionas conie-
ctured by their
penance that
God vvould
for this time
spare N nine,
and so vv as af-
flicted fearing
that both this,
and other pro-
phesies should
be reputed vn-
certaine. But
this doubt is
solued, vnder-
standing Gods

AND Ionas *a* was afflicted vvith great affliction, and was
angrie: † and he prayed to our Lord, and sayd: I besech
thee ô Lord, vvhy, is not this my word, vvhen I was yet in my
countrie? for this did I preuent to flee into Tharsis. For I
know that thou art a clement, and merciful God; patient, and
of much compassion, and forgeuing vpon the euil. † And now
Lord take I besech thee my soule from me: because better is
death to me then life. † And our Lord sayd: Art thou angrie
vv el thinkest thou? † And Ionas went out of the citie, and sate
against the East part of the citie: and he made himself a bowre
there, and he sate vnder it in the shadow, til he might see what
would besal to the citie. † And our Lord God prepared an iuie
tree, & it came vp ouer the head of Ionas, to be a shadow ouer
his

Psal. 5.
Ioel. 2.

- his head, and to couer him: for he had laboured: and Ionas threates to be conditional as before. *ch. 3 v. 4.* and so it proued. For they falling againe into former sinnes were afterwards destroyed. *Nahum. 1. 2. & 3.*
- 7 reioyced vpon the iuie with great ioy. † And God prepared a worme in the rysing of the morning against the morrow: and
- 8 it stroke the iuie, and it withered. † And when the sunne was risen, our Lord commanded an hotte, and burning winde: and the sunne beate vpon the head of Ionas, and he broyled for heate: and he desired for his soule to dye, and sayd: It is better
- 9 for me to dye then to liue. † And our Lord sayd to Ionas: Art thou angrie wel, thinkest thou, for the iuie? And he sayd: *b I*
- * greued.* 10 am * angrie wel euen vnto death. † And our Lord sayd: Thou art sorie for the iuie, wherein thou hast not laboured, nor made it to grow, which in one night came forth, and in one night is
- 11 perished. † And shal not I spare Niniue the great citie, wherein are more then a hundred twentie thousand men, that know not what is betwen their right hand and their left, and manie beastes?

In this prophecie, vvhich is also an historic, vvhó could haue thought that Ionas had bene a figure of our Sauiours death, and resurrection, vnles himself had so expounded it? *Mat. 12,*



THE PROPHECIE OF MICHEAS.

S. Epiaph. de vita prophet.

MICHEAS a Morasthite of the tribe of Ephraim, prophecied part of the time with Isai, & the former siue lesse Prophets: against both the kingdomes of Israel and Iuda: foreshewing their captiuities, and relaxation of Iuda from Babylon: their conuersion to Christ nere the end of the world: and that in the meane time al other nations shal beleue in Christ.

Micheas prophecied the same time vwith Isai. &c.

CHAP. I.

Samaria and al the tenne tribes shal be brought into captiuitie by the Assirians. 9. The two tribes shal also be innuaded and spoyled, euen nere to Ierusalem.

1. **T**HE word of our Lord that was made to Michæas the Morasthite, in the dayes of Ioathan, Achaz, and Ezechias kinges of Iuda: which he saw vpon Samaria and Ierusalem. † Heare al ye peoples: and let the earth attend, and the fulnes therof: and a let our Lord God be vnto you for a witnes, our Lord out of his holie temple. † Because loe our Lord wil goe forth out of his place: and he wil descend, & wil tread vpon the highest of the earth.
2. † And the mountaines shal be consumed vnder him: and the

a If the prophet should not admonish the people, both he and they should dye in their sinne; *Iere. 3. v. 18 19* but he discharging

Dent. 32. Isa. 1. Isa. 26.

his office (as
eod is witness)
they not re-
penting shal
perish in their
iniquitie.

b Samaria ga-
thering riches
by traffike
with idolaters
communicat-
ed also vvith
them in idola-
trie & therefore
their riches
shal be caried
into Ninive,
& other places
of Assyria.

c Telnor these
calamities

vvhich I fore-
shew amongst
your enimies,
lest they re-
ioyce therat.

d But lament
in your ovnc
houses vvhich
shal be ruined,
& replenished
vvith dust. *S.*

*Jerome here te-
stifieth the hard-
nes of this place
praying for the
assistance of the
Holie Ghost to
vnderstand it.*

e Ironioully
heisayth the *glorie*, that is, the miserie of Israel shal be extended to Odolla the vuttermost
citic of Iuda.

valleis shal be clouen, as waxe at the presence of fyre, & as wa-
ters that runne downe headlong. † For the wickednes of 5
Iacob al this, and for the sinnes of the house of Israel. what is
the wickednes of Iacob? is it not Sammaria? and what the
excelses of Iuda? is it not Ierusalem? † And I wil lay Sa- 6
maria as a heape of stones in the filde when a vineyard is plan-
ted: and I wil plucke downe her stones into the valley, & wil
discoouer her foundations. † And al her sculptils shal be cut in 7
sunder, and al her wages shal be burnt with fyre, and I wil lay
al her idols into perdition: because they are gathered together
of the wages of an harlot, & *b* vnto the hyre of an harlot they
shal returne. † Vpon this wil I lament, and howle: I wil goe 8
spoiled, and naked: I wil make lamentation as of dragons, and
mourning as it were of striches. † Because her plague is de- 9
sperate, because it is come euen to Iuda it hath touched the
gate of my people euen to Ierusalem. † *c* In Geth declare it 10
not, weepe not with teares: *d* in the house of dust sprinkle
your self with dust. † And passe ye to your selues o faire habi- 11
tation, confounded with ignominie: she went not out that
dwelleth in the going out: the house adioyning shal receiue
lamentation of you, which stood to her self. † Because she 12
is weakened to good which dwelleth in bitternesse: because
euil is descended from our Lord into the gate of Ierusalem.
† Tumult of the chariot of astonishment to the inhabitant 13
of Lachis: it is the beginning of sinne to the daughter of Sion,
because in thee are found the wickednesses of Israel. † Ther- 14
fore shal he geue spoilers vpon the inheritance of Geth: the
houses of lying into deception to the kinges of Israel. † As 15
yet wil I bring an heyre to thee which dwellest in Marefa:
euen to *e* Odolla shal the glorie of Israel come. † Be bald, and 16
be pouled for the children of thy delicacies: enlarge thy
baldnes as an eagle: because they are led captiues out of thee.

CHAP. II.

*By their great iniustice, 7. notwithstanding their vaine presumption of Gods
mercie; wherto he is in dede most prone, 8. the Israelites through their
excessiue rapine, prouoke God to punish them. 12. yet when Christ shal
come some Iewes wil serue him; and manie more in the end of the world.*

a By the figure
Eiptote, that is
here called vn-

VV O TO you which thinke that is a vnpositable, 1
and worke euil in your beds: in the morning light
they

- 2 they doe it, because their hand is against God. † And they haue couered fildes, and violently taken, and houſes forcibly taken away: and oppreſſed the man and his houſe, the man
 3 and his inheritance. † Therefore thus ſaith our Lord: Behold I purpoſe euil vpon this familie: whence you ſhal not take away your neckes, and you ſhal not walke proud, be-
 4 cauſe it is a very euil time. † In that day a parable ſhal be taken vp vpon you, and a ſongue ſhal be ſung with ſweetnes, of them that ſay: With depopulation we are waſted: part of my people is changed: how ſhal he depart from me, whereas he re-
 5 turneth, that wil diuide our regions? † For this cauſe thou ſhalt haue none caſting the cord of lot in the aſſemblic of our
 6 Lord. † Speake ye not *b* ſpeaking: It ſhal not droppe vpon theſe, confuſion ſhal not apprehend them. † The houſe of Iacob ſaith: Why is the ſpirit of our Lord abridged, or are his cogitations ſuch? *c* Are not my wordes good with him that
 7 walketh rightly? † And on the contrarie my people is riſen vp as an aduerſaric: from aboute the cote you haue taken away the cloke: & them that paſſed ſimply, you turned into battel.
 8 † The women of my people you haue caſt out of the houſe of their delicacies: from their litle ones you haue taken my
 9 praife for euer. † Ariſe, and goe, because you haue no reſt here. For the vncleannes therof it ſhal be corrupted with a ſore putrefaction. † Would God I were not a man hauing the ſpirit, and that I did rather ſpeake a lie: I wil diſtil to thee into wine, and into drunkennes: and it ſhal be this people vpon whom it
 10 is diſtilled. † *d* Gathering I wil gather thee wholly together ô Iacob: I wil bring together the remnant of Iſrael into one, I wil put them together as a ſlocke in the fold, as cattel in the middes of ſheepcotes, they ſhal make a tumult by reaſon of
 11 the multitude of men. † For he ſhal aſcend opening the way before them: they ſhal diuide, and paſſe through the gate, and ſhal enter by it: and their king ſhal paſſe before them, and our Lord in the head of them.

CHAP. III.

For the ſinnes of the rich oppreſſing the poore, 5. of falſe prophets flatering for lucre, 9. and of Iudges peruerting iuſtice, 12. Ieruſalem, and the temple ſhal be deſtroyed.

- 1 **A**ND I ſayd: Heare ye princes *a* of Iacob, & ye dukes of the houſe of Iſrael: Why, is it not your part to know
 2 the chief of both the king-
 3 domes (the
 4 iudgement.

profitable, which is indeede extreme hurtful, & hath nothing profitable in it.

b The princes of the people command the prophets not to ſpeake and inculcate ſo much of future afflictions.

c God anſwereth, that his threatics proceede from his mercie. For he vvould ſaue al and thoſe that either *vva*ke rightly, or repent ſhal feele the effect of his mercie, but except they be admoniſhed, neither the good vvil perſeuere in goodnes, nor the euil returne into the right vvay.

d In further prooffe of Gods mercie he promiſeth to gather his Church of al nations by Chriſt.

two tribes, & the tenne) were great extortioners, and the poore murmuring against the rich also extorted ech from other: imitating the greater sorte in euil.

b False prophetes sought altho their priuate gainc.

c Likewise the Iudges peruerted iudgement scraping their temporal profite of other mens quarrels. *d* And therefore al sortes greeduously offending shal alvorthely perishe.

iudgement, † which hate good, and loue euil: which violently 1
take away their skinnes from them, and their flesh from their
bones? † Which haue eaten the flesh of my people, and haue 3
sleed their skinnes from them: and haue broken, and cut their
bones as in a kettle & as it were flesh in the middes of a potte.
shal they crie to our Lord, and he wil not heare them: and he
wil hide his face from them at that time, as they haue done
wickedly in their inuentions. † Thus sayth our Lord vpon 5
b the prophets, that seduce my people: that bite with their
teeth, and preach peace: and if a man geue not something in
their mouth, they sanctifie battel vpon him. † Therefore there 6
shal be nigth to you for vision, and darkenes to you for diuina-
tion: and the sunne shal goe downe vpon the prophets, & the
day shal be darkened ouer them. † And they shal be confoun- 7
ded that see visions, and the diuiners shal be confounded: and
al shal couer their faces, because there is no answer of God.
† But yet I am replenished with the strenght of the spirit of our 8
Lord, with iudgement, and power: to declare vnto Iacob his
wickednes, and to Israel his sinne. † Heare this ye princes 9
of the house of Iacob, and ye *c* iudges of the house of Israel:
which abhorre iudgement, & peruert al right thinges † Which 10
build Sion in bloud, and Ierusalem in iniquitie. † Her princes 11
iudged for gifts, and her priests taught for wages, and her pro-
phets diuined for money: & they rested vpon our Lord, saying:
Why, is not our Lord in the middes of vs? euils shal not come
vpon vs. † *d* For this, because of you, Sion shal be ploughed 12
as a filde, and Ierusalem shal be as an heape of stones, and the
mound of the temple as the high places of forests,

*B̄ec. 22
Sopb. 3.*

Iere. 26

CHAP. IIII.

Manie Gentiles shal beloue in Christ: 6. and lastly the multitude of Iewes.

8. In the meane time the two tribes shal be caried into captinitie, and be deliuered againc.

a The Iewes confesse this prophecie to be of Christ the promised Messias: but denie it to be of our sauour IESVS of Nazareth, framing for their

AND it shal be: In *a* the later end of dayes there shal be the 1
Amount of the house of our Lord prepared in the toppe
of mountaines, and high about the hilles: and peoples shal
flow to it. † And manie nations shal hasten, & shal say: Come, 2
let vs goe vp to the mountaine of our Lord, & to the house of
the God of Iacob: & he wil teach vs of his wayes, and we shal
goe in this pathes: because out of Sion shal the law goe forth,
and the word of our Lord out of Ierusalem. † And he shal 3
iudge

Isa. 2.

judge between manie peoples, and he shal rebuke strong nations vnto a far of: and they *b* shal cut their swordes into cul- ters, and their speares into spades: nation shal not take sword against nation: and they shal no more learne to make battel.

4 † And euerie man shal sitte vnder his vine, & vnder his figtree, and there shal be none to make them afrayd: because the
5 mouth of the Lord of hosts hath spoken it. † Because *c* al peoples wil walke euerie one in the name of his God: but we shal walke in the name of the Lord our God for euer and euer.

6 † In that day, saith our Lord; *d* I wil gather her that halteth: and her that I had cast out, I wil gather vp, & her whom I had
7 afflicted. † And I wil make her that halted into a remnant: and her that had laboured into a mightie nation: and our Lord
8 wil reigne ouer them in mount Sion, from this time now and
9 for euer. † And thou *e* the towre of flocke, clowdie of the
daughter of Sion shal come to thee: and the first powre shal

10 come the kingdom to the daughter of Ierusalem. † Now why att thou drawne together with pensifnes? why, is there not a king to thee, or is thy counselor perished, because sorow hath
11 apprehended thee as a woman in trauel? † Sorow thou & la-
bour ô daughter of Sion as a woman in trauel: because now
12 shalt thou goe out of the citie, and shalt dwel in the countrie,
and shalt come euen to Babylon, there thou shalt be deliuered:
there our Lord wil redeme thee out of the hand of thine ene-
13 mies. † And now manie nations are gathered together vpon
thee, which say: Let her be stoned: and let our eye looke vpon
14 Sion. † *f* But they haue not knowne the cogitations of our
Lord, and haue not vnderstood his counsel: because he hath
gathered them together as the haye of the floore. † Arise, and
thresh ô daughter of Sion: because I wil make thy horne of
yron, and thy hoofes I wil make of brasse: & thou shalt breake
in peeces manie peoples, and shalt kil the spoiles of them to
our Lord, and their strength to the Lord of the whole earth.

c Al such quiet patient people as vvalke in the name of God our Lord, wil kepe this peace, yea
euen with them that haue peace. *Ps* 119. suffering persecution with alacritie of mind. *Heb* 10. v. 34.
S. Iren l. 4. c. 67. *aduers. heres. S. Iustin. Apolog. 2. pro Christian. S. Cyril in hunc. locū.* *d* The Iewes that
be at last conuerted to Christ. *e* Captiuitie of the two tribes. *f* The relaxation from captiuitie.

CHAP. V.

Ierusalem shal be besieged and taken (2. Christ shal be borne in Bethlehem)
3. the Iewes shal not be wholly reiected, until the Gentiles beginne to em-
brace the true faith. 4. Which shal be spred in the whole world, 8. pure
from idolatrie, 14. and the incredulous punished.

purpose diuers arguments, which the learned may see very well confuted by Doct. Franc. Ribera, in this place.

The later dayes are this whole time from Christ to the end of the vworld, which is the last time or state, after which shall be no other state of time, but eternitie.

Though in some places, the later dayes, or last dayes, signifie the time that followeth after the thing then mentioned.

as: *Isa. 9. v. 1.*

2. *Tim 3. v. 1.*

b True and sincere christians loue & keepe peace, yea rather sustaine iniuries with meeknes then contend one against another. *1 Cor. 6.*

a Ierusalem is called *daughter of the spoiler*, that is, addicted to spoiling & oppressing the poore as *ch. 3.* and therefore shall be spoiled; yet shall be restored, & conserued, til Bethlehem bring forth the Dominatour, Christ our Lord.

b Bethlehem a smal citie, of least account amongst manie yet by Christ borne there, it became not a *little one*, but more excellent then manie others.

Mat. 2. v. 6.

NOW shalt thou be spoiled *a* daughter of the spoiler: 1
 they haue layd siege vpon vs, with a rod shall they strike
 the cheeke of the iudge of Israel. † AND THOU BETHLEHEM, 2
 Ephrata, art *b* a little one in the thousands of Iuda: out of thee
 shall come forth vnto me he that shall be the dominatour in Is-
 rael: and his coming forth " from the beginning, from the 3
 dayes of eternitie. † Therefore shall he geue them euen til the
 time, wherein she that traueleth shall bring forth: and the rem-
 nant of his bretheren shall be conuerted to the children of Is-
 rael. † And he shall stand, and feede in the strength of our Lord, 4
 in the height of the name of our Lord his God: and they shall
 be conuered, because now shall he be magnified euen to the
 endes of the earth. † And this man shall be peace: when the 5
 Assyrian shall come into our land, and when he shall tread in
 our houses: and we wil rayse vpon him " seuen pastours, and
 " eight principal men. † And they shall feede the land of Assur 6
 in the sword, and the land of Nemrod in the speares therof:
 and he shall deliuer from Assur, when he shall come into our
 Land, and when he shall tread in our coasts. † And the remnant 7
 of Iacob shall be in the middes of manie peoples as dew from
 our Lord, and as droppes vpon the grasse, which expecteth not
 man, and tarieth not for the children of men. † And the rem- 8
 nant of Iacob shall be in the Gentiles in the middes of manie
 peoples, as a lion among the beasts of the forests, and as a lions
 whelp among the flockes of cattel: who when he hath passed,
 and troden downe, and taken, there is none to deliuet. † Thy 9
 hand shall be exalted ouer thine enemies, and al thine enemies
 shall perish. † And it shall be in that day, sayth our Lord: I wil 10
 take away thy horses out of the middes of thee, and wil destroy
 thy chariots. † And I wil destroy the cities of thy land, and 11
 wil destroy al thy munitions, and I wil take away forceries
 out of thy hand, & there shall be no diuinations in thee. † And 12
 I wil make thy sculpsils to perish, and thy statuces out of the
 middes of thee: and thou shalt no more adore the workes of
 thy handes. † And I wil plucke vp thy groues out of the middes 13
 of thee: and wil destroy thy cities. † And I wil doe vengeance 14
 in furie and in indignation among al the nations, that haue not
 heard.

*Mat. 2.
 Ioan. 7.*

ANNOTATIONS. CHAP. V.

2. *From the beginning, from the dayes of eternitie.*] To signifie that Christ taking mans nature, vvas neuertheles eternal God vwith the Father and Holie Ghost, the

Christ man
 and God.

the prophet addeth that he vvvas from the beginning, and from the dayes of eternitie, vvvhich maner of speech, by iterating the same termes, as also *seculum seculi, secula seculorum,* & the like, signifie absolute eternitie. Though the same wordes pur single, in some places do only importe long time, or during such a state : as Exo. 21. v. 6. Psal. 23. v. 7. & 9.

5. *Seuen pastors, eight principal men.*] Christ raiseth vp, and alvvayes conferueth manie, or a great number (signified by the two mystical numbers, *seuen* The Church and eight) to defend the faithfull people of the Church, against *Assur, & Nemrod,* hath alvvayes that is, against al persecutors and aduersaries. These defenders are the Fathers *tuue* pastors. and Doctōrs of the Church, especially Bishops, vvwho are here called *Pastors,* to admonish them, that their office is to feede the people vvwith spiritual foode, doctrine and Sacraments : and are called also princes, or *principal men,* to admonish the people to obey, and to folovv their ordinance. As S. Paul also admonisheth : *Obey your Prelates, and be subiect to them. For they vvvatc as being to render account for youi soules. Heb. 13,*

CHAP. VI.

God expostulateth with the chiefe of the Iewes, 3. and with the whole people, their ingratitude, for his singular benefites : 6. who is not pacified with sacrifices, 8. but by doing iustice. 9. which they not doing, 13. shal be afflicted by their enemies.

1 **H**EARE ye what our Lord speaketh : Arise, contend in iudgement against the mountaines, & let the hilles heare thy voice. † Let the mountaynes heare the iudgement of our Lord, & the strong foundations of the earth: because the iudgement of our Lord is with his people, and with Israel he wil be iudged. † *a* My people what haue I done to thee, or what haue I molested thee? answer me. † Because I brought thee out of the Land of *Ægypt,* & deliuered thee out of the house of them that serued : and sent before thy face *Moyfes,* and *Aaron,* and *Marie?* † My people remember I pray thee, what *Balach* the king of *Moab* purposed : and what *Balaam* the sonne of *Beor* answered him : from *Setim* euen to *Galgal,* that thou mightst know the iustices of our Lord. † What worthie thing shal I offer to our Lord? shal I bow the knee to the high God? What shal I offer vnto him holocausts, & calues of a yeare old? † Why, can our Lord be pacified with thousandes of rammes, or with manie thousandes of fatte buckgoates? Why, shal I geue my first borne for my wickednes, the fruite of my womb for the sinne of my soule? † I wil shew thee ô man what is good, and what our Lord requireth of thee: Verely *c* to do indgement, and to loue mercie, and to walke solicitous with thy God. † The voice of our Lord crieth to the citie, and saluation shal be to them that feare thy name : heare ye ô tribes, and who shal approue it? † As yet there is fire in the house of

a VVheras God sheved most singular great benefites the vvngratful malignant people requi-red him with most vvicked & reprochful crueltie. As is excellently see forth, in the

Churches seruice on good friday.

b Both *Moyfes* & *Aaron* were figures of our *Sauour,* and their sister *Marie* a figure of *B Marie* the mother of *Christ.*

c VVorkes of iustice, & mercie do farre excel external sacrifice of the old law.

the impious, treasures of iniquitie, and a lesser measure full of
 wrath. † Why, shal I iustifie an impious balance, and the de- 11
 ceitful weights of the bag? † By which her richmen were re- 12
 plenished with iniquitie, and the inhabitants therein spake lies,
 and their tongue was fraudulent in their mouth. † And I ther- 13
 fore begane to strike thee with perdition for thy sinnes. † Thou 14
 shalt eate, & shalt not be filled: and thy humiliation in the mid-
 des of thee: and thou shalt apprehend, and shalt not saue: and
 whom thou shalt saue, I wil geue vnto the sword. † Thou 15
 shalt sow, and shalt not reape: thou shalt tread the oliue, and
 shalt not be anoynted with the oyle: and presse muste, & shalt
 not drinke the wine. † And thou hast kept the preceprs *d* of 16
 Amri, and al the worke of the house of Achab: and thou hast
 walked in their willes, that I might geue thee into perdition,
 and the inhabitants therein into hissing, and the reproch of my
 people you shal beare.

Lewit. 26.
 Dent. 28.
 Age. 1.

d Thou Ieru-
 salem art so
 wicked & foo-
 lish, as to imi-
 tate the most
 wicked kings
 and people of
 the tenne
 tribes Amri, &
 Achab. 3. Reg
 16. v. 25. & 30.

CHAP. VII.

*The prophet lamenteth, that for al his preaching few are good, and manie
 corrupt in manners: 5. therefore their miseries approach: 7. from which they
 shal be againe deliuered, 14. and prosper, 20. and al mankind shal be
 redeemed by Christ.*

a Such gene-
 ral speech
 doth not im-
 porte absolut-
 ly al without
 exception, but
 that very ma-
 nie or the farre
 greater part
 of the wicked
 remaned so stil
 not withstan-
 ding the pro-
 phetes dili-
 gence in prea-
 ching, by the
 vvhich few
 were conuer-
 ted.

b In time of
 great & gene-
 ral distresse ne
 rest freindes

VVO is me, because I am become as he that gathereth 1
 in autumnne the clusters of vintage: there is no cluster 2
 to eate, timely ripe figges my soule hath desired. † The holie is
 perished out of the earth, & there is a none righteous among 2
 men: al lie in wayte for bloud, euerie one hunteth his brother
 to death. † The euil of their handes they cal good the prince 3
 requireth, and the iudge is in rendring: and the great man hath
 spoken the desire of his soule, and they haue troubled it. † He 4
 that is left among them, is as a brier: and he that is righteous,
 as the thorne of the hedge. The day of thy speculation, thy
 visitation cometh: now shal be the destruction of them.
 † *b* Beleue not a frend, and trust not in prince: from her that 5
 sleepeeth in thy bosome, keepe the closures of thy mouth. † Be- 6
 cause the sonne doth contumelie to the father, & the daugh-
 ter ryseth agaynst her mother, the daughter in law against her
 mother in law: & a mans enemies they of his owne household.
 † But I wil looke towards our Lord, I wil expect God my sa- 7
 niour: my God wil heare me. † Reioyce not thou mine ene- 8
 mie ouer me, because I am fallen: I shal arise, when I haue sitte
 in

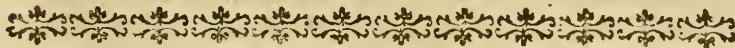
Mat. 16
 7. 21. 3

9 in darkenes, our Lord is my light. † I wil beate the wrath
of our Lord, because I haue sinned to him: vntil he iudge my
iudgement: he wil bring me forth into the light, I shal see his
10 iustice. † And mine enemie shal behold, and e she shal be con-
ered with confusion, which sayth to me, where is the Lord thy
God? Mine eyes shal looke on her: now shal she be into con-
culcation as the myre of the streetes. † The day that thy walles
may be builded vp: in that day shal the law be made far of.
12 † In that day and Assur shal come euen to thee, & euen to the
fensed cities, and from the fensed cities euen to the riuer, and
13 to sea from sea, and to mountaine from mountaine. † And the
land shal be into desolation for the inhabitants therof, and for
14 the fruite of their cogitations. † d Feede thy people with thy
e rod, the flocke of thine inheritance, them that dwel alone in
in the forest, in the middes of Carmel: they shal feede vpon
15 Basan and Galaad according to the dayes of old. † According
to the dayes of thy coming forth out of the Land of Ægypt I
16 wil shew him meruels. † The nations shal see, and shal be con-
founded vpon al their strength: they shal put the hand vpon
17 the mouth, their eares shal be deafe. † They shal licke dust as
serpents, as the creeping beasts of the earth, they shal be tru-
bled in their houses: the Lord our God they shal dreade, and
18 shal feare thee. † What God is like to thee, which takest away
iniquitie, and passst ouer the sinne of the remnant of thine in-
heritance? he wil send his furie in no more, because he is wil-
19 ling mercie. † He wil returne, and wil haue mercie on vs: he
wil lay away our iniquities: and he wil cast al our sinnes into
the borome of the sea. † Thou wilt geue f truth to Iacob,
g mercie to Abraham: which thou hast sworne to our fathers
from the dayes of old.

euē domesti-
cal may not be
trusted, be-
cause euerie
one in such
case hath care
of himself,
though it be
vvith preiudice
of others.
e Babylon shal
be taken and
spoyled by the
Medes & Per-
sians, by them
the Iewes shal
be deliuered:
vvherat the
Chaldees vvil
much repine.
d Pastors office
is to feede and
rule,
:: vvith meate,
and rodde;
vvith doctrine
and discipline.
f God gaue
truth to Iacob
performing
that vvich
was promised,
g of his mere
mercie to A-
braham.

Iere. 10.
Act. 10.
Collof. 2.

Luc. 1. 7.
55. 73.
Gen. 22.
7. 17.



THE PROPHECIE OF NAHVM.

NAHVM borne in Elcese a towne in Galilee, prophesied shortly
after the captiuitie of the tenne tribes, against Niniue, about
fiftie yeares after Ionas preaching, and their repentance; when they became
more wicked then before: foreshewing their viter ruine, and ignominie. In
figure of the destruction of idolatrie in al nations, by Christ euangelizing
and announcing peace, to al that wil beleue in him.

Nahum pro-
phesied about
50. yeares after
Ionas, acte 135.
before the de-
struction of
Niniue.

S. Ierom.
Epist ad
Paulin.

Niniue shal be destroyed, not able to escape Gods powreful wrath. 9. The Assirians shal not preuails against Ierusalem: 13. but themselues shal be slaine.



NHE ^aburden of Niniue. The booke of the vision of 1
 Nahum the Elceseite. † God is ielous, & our Lord 2
 reuenging, our Lord reuenging, and hauing furie :
 our Lord reuenging on his aduersaries, and he is 3
 angrie with his enemies. † Our Lord is patient, and great of
 strength and clesing, he wil not make innocent. Our Lords 3
 wayes in tempest, and whirlewind, and clowdes the dust of his
 feete. † Rebuking the sea, and drying it vp : and bringing al ri- 4
 uers to a desert. Basan is weakened and Carmel : & the flour
 of Libanus is faided . † The mountaines were moued at him, 5
 and the hilles were desolate : and the earth hath trembled at
 his presence, and the world, and al that dwel therin. † Before 6
 the face of his indignation who shal stand ? and who shal resist
 in the wrath of his furie ? his indignation is powred out as fire :
 and the rockes are dissolued by him. † Our Lord is good, and 7
 strengning in the day of tribulation : and knowing them that
 hope in him. † And in a floud passing by, he wil make a con- 8
 summation of the place therof : & darkenes shal pursew his e-
 nemies. † VVhat thinke ye against our Lord ? consumation he
 wil make : there shal not rise duple tribulation. † Because as 10
 thornes claspe one an other : so ^b the feast of them that drinke
 together : they shal be consumed as stuble ful of drienes. † Out 11
 of thee shal come forth one that thinketh malice against our
 Lord in the minde deuising preuarication. † Thus saith our 12
 Lord : If they shal be perfect : and so a great manie, so also shal
 they be shorne, and he shal passe by : I haue afflicted thee, and
 I wil afflict thee no more. And now I wil breake his rod from 13
 of thy backe, and I wil burst thy bondes in sunder. † And Our 14
 Lord wil command vpon thee, there ^c shal not be sowed of
 thy name any more : out of the house of thy God I wil destroy
 sculptil, & molten, I wil put thy graue, because thou art disho-
 nored. † Behold vpon the mountaines the secte of him that 15
 Euangalizeth, and preacheth peace : celebrate o Iuda thy festi-
 uities, & render thy voves : because Belial shal no more adde
 to passe through thee, he is wholly perished.

^a Burden signi-
 fiesh commi-
 natorie & pen-
 sive prophetic
 of ruine and
 punishment.
 Allegorically
 Nahum accord-
 ing to his
 name, comfor-
 teth the iust,
 shewing that
 God wil re-
 uenge them
 by destroying
 Niniue the beau-
 tiful great ci-
 tic, that is,
 the terrestrial
 vworld called
 cosmos beautiful,
 and then re-
 ward his Sain-
 ctes in eternal
 glorie.

^b The Assiti-
 ans account-
 ing them-
 selues assured
 to take and
 spoile Ierusa-
 lem, and ther-
 upon banket-
 ting and drin-
 king were de-
 feated al in
 one night.

^c To Senache-
 rib succeeded
 his soune Afar
 haddon, but
 presently after
 the vwhole li-
 neage vvas
 destroyed. 4.

The Chaldees shal mightely innade the Assirians, 5. take and ransacke Ninive.

1 **H**E is come vp that *a* shal scatter before thee, that shal
 2 keepe the seige: behold the way, fortifie the loynes,
 3 strengthen force exceedingly. † Because our Lord hath rende-
 4 red *b* the pride of Iacob, as the pride of Israel: because the
 5 waters haue dissipated them, and haue marred their branches.
 6 † The buckler of his valiants fyrie, the men of the armie in
 7 scarlets, the raynes of the chariot fyrie in the day of his prepa-
 8 ration, and the driuers are brought asleepe. † In the wayes they
 9 are trubled, the chariots strooke one agaynst an other in the
 10 streetes: their appearance are as it were lampes, as it were
 11 lightning running to and fro. † He wil remember his valiants,
 12 they shal fal in their wayes: they shal quickly scale the walles
 13 therof, and a bowre shal be prepared. † The gates of the riuers
 14 are opened, and the temple throwen downe to the ground.
 15 † And the souldiar is led away captiue: and her handmayds
 16 were led away mourning as doves, murmuring in their hartes.
 17 † And Ninive *c* her waters as it were a fishpoole of waters: but
 18 themselues are fled *d* Stand stand, & there is none that wil re-
 19 turne. † Spoile the siluer, spoile the gold: and there is no end
 20 of the riches of al vessels that are to be desired. † She is dissipa-
 21 red, and rent, and torne: and pyning hart, and dissolution of
 22 the knees, and defect in al reynes: and the faces of them al as
 23 the blacknes of a pot. † *e* VVhere is the habitation of lions, &
 24 the pasture of lions welps, to which the lion went, to goe in
 25 thither, the lions whelp, and is there none to make them a-
 26 frayd? † The lion hath caught sufficiently for his welpes, and
 27 hath killed for his lionesses: and he hath filled his dennes with
 28 praye, and his couch with rauening. † Behold I to thee, saith
 29 the Lord of hostes, and I wil burne thy chariots euen to smoke,
 30 and the sword shal eate thy litle lions: and I wil destroy thy
 31 praye out of the land, and the voice of thy messengers shal be
 32 heard no more.

a Nabuchode-
 nosor inua-
 ding the terri-
 torie of Ni-
 niue vusted al
 thinges, and
 then assaulted
 and tooke the
 citie.

b The Assiri-
 ans became
 more proud
 and insolent
 after they had
 spoiled the
 two tribes &
 caried the ten
 into captiuitie
 and therefore
 God vil novv
 reuenge this
 pride.

c The people
 of Ninie,
 vwhen the wal
 of the citie
 shal once be
 broken by the
 enemies, vil
 flee away as
 vwater run-
 neth out of a
 pond, or fish-
 poole, vwhen
 the banke is
 broken.

d Although
 some of more
 coregewil ex-
 hortethe fugi-

ties to stay, and fight for their citie, it vil not auaille, because the most part vil seeke to
 escape by running avay. *e* The king of Assirians like a furious lion gathered praye out of al
 countries, and brought it into Ninie as into his denne, but at last shal be spoyled of al.

CHAP. III.

*A description of Ninives ruine, 5. made ignominious to al nations: 17. for-
 raine souldiars fleeing away, and at their owne terrified.*

a Nemrod beganne vwith sheeding bloud to make himself great. *Gen. 10.* to Ninus who built Ninie, and their successors were still very bloudie, and otherwise wicked, but at last after 1200 yeares, vnder Sardanapalus their Monarchie decayed much, as most vriters both Greke & Latin testifie, but yet continued longer & flourished againe as Doctor Ribera sheveth by the holie Scriptures, & continued in it from Ninus time til it was destroyed by the Chaldees, about 1440. yeares, yea & was repayed againe & was greater after the relaxation of the Ievves from captiuitie. As *Eusebius. S. Augustin. S. Bede* and others write.

b This citie was first called No, but being destroyed by the Chaldees,

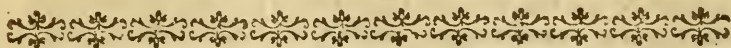
VV O to thee ô citie *a* of blouds, al of lying ful of tearing: spoile shal not depart from thee. † The voice of the whippe, and the voice of the violence of the wheele, & of the neighing horse, and of the feruent chariot, and of the horsman mounting. † And of the glistering sword, and of the glittering speare, and of a multitude slaine, and of a greuous ruine: neither is there an end of corfes, and they shal fall on their bodies. † Because of the multitude of the fornications, of the harlot beautiful & grateful, and hauing sorceries, which hath sold nations in her fornications, & families in her sorceries. † Behold I to thee, sayth the Lord of hosts: and I wil discouer thy priue parts in thy face, and wil shew to the Genrils thy nakednes, & to kingdoms thine ignominie. † And I wil throw vpon thee abominations, and wil vse thee contumeliously, and wil put thee for an example. † And it shal be, euerie one that shal see thee, shal leape backe from thee, and shal say: Ninieue is wasted: who shal shake the head vpon thee? whence shal I seeke a cōforter for thee? † Why, art thou better then *b* Alexandria ful of peoples, which dwelleth in the riuers? waters round about it: whose riches, the sea: waters the walles therof. † Ethiopia the strength of it, and Ægypt, & there is no end: Afrike, and the Libyans haue bene in thine ayde. † But she also in transmigration was led into captiuitie: her little ones were dashed in the head of al wayes, and vpon her noble ones, they haue cast lot, and al her great men were made fast in fetters. † Thou also therefore shalt be made drunke, and shalt be despised: and thou shalt seeke helpe of the enemy. † Al thy munitions as figtrees with their grene figges: if they be shaken, they wil fall into the mouth of the eater. † Behold thy people women in the middes of thee: to thine enemies the gates of thy land with opening shal be opened, fyre shal deuoure thy barres. † Draw thee water for the siege, build thy munitions: enter into the clay, and tread, making mortar hold the bricke. † There the fyre shal eate thee: thou shalt perish by the sword, as a bruke it shal deuoure thee: be gathered together as the bruke, be multiplied as the locust. † Thou hast made thy merchandises more then are the starres of heauen: the bruke was spred, & flew away. † Thy keepers as the locusts: & thy little ones as it were the locusts of locusts, which swarme on the hedges in the day of could: the sunne arose, & they flew away, and their place was not knowen where they were. † Thy

Exe. 24.
Habac. 2.

Isa. 47.

pastours slumbred, ô King of Assur, thy princes shal be buried
 thy people lay hid in the mountaynes, and there is none to ga-
 19 ther them together. † Thy destruction is not obscure, thy
 plague is very sore: al that haue heard the fame of thee, haue
 clapped the hand vpon thee: for vpon whom hath not thy ma-
 lice passed alwayes?

and reedified
 by K. Alexan-
 der vvas then
 called by his
 name. S. Ierom.



THE PROPHECIE OF HABACVC.

HABACVC borne in BeZochar prophecied the same time with Na-
 hum foreshewing the victories of the Chaldees subdewing manie na-
 tions, namely the kingdom of Iuda, destroying Ierusalem and the temple,
 and carying the people captiue into Babylon; and afterwards the ruine of
 the same Chaldees, and relaxation of the Iewes: at last the coming of Christ,
 with diuers particular Mysteries described in a Canticle from his Incarna-
 tion to the general Iudgment, and eternitie of the next world.

Habacuc pro-
 phecied of the
 two tribes: of
 the Chaldees:
 and of Christ.

CHAP. I.

The prophet lamenteth the imminent ruine of the people, by the insolent
 cruelty of the Chaldees: 12. especially for that the holie cite shal be ran-
 sacked by idolaters, and most wicked men.

a This prophet
 expresth not
 against vwhat
 kingdom cite
 or person this
 burden is: the
 reason vther-
 of semeth to
 be, because it
 is against very
 manie and di-
 uers, yea a-
 gainst al per-
 euers of Gods
 seruantes.

1 **T**HE a burden that Habacuc the prophete saw.
 2 † How long ô Lord shal I crie, and thou wilt not
 heare? shal I crie out to thee suffering violence,
 3 and thou wilt not saue? † Why hast thou shewed
 me iniquitie and labour, to see praye and iniustice against me?
 4 and iudgement is made, & contradiction more mightie. † For
 this cause is the law torne, & iudgement came not to the end:
 because the impious preuaileth agaynst the iust, therefore doth
 5 there come forth peruerie iudgement. † Behold ye in the na-
 tions, and see: meruel, and be astonied: because b a worke
 is done in your dayes, which no man wil beleue when it shal
 6 be told. † Because loe I c wil rayse vp the Chaldees, a bitter &
 swift nation, walking vpon the latitude of the earth, to pos-
 7 sesse tabernacles not their owne. † It is horrible, and terrible:
 out of it self shal the iudgement, and the burden therof pro-
 8 cede. † His horses lighter then leopards, and swifter then eue-
 ning wolues; and his horsemen shal be spred abroad, for his
 horsemen shal come from a far, they shal flie as an eagle haste-
 9 ning to eate. † Al shal come to the praye, their faces a bur-

b S. Paul allea-
 geth this place
 in the mysticall
 sense Act 13. in
 the literal the
 coherence is
 very obscure.
 c The Chal-
 dees vvere not
 yet comen to
 their greatness
 and therefore
 this could not

be the same
Habacucmen-
tioned. *Daniel.*
14. v. 32.
d After that
the Chaldees
shal haue sub-
dued the Assi-
rians, they shal
also be ouer-
throwne by o-
thers, to witte,
by the Medes
and Persians.
e The Chal-
dees and other
victorious na-
tions conquering other
countries at-
tribute al to
their owne in-
dustrie, & for-
ces, honoring
themselues,
and not God. f

ning winde: & he shal gather together as the sand, captiuitie.
 † And he shal triumph ouer kinges, & tyrants shal be his laug- 10
 hing flocke, and he shal laugh vpon euerie munition, and shal
 cast vp a mount, and shal take it. † d Then shal the spirit be 11
 changed, and he shal passe, & sal: this is his strength of his God.
 † Why wast thou not from the beginning ô Lord my God, my 12
 holie one, & we shal not dye? Lord thou hast appoynted him
 for iudgement: and strong to chastise, thou hast founded him.
 † Thine eyes are cleane, from seeing euil, & thou canst not looke 13
 toward iniquitie. Why lookest thou not vpon them that doe
 vniust things, & holdest thy peace when the impious deuou-
 reth him that is more iust then him self? † And thou wilt make 14
 men as the fishes of the sea, & as the creeping beast not hauing
 a prince. † e He lifted vp al in the hooke, he drew it in his traine, 15
 and gathered it into his nette: vpon this he wil be glad and re-
 ioyce. † Therefore wil he immolate to his trayne, and he wil 16
 sacrifice do his nette: because by them his portion is fatte, and
 his meate chosen. † For this cause therefore spreddeth he his 17
 trayne, and alwayes to kil f the nations he wil not spare.

Men of al nations.

CHAP. II.

The captiuitie of the two tribes, their relaxation, Christ wil assuredly come though not quickly. 5. Their afflictors (the Chaldees) shal be destroyed; 18. and al other idolaters.

* The wordes
of the prophet
expecting
v what God wil
further reuele
vnto him.
b He that co-
meth at the
time appoin-
ted though it
be long, is not
slacke.
c The princi-
pal comforte
of the iust
consisteth in
their faith and
confidence of
the vworld to
come. VVher-
by they liue
vvith consolati-
on, vvheras

I * W I L stand vpon my watch, and fixe my steppe vpon the 1
 munition: and I wil behold, to see what may be sayd to me,
 and what I may answer to him that rebuketh me. † And our 2
 Lord answered me, & sayd: Write the vision, & make it playne
 vpon tables: that he which runneth may read it ouer. † Because 3
 as yet the vision is far, and it shal appeare at the end, and shal
 not lye: if he shal make tariance, expect him: because coming
 he wil come, & he b wil not slacke. † Behold he that is incredu- 4
 lous, his soule shal not be right in him self: but c the iust shal
 liue in his faith. † And as wine deceineth him that drinketh: 5
 so shal the prouwd man be, and he shal not be beautified: who
 as it were hel, hath dilated his soule: and himself as death, and
 he is not filled: and he hath gathered together vnto him al na-
 tions, and hath heaped together vnto him al peoples. † Why, 6
 shal not al these take vp a parable vpon him, and a speech of
 obscure sayings of him: and it be sayd: Wo to him, that multi-
 plieth thinges not his owne? how long also doth he agrauat
 against

Isa. 21

*Ioan. 3.
Rom. 1.
Gal. 3.
Heb. 10.*

7 against himself thicke clay? † Why, shal they not rise sodenly, that shal bite thee: and they that teare thee, be rayfed vp,
 8 and thou be for a spoile to them? † Because thou hast spoiled manie nations, al that shal be left of the peoples shal spoile thee: for the bloud *d* of man, and the iniquitie of the land,
 9 of the citie, and of al that dwel therein. † Wo to him that gathereth together naughtie auarice to his house, that his nest may be on high, and thinketh he is deliuered out of the hand
 10 of euil. † Thou *e* hast thought confusion to thy house, thou hast cut in sunder manie peoples, and thy soule hath sinned.
 11 † Because the stone out of the wal shal crie: and the timber, that is betwen the iunctures of the buildings, shal answer.
 12 † Wo to him that buildeth a citie in clouds, and prepareth a
 13 citie in iniquitie. † Why, are not these things from the Lord of hosts? For the peoples shal labour in much fire: and the nations in vaine, and they shal faynt. † Because the earth shal be replenished, that they may know the glorie of our Lord, as
 14 waters couering the sea. † Wo to him that geueth drinke to his freind, putting in his gal, and making drunke, that he may
 15 behold his nakednes. † Thou art filled with ignominie for glorie, drinke thou also, and be fast a sleepe: the cuppe of the right hand of our Lord shal compass thee, and the vomite of
 16 ignominie vpon thy glorie. † Because the iniquitie of Libanus shal couer thee, and the wasting of the beasts shal terrifie them for the bloods of men, and the iniquitie of the land, and of the
 17 citie, and of al that dwel therein. † What profiteth the thing engrauen, that the forger therof hath grauen it, a molten, and a false image? because the forger therof hath hoped in his forgerie, to make dumme idols. † Wo vnto him that sayth to
 18 wood: Awake: Arise, to the dumme stone. Why, can it teach? Behold, this same is covered with gold, and siluer: and there is
 19 no spirit in the bowels therof. † But our Lord is in his holie temple: let al the earth be silent at his presence.

CHAP. III.

1. The prayer of Habacuc the prophet for * ignorances.

* *All sinnes in some sorte proceeds of ignorance: for remission wherof the prophet prayeth in this Canticke, & that for the same Christs coming may not be differred: 2. So prophecieth his Incarnation, 3. Natiuitie, 4. Miracles and Doctrine, 5. Passion, Resurrection, and conuerſion of Gentiles: 16. The general Iudgement, Glorie of the blessed, & damnation of the reprobate.*

otherwise this miserable life were rather a death. Heb. 10. v. 38. see also S. Aug. li. 3. c. 5. cont. duas. epist. Pe'ag. li. 14. de Trinit. c. 12. & de spiritu & lit. c. 9. & 11. explicating vwith the Apostle that faith is the beginning of spiritual life by grace, to vwhich workes of the law without faith in Christ sufficed not. Rom. 1. Gal. 3. d For much bloodshed by the Chaldees for auarice, in iustice & other vvickednes they shal at last be ruined, e Vvhiles thou thoughtest by rapine & auarice to eternize thy familie & kingdom thou hast merited the ruine therof.

Ezec. 24.
Nabu. 3.

Psal. 10.

a For the great excellent, and admirable mercie of God I was astonished as one *a*-frayde, seeing God himselfe wil take mans nature, and therein pay ransom & redeme mankind.

b in the time designed for this purpose. The 70. Interpreters reade, *betwene two living creatures thou shalt be found* and so the Church hath in the office of Christs Natiuitie and Circumcision *betwene an oxe and an asse in the stall.*

c From Bethlem which is southward from Ierusalem.

e In Madian a part of Æthiopia the people liued most in tentes, not in houses so here is signified that in the tumulte of warres wil be much removing of skinnes that is, of their tentes made of skinnes.

e Antichrist the head of the

LORD I heard thy hearing, and *a* was afrayd.

Lord thy worke in *b* the middes of yeares, quicken it:

In the middes of yeares shalt thou make it known: when thou art angrie, thou wilt remember mercie.

† God wil come from *c* the South, and the holie one from mount Pharan: *

His glorie shal couer the heauens, and the earth is ful of his prayle.

† His brightnes shal be as the light, hornes in his handes:

There is his strength hid.

† Before his faceshal death goe. and the deuil shal goe forth before his feere.

† He stood and measured the earth. he beheld, and dissolued the Gentils: and the mountaines of the world were broken.

The hilles of the world were bowed, by the wayes of his eternitie.

† For iniquitie I saw the tents of Æthiopia, *d* the skinnes of the land of Madian shal be troubled.

† Why, wast thou angrie with the riuers o Lord? or was thy furie in the riuers? or thine indignation in the sea?

Who wilt mount vpon thy horses, and thy chariots saluation.

† Raising thou wilt raise vp thy bow: the othe to the tribes which thou hast spoken. *

Thou wilt curre the riuers of the earth.

† The mountaines saw thee, and were sorie, the gulse of water passed. The depth gaue his voice: the height lifted vp his handes.

† The sunne, and the moone stood in their habitation, in the light of thine arrowes, they shal goe in the brightnes of thy glittering speare.

† In freating thou wilt treade downe the earth: in furie thou wilt astonish the Gentils.

† Thou wentst forth the saluation of thy people: saluation with thy Christ. Thou strokest *e* the head out of the house of the impious, thou hast discovered the fundation euen to the neck. *

† Thou hast cursed his scepters, the head of his warriors, them that come as a whirlewinde to disperse me.

Their exultation, as his that deuoureth the poore in secrete.

† Thou madest a way in the sea for thy horses, in the middes of manie waters.

† I heard, and my bellie was troubled: at the voice my lippes trembled. let rottenes enter in my bones, & swarme vnder me.

That

* *Sela.*
See An-
not.
Psal. 9.

* *Sela.*

* *Sela.*

That I may rest in *f* the day of tribulation : that I may ascend to our girded people.

- 17 † For the figtree shal not flourish : and there shal be. no spring in the vines. The worke of the oliuetree shal deceiue: and the fields shal not yeld meate : the cattel shal be cut of from the fold, and there shal be no heard in the stalles.
- 18 † But I wil ioy in our Lord : and wil reioyce in God my IESVS.
- 19 God our Lord is my strength : and he wil make my feete as of the harts. and vpon my high places he the conquerer wil lead me singing in psalmes.

malignant house, or conuenticle, shal be destroyed by Christ. *I. sa. II. r. 4. 2. Thes. 2. f* All afflictions are to be patiently sustayned, that vve may haue rest in the day of iudgement,



THE PROPHECIE OF SOPHONIAS.


SOPHONIAS the sonne of Chusi borne in Sarabatha of the tribe of Simeon, in the reigne of Iosias king of Iuda, somewhat before Ieremie (who beganne in the 13. yeare of the same Iosias. After whom followed Ezechiel, in the fift yeare of the transmigration of king Ioachim, and Baruch in the fift yeare after the destruction of Ierusalem: then Daniel three yeares after him) prophecied the captiuitie of the two tribes, and their relaxation; likewise the ruine of diuers Gentiles; the coming of Christ; conuersion of Gentiles, excecation of the Iewes, with their general conuersion towards the end of the world.

Sophonias prophecied the captiuitie of the two tribes: their relaxation. And Mysteries of Christ.

CHAP. I.

For certaine enormous sinnes, the captiuitie of the two tribes, is threatned, with admonition to repent, otherwise it shal be most terrible.

a In saying the word of our Lord, the prophets signifie that they are not the principal auctors of that vvhich they preach or vvrite, but the ministers by vvhom God speaketh. *b* Gathering more comenly signifieth a benefite, but by that vvhich soloyveth,

- 1  HE word *a* of our Lord that was made to Sophonie the sonne of Chusi, the sonne of Godolias, the sonne of Amarias, the sonne of Ezechias, in the dayes of Iosias the sonne of Amon
- 2 king of Iuda. † *b* Gathering I wil gather together al thinges
- 3 from the face of the earth, sayth our Lord: † gathering man, and beast, gathering the foules of the heauen, and fishes of the sea: and there shal be ruines of the impious: and I wil destroy
- 4 men from the face of the earth, sayth our Lord. † And I wil stretch forth my hand vpon Iuda, and vpon al the inhabitantes of Ierusalem: and I wil destroy out of this place the remnant of Baal, and the names of the temple wardens with the priests:
- 5 † and them that adore vpon the toppes of houses the host of heauen, and adore, and sweare *c* by our Lord, and sweare by

from the face of the earth, it is manifest, that God here threateth to destroy sinners, the kingdom of Iuda. e VVhosoever ioyneth false goddes vwith God Almighty, in dede serueth not God. d The day of punishment is commonly called the day of our Lord *Iſa. 2. Joel. 2. 1. Cor. 3. 2. Theſſ. 2. e* Ioachaz vvas deprived of his kingdom and died in *Egypt. 4. Reg. 23* Ioakim vvas continually vexed by the Babylonians & other nations, *4. Reg. 24.* at last ſlaine and his bodie caſt out of the cite *Iere. 22.* Sedecias taken, his eyes put out, ſo carried into Babylon, and al his ſonnes ſlaine, Iechonias otherwiſe called Ioachin was kept long priſoner in Babylon, & al the iſſue of Iohias afflicted. f Al theſe afflictions are nere. g Repeting and inculcating the ſame termes, doth elegantly deſcribe the greatnes of the future calamities.

Melchom. † And them that turne away from after the backe 6
of our Lord, and that haue not ſought our Lord, nor ſearched
after him. † Be ſilent before the face of our Lord God : becauſe 7
d the day of our Lord is nere, becauſe our Lord hath prepared
an hoſt, he hath ſanctified his called. † And it ſhal be : in the 8
day of the hoſt of our Lord I wil viſite vpon the princes, and
vpon e the kinges ſonnes, and vpon al that are clothed with
ſtrange clothing : † and I wil viſite vpon euerie one, that arro- 9
gantly entereth vpon the threshold in that day, them that fil
the houſe of our Lord their God with iniquitie, & guile. † And 10
it ſhal be in that day, ſayth our Lord, the voice of clamor from
the gate of fiſhes, and howling from the ſecond, and great
deſtruction from the hilles. † Howle ye inhabitants of the 11
* Morter. Al the people of Chanaan is huſh, al are periſhed that
were wrapped in ſiluer. † & it ſhal be in that time: I wil ſearch 12
Ieruſalem with lampes, and wil viſite vpon the men that are
fixed in their dregges : that ſay in their hartes: The Lord wil
not doe good, and he wil not doe euil. † And their ſtrength 13
ſhal be into ſpoile, and their houſes as a deſert: and they ſhal
build houſes, and ſhal not inhabite them: and ſhal plant vine-
yards, & ſhal not drinke the wine of them. † f The great day 14
of our Lord is neere, it is neere and exceding ſwift: the voice
of the day of our Lord is bitter, the ſtrong ſhal there haue tri-
bulation. † That day g a day of wrath, a day of tribulation 15
and diſtreſſe, a day of calamitie and miſerie, a day of darknes
and miſt, a day of clowde & whirlewind : † a day of the trum- 16
pet and ſound vpon the fenced cities, & vpon the high corners.
† And I wil afflict men, and they ſhal walke as blindmen, be- 17
cauſe they haue ſinned to our Lord : and their blood ſhal be
powred out as duſt, and their bodies as dung. † Yea and their 18
ſiluer, and their gold ſhal not be able to deliuer them in the
day of the wrath of our Lord : in the fire of his ielouſie ſhal
al the earth be deuoured, becauſe he wil make conſummation
with ſpede to al that inhabit the earth.

* the
valley
neue Ie-
ruſalem.

Amos. 5.

*Iere. 30.
Joel. 2.
Amos. 3.*

Ezech. 7.

CHAP. II.

An exhortation to repent : 4 with prophecie of the deſtruction of the Phi-
liſtims ; 8. Moabites and Ammonites ; 12. Ethiopians : 13. Aſſirians :
15. with their chief cite Niniue.

1 COME together, be a ye gathered together ô nation not
 2 to be beloued: † before that the commandment bring
 forth the day as dust passing away, before the wrath of the
 furie of our Lord come vpon you, before the day of the in-
 3 dignation of our Lord come vpon you. † Seeke our Lord al
 ye meeke of the earth, which haue wrought his iudgement:
 seeke the iust, seeke the meeke: if by any means you may be
 4 hid in the day of the furie of our Lord. † Because Gaza *b* is
 destroyed, and Ascalon as a desert, Azotus at noone they shal
 5 cast out, and Accaron shal be rooted out. † Wo to you that
 inhabite the cord of the sea, ô nation of castawayes: the word
 of our Lord vpon you ô Chanaan land of the Philisthims, and
 6 I wil destroy thee, so that there shal not be an inhabiter. † And
 the cord of the sea shal be the rest of pastours, and foldes of
 7 cattel. † and it shal be the cord of him, that shal remayne of the
 house of Iuda, there they shal feede: in the houses of Ascalon
 at euen they shal rest: because our Lord their God wil visite
 8 them, and turne away their captiuitie. † I haue heard the re-
 proch of Moab, and the blasphemies of the children of Am-
 mon, with which they haue vpbroyded my people, and were
 9 magnified vpon their borders. † Therefore liue I, sayth the
 Lord of hosts the God of Israel, that Moab shal be as Sodom,
 and the children of Ammon as Gomorrha, drynes of thornes,
 and heapes of salt, and a desert euen for euer: the remnant of
 my people shal spoile them, and the residue of my nation shal
 10 possesse them. † This shal befall them for their pride: because
 they haue blasphemed, and haue bene magnified vpon the
 11 people of the Lord of hosts. † Our Lord shal be dreadful vpon
 them, and shal attenuate al the goddes of the earth: and they
 shal adore him euerie man out of his owne place, al the islands
 12 of the Gentils. † Yea and you Æthiopiens shal be slaine with
 13 my sword. † And he wil stretch forth his hand vpon the North,
 and wil destroy Assur: and he wil lay the Beautiful as a wil-
 14 dernes, and as a place not passable, and as a desert. † And flockes
 shal lie in the middes therof, al the beastes of the Gentils: and
 onocratulus, and the Irchin shal abide in the thresholdes ther-
 of: the voice of one singing in the window, the rauen on the
 15 vpper post, because I wil attenuate her strength. † This is
c the glorious citie dwelling in confidence: that sayd in her
 hart: I am, and beside me there is none other els: how is she
 become as a desert the couche for beastes? euerie one that pas-
 seth by her, shal hisse, and wag his hand.

a Ye that de-
 ferue not
 Gods loue but
 rather to be
 reiected, yet
 by repentance
 returne to him
 and he vvill re-
 ceiuie you.

b It is very fre-
 quent in the
 prophetes: o
 speake of thin-
 ges to come
 as if they were
 donne already
 for the certain-
 tie therof.

And these pro-
 phecies of the
 destructions
 of other nati-
 ons by the
 Chaldees, do
 confirme that
 vvhich is thre-
 atened to the
 Ievves, for al
 sinning, al
 must be pu-
 nished. And
 God vvho is
 Lord of al vvill
 sovvner or la-
 ter geue to al
 as they de-
 ferue.

c Niniue ex-
 ceeding glori-
 ous for anti-
 quitie, great-
 nes, riches,
 vvaylike pro-
 wesse, & most
 large domi-
 nion vvvas at
 last destroyed.

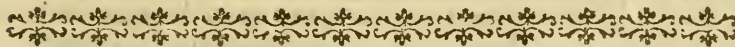
Ierusalem for reiecting Gods admonitions shal be destroyed, 7. Christ being risen from death; the Iewes persecuting the faithful shal be reiected, miserably destroyed, 9. and the Gentils called. 11. So his Church shal flourish. 13. and at last the Iewes shal be converted.

a Ierusalem without proper merites preferred by Gods special grace before al other places sanctified, adorned, protected most singularly, yet stil prouoked him to vvrath contemning his admonitions, and persisting and multiplying sinnes, can not but at last be seuerely punished.
b About 40. yeares after Christs resurrection the most part of the Iewes persisting obstinate vvere brought to meruelous distresse and miseryes vwhen Titus tooke & destroyed Ierusalem which is also a figure of the destruction of this vworld, and of eternal punishment of the vicked.

VVO to thee thou a prouoking, and redemed citie, 1
the doue. † She hath not heard the voice, and she 2
hath not receiued discipline: she hath not trusted in our Lord,
to her God she hath not approched. † Her princes in the mid- 3
des of her as lions roarnig: her iudges wolues in the euening, *Exce 23*
left nothing for the morning. † Her prophets madde, men *Mich. 3*
vnfaithful: her priests haue polluted the holie, they haue done 4
vnjustly agaynst the law. † Our iust Lord in the middes therof 5
wil not doe iniquitie: in the morning in the morning he wil
* geue his iudgement into light, and it shal not be hid: but the ** bring*
wicked man hath not knowen the confusion. † I haue de- 6
stroyed the Gentils, & their corners are dissipated: I haue made
their wayes desert, whiles there is none that passeth by: their
cities are desolate, not a man remaying, nor any inhabi- 7
ter. † I sayd: Neuertheles thou shalt feare me, thou shalt re-
ceiue discipline: and her habitation shal not perish for al
things, wherin I haue visited her: but yet rysing early they 8
corrupted al their cogitations. † Wherfore *b* expect me, sayth
our Lord, in the day of my resurrection til hereafter, because
my iudgement to assemble the Gentils, and to gather king-
domes: & to powre vpon them mine indignation, al the wrath
of my furie: for in the fyre of my ielousie shal al the earth be
deuoured. † Because *c* then wil I restore to the peoples, 9
chosen lippe, that al may inuocate in the name of the Lord, &
may serue him with one shoulder. † Beyond the riuers of 10
Æthiopia, thence shal my suppliants the children of my disper-
sed bring me a gift. † In that day thou shalt not be confound-
ed vpon al thine inuentions, wherin thou hast preuaricated
against me: because then wil I take away out of the middes
of thee the lostie speakers of thy pride, & thou shalt adde no
more to be exalted in my holie mount. † And I wil leaue in the 12
middes of thee a people poore and needie: & they shal hope in
the name of our Lord. † The remnãt of Israel shal not doe ini- 13
quitie, neyther shal they speake leasing, and deceitful tongue
shal not be found in their mouth: because they shal feede, and
shal

- shallie downe, and there shal be none to make them afraid.
- 14 † Prayse ô daughter of Sion: make iubilation Israel: be glad, &
- 15 reioyce in al thy hart ô daughter of Ierusalem. † Our Lord hath taken away thy iudgement, he hath turned away thine enemies: the king of Israel our Lord in the middes of thee,
- 16 thou shalt feare euil no more. † In that day it shal be sayd to Ierusalem: Feare not: to Sion, let not thy handes be dissolued.
- 17 † Our Lord thy God in the middes of thee strong, he wil saue: he wil reioyce vpon thee in gladnes, he wil be silent in his loue:
- 18 he wil be ioyful vpon thee in prayse. † The e trifiers that were departed from thee, I wil gather together, because they were of thee: that thou mayst no more haue reproch for them.
- 19 † Behold I wil kil al that haue afflicted thee at that time: and I wil saue the halt, & her that was cast out I wil gather: and I wil make them into prayse, and into name, in al the land of their confusion.
- 20 † In that time, when I wil bring you: and in the time, that I wil gather you: for I wil geue you into a name, and into prayse to al the people of the earth, when I shal conuert your captiuitie before your eyes, saith our Lord.

d Al nations shal inuocate one Cod in a *chosen lippe* or tongue, in v-
nitie of sayth, and with *one shoulder* of fortitude beare the yoke and burden of Christian life, made *swete* and *light* by *Christs grace*.
e Men of light conuerſation, & conterners of Christ shal also be conuerted, become graue & greatly honour him.



THE PROPHECIE OF AGGEVS.


A GGEVS prophecyng in the second yeare of Darius Histaspis king of Persians, that is, in the 18. yeare after the relaxation from captiuitie of Babylon, exhorteth to reedifie the Temple, which had bene begune and intermitted; promising much prosperitie after the building therof, and finally the coming of Christ desired of al nations; who by his presence wil glorifie this new temple, more then the former built by Salomon; and especially prophecieth the glorie of his Catholique Church, which shal much excel the Church of the old Testament.

Aggeus prophecied after the captiuitie: of Christ and his Church.

S. Ierom.
Epist. ad
Paulin.

CHAP. I.

The Iewes building to themselues excellent houses, are iustly reprehended for not building the Temple of God. 10. Which is the cause of the barrennes, sicknes, and other euils. 12. VVherupon they undertake the holie worke,

- 1  N THE second yeare of Darius the king, the sixth moneth, in the first day of the moneth: the word of our Lord was made in the hand of Aggeus the prophet, to *a* Zorobabel the sone of Salathiel, duke of Iuda, & to *b* Iesus the sonne of Iosedec the grandpriest saing
- 2 † Thus sayth the Lord of hostes, saying: This people sayth:

a Zorobabel descending direclly from the kinges of Iuda was now duke, & chiefe temporal gouernor of the

a Jewes, by permission of Darius king of Persians.

b In like sorte Iesus succeeded in the office of high priest to Iosedec, vvho vvas caried vvith others captiue into Babylon I. Par. 6. 7. 15.

c It behooueth without delay to set forward restauration of Gods seruice, reductiō of soules from sinne, & amending of il manners: because by foreslowing therof Gods honour is hindered, and manie soules, do eternally perish.

d To incite the people to iust estimation of his preaching, the prophet a-uoucheth that he is a messenger, coming of him self but sent by God.

c The time is not yet come of building the house of our Lord.

† And the word of our Lord was made in the hand of Aggeus 3
the prophete, saying: † Why is it time for you to dwell in em- 4
bowed houses, and this house desert? † And now thus sayth 5
the Lord of hostes? Set your hartes vpon your wayes. † You 6
haue sowed much, and brought in litle: you haue eaten, and
haue not bene filled: you haue drunke, and haue not bene inebriated: you haue couered your selues, & haue not bene warmed: and he that hath gathered the wages, put them into a broken bag. † Thus sayth the Lord of hostes: Set your hartes vpon 7
your wayes: † go vp into the mountayne, carie timber, and 8
build the house: and it shal be acceptable to me, and I shal be glorified, sayth our Lord. † You haue looked for more, and 9
behold it became lesse, and you brought it into the house, and I puffed it at: for what cause sayth the Lord of hostes? because my house is desert, and you hasten euerie man into his owne 10
house. † For this cause were the heauens stayed ouer you that
they gaue no dew, and the earth was prohibited that it yelded 11
not her spring: † and I called a drought vpon the earth, & vpon
the montaines, and vpon the wheate, and vpon the wine, and 12
vpon the oile, and what thinges soeuer the ground brought forth, & vpon men, & vpon beastes, & vpon al the labour of the
handes. † And Zorobabel the sonne of Salathiel, and Iesus the 13
sonne of Iosedec the high priest, & al the remnant of the people heard the voice of their God, & the wordes of Aggeus the prophet, as our Lord their God sent him to them: & the people feared at the face of our Lord. † And Aggeus the messenger of 14
our Lord, *d* of the messengers of our Lord spake, saying to the people: I am with you, sayth our Lord. † And our Lord rayfed
vp the spirit of Zorobabel the sonne of Salathiel duke of Iuda, and the spirit of Iesus the sonne of Iosedec the grand priest, and the spirit of the rest of al the people: and they went in, and did the worke in the house of the Lord of hostes their God.

Dent. 21
Mich. 6.

CHAP. II.

They are encouraged to procede in building the temple: 6. with promise that Christ by his personal presence wil bring more glorie to this, then was in the former temple. 11. Their former slacknes in this worke was the cause of their wantes: 19 and now they shal haue abundance.

a They beganne the new yvorke the

IN the foure and twentieth day of the moneth, in *a* the sixth 1
moneth, in the second yeare of Darius the king. † In the 2
b seuenth

b seventh moneth, the one and twentieth of the moneth, the
 word of our Lord was made in the hand of Aggeus the pro-
 3 phet, saying: † Speake to Zorobabel the sonne of Salathiel the
 duke of Iuda, & to Iesus the sonne of Iosedec the grand priest,
 4 and to the rest of the people, saying: † Who among you is left,
 that saw this house in the first glorie therof? & what do you see
 this same now? Why, is it not so, as if it were not in your eyes?
 5 † And now take courege Zorobabel, saith our Lord, and take
 courege Iesus the sonne of Iosedec grand priest, and take
 courege al ye people of the land, saith the Lord of hostes: and
 6 doe (because I am with you, sayth the Lord of hosts) † the
 word that I did couenant with you when you came out of the
 Land of Ægypt: and my spirit shal be in the middes of you:
 7 feare not. † Because thus sayth the Lord of hosts: As yet there
 is one litle while, and I wil moue the heauen, & the earth, and
 8 the sea, and the drie land. † And I wil moue al nations: AND
 C THE DESIRED OF AL NATIONS SHAL COME: and
 9 I wil fil this house with glorie, sayth the Lord of hosts. † Mine
 is the siluer, and mine is the gold, sayth the Lord of hostes.
 10 † " Great shal be the glorie of this last house more then of the
 first, sayth the Lord of hosts: and in this place wil I geue peace,
 11 sayth the Lord of hosts. † In the foure and twentieth of the
 ninth moneth, in the second yeare of Darius the king, the
 word of our Lord was made to Aggeus the prophet, saying:
 12 † Taus saith the Lord of hosts: Aske the priests the law, saying:
 13 † If a man take sanctified flesh in the skirt of his garment, and
 touch with the skirt therof bread, or broth, or wine, or oile,
 or any meate: d shal it be sanctified? And the priests answering,
 14 said: No. † And Aggeus sayd: If one polluted on a soule
 touch any of al these, shal he be contaminated? And the priests
 15 answered, and sayd, he shal be contaminated. † And Aggeus
 answered, and sayd: So this people, and so this nation before
 my face, sayth our Lord, and so al the worke of their handes:
 16 & al that they haue offered there, shal be contaminated. † And
 now set your hartes, from this day and vpward, before there
 17 was stone layd vpon stone in the temple of our Lord. † When
 you went to an heape of twentie bushels, & they became ten:
 and entered into the presse, to presse out fiftie flagons, & they
 18 became twentic. † I stroke you with the burning winde, and
 with the blast, and with haile, al the workes of your handes:
 and there was none among you, that returned to me, saith our

24 day of the
 sixt moneth:
 b and the 21. of
 the 7. moneth
 the prophet
 had an other
 reuclation.

e Jacob the
 Patriarch. Gen.
 49. prophced
 that Christ
 should be the
 expectation of
 the Gentiles.
 V Who is called
 the desired of
 al Nations, be
 cause he was
 hertofore
 vvaning and
 alwayes ne-
 cessarie to al
 nations.

d That vvhich
 touched a hol-
 lic thing vvas
 sanctified. *Leui.*
 6. v 18. but the
 thing so tou-
 ched did not
 sanctifie other
 thinges: so the
 people by tou-
 ching the sa-
 crifices vvere
 legally sancti-
 fied but not
 really: and
 therefore their
 sacrifices were
 not grateful to
 God, so long
 as they did not
 endeouour to

build the temple, as they ought to haue done.

Lord. † Set your hartes from this day, and henceforward, from 19
the foure and twentieth day of the ninth moneth: from the day
that the foundations of the temple of our Lord were layd, lay it
vpon your hartes. † Is there the seede now * abreward? and 20 * sprun
as yet the wine, and the figtree, and the pomegranate, and the 20
oliue tree hath not florished? from this day I wil blesse. † And 21
the word of our Lord was made the second time to Aggeus in
the foure and twentieth of the moneth, saying: † Speake to 22
Zorobabel the duke of Iuda, saying: I wil moue the heauen
and also the earth. † And I wil ouerthrow the throne of king- 23
doms, & wil destroy the strength of the kingdom of the Gen-
tills: and I wil ouerthrow the chariote, and the rider therof: and
the horses shal come downe, and the riders of them, euerie one
by the sword of his brother. † In that day, sayth the Lord of 24
hosts, I wil take thee o Zorobabel sonne of Salathiel my ser-
uant, saith our Lord, and wil put thee as a signet, because thee
haue I chosen, sayth the Lord of hosts.

* sprun
20 p.

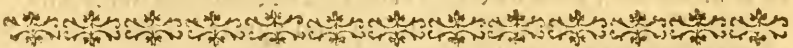
Ecli. 45

ANNOTATIONS. CHAP. II.

The temple restored after the captiuitie was not so glorious as that which Salomon built.

But Christs Church of the new Testament in which he dwelleth spiritually farre excelleth the material temple.

10. *Great shal be the glorie*] When according to the prophets exhortation the temple was built againe, *Esdrae ch. 3. v. 12.* writeth, that *such ancient men as had sene the former, lamented*, because this new one was not so excellent as the former had bene, which is also clere by other places of holie scripture. For amongst other differences, Salomons temple had in height, and in breadth, an hundred and twentie cubites. *2. Paral. 3. v. 4.* this new temple had but sixtie cubites. *1. Esd. 6. v. 3.* Like wise Salomons temple was built of stones heved and perfectly polished, *3. Reg. 6. v. 7.* which were also covered on the inner side with feeling vvoike of cedar vwood. *v. 18.* This new temple was built of rough and vnpolished stones. *1. Esd. 5. v. 8.* As for the same temple long after enlarged and adorned by Herod, it continued not long in that state, & the chiefest glorie therof was by our Saviours presence therein, when he was presented by his mother, and ioysfully receiued into the armes of Simeon, and often preached there. And therefore *S. Augustin proneth li 18. c. 45. ciuit.* that the prophet here foretelleth the glorie of Christs mystical temple, faithfull Christian soules of all nations, in whom God dwelleth by grace of the new Testament, farre more glorious in liuing stones, then that temple which king Salomon built, or that which was restored after the captiuitie.



THE PROPHECIE OF ZACHARIAS.

Zacharie began to prophie but two monethes after Aggeus.

ZACHARIAS the sonne of Barachias, and nephew of Addo, beginning two monethes after Aggeus, exhorteth also, to reedifie the Temple: and sheweth by diuers visions, that the Church shal flourish, partly in that time of the old Synagog, but much more after Christs coming: whose first and chief

*Jerom. chief promulgators of his Gospel; shal be of the Iewish nation: but the
Epist ad farre greater number shal be of the Gentiles, the Iewes for their obstinacie
Paulin. reiected. Yet they also in the end shal returne to Christ.*

CHAP. I.

The prophet exhorteth the people to conuert to God, and not to imitate the euil examples of their fathers. 7. by a vision of an horsseman, and diuers colored horses, he prophecieth bitter times: 18. confirming the same by an oiber vision of foure hornes.

IN THE eight moneth in the second yeare of king Darius the word of our Lord was made to Zacharie the sonne of Barachias, the sonne of Addo, the prophet, saying: Our Lord hath bene wrath vpon your fathers with wrath. † And thou shalt say to them: Thus saith the Lord of hosts: *a* Conuert to me, sayth the Lord of hosts: and I wil conuert to you, sayth the Lord of hosts. † Be not as your fathers, to whom the former prophets cried, saying: Thus saith the Lord of hosts: Conuert from your euil wayes, & from your most wicked thoughts: and they heard not, neither attended to me, sayth our Lord. † Your fathers where are they? and the prophets shal they liue for euer? † But yet my wordes, & mine ordinances, which I gaue in commandment to my seruants the prophets, did they not take hold of your fathers, and they conuerted, & sayd: As the Lord of hosts thought to do to vs according to our wayes, & according to our inuentions, he hath done to vs. † In the foure & twentieth day of the eleuenth moneth Sabath: in the second yeare of Darius, the word of our Lord was made to Zacharie the sonne of Barachias, the sonne of Addo, the prophet, saying: † I saw by night, and behold *b* a man mounting vpon a red horse, & he stood among the myrtle trees, that were in the botome: and after him horses red, speckled, and white. † And I sayd: What are these, my Lord? and the Angel that spake in me, sayd to me: I wil shew thee what these thinges are. † And the man, that stood among the myrtle trees answered, & sayd: These are they, whom our Lord sent to walke through the earth. † And they answered to the Angel of our Lord, which stood among the myrtle trees, & sayd: We haue walked through the earth, and loe al the earth is inhabired, and at rest. † And the Angel of our Lord answered, and sayd: O Lord of hosts, how long wilt thou not haue mercie on Ierusalem, and on the cities of Iuda, with which thou hast

a VVhen God in the holie Scriptures sayth: Conuert to me, and I wil conuert to you.

y Ve are admonished that we haue free wil. And when we answer: Conuert vs o

Lord to thee, and we shall be conuerted, we confesse that Gods grace preueneth vs. Conc.

Trid. sess. 6. c. 5. b That this was an Angel in the shape of a man is manifest. *v. 11.*

c Seuentie yeares from the transmigratiō of 102 chin were complet in the first of Cyrus. *Dan 9.* Seuentie yeares were also complet from the destructiō of the temple in the second of Darius Histaspis and therefore

the prophet
now prayeth
God to inspire
such as were
able, that they
would build
the temple
againc.

4 From foure
partes of the
world, to wit,
the Moabites
& Ammonites
on the east of
Iurie; The I-
dumeans and
Egyptians on
the south; the
Philisthims on
the west. &
the Assirians &
Chaldees on
the North side
had much mo-
lest the Ie-
vves; al which
were therefore
plaged & pu-
nished for the
same.

bene angrie? this now is *c* the seuentith year. † And our 13
Lord answered the Angel, that spake in me, good wordes,
comfortable wordes. † And the Angel that spake in me, sayd 14
to me: Crie, saying: Thus sayth the Lord of hosts: I haue bene
zelous for Ierusalem, and Sion with great ze. † And with 15
great anger am I angrie vpon the welthie nations: because I
was angrie a litle, but they helped toward the euil. † Therefore 16
thus saith our Lord: I wil returne to Ierusalem in mercies: my
house shal be built in it, saith the Lord of hosts: & the plumme
line shal be stretched forth vpon Ierusalem. † As yet crieth thou 17
saying: Thus saith the Lord of hosts: As yet shal my cities flow
with good thinges: and the Lord wil yet comfort Sion, and he
wil yet choose Ierusalem. † And I lifted vp mine eyes, and saw: 18
and behold *d* foure hornes. † And I sayd to the Angel, that 19
spake in me: What are these: And he sayd to me: These are
the hornes that haue scattered Iuda, and Israel, and Ierusalem.
† And our Lord shewed me foure * artificers. † And I sayd: 20
What come these to doe? Who spake saying: These are the 21
hornes, that scattered Iuda euerie man a part, & none of them
lifted his head: and these are come to fray them, to cast downe
the hornes of the nations, that haue lifted the horne vpon the
land of Iuda to scatter it.

CHAP. II.

*Under the name of Ierusalem, he prophesieth the progresse of the Church of
Christ: 6. by the conuersion of some Iewes, 8. and manie Gentiles.*

4 According
to S Augustins
rule in *Psal. 71.*
when greater
thinges are
sayd then can
be verified as
the letter soun-
deth, the same
is literally to be
vnderstood of
the thing profi-
gured. And so
this prophetic
pertaineth to
the Church of
Christ rather
then to the
citie of Ieru-
salem.

AND I lifted vp mine eyes, and saw: and loe *a* man, and *1*
in his hand a corde of measurers. † And I sayd: Whither *2*
goest thou? And he sayd to me: To measure *a* Ierusalem, and
to see how great the breadth therof is, and how great the
length therof. † And behold the Angel that spake in me, came *3*
forth, and an other Angel went out to meeete him. † And he *4*
sayd to him: Runne, speake to this yongman saying: Without
wal shal Ierusalem be inhabited for the multitude of men, and
of beasts in the middes therof. † And I wil be to it, sayth our *5*
Lord, a wal of site round about: and I wil be in glorie in the
middes therof. † O *b* flee ye out of the land of the North, *6*
saith our Lord, because into the foure windes of heauen haue
I dispersed you, sayth our Lord. † O *c* Sion, flee thou that *7*
dwellest with the daughter of Babylon: † because thus sayth *8*
the Lord of hosts: After glorie he sent me to the nations, that
haue

Zach. 8

* fabro:

9 haue spoiled you: for he that shal touch you, toucheth the
 apple of myne eye: † because loe I lift vp my hand vpon them,
 and they shal be a praye to those that serued them: and you
 10 shal know that the Lord of hosts sent me. † Prayse, and re-
 ioyce ô daughter of Sion: because loe I come, and wil dwell in
 11 the middes of thee, sayth our Lord. † And manie nations shal
 be ioyned to our Lord in that day, and they shal be my people,
 and I wil dwell in the middes of thee: and thou shal know that
 12 the Lord of hosts hath sent me to thee. † And our Lord wil
 possesse Iuda his portion in the sanctified land: and he wil yet
 13 choose Ierusalem. † Let al flesh be silent at the presence of
 our Lord: because he is risen vp out of his holie habitation.

CHAP. III.

In a vision the diuel appeareth accusing the hiegh Priest. 4. He is clesed from his sinnes. 8. Christ is promised, and great fruite of his passion.

1 **A**ND our Lord shewed me a Iesus the grand priest stan-
 ding before the Angel of our Lord: and Satan stood on
 2 his right hand, to be his aduersarie. † And our Lord sayd to Sa-
 tan: The Lord geue rebuke on thee Satan: and the Lord that
 chose Ierusalem geue rebuke on thee: Why, is not this a fire-
 3 brand, taken out of the fire? † And Iesus was clothed *b* with
 filthie garments: and he stood before the face of the Angel.
 4 † Who answered, and sayd to them that stood before him, say-
 ing: Take away the filthie garments from him: And he sayd to
 him: Behold I haue taken away thine iniquitie, and haue
 5 clothed thee with change of garments. † And he said: Put a
 cleane mitre vpon his head: & they put a cleane mitre vpon his
 head, and clothed him with garments: and the Angel of our
 6 Lord stood. † And the Angel of our Lord contested Iesus,
 7 saying: † Thus saith the Lord of hosts: If you wil walke in my
 wayes, and keepe my watch, thou also shalt iudge my house,
 and shalt keepe my courts, and I *c* wil geue thee walkers of
 8 them that now assist here. † Heare ô Iesus thou grand priest,
 thou and thy frendes that dwell before thee, because they are
 portending men: for behold I WIL BRING *d* MY SER-
 9 VANT THE ORIENT. † Because loe the stone that I layd
 before Iesus: vpon one stone there be seuen eyes, behold I wil
 graue the grauing therof, sayth the Lord of hosts: & I wil take
 10 away the iniquitie of that land in one day. † In that day, sayth
 the Lord of hosts, euerie man shal cal his frende vnder the vine
 and vnder the figtree.

b O ye Gentiles that remaine in confused Babylon of this world, flee from it into the Church.
c And ye Iewes that haue fellowship vwith Babylon, leaue it, and serue God sincerely.

a Literally: his vision perteyned to the hiegh priest of that time:
b Vwhose fault is here taxed, for that he admonished not the people to build the temple; and to abstaine from marrying vwith men of strange nations, as. 1. *Esd.* 8. 9. 10.
c Angels are promised to assist the Prelates of the Church.
d Christ according to his manhood is the seruant of God. Of vvhich *S. Luke* expoundeth this prophetic.

In a vision of a candlestike and candles, 3. and of two oliue trees is prophesied the vocation of the Gentils, II. and lastly of the Iewes.

a Most Hebreu Doctors & some Christian expound this vision of the temple, & the old synagog, but most others vnderstand it literally of Christ & his Church.

b The candlestike Metaphorically signifieth Christs Church.

c The lampe or light Christ.

d Seven lights al the pastores of the Church.

e Two oliues Enoch and Elias. *Apoc. II. f* VVhich vision was to be declared to Zorobabel, for his consolation that he might know, that God would protest his Church.

g Two bran bes the diuine and humane natures of Christ.

AND the Angel returned that spake in me: and he rayfed 1
me vp, as a man that is rayfed out of his sleepe. † And 2
he sayd to me: What seeft thou? And I sayd: I saw, and a loe
b a candlesticke al of gold, and *c* the lampe therof vpon the
head of it: and the *d* seuen lights therof vpon it: and seuen 1
funnels for the lights, that were vpon the head therof. † And 3
e tow oliue trees vpon it: one on the right hand of the lampe,
and one on the left hand therof. † And I answered, and I sayd 4
to the Angel that spake in me, saying: What are these thinges,
my Lord? † And the Angel that spake in me answered, and 5
sayd to me: Why, knowest thou not what these thinges are?
And I sayd: No, my Lord. † And he answered, and sayd to me, 6
saying: This is the word of our Lord *f* to Zorobabel, saying:
Not in an host, nor in strength: but in my spirit, sayth the Lord
of hosts. † Who art thou o great mountayne before Zoro- 7
babel: into a plaine: and he wil bring forth the principal stone,
and wil make grace equal to the grace therof. † And the word 8
of our Lord was made to me, saying: † The handes of Zoro- 9
babel haue founded this house, and his handes: shal perfite it:
and you shal know that the Lord of hosts hath sent me to you.
† For who hath despised litle dayes? and they shal reioyce, 10
and shal see the stone of tinne in the hand of Zorobabel. These
are the seuen eyes of our Lord, that runne through out the
whole earth. † And I answered, and sayd to him: What are 11
these two oliuetrees on the right hand of the candlestike, and
on the left hand therof? † And I answered the second time, 12
and sayd to him: What are the *g* two branches of oliuetrees,
that are beside the two beaks of gold, in which are the funnels
of gold? † And he sayd to me, saying: Why, knowest thou not 13
what these are? And I sayd: No, my Lord. † And he sayd: These 14
are two sonnes of oyle which assist the dominatour of the
whole earth.

CHAP. V.

In a vision of a flying booke theewes, and sweares are threatned: s. in an other vision is foreshewed that the Iewes shal be blind, and obdurate.

a In this booke or roll of pa-

AND I turned and lifted vp myne eyes: and I saw, and 1
a behold a volume *b* flying. † And he sayd to me: What 2
seeft

3 feest thou? And I sayd: I see a volume flying: the length therof
 of twentie cubits, and the breadth therof of ten cubits. † And
 he sayd to me: This is the malediction, that goeth forth vpon
 the face of the earth: because euerie theefe, as is there written,
 shal be iudged: and euerie swearer, by it in like maner shal be
 4 iudged. † I wil bring it forth, sayth the Lord of hosts: and it
 shal come to the house of the theefe, and to the house of him
 that sweareth by my name falsly: & it shal abide in the middes
 of his house, and shal consume it, and the timber therof, and
 5 the stones therof. † And the Angel went out that spake in me:
 and he sayd to me: Lift vp thine eyes, and see what is this, that
 6 goeth forth. † And I sayd: What is it? And he sayd: This is
 an amphore going forth. And he sayd: This is their eye in al
 7 the earth. † And behold a talent of lead was caried, and loe
 8 one woman sitting in the middes of the amphore. † And he
 sayd: This is impietic. And he threw her in the middes of the
 amphore, and cast a lumpe of lead vpon the mouth therof.
 9 † And I lifted vp mine eyes, and saw: and behold *c* two we-
 men coming forth, and spirit in the wings of them, and they
 had wings as the wings of a kite: and they lifted vp the am-
 10 phore betwene the earth and the heaven. † And I sayd to the
 Angel that spake in me: Whither do these carie the amphore?
 11 † And he sayd to me: That a house may be built for it in the
 land *d* of Sennaar, and it may be established, and set there
 vpon the foundation therof.

pers were wri-
 ten the sinnes
 of the people,
 and deligned
 punishment.

b It appeared
 flying to sig-
 nifie that this
 decree of pu-
 nishment
 came from
 heauen. *s.*

Chrysof. ho. 27.
ad popul.

c Excecation
 & obduration
 fel vpon the
 Iewes for
 their auarice,
 and periurie,
d Antichrist
 shal beginne
 his reigne
 vwhere Baby-
 lon vvas first
 built. *Gen. 11.*

CHAP. VI.

In a vision of chariots is foreshewed the succession of foure monarchies. 11.
In crownes set on the high priests head, the Kingdom, and Priesthood of
Christ: 15. and the rewards of them that receiue him.

1 **A**ND I turned, and lifted vp mine eyes, and saw: and be-
 hold *a* foure chariots coming forth from the middes
 of two mountaines: & the mountaines, mountaines of brasse. *a* Foure Mo-
 2 † In the first chariot red horses, & in the second chariot blacke
 3 horses, † and in the third chariot white horses, and in the
 4 fourth chariot speckled horses, & strong. † And I answered, and
 sayd to the Angel, that spake in me: What are these things, my
 5 Lord? † And the Angel answered, and sayd to me: These are
 the foure windes of heauen, which goe forth to stand before
 6 the Dominatour of al the earth. † That, in which were the
 blacke horses went forth into the land of the North, and the
 white

white went forth after them : and the speckled went forth to the land of the South. † But they that were strongest, went 7 out, and sought to goe, and to runne about through out al the earth. And he sayd : Goe walke through out the earth : and they walked through out the earth. † And he called me, 8 and spake to me, saying: Behold, they that goe forth into the land of the North, haue made my spirit to rest in the land of the North. † And the word of our Lord was made to me, say- 9 ing : † Take of the transmigration of Holdai, and of Tobias, 10 and of Idaias : and thou shalt come in that day, and shalt enter into the house of Iosias, the sonne of Sophonias, who came out of Babylon. † And thou shalt take gold and siluer: & shalt 11 make crownes, and thou shalt set on the head of Iesus the sonne of Iosedec the grand priest, † and thou shalt speake to 12 him, saying: Thus sayth the Lord of hosts, *b* saying: BEHOLD
 A MAN ORIENT IS HIS NAME: and vnder him shal
 spring vp, and shal build a temple to our Lord. † And he shal 13
 build a temple to our Lord : and shal beare glorie, and shal sit, and rule vpon his throne : and he shal be a priest vpon his throne, and the counsel of peace shal be between them two. † And the crownes shal be to Helem, and Tobias, and Idaias, 14 and Hem, the sonne of Sophonias, a memorial in the temple of our Lord. † And they that are far, shal come, and shal build 15 in the temple of our Lord : and you shal know that the Lord of hosts sent me to you. But this shal be, if hearing you wil heare the voice of our Lord your God.

CHAP. VII.

The fast of the fift and seuenth moneth obserued in the captiuitie, being good, 5. was vnperfect, 8. fasting from sinne is alwayes more necessarie.

a Because the temple was burned in the fift moneth & godolias slaine in the seuenth. 4 Reg. 25. 7. 8. 25 the leaues fasted in those two monethes all the time of their captiuitie. *b* Which fast was good, but vnperfect, wan

AND it came to passe in the fourth yeare of Darius the 1 king, the word of our Lord was made to Zacharie, in the fourth of the ninth moneth, which is Casleu. † And Sara- 2 sar, and Rogommelech, and the men that were with him, sent to the house of God, to besech the face of our Lord: that they 3 should say to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weepe in *a* the fift moneth, or must I sanctifie myself as now I haue donè manie yeares? † And the word of the Lord of hosts was made to me, saying: 4 Speake to all the people of the land, and to the priests, saying: 5 When you fasted, and mourned in the fift and the seuenth for these seuentie yeares: *b* did you fast a fast vnto me? † and 6 when

Iuc. 1. 7
78.

Isa. 58

when you did eate and drinke, did you not eate for your selues,
 7 and drinke for your selues? † Why, are they not the wordes,
 which our Lord spake in the hand of the former prophets,
 when Ierusalem as yet was inhabited, and was welthie, it self
 and the cities round about it, and toward the South, and in the
 8 champine there was dwelling? † And the word of our Lord
 9 was made to Zacharie, saying: † Thus sayth the Lord of hosts,
 saying: *c* Iudge ye true Iudgement, and doe ye mercie, & mise-
 10 rations euerie man with his brother. † And the widow, and
 the pupil, and the stranger, and the poore doe not calumniate:
 11 and lei not a man thinke in his hart euil to his brother. † And
 they would not attend, and they turned away the shoulder de-
 12 parting: and they aggravated their eares, not to heare. † And
 they made their hart as the adamant, lest they should heare the
 law, & the wordes which the Lord sent in his spirit by the hand
 of the former prophetes: and there was great indignation
 13 made from the Lord of hosts. † And it came to passe as he
 spake, and they heard not: so shal they crie, & I wil not heare,
 14 sayth the Lord of hosts. † And I disperfed them through out
 al kingdoms, which they know not: and the land was left de-
 solate of them, for that there was none passing & returning:
 and the land to be desired they layd into a desert.

CHAP. VIII.

*God wil geue abundance of spiritual benefites to al nations by Christ: 7. to
 Whom shal be conuerted 13. manie Iewes, 20. but manie more Gentiles.*

1 **A**ND the word of the Lord of hosts was made, saying:
 2 † Thus sayth the Lord of hostes: I haue bene ielous for
 Sion with great zeale, and with great indignation haue I bene
 3 ielous for it. † Thus sayth the Lord of hosts: *a* I am returned to
 Sion, and I wil dwel in the middes of Ierusalem: and Ierusalem
 shal be called the Citie of truth, & the Mount of the Lord of
 4 hosts, the sanctified mount. † Thus sayth the Lord of hosts: As
 yet shal old men dwel, and old wemen in the streets of Ierusa-
 lem: and euerie mans stafe in his hand for multitude of yeares.
 5 † And the streets of the citie shal be filled with infantes, and
 6 girles playing in the streets therof. † Thus sayth the Lord of
 hosts: If it shal seme hard in the eyes of the remnant of this
 people in those dayes: Why, shal it be hard in mine eyes, sayth
 7 the Lord of hosts? † Thus sayth the Lord of hosts: Behold I
 wil saue my people from the land of *b* the East, and from the

ting vorkes
 of mercie,
 most especial-
 ly required in
 fastes. *Isa. 58. S.*
Greg. p. 3 past.
cura admonit.
20. & ho 16. in
Euang.
 c And therefore
 the prophet
 admonisheth
 to fast from al
 finnes.

a These benefites here prophesied are greater then euer were bestowed vpon the Iewes before Christ came, & therefore are rather to be vnderstood of the graces of the new testamēt.

b The tenne tribes were caried captiue into Assiria, & the two tribes

Exo. 22.
I/a. 1.
Iere. 5.

Zach. 1.
v. 14.

into Babylon: land of the going downe of the sunne. † And I wil bring them, 8
 both vvhich and they shal dwell in the middes of Ierusalem: and they shal
 are north- be my people, and I wil be their God in truth and in iustice.
 ward: not into † Thus sayth the Lord of hosts: Let your handes be strength- 9
 the east nor ned, you that heare in these dayes these words by the mouth of
 vveast. And the prophets in the day, that the house of the Lord of hosts was
 therefore this prophecie is founded, that the temple might be built. † For before those 10
 is of al nations dayes there was no hyre for men, neither was there hyre for
 Iewes & Gen- beasts, neither was there peace to the comer in, nor goer out
 tils to be cal- led to Christ for tribulation: and I did let goe al men, euerie one against his
 from al partes. neighbour. † But now not according to the former dayes wil 11
 I doe to the remnant of this people, sayth the Lord of hosts,
 † but the seede of peace shal be: the vine shal geue his fruite, 12
 and the earth shal geue her spring, and the heauens shal geue
 their dew: and I wil make the remnant of this people to pos-
 sesse al these thinges. † And it shal be: as you were a male- 13
 diction among the Gentils, o house of Iuda, & house of Israel:
 so wil I saue you, and you shal be a benediction: feare not, let
 your handes be strengthened. † Because thus sayth the Lord of 14
 hosts: As I purposed to afflict you, when your fathers had pro-
 uoked me to wrath, sayth our Lord, † and I had no mercie: 15
 so conuerting I haue meant in these dayes to doe good to the
 house of Iuda, and Ierusalem: feare not. † These then are the 16
 wordes, which you shal doe: Speake ye truth, euerie one with
 his neighbour: truth and iudgement of peace iudge ye in your
 gates. † And thinke ye not euerie man in your hart euil against 17
 his frend: & lying o the loue ye not: for al these thinges are such
 as I hate, sayth our Lord. † And the word of our Lord of hosts 18
 was made to me, saying: † Thus sayth the Lord of hosts: The 19
 fast of the fourth, and the fast of the fifth, and the fast of the
 seuenth, and the fast of the tenth shal be to the house of Iuda
 into ioy, and gladnes, & into goodlie solemnities: truth onlie,
 and peace loue ye. † Thus sayth the Lord of hosts, vntil peo- 20
 ples come, & dwell in manie cities, † and the inhabitants goe,
 one to an other, saying: Let vs goe, and besech the face of our 21
 Lord, and let vs seeke the Lord of hosts: I also wil goe. † And 22
 manie peoples shal come, and strong nations to seeke the Lord
 of hosts in Ierusalem, & to besech the face of our Lord. † Thus 23
 sayth the Lord of hosts: In those dayes, wherein ten men of
 al the tongue of the Gentils shal take hold, and they shal take
 hold of the skirt of a man that is a Iewe, saying: We wil goe
 with you: for we haue heard that God is with you.

Ephes. 4.
 v. 25.

CHAP.

∴ Not only the fast of the fift, and seuenth monethes (vvhether of the question vvas proposed ch. 7. v. 3.) but also of the fourth & tenth, were to be least of in the times of ioy and festiuitie.

CHAP. IX.

The bordering enimies of the Iewes shal beleue in Ckrift. 9. who wil first come to the Iewes in mekenes, yet in solemnitie riding on an asse: 11. deliuer the godlie from the lake, 12. geue great thinges to the faithfull, 17. and one most excellent thing about the rest.

- 1 **T**HE a burden of the word of our Lord in the land of a ^{Preaching of} Hadrach, & Damascus his rest: because our Lord is the eye of man, and of al the tribes of Israel. † Emath also in the borders therof, and Tyre, and Sidon: for they haue taken to themselues wisdom exceedingly. † And Tyre hath built her munition, and heaped together siluer as earth, and gold as the myre of the streets. † Behold our Lord shal possessie her, and shal strike her strength in the sea, and she shal be deuoured with fyre. † Ascalon shal see, and shal feare, and Gaza, and shal be forie exceedingly: & Accaron, because her hope is con- founded: and the king shal perish out of Gaza, & Ascalon shal not be inhabited. † And the seperatour shal sit in Azotus, and I wil destroy the pride of the Philisthims. † And I wil take away his bloud out of his mouth, and his abominations out of the middes of his teeth: and he also shal be left to our God, and he shal be as a duke in Iuda, and Accaron as a Iebuseite.
- 2 † And I wil enuiron my house of them, that serue me in war- raye going and returning, and the exactour shal no more passe ouer them: because now I haue sene with myne eyes. † Re- ioyce greatly ô daughter of Sion, make iubilatiôn ô daughter of Ierusalem: BEHOLD THY KING b wil come to thee, the iust and sauour: himself poore, and ryding vpon an asse, and vpon a colt the sole of an asse. † And I wil destroy chariot out of Ephraim, and horse out of Ierusalem, and the bow of warre shal be dissipated: and he shal speake peace to the Gentils, and his power from sea euen to sea, and from the riuers euen to the end of the earth. † Thou also in the bloud of thy testament hast let forth thy prisoners out of the lake, wherin is no wa- ter. † Conuert to the munitiôn ye prisoners of hope, to day also declaring I wil render thee duple. † Because I haue bent Iuda for me as a bow, I haue filled Ephraim: and I wil rayse vp thy sonnes ô Sion vpon thy sonnes ô Greece, & I wil make thee as the sword of the strong. † And our Lord God shal be seene ouer them, and his dart shal goe forth as lightning: & our Lord God wil sound with trumpet, and wil goe in the whirlewind of the

* a citie
of Syria.

is at first vn-
grateful to
some hearers,
and stil to the
incredulous,
but this bur-
den becometh
light to the
faithfull.

b Christ came
often into Ie-
rusalẽ, but this
last coming
excelled al the
of rest, vwhen he
came to dye
for redemp-
tion of man-
kinde.

c S. Ierom, S.
Cyril & other
fathers vnder-
stand this lake
to be *Limbus*
patrum from
whence Christ
deliuered the
Saintes of the
old testa-
ments.

Isa. 62.
Mat. 21.
v. 5.
Ioan. 1.
v. 35.

d Christ is the
graine of wheat
which dying
bringeth much
fruite Ioan. 12.
And of this
wheat that
bread is made
that came from
heauen. Ioan. 6.
S Ierom in hunc
locum.

South. † The Lord of hosts wil protect them: and they shall deuoure, and subdew with the stones of the sling: and drinking they shall be drunke as it were of wine, & they shall be filled as phials, and as the hornes of the altar. † And our Lord their God wil saue them in that day, as the flocke of his people: because holie stones shall be eleuated ouer his land. † For what is his good thing, and what is his beautiful thing, but *d* the corne of the elect, and wine springing virgins?

CHAP. X.

The Iewes are exhorted to aske good thinges of God: 4. of their nation cometh the Redemer of al men, 5. and of the same are the Apostles, spiritual masters of the whole world. 6. The whole nation shall at last be conuerted.

a Lateward time is when fruite waxeth ripe, and so is here taken for the time of grace which S. Paul calleth the acceptable time: & therefore this prophet exhorteeth to aske this grace; and al spiritual benefices of God.

b Not only the two tribes, but also the tenne shall be conuerted at last to Christ.

d Christizns are sweetely drawne by internal inspiration without clamorous, and violent persecution of wordes. S. Cyril.

A SKE of our Lord rayne in *a* the lateward time, and our Lord wil make snowes, and wil geue them rayne of showers, to euerie one grasse in the filde. † Because the idols spake that which was vnprofitable, and the deuiners saw a lie, & the dreamers spake in vayne: they comforted vaynely: therefore are they led away as a flock: they shall be afflicted, because they haue no pastour. † Vpon the pastours my surie is wrath, and vpon the buckgoates I wil visite: because the Lord of hosts hath visited his flocke, the house of Iuda, and hath made them as the horse of his glorie in the battel. † Of him the corner, of him the pinne, of him the bow of battel, of him shall come forth euerie exactour together. † And they shall be as valients, treading the myre of the wayes in battel: and they shall fight, because our Lord is with them: and the riders of horses shall be confounded. † And I wil strengthen the house of Iuda, and the house of Ioseph I wil saue: and I wil conuert them, because I wil haue mercie on them: and they shall be as they were when I had not cast them of, for I am the Lord their God, and wil heare them. † And they shall be as the valients of Ephraim, & their hart shall reioyce as it were of wine: and their children shall see, and shall reioyce, & their hart shall be ioyful in our Lord. † *d* I wil hiss to them, and wil gather them rogether, because I haue redeemed them: and I wil multiplie them as they were multiplied before. † And I wil saw them among peoples, and from a far they shall remember me: and they shall liue with their children, and shall returne. † And I wil bring them backe out of the Land of Ægypt, and out of the Assyrians I wil gather them: and to the Land of Galaad, & Libanus I wil

- I wil bring them, and there shal not be found place for them.
 11 † And he shal passe ouer in the straye of the sea, and shal strike the waues in the sea, and al the depths of the riuer shal be confounded, and e the pride of Assur shal be humbled, and
 12 the scepter of Ægypt shal depart. † I wil strengthen them in the Lord, and in his name they shal walke: sayth our Lord.

CHAP. XI.

Jerusalem shal be againe most miserably destroyed, 4. the Iewish nation reiected and dispersed, 12. because Christ was sold by them to the Gentils for thirtie pence. 16. They wil receiue Antichrist, who shal be finally destroyed.

- 1 **O** PEN thy gates a ô Libanus, and let fyre deuoure thy
 2 ceders. † Howle thou firre tree, because the cedar is fallen, because the magnifical are wasted: howle ye okes of Ba-
 3 san, because the fensed forrest is cut downe. † The voice of the howling of pastours, because their magnificence is wasted: the voice of the roaring of lions, because the pride of Iordan
 4 is wasted. † Thus sayth our Lord my God: Feede thou the cat-
 5 tel of slaughter, † which they that possessed, slew, and were not sorie, and they sold them, saying: Blessed be our Lord, we
 6 are become rich: and their pastours spared them not. † And I wil spare no more vpon the inhabitants of the earth, sayth our Lord: behold I wil deliuer men, euerie one in his neighbours hand, and in the hand of his king: and they shal cut the land
 7 in peeces, and I wil not deliuer it out of their hand. † And I wil feede the cattel of slaughter for this, ô ye poore of the flocke: and I tooke vnto me two rodde, one I called b Beautie, and
 8 the other I called c Corde: and I fed the flocke. † And I cut of three pastours in one moneth, and my soule shrunke together
 9 at them: for their soule also varied on me. † And I sayd: I wil not feede you: that which dieth, let it dye: and that which is cut of, be it cut of: and let the rest deuoure euerie one his
 10 neighbours flesh. † & I tooke my rod that was called beautie, and I cut it of to make voyd my couenant, which I made with
 11 al peoples. † And it was made voyd in that day: and so the poore of the flocke that keepe for me, vnderstood, that it is
 12 the word of the Lord † And I sayd to them: If it be good in your eyes, bring hither my hyre: and if not, be quiet. And they
 13 weighed my hyre thirtie peeces of siluer. † And our Lord sayd to me, cast it forth to the statuarie, a goodlie price, that I was priced

e VVhen the faithful are multiplied & confirmed in religion, their enemies can nothurt them.

a Ierusalem is called Libanus, *Isa.* 10. 7. 34. & in other places, for the great beautie therof: likewise the temple, & because it was built of the trees of Libanus, as *S. Ierom* here, & *Ezech.* 17. expoundeth. And so by this metaphore the destruction of the citie and temple by Titus is here prophesied. The ceders also signifie the principal men of the Iewes. b God the creator and gouernor of al men, calleth his general gouernmēt beautie: because it is most semelie that al be vnder his rod. And his

peculiar gou-
ernment of
the Iewes he
calleth *a Cord*,
because it is li-
mited to one
people.
d Christ
bought and
sold for 30.
pence.
e The Iewes
are reiected:
f Antichrist a
destroyer,
g shall be de-
stroyed.

priced at by them. And I tooke *d* the thirtie peeces of siluer: &
I threw them into the house of our Lord to the statuarie. † And **14**
I e cut of my second rod, that was called Corde, that I might
dissolue the brotherhood betwen Iuda and Israel. † And our **15**
Lord sayd to me: As yet take to thee the * vessels of a foolish
pastour. † Because loe *f* I wil rayse vp a pastour in the land, **16**
which shal not visite thinges forsaken, the thing disperfed he
shal not seeke, and the broken he shal not heale, & that which
standeth he shal not nourish, and he shal eate the flesh of the
fat ones, and their hoofes he shal dissolue. † O pastour, and **17**
idol, leauing the flocke: *g* the sword vpon his arme, & vpon his
right eye: his arme shal be dried with withering, and his right
eye waxing darke shal be obscured.

CHAP. XII.

*The Iewes persecuting Christ and his Church, shal be sore afflicted. 6. The
Church stil prospering: 11. the incredulous shal be condemned.*

a VWhen the
Church of
Christ be-
ganne in Ieru-
salem, proceed-
ing to al Iu-
rie, and Sama-
ria, and to o-
ther nations,
the other Ie-
uyes most ear-
nestly persecu-
ted Christi-
ans. *Act. 4. 5.*
&c.
b Iuda besieged
Ierusalem when
Iewes remay-
ning in Iuda-
isme persecu-
ted other Ie-
uyes beleuing
in Christ, for
then brother
deliuered bro-
ther to death,
the father the
sonne *&c. Mat.*
10. 7 21.

THE burden of the word of our Lord vpon *a* Israel. Sayth **1**
our Lord extending the heauen, & founding the eath, &
forming the spirit of man in him: † Behold I wil make Ieru- **2**
salem a lintel of surfet to al peoples round about: yea & *b* Iuda
shal be in the siege against Ierusalem. † And it shal be: In that **3**
day I wil make Ierusalem a stone of burden to al peoples: al
that shal lift it, shal be torne with tearing: and al the kingdoms
of the earth shal de gathered agaynst her. † In that day, sayth **4**
our Lord, I wil strike euerie horse into astonishment, and his
rider into madnes: and vpon the house of Iuda I wil open mine
eyes, and euerie horse of the peoples I wil strike with blind- **5**
nes. † And the dukes of Iuda shal say in their hart: Let the in-
habitants of Ierusalem be strengthened for me in the Lord of **6**
hosts their God. † In that day I wil make the dukes of Iuda as
a furnace of fyre amongst stickes, and as a brand of fire in hay:
and they shal deuoure to the right hand, & to the left al people
round about: and Ierusalem shal be inhabited agayne in her
place in Ierusalem. † And our Lord shal faue the tabernacles of **7**
Iuda, as in the begynning: that the house of Dauid glorie not
magnifically, and the glorie of them that inhabite Ierusalem
agaynst Iuda. † In that day shal our Lord protect the inhabi- **8**
tants of Ierusalem, and he that offended of them in that day
shal be as Dauid: and the house of Dauid, as of God, as an An- **9**
gel of our Lord in their sight. † And it shal be in that day: I wil
seeke

Mal. 26

* vnapp
instru-
ments.

c Atowne note
to Iezrahel in
the countrie
of Mageddon,
vvhich Iofias
vvas slaine. 2.
Baral. 35. and
great lamenta-
tion vvas
made for him,
vvhich vvas a
figure of the
miserable cal-
lamitic of the
obstinate in
the day of
iudgement.
S. Ierome.

- 10 seeke to destroy al Nations, that come against Ierusalem. † And
I wil powre out vpon the house of Dauid, & vpon the inhabi-
tants of Ierusalem the spirit of grace, and of prayers: and they
shal looke toward me, whom they pearced: and they shal la-
ment him with lamentation as it were vpon an only begotten,
and they shal sorow vpon him, as the maner is to be sorowful
11 in the death of the first begotten. † In that day shal be great la-
mentation in Ierusalem, as the lamentation of *c* Adadremmon
12 in the filde of Mageddon. † And the land shal lament: families
and families apart: the families of the houte of Dauid apart,
13 and their wemen apart: † the families of the house of Nathan
apart, and their wemen apart: the families of the house of Leui
apart, and their wemen apart: the families of Semei apart, and
14 their wemen apart. † Al the rest of the families, families and
families apart, and their wemen apart.

CHAP. XIII.

*In the Church of Christ al idolatrie shal be abolished. 6. In his passion his
Apostles shal be dispersed, and they and others shal be proued by tribu-
lations.*

- 1 **I**N a that day shal be a fountayne lying open to the house
of Dauid, and to the inhabitants of Ierusalem: for the ablu-
2 tion of the sinner, and of the menstruous woman. † And it shal
be in that day, sayth the Lord of hosts: I wil destroy the names
of idols, out of the earth, & they shal be remembered no more:
and the false prophetes, and the vnclene spirit I wil take away
3 out of the earth. † And it shal be when any man shal pro-
pheticie any more, his father & his mother that begot him, shal
say to him: Thou *b* shalt not lue: because thou hast spoken
alie in the name of our Lord. And his father, & his mother his
4 parents shal strike him, when he shal propheticie. † And it shal
be: in that day, the prophets shal be confounded euerie one by
his owne vision, when he shal propheticie, neither shal they be
5 couered with cloke of sackcloth, to lie: † But he shal say: I am
no prophet, an husbandman am I: because Adam my example
6 from my youth. † And it shal be sayd to him: What are these
wounds in the middes of thy handes? And he shal say: With
these was I wounded in the house of them, that loued me.
7 † *c* Sword be thou rayfed vp vpon my pastour, and vpon the
man that cleaueth to me, sayth the Lord of hosts: Strike the
pastour, and the sheepe shal be dispersed: and I *d* wil turne

a In the time
of the new te-
stament Christ
is made an
open foun-
taine of grace
by his Incar-
nation. *104. 4.*
v. 13. S. Greg ho.
20. in Exce. Co
ls 6. epist. 186.
b False do-
ctrine as ido-
latrie and he-
resie, are pu-
nishable by
death in the
law of Christ.
c By sword is
vnderstood al
fortes of per-
secution that
fel vpon our
Seiour.
d The Apo-
stles heig God

recalled them, and strengthened them with fortitude. Neither Iewes nor Gentiles, remaining in their proper professions can be sau'd, but Christian Catholikes liuing iustly, which are Gods proper people distinct from the rest by his grace.

CHAP. XIII.

Ierusalem shal be destroyed, manie Iewes slaine, the rest made captiues: 3. Christs Church shal flourish, 8. especially in the Gentils. 12. Persecuters shal be finally punished: 20. and the godlie procede in grace.

a In the armie of the Romaines were souldiars of manie nations at the last destruction of Ierusalem.

BEHOOLD the dayes of our Lord shal come, and thy spoyles 1
shal be diuided in the middes of thee. † And I *a* wil gather 2
together al nations to Ierusalem into battel, and the citie
shal be taken, and the houses shal be wasted, and the women
shal be defiled: and the halfe part of the citie shal goe forth
into captiuitie, and the rest of the people shal not be taken
away out of the citie. † And our Lord wil goe forth, and wil 3
fight against those nations, as he fought in the day of conflict.
† And his feete shal stand in that day vpon the mount of oliues, 4
which is against Ierusalem toward the East: and the mount
of oliues shal be clouen by the halfe part therof to the East, &
to the West with a steepe rupture exceding great, and halfe of
the mountayne shal be seperated to the North, & halfe therof
to the South. † And you shal flie to the valley of those moun- 5
taynes, because the valley of the mountaynes shal be ioyned
euen to the next, and you shal flee as you fled from the face
b of the earthquake in the dayes of Ozias king of Iuda: and
our Lord my God shal come, and al the saintes with him. † And 6
it shal be in that day: there shal be no light, but cold and frost.
† And there shal be one day, which is known to our Lord, not 7
day nor night: & in the time of the euening there shal be light.
† And it shal be in that day: c liuing waters shal issue forth out 8
of Ierusalem: halfe of them to *d* the East sea, and halfe of them
to the last sea: in *e* summer & in winter shal they be. † And our 9
Lord shal be king ouer al the earth: in that day there shal be
one Lord, & his name shal be one. † And al the land shal returne 10
euen to the desert, from the hil of Remmon to the South of Ierusalem: and it shal be exalred, and shal dwell in her place, from
the gate

b Amos. ch. i. maketh also mention of this earthquake, and Iosephus li. 9. c. 11. *Antiq.* though it be not in the bookes of the Kinges nor Paralipomenon. *c* Christian doctrine of the Catholique Church vniuersal in al *d* places and *e* al times.

Exo. 14.

Amos. 3.
7. 1.

the gate of Benjamin euen to the place of the former gate, and euen to the gate of the corners: & from the towre of Hananeel
 11 euen to the kings presses. † And they shall dwell in it, and there
 12 shall be anathema no more: but Ierusalem shall sit secure. † And
 this shall be the plague, wherewith our Lord shall strike all na-
 tions, that haue fought against Ierusalem: *f* the flesh shall pine
 away of euerie one standing vpon his feete, and his eyes shall
 13 wear away in their holes, & their tongue shall consume away
 our Lord among them: and a man shall take the hand of his
 neighbour, and his hand shall be clasped vpon his neighbours
 14 hand. † Yea and Iudas shall fight agaynst Ierusalem: and the
 riches of all nations round about shall be gathered together,
 15 gold, and silver, and garments exceeding manie. † And so shall
 there be ruine of horse, and mule, and camel, and asse, and of
 16 all the beasts, that shall be in those tents, as is this ruine. † And
 all that shall be left of all Nations, that came against Ierusalem,
 shall goe vp from yeare to yeare, to adore the King, the Lord of
 17 hosts, and to celebrate the festiuitie of tabernacles. † And it
 shall be: he that shall not ascend of the families of the land
 to Ierusalem, to adore the King, the Lord of hosts, there shall
 18 be no shewre vpon them. † Yea and if the familie of Ægypt
 shall not ascend, and shall not come: neither vpon them shall it
 be, but ruine shall be, wherewith our Lord will strike all Nations
 that will not ascend to celebrate the festiuitie of tabernacles.
 19 † This shall be the sinne of Ægypt, and this the sinne of all Na-
 tions, that will not ascend to celebrate the festiuitie of taber-
 20 nacles. † In that day shall that which is vpon the bridle of the
 horse be holie to our Lord: and the caudrons in the house of
 21 our Lord shall be as the phials before the altar. † And euerie
 caudron in Ierusalem, and Iuda shall be sanctified to the Lord
 of hosts: and all that immolate, shall come, and take of them,
 and shall sethe in them: & there shall be merchant no more in
 the house of the Lord of hosts in that day.

f It partly ap-
 peared already
 (as S. Ierom
 noteth) in the
 persecuting
 Emperors, &
 since in other
 examples, but
 specially these
 calamities will
 fall vpon the
 wicked nere
 the day of
 Iudgement. as
 Luc. 21 v. 26.
g In the meane
 time such as
 before perse-
 cuted the
 Church shall
 be conuicted,
 & with great
 deuotion will
 celebrate the
 festiuities, and
 exercise reli-
 gious rites to
 Gods honour:
 and shall mer-
 ite great re-
 vvardes.
h And the ob-
 stinate incre-
 dulous shall
 remaine bar-
 ren without
 grace, and
 void of eter-
 nal glorie.

THE PROPHECIE OF MALACHIE.

MALACHIE (whom S. Ierom, and some others thinke to be Esdras)
 prophesied last of the twelue, after that the Temple was reedified.
 He reprehendeth both Priestes, and people, for that they did not offer their
 sacrifices with sinceritie; foresheweth the reuersion of the Iewes, and calling
 of the Gentils by Christ. Before whose first coming shall be one Precursor:
 and an other before his last coming to iudge.

Much is con-
 teyned in this
 briefe Pro-
 phecie.

God shewed his especial loue towards the Iewes, in that he choise their progenitor Iacob, rather then Esau. 7. Priestes are reprehended, for not offering the best things in sacrifice. 10. The old sacrifices shal be reiected, and new farre more excellent shal be offered in al nations.

a Gods peculiar loue was first shewed to the Israelits in preferring their progenitor Iacob and them his issue before Esau & his offspring, though in them there was no difference at all, the one neither deserving more, nor lesse then the other, but of his mere mercie electing the one and iustly reiecting the other. whereof see the *Annot.*

Rom. 9.
b Again lastly the same special vnderused loue was shewed, in that the Idumeans subdued by the Chaldees remained in captiuitie, but the Israelites were now reduced into their countrie.

c Those that offer base and contemptible things to God



HE burden of the word of our Lord to Israel in the hand of Malachie: † I haue loued you, sayth our Lord: & you haue sayd: Wherin hast thou loued vs? *a* Was not Esau brother to Iacob, sayth our Lord, and I loued Iacob, † but hated Esau? and I layd his mountaines into a wildernes, & his inheritance vnto the dragons of the desert. † But if Idumea shal say: We are destroyed, but returning we wil build the thinges that are destroyed: thus sayth the Lord of hosts: These shal build, and I wil destroy: and they shal be called the borders of impietie, and the people with whom our Lord is angric *b* for euer. † And your eyes shal see: and you shal say: Our Lord be magnified vpon the border of Israel. † The sonne honoureth the father, and the seruant his lord: if then I be the father, where is my honour? and if I be the Lord, where is my feare: sayth the Lord of hosts? † To you *o* priests, that despise my name, & haue sayd: Wherin haue we despised thy name? *c* You offer vpon myne altar polluted bread: and you say: Wherin haue we polluted thee? In that you say: The table of our Lord is contemptible. † If you offer the blind to be immolated, is it not euil? and if you offer the lame and the seble is it not euil? offer it *d* to thy prince if it shal please him, or if he wil receiue thy face, sayth the Lord of hosts. † And now besech ye the face of God, that he may haue mercie on you (for by your hand hath this bene done) if by any means he wil receiue your faces, saith the Lord of hosts. † Who is there among you, that wil shut the doores, & wil kindle fire on my altar for naught? " I haue no wil in you, sayth the Lord of hosts: and gift I wil not receiue of your hand. † For from the rising of the sunne euen to the going downe, great is my name among the Gentils, & " in euerie place there is sacrificing, and there is offered to my name a cleane oblation: because my name is great among the Gentils, sayth the Lord of hosts. † And you haue polluted it in that you say: The table of our Lord is contaminated: and that which is layd therupon, is contemptible with the fyre, that deuoureth it. † And you haue sayd: 13

Rom. 9.
7. 13.

Psal. 1.

Loe of labour, and you puffed at it, sayth the Lord of hosts, and you brought in e of robberies f the lame; & the sicke, and brought in a gift: Why, shal I receiue it of your hand, sayth our
 14 Lord? † Curfed is the deceitful, that hath in his flocke a male, and making a vow immolateth the feeble to our Lord: because I am a great King, sayth the Lord of hosts, and my name is dreadful among the Gentils.

shew that they este me litle of God, and so by their fact dispise and contemne him. d If you dare not offer your worse things

to your temporal prince, hovv dare you offer them to God? e Two defectes were in their sacrifices: they offered that vvhich they gotte by robbetrie, or extortion: f and not the best, but v worse part therof.

ANNOTATIONS. CHAP. I.

10. *I have no vil in you.*] Manie Prophets (as vve haue often noted) did foreshew the reiection of the Iewes, and vocation of the Gentils: but none more plainly then this here; by vvhom God expressly sayth: *I have no vil in you; and I vil not receive gift of your hand.* The reason is also explicated in this chapter, because God most peculiarly louing them, they were stil vngateful, and dispised him, committing sinnes vpon sinnes. And therefore in their place, he would bring in the Gentils: and that not anie one, or fevv nations, but al from the rising of the sunne, to the going downe therof, should sovrner or later come into his Church.

Reiection of the Iewes and vocation of the Gentils.

11. *In euerie place there is sacrificiing*] God not only changed, and multiplied his people, but also changed, and bettered his Sacrifice. For in place of sacrificiing cattel, birdes, and other weake and poore creatures, vvhich were not able to purge sinnes, and were also polluted oftentimes by the sinnes of them that offered the same, God here promiseth a most effectual, pure, & excellent daylie Sacrifice, to continue perpetually in al places of his Church, that can not be polluted. VVhich accordingly our Blessed Redemer and Saviour instituted, of his ovvne bodie and blood, in the formes of bread and vvine. As al ancient Fathers proue, by this place amongst others. So S. Iustinus Martyr teacheth, in dialogo cum Triphone. S. Cyprian. li 1. c. 18. *aduersus Iudeos*: S. Damascen. li 4. c. 14. *de fide Orthodoxa*. S. Ierom. S. Theodoret, and S. Cyril in their commentaries vpon this place. S. Augustin li 18. c. 35. *de ciuit. S. Chrysoptom in Ps. 95. and Orat. 2. contra Iudeos.* shewving plainly, and vrging the Iewes, and al oppugners of this Catholique beleefe and doctrine, that this prophecie is no otherwise fulfilled, but in the daylie Sacrifice of the Church. For that here is prophecied an other Sacrifice, distinct and different from the Iewes sacrifices: neither vvere sacrifices offered in al the vworld, neither could be ordinarily offered out of Ierusalem. But of this most sacred Myserie, and particularly that it is here prophecied, there is so much published by ancient and late vvriters, that more nedeth not to be here added.

Al old sacrifices abolished, and the sacrifice of Christs bodie & blood prophecied.

Proued by the fathers.

And reasons deduced from the scriptures.

CHAP. II.

Priestes are further reprehended because they discharged not wel their great office. 10. *Both they and others offended in marrying strangers.* 14. *They ought to loue, and not lightly dismiss their wines.*

1. **A**ND now to you this commandment a ô ye priests. † If you wil not heare, and if you wil not set it vpon the hart,

a Priestes co-ucting & scrapping riches do

Gal. 4. 7.

Leuit. 16.

Leuit. 26. 28.

greatly dishonour God: diminish the estimation of holie Sacraments & other rites, as though they were temporal to be bought & sold for money, & so do scandalize th: weakes
 Such are happy if God by suffering them to be spoyled, recal them to repentance.
 For other wise they will be deprived of eternal reward as being payed their wages already in this world. These our Sauour calleth. *Hyrcalleges, not true pastors.* *1oa 10.*
 The proper office of priests besides the administration of Sacraments is also to teach the people true doctrine: as being the Angel, that is to say, the messenger, from God.
 Which holie functions priests not performing are made contemptible in this world and miserable in
 to geue glorie to my name, sayth the Lord of hosts: I b wil send vpon you pouertie, & wil curse your blessings, and I wil curse them: because you haue not set it vpon the hart. † Behold I wil cast forth to you the arme, and wil spinkle vpon your face the dung of your solemnities, and it shal take you with it. † And you shal know that I sent you this commandment, that my couenant might be with Leui, sayth the Lord of hosts. † My couenant was with him of life and peace: & I gaue him feare: and he feared me, and at the face of my name he was afrayd.
 † The law of truth was in his mouth, and iniquitie was not found in his lippes in peace, and in equitie he walked with me, and turned away manie from iniquitie. † For the lippes of the priest shal keepe knowlege, and the law they shal require of his mouth: because he is the angel of the Lord of hosts. † But you haue departed out of the way, and haue scandalized manie in the law: you haue made voide the couenant of Leui, sayth the Lord of hosts. † For which cause I also haue made you contemptible, and base to al peoples, as you haue not kept my wayes, and haue accepted face in the law. † Why, is there not one father of vs al? hath not one God created vs? why then doth euerie one of vs despise his brother, violating the couenant of our fathers? † Iuda hath transgressed, and abomination was done in Israel, and in Ierusalem: because Iudas hath contaminated the sanctification of our Lord, which he loued, and hath had the daughter of a strange god. † Our Lord wil destroy the man, that hath done this, the master, & the scholar out of the tabernacles of Iacob, & him that offereth gift to the Lord of hosts. † And this agayne haue you done, you couered the altar of the Lord with teares, with weeping, and howling, so that I haue respect no more to sacrifice, neither do I accept any placable thing at your hand. † And you haue sayd: For what cause? because the Lord hath testified between thee, and the wife of thy youth, whom thou hast despised: and she thy partaker, and the wife of thy couenant. † Did not one make, and the residue of the spirit is his? And what doth one seeke, but the seede of God? Keepe ye then your spirit, and the wife of thy youth despise thou not. † When thou shalt hate, dismisse, sayth our Lord the God of Israel: but iniquitie shal couer his garment, saith the Lord of hosts, keepe ye your spirit, and do not despise. † You haue in your wordes made our Lord to labour: and you sayd: Wherein haue we made

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Mat. 2
v. 9.
Eph. 4
v. 5.

Amos 5
v. 22.

Ephes.
v. 39.

made

made him to labour? In that you say: Euerie one that doth euil, is good in the sight of our Lord, and such please him: or certes where is the God of iudgement?

eternal torments. *Ep. Ind.*
v. 11.

CHAP. III.

A precurser shal come before Christ. 3. The Priesthood, and Sacrifice of the new law are pure, 5. God who seeth al sinners wil punish them: 10. but if they amend, they shal receiue Gods benefites. 13. Not euil men, but the good please God.

- B**EHOLD I send *a* myne Angel, and he shal prepare the way before my face. And *b* forthwith shal come to his temple the Dominatour, whom you seeke, and *c* the Angel of the testament, whom you desire. Behold he cometh, sayth the Lord of hosts: † and who shal be able to thinke the day of his aduent? and who shal stand to see him? For he as it were purging fyre, & as the herbe of fullers: † and he shal sit purging, and clenng the siluer, and he shal purge the sonnes of Leui, and wil streyne them as gold; and as siluer, and they shal be offering sacrifices to our Lord in iustice. † And the sacrifice of Iuda and Ierusalem shal please our Lord, as the dayes of the world, and as the yeares of old. † And *d* I wil come to you in iudgement, and *e* wil be a swift witnes to forcerers, and aduouterers, and to the periured, and them that calumniate the hyre of the hyred man, the widowes, and pupils, and oppresse the stranger, nor haue feared me, sayth the Lord of hosts. † For I the Lord, and I am not changed: and ye sonnes of Iacob are not consumed. † For from the dayes of your fathers you haue departed from mine ordinances, and haue not kept them. Returne to me, and I wil returne to you, sayth the Lord of hosts. And you haue sayd: Wherin shal we returne? † Shal man fasten God, because you do fasten me? And you haue sayd: Wherein do we fasten thee? In tithes, and in first fruite. † And in penurie you are accursed, and you your whole nation fasten me. † Bring in *f*al the tithe into the barme: and let there be meate in my house, and proue me vpon this, sayth our Lord: if I open not vnto you the fludgates of heauen, and powre you out blessing euen to abundance, † and I wil rebuke for you the deuourer, and he shal not corrupt the fruite of your land: neither shal the vine in the silde be barren, sayth the Lord of hosts. † And al Nations shal cal you blessed: for you shal be a land worthie to be desired, sayth the Lord of hosts. † Your

a S. Iohn Baptist is called an Angel; or messenger because he vvas to be sent vvith special commission from god: and for his puritie in Angelical life.

b S. Iohn vvas first conceiued likewise first borne, and he first preached, and shortly after him our Sauour came.

c Christ is the Angel of the testament, because he made the Paſt of peace betvven God and man. *d* In the meane time God threatneth to punish al euen secrete sinnes: *e* knowven to him though not to other vvitneses.

f Paying of tithes is most strictly commanded.

wordes

Mat. II.
v. 20.
Mar. I.
Luc. I.
v. 7.
Psal. 131.
v. 17.

Zach. I.
v. 3.

g Stone of mur-
muring a-
gainst God, is
great blasphe-
mie and not to
lerable: For
vwhen they
were punished
by famine, for
defrauding
the Lewites of
riches, they
blasphemous-
ly imputed it
to God: as
though he had
not such care
of his owne
people, as he
had of other nations, vwhich had abundance of temporal goodes.

wordes haue bene forcible vpon me, sayth the Lord. † And you 14
sayd: What haue we spoken against thee? You haue sayd: g He
is wayne that serueth God, and vwhat profite is it that we haue
kept his precepts, and that we haue walked sorrowful before
the Lord of host? † Therefore now we cal the arrogant blessed, 15
for they that doe impietie are builded, and they haue tempted
God and are made safe. † Then spake they that feared our Lord, 16
euerie one with his neighbour: and our Lord attended, and
heard: and a booke of inonument was vritten before him for
them that feare our Lord, and thinke on his name. † And they 17
shal be to me; sayth the Lord of hosts, in the day that I doe to my
peculiar and I wil spare them, as a man spareth his sonne ser-
uing him. † And you shal conuert, and shal see vwhat is be- 18
tween the iust, and the impious: and between him that serueth
God, and serueth him not.

Iob. 27.
7. 14.
Isa. 58.
7. 2.

CHAP. IIIII.

In the terrible day of iudgement, the wicked shal be condemned, and the iust eternally rewarded. s. Before which time Elias shal returne, and conuert the Iewes to Christ.

a In the day of
iudgement ic
shal plainly ap-
peare, vwhat
difference is
between the
iust and the
wicked.
b The Septua-
gint for expli-
cation adde
Thestrites. And
S. Ierom. in
17. Mat tea-
cheth that E-
lias shal in dede
come and restore
al thinges
c Christs first
coming was in al
mekenes not in
terrou, but his
coming to iudge
wil be dreadfull.
And therefore the
prophet here meaneth
not S. Iohn Baptist,
but that Elias
himselfe shal
come before the
great and dreadfull
day of our Lord.

FOR behold a the day shal come kindled as a furnace: and 1
al the proude, and al that doe impietie shal be stubble: and
the day coming shal inflame them, sayth the Lord of hosts,
which shal not leaue them roote, and spring. † And there shal 2
rise to you that feare my name the Sunne of iustice, and health
in his wings: and you shal goe forth, and shal leape as calues
of the heard. † And you shal treade the impious, when they 3
shal be ashes vnder the sole of your feete in the day, that I doe,
sayth the Lord of hosts. † Remember ye the law of Moyfes 4
my seruant, vwhich I commanded him in Horeb to al Israel pre-
cepts, & iudgements. † Behold I wil send you b Elias the pro- 5
phete, before the day of our Lord come great, and c dreadfull.
† And he shal conuert the hart of the fathers to the children & 6
the hart of the children to their fathers: lest perhaps I come,
and strike the earth with * anathema.

Zach. 1
7. 8. c
6. 7. 1
Luce. 1.
7. 78.
Exo. 2
Deut.
5. c
Mat 1
c 17.
7. 11.

* utter
struck

The end of the Prophetical Bookes.

THE BOOKES OF
MACHABEES
PERTEYNING TO THE HI-
STORICAL PART OF THE
OLD TESTAMENT.

The argument of the bookes of Machabees,
with other proœmial Annotations.

BEFORE we declare the contents, the reader perhaps wil require to know, why they are called the Bookes of MACHABEES: how manie they be; who writ them; in what language; & especially whether al, or anie, or which of them are Canonical Scripture? For satisfaction of al Which demandes, distinguishing betwen certaine and uncertaine, we shal briefly shew that Which semeth more probable in the doubtful pointes; and the assured certaintie of that which is decided by the Catholique Church of Christ. Concerning therefore the name and inscription. S. Ierom, very probably supposed that these Bookes haue their title of Iudas MACHABEVS; the narration of whose heroical Vertues, and noble Actes occupieth the greatest part of this whole historie. And this surname Machabeus signifying valient of streingth (or by an vsual hebrew contraction, *Mobi*, more explicated, *Milchamach Coach bihuda*, that is, Force of battel, or Streingth in Iuda) was geuen him by his father *Mathathias*, When before his death disposing of his sonnes & exhorting them, he said to them al: You my sonnes take corege, and doe manfully in the law, because in it you shal be glorious. And behold *Simon* your brother I know that he is a man of counsel: heare ye him alwayes, and he shal be father to you. Next he addeth: And *Iudas Machabeus*, valient of streingth from his youth, let him be to you the prince of warfayre, and he shal manage the battel of the people. And from him this name was also ascribed to his bretheren, and to al the rest that ioyned with them either in the holic warres, or otherwise shewed their valure, professing Gods law in spiri-
tual combate euen to death. As *Nicetas* writeth in *Orat. 22. S. Grig. Nazian.* Whereupon old *Eleazarus* and the seuen young bretheren, with their mother are also called Machabees.

Proœmial que-
stions touching
these bookes.

They are cal-
led machabees
of Iudas Ma-
chabeus.
Iudas had this
surname for
his streingth
and valure.

Others also
called Macha-
bees.

There be in al, foure bookes called Machabees. The first S. Ierom
found in Hebrew, the second in Greke, as he testifieth *Epist. 106.* The third
There be
foure bookes.

Written by
uncertaine
auctors.
The two last
are not Cano-
nical.

is also extant in *Greece*, and *Latin* in *Biblijs Complutenſibus*. The fourth
ſemeth to be that which is mentioned in the end of the first booke. And either
the same, or an other vnder that title, is also extant in *Greece*, as testifieth
Sixtus Senensis, li. 1. *Bibliotheca*. Who writte them is more uncertaine:
but most probable euerie one had a diuers auctor. Neither are the two last ap-
proved for Canonical by anie authentical auctoritie.

Iewes & Pro-
testantes denie
also these two
first.
Their argu-
ments.

It resteth therefore to speake of the two first, which the Iewes and Prote-
stants denie, because they are not in the *Hebrew Canon*. The Protestants fur-
ther alleaging that they are not in the former Canon of the Church, before *S.*
Ieroms time. Moreover objecting certaine places of these bookes, which they
say, are contrarie to sound doctrine, & to the truth of other authentical histo-
ries; or contradictorie in themselves. None of which thinges can procede from
the *Holie Ghost*, the principal auctor of al *Diuine Scriptures*. At which textes
we shal more conueniently explicate, according to their true sense, in * their
proper places. As for the exception, that these bookes are not in the Canon of
the Iewes, it is answered already (*Prof. Tobia.*) that the Canon of the *Christian*
Catholique Church is of soueraigne auctoritie, though the Iewes Canon haue
them not. Finally whereas these bookes were not canonized in the former *Ge-*
neral Councils, it sufficeth that they are since declared to be Canonical, & *Di-*
uine Scripture, as some other partes haue likewise bene, which *English Pro-*
testants do not denie. As the *Epistle* of *S. Iames*, the second of *S. Peter*, the se-
cond and third of *S. Iohn*, and *S. Iudas* epistle: of al which *Eusebius*, and
S. Ierom testifie, that some lerned Fathers doubted sometimes, whether they
were *Apostolical* or no. But afterwards the same, with these two bookes of
Machabees, and others were expresly declared to be *Diuine Scriptures*,
by the third Council of *Carthage*, can. 47. By the Council of *ſeuentic*
Bishops vnder *Gelasius*, though by the name of one booke, as also *Esdras* and
Nehemias as but one booke. Lastly by the Councils of *Florence*, and *Trent*.

Approved by
Councils.

If anie further require the iudgement of more ancient Fathers, diuers doe
allege these bookes as *Diuine Scriptures*. *S. Dyonise*, c. 2. celest. Hierar.
S. Clemens Alexan. li. 1. *Stromat.* *S. Cyprian* li. 1. *Epist. ep. 3. ad Corne-*
lium. li. 4. ep. 1. & de exhort. ad *Martyrium*. c. 11. *Isidorus* li. 16. c. 1.
Etym. *S. Gregorie Nazianzen* hath a whole Oration of the *ſeuen Ma-*
chabees Martyrs, and their mother. *S. Ambrose* li. 1. c. 41. *Offic.* But to
omire others, albeit *S. Ierom* urged not these bookes against the Iewes, yet he
much esteemed them, as appeareth in his commentaries vpon *Daniel*. c. 1. 11.
& 12. *S. Augustin* most clerly auoucheth li. 2. c. 8. de doct. christ. & li. 18.
c. 36. de ciuit. that notwithstanding the Iewes denie these bookes, the Church
holdeth them Canonical. And whereas one *Gaudentius* an heretike alleaged
for defense of his heresie the example of *Raxias*, who slew him self. 2. *Mac.*
14. *S. Augustin* denieth not the auctoritie of the booke, but discouseth the

fact,

* li. 1. c. 1.
v. 1. 7. 11.
& 57.
ch. 4. v.
52. ch 6.
v. 16. ch.
8. v. 16.
li. 2. ch.
1. v. 19.
ch. 2. v.
25.
ch. 12. v.
45.
ch. 14. v.
41.
ch. 15. v.
39.
Euseb. li.
3. c. 25.
hist.
S. Ierom
de *uiris*
illustrib.

And by An-
cient Fathers.

fact, and admonisheth that it is not unprofitably received by the Church; si sôbrie legatur, & laudiatu: if it be read, or heard soberly. Which was a necessarie admonition to those Donatistes: who not understanding the holie Scriptures, depraued them (as S. Peter speaketh of like heretikes, ep. 2. c. 3.) to their owne perdition.

Now touching the contentes, a great part of the same historie, which is written in the former booke, is repeted in the second, with such varietie of some thinges added, some omitted, as in the bookes of Kinges and Paralipomenon: and as the Gospell is written by the foure Euangelistes. Ioyning therefore these two bookes together, the Concordance thereof conteyneth foure principal partes. The Preface; the Historie: an Appendix, & the Conclusion.

The same contentes of both the bookes.

Foure principal partes.

The occasion of so extraordinary disposition.

But the three former partes are very extraordinarily disposed. For the writer of the second booke (who doubtles was a distinct person from him that writte the former) first of all added an Appendix to the historie (written before) making mention of two Epistles, and reciting the summe of one of them, in the first chapter and part of the second, as though he meant to haue writte no more of the same matter. But then, as it may seme upon new resolution, intending to abridge the historical bookes of Iason, maketh a preface to his worke, in the rest of that second chapter. And so prosecute his purpose: and finally maketh a briefe conclusion in the three last verses of the same second booke. The mayne historie conteyneth two special partes. The first sheweth the state of Gods peculiar people, the Iewish nation, from the beginning of the Grecian Monarchie, parted after the death of Alexander amongst his followers: of which some did exceedingly persecute the Iewes, by diuers both subtle and cruel meanes, to the ruine of manie, and euen to death and martyrdom of some most constant obseruers of Gods Lawes, and true Religion, til the warres of the Machabees, in the first chapter of the first booke, and in the 3. 4. 5. 6. and 7. chapters of the second booke. In the other fiftene chapters of the former booke, and other eight of the second, are described the battles, victories, & triumphes of the valient Machabees. Of which holie warres Mathathias was the beginner and first captaine: Iudas the second: the third Ionathas: and Simon the fourth: after whose death his sonne Iohn Hyrcanus succeeded Duke and Hieghpriest.

The historie conteyneth two partes.

But because these bookes are intermixed the one with the other, whosoeuer please to read them in order of the historie, may folow the direction of the Alphabet letters, set in the inner margen, beginning with A. at the twentieth verse of the second chapter of the second booke, to the end of the same chapter. Thence proccede as the signe of a starre directeth to the next letter B. which is at the beginning of the first booke, the first chapter, first verse. And so in the rest. And when the capital letters are ended, the smaller wil direct you.

An order how to reade these bookes.

THE FIRST BOOKE OF MACABEES.

CHAP. I.

King Alexander conquering manie countries, erecteth a new Monarchie. 6. who dying, his chief followers succede in severall kingdomes of the same Monarchie. 11. King Antiochus approueth that a prophane schole be set vp in Ierusalem, 17. subdueth Egypt; 21. inuadeth Iudea; entreteth by force into Ierusalem; spoyleth the temple, 25. and killeth manie. 30. Two yeares after sendeth an other spoyler; who killing manie, robbeth and burneth Ierusalem: 35. fortifieth the towre of Dauid; 38. prophaneth al holie thinges: 41. commandeth al to committe idolatrie; 47. and to forsake the rites of Gods law, 52. Vpon paine of death. 57. He setteth vp an abominable idol in the Temple, 60. persecuteth, and murdereth those that conforme not themselves to these innouations.

Read first the
preface. li. 2.
ch. 2. v. 20.

The first part
of the historic.
The persecu-
tion of the
Church by
Antiochus.



ND it came to passe, after that Alexander Philips 1
sonne the Macedonian, that :: first reigned in
Greece, being gone out of the land of Cethim,
stroke Darius king of the Persians and the Medes: 2
† he made manie battels, and obteyned the muni- 2
tion of al, and slewe the kinges of the earth: † and he passed 3
through euen to the ends of the earth: and tooke the spoiles of
the multitude of the Gentils; and the earth was silent in his
fight. † And he gathered powre, and an armie exceding strong: 4
and his hart was exalted and eleuated: † and he obrayned the 5
regions of the Gentils, and the tyrantes: and they were made
tributaries to him. † And after these thinges, he fel downe in 6
his bed, and he knew that he should dye. † And he called his 7
seruants the Nobles, that were brought vp with him from his
youth: & he :: diuided his kingdom to them, when he yet liued. 8
† And Alexander reigned twelue yeares, and he died. † And his 9
seruants possessed the kingdom, euerie one in his place: † and 10
they did al put crownes on them after his death, & their sonnes
after them manie yeares, & euils were multiplied in the earth *.
† And there came forth of them a sinful roote Antiochus :: Illu- 11
stre, the sonne of king Antiochus, that had bene at Rome an
hostage:

Other kings
reigned before
Alexander in
Grece but he
was the first
that reigned
in that great
Monarchie
erected by
himselfe.

:: By deliue-
ring his ring
to Perdicca,
he gaue him
auctoritie to
distribute his
kingdomes.
Iustinus. li. 12.
Q. Curtius. li.
10.
:: Epiphanes,
Noble in re-
nowme.

* li. 2. p.
3. v. 1.
D

- 12 **h**ostage: and he reigned in: the hundreth and seuen and thir-
 13 **t**eth yeare of the kingdom of the Greekes. † In those dayes
 there went forth of Israel wicked children, & perswaded ma-
 nie, saying: Let vs goe, and make a couenant with the Gentils,
 that are about vs: because since we departed from them, ma-
 15 **n**ie euils haue found vs. † And the talke seemed good in their
 14 **e**yes. † And some of the people determined, and went to the
 king: and he gaue them leaue to doe the iustice of the Gentils.
 15 † And they built a schoole in Ierusalem, according to the
 16 **l**awes of the Nations: † and they made to them selues prepuces,
 and reuolred from the holie testament, and were ioyued to
 the Nations, and were solde to doe euil. *
 17 † And the kingdom was prepared in the sight of Antiochus, &
 he begane to reigne in the land of Egypt, that he might reigne
 18 **o**uer two kingdoms. † And he entered into Ægypt with great
 multitude, with chariots and elephants, and horsemen, and a
 19 **c**opious multitude of shippes: † And he made warre agaynst
 Ptolomee the king of Egypt, and Ptolomee was afrayd at his
 20 **p**resence, and fled, and manie fel wounded. † And he tooke
 the fenced cities in the land of Ægypt: and he tooke the
 spoiles of the land of Ægypt. *
 21 † And Antiochus turned, after he strooke Ægypt in the
 hundreth and three and fourth yeare: and he went vp to
 22 **I**srael, † and went vp to Ierusalem with a great multitude.
 23 † And he entered into: the sanctification with pride, & tooke
 the golden altar, and the candlesticke of light, and al the vessels
 therof, and the table of proposition, and the laboratories, and
 the phials, and the litle morters of gold, and the vele, and the
 crownes, and the golden ornament, that was in the face of the
 24 **t**emple: and he brake al into pæces. † And he tooke the siluer
 and gold, and the desirable vessels: and he tooke the hidden
 treasures which he found: and carying away he departed into
 25 **h**is owne land. † And he made a slaughter of men, and spake
 26 **i**n great pride. † And great lamentation was made in Israel,
 and in euerie place of theirs: † and the princes, and the an-
 27 **c**ients mourned, and the youngmen, and the virgins were weak-
 ned, and the beautifules of the wemen was changed. † E-
 28 **u**erie husband tooke lamentation: and the wemen that sate
 29 **i**n the mariage bed, mourned: † and the land was moued
 vpon the inhabitants therein, & al the house of Iacob did put
 30 **o**n confusion. † And after two yeares of dayes the king sent
 a prince

This Antiochus begane his reigne in the yeare 137. from Seleucus the first king of Syria after Alexander. otherwise this vvas the 136 yeare of the Grecian Monarchie, Ensb. in chrono.

Being established in the kingdom of Syria, he conuected also the kingdom of Ægypt.

Iosephus. li. 12. c. 6. vrrith that Antiochus first killed such as would haue hindered his entrance into Ierusalem and afterwards those that opened the gates vnto him, but would haue hindered him from spoyling the temple.

∴ This was
Apollonius, as
appeareth li.
2, c. 5. v. 24.

∴ The towre
of Zion fortified
and kept,
∴ by a garrison
of Macedo-
nians.

∴ It sufficed
not this cruel
tyrant to
spoil Gods
people of their
goodes, and
manie of their
liues, but he
also peruerred
manie in reli-
gion: because
his master the
diuel seeketh
to destroy
mens soules.

a prince of tributes into the cities of Iuda, & ∴ he came to Ie-
rusalem with a great multitude. † And he spake vnto them 31
peaceable wordes in guile: and they beleued him. † And he 32
fel vpon the citie sodenly, and stroke it with a great plague,
and destroyed much people in Israel. † And he tooke the 33
spoiles of the citie, and burnt it with fyre, and destroyed the
houses therof, and the walles therof round about: † and they 34
led the wemen captiue, and the children, and the cattel they
possessed. † And they built ∴ the citie of Dauid with a great wal, 35
and a strong, and with firme towers, and it was made a castel
for them: † and they placed there a ∴ sinful nation, wicked 36
men, and they waxed strong therein: And they layd armour,
and victuals, and gathered together the spoiles of Ierusalem:
† and layd them vp there: and they became a great snare. 37
† And this was made for an embushment of the sanctification, 38
and to be an il deuil in Israel. † And they shed innocent 39
bloud round about the sanctification, and contraminated the
sanctification. † And the inhabitants of Ierusalem fled by 40
reason of them, and it became the habitation of strangers, and
she became stranger to her owne seede, and her children for-
sooke her. † Her sanctification was desolate as a wildernes, her 41
festiual dayes were turned into mourning, her sabbaths into
reproche, her honours into naught. † According to her glorie 42
was her ignominie multiplied, and her highnes was turned into
mourning. † And king Antiochus ∴ wrote to al his kingdom, 43
that al the people should be one: and euerie one should leaue
his owne law. † And al Nations consented according to the 44
word of king Antiochus. † and manie of Israel consented to 45
his seruice, and they sacrificed to idols, and defiled the sabbath.
† And the king sent bookes by the handes of messengers into 46
Ierusalem, & into al the cities of Iuda: that they should folow
the law of the Nations of the earth, † and should prohibite 47
holocausts and sacrifices, & placations to be made in the tem-
ple of God, † and should prohibite the sabbath to be celebra- 48
ted, and the solemne dayes. † And he commanded the holie 49
places to be defiled, and the holie people of Israel. † And he 50
commanded altars to be built, and temples, and idols, and
swines flesh to be immolared, and common beasts, † and to 51
leaue their children vncircumcised, and their soules to be con-
taminated in al vncleanneses, and abominations, so that they
should forget the law, and should change al the justifications
of God.

52 of God. † And whosoever had not done according to the word
 53 of king Antiochus, they should dye. † According to al these
 words wrote he to al his kingdom: and he appoynted princes
 ouer the people, that should force these things to be done.
 54 † And they commanded the cities of Iuda to sacrifice.
 55 † And manie of the people were gathered to them, they that
 had forsaken the law of our Lord: and they did euils vpon the
 59 land: † and they chased forth the people of Israel in hidden
 57 corners, and in the secret places of fugitiues. † The fifteenth day
 of the moneth Casleu, the hundreth siue and fourtith yeare
 king Antiochus: built the abominable idol of desolation vpon
 the altar of God, and through out al the cities of Iuda round
 58 about they builded altars: † and before the gates of houses,
 59 and in the stretes they burnt frankincense, & sacrificed. † and
 the bookes of the law of God they burnt with fyre, cutting
 60 them: † and with whomsoever were found the bookes of
 the testament of our Lord, and whosoever obserued the law
 of our Lord, they murdered him, according to the edict of the
 61 king. † In their powre did they these things to the people of
 Israel, that was found in euerie moneth and moneth in the ci-
 62 ties: † And the siue and twentieth day of the moneth they sa-
 63 crificed vpon the altar that was agaynst the altar. † And the
 women that circumcided their children, were murdered ac-
 64 cording to the commandment of king Antiochus, † and they
 hang vp the children by the necke through out al their houses,
 65 and those that had circumcided them, they murdered. † And
 manie of the people of Israel determined with themselves, that
 they would not eate the vncleane things: & they chose rather
 66 to dye, then to be defiled with vncleane meates: † & they would
 67 not breake the holie law of God, & they were murdered, † and
 there was made great wrath vpon the people excedingly *.

:: Daniels pro-
 phetic. ch. 9.
 vvas here in
 part fulfilled,
 as in a figure,
 and our Sau-
 our confir-
 meth it. Mat.
 24 of Anti-
 christ setting
 vp abominatio-
 of desolation in
 the holie place.

CHAP. II.

*Mathathias with his siue sonnes, lamenteth the calamities of the people, 8.
 and profanation of holie things, 15. resisteth the kings wicked decrees,
 23. killeth an idolater, and the kings commissioner, so flyeth into the moun-
 taines with others. 31. Manie are slaine not resisting in battel on the sab-
 bath dayes. 40. Vpon further consideration the rest defend themselues in
 the sabbath; 45. kil their enimies, and destroy idolatrie. 49. Mathathias
 dying exhorteth his sonnes to be zelous in the law: 65. appoynting Simon
 their counseler, and Indas their capitaine.*

The 2. part.
The warres of
the Macha-
bees, begune
by this Matha-
thias, and pro-
secuted by his
sonnes, espe-
cially by Iudas
as in the seuen
chapters fol-
lowing and
more largely
in the second
booke from 8.
chapter to the
end of the last.

IN those dayes arose Mathathias the sonne of Iohn, the
sonne of Simeon, priest of the sonnes of Ioarib from Ieru-
salem, and he sate in the mounrayne of Modin: † and he had
siue sonnes, Iohn who was surnamed Gaddis: † and Simon,
who was surnamed Thasi: † and Iudas, who was called Ma-
chabeus: † and Eleazar, who was surnamed Abaron: and Io-
nathan, who was surnamed Apphus. † These saw the euils, that
were done in the people of Iuda, and in Ierusalem. † And Ma-
thathias sayd: Wo is me, wherfore was I borne to see the affli-
ction of my people, and the affliction of the holie citie, and to
sitte there, when it is geuen in the handes of the enemies? † The
holie places are come into the hand of strangers: the temple
therof as an ignoble man. † The vessels of her glorie are caried
away captiue: her old men are murdered in the streets, and her
youngmen are fallen by the sword of the enemies. † What
nation hath not inherited her kingdom, and hath not obrey-
ned her spoiles? † Al her beautie is taken away. She that was
free, is made a seruant. † And loe our holies, and our beautie,
and our glorie is desolate, and the Nations haue defiled them.
† Whereto then is it for vs yet to liue? † And Mathathias rent
his garments, & his sonnes: and they couered themselues with
heareclothes, and lamented excedingly. † And there came
thither they that were sent from king Antiochus, to compel
them, that were fled into the citie of Modin, to immolate, and
to burne frankincense, and to depart from the law of God.
† And manie of the people of Israel consenting came to them:
but Mathathias, and his sonnes stood constantly. † And they
that were sent from Antiochus answering sayd to Mathathias:
Thou art the prince, and most honorable, and great in this
citie, and adorned with sonnes, and bretheren. † Therefore
come thou first, and doe the kings commandement, as al Na-
tions haue done, and the men of Iuda, and they that are re-
mayning in Ierusalem: & thou shalt be, and thy sonnes among
the kings frends, & amplified with gold, and siluer, and manie
giftes. † And Mathathias answered, & sayd with a lowde voice:
Although al Nations obey king Antiochus, that euerie man
reuolt from the seruice of the law of his fathers, and consent
to his commandements: † I and my sonnes, and my brethe-
ren wil obey the law of our fathers. † God be merciful vnto vs:
it is not profitable for vs to forsake the law, and the iustices of
God: † we wil not heare the wordes of king Antiochus, neither
wil

:: This smal
helpe of great
importance, is
that ayde wher
of Daniel pro-
phecied ch. II.
7. 36

wil we sacrifice, transgressing the commandments of our
 23 law, to go an other way. † And as he ceased to speake these
 words, there came a certayne Iewe in the eyes of al to sacrifice
 24 to the idols vpon the altar in the citie of Modin, according to
 the kings commandment. † And Mathathias saw, and was
 forie, and his reynes trembled, and his furie was kindled :: ac-
 25 cording to the iudgement of the law, and flying vpon him
 he slew him vpon the altar: † yea and the man, whom king
 26 Antiochus had sent, which compelled them to immolate,
 he slewe in that verie time, and destroyed the altar, † and ze-
 led the law, as did Phinees to Zamri the sonne of Salomi.
 27 † And Mathathias cried out with a lowde voice in the citie,
 saying: Euerie one that hath zele of the law, establishing his
 28 testament, let him come forth after me. † And he fled him-
 self, and his sonnes into the mountaynes, and left al thinges
 29 whatsoeuer they had in the citie. † Then came downe manie
 30 seeking iudgement, and iustice, into the desert: † and they
 fate there them selues, and their children, and their wiues, and
 31 their cattel: because the euils ouerflowed vpon them. † And
 it was reported to the kings men, and to the armie that was in
 32 Ierusalem in the citie of Dauid, that certayne men which dis-
 sipated the kings commandment, were departed into sectete
 33 places in the desert, and manie were gone after them. † And
 forthwith they went forwards towards them, and set battel
 34 against them in the day of the Sabbaths, † and they sayd to
 them: Doe you resist now also as yet? come forth, and doe ac-
 cordidg to the word of king Antiochus, and you shal liue.
 35 † And they sayd: We wil not come forth, neither wil we doe
 the kings word, to pollute the day of the Sabbaths. † And
 36 they hastened battel against them. † And they answered them
 not, neither did they cast a stone at them, nor stopped the se-
 37 cete places, † saying: :: Let vs dye al in our simplicitie: and
 heauen and earth shal be witnesses, vpon vs that you vniustly
 38 destroy vs. † And they gaue them battel on the Sabbaths: and
 there died they, & their wiues, & their children, and their cat-
 39 tel euen to a thousand soules of men. † And Mathathias vnder-
 stood it and his freinds, and they had lamentation vpon them
 40 exceedingly. † And euerie man sayd to his neighbour: If we shal
 al doe as our bretheren haue done, and shal not fight against
 41 the heathen for our liues, and our iustifications: now wil they
 quickly destroy vs from the earth. † And they thought in

:: Mathathias
 not of priuate
 spirite, but be-
 ing general
 capitaine of
 the people, did
 this iustice ac-
 cording to the
 law, vwhere it
 is commanded
 to kil the au-
 ctors of false
 pretended re-
 ligion. Deut. 13.
 S. Cyprian. Ex-
 hort. ad Marty-
 rium. c. 5. S. Ber-
 uar. Epist. 158.
 ad Innocent.

:: These are
 commended
 by S. Ambrose
 li. 1. offic. c. 40.
 and other fa-
 thers, dying in
 the simplicitie of
 doves, though
 they had not
 the prudence of
 serpents, which
 others obser-
 uing are more
 that

commended, especially in respect of the whole Church so dangerously impugned, which God in dede wil euer defend, and conferue from vtter ruine: Yet he vseth also ordinarie meanes, by lawful vvarres and the like.

Assideans otherwise called *Esseni* not hypocritically as the Pharises, nor erroneously as the Sadduces, but sincerely professed a peculiar holie rule of life.

Iosephus li. 2. c. 12. de bello Iudaico.

In all affaires order is of singular importance that euery office be assigned to fittest persons.

that day, saying: Euerie man whosoever shall come vnto vs in battel on the day of the Sabbaths, let vs fight against him: and we wil not al dye, as our bretheren died in secrete places.

¶ Then was there gathered to them the synagoge of the Assideans strong of force out of Israel, euerie voluntarie in the law: and al that fled from the euils, were added to them, & were made a strength to them. ¶ And they gathered an armie, and stroke the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations to escape. ¶ And Mathathias went round about, and his freindes, and they destroyed the altars: ¶ and they circumcided the vncircumcised children, as manie as they found in the costs of Israel: and in strength. ¶ And they persecuted the children of pride, and the worke prospered in their hands: ¶ and they obeyned the law out of the hands of the nations, and out of the hands of the kinges: & they gaue not the horne to the sinner. ¶ And the dayes of Mathathias approached to dye, & he sayd to his sonnes: Now is pride strengthened, and chastisement, and the time of subuersion, & the wrath of indignation: ¶ Now therefore o my sonnes, be ye emulatours of the law, & geue your liues for the testament of yout fathers. ¶ And remember the workes of the fathers, which they haue done in their generations: & you shall receiue great glorie, and an eternal name. ¶ Abraham was he not in tentation found faythful, and it was reputed to him vnto iustice? ¶ Ioseph in the time of his distresse kept the commandment, and he was made lord of Egypt. ¶ Phinees our father, feruent in the zeale of God, receiued the testament of an euerlasting priesthood. ¶ Iesus whiles he accomplished the word, was made the duke in Israel. ¶ Caleb whiles he testifieth in the church, receiued an inheritance. ¶ Dauid in his mercie obeyned the seate of the kingdom for euer. ¶ Elias whiles he zeleth the zeale of the law, was receiued into heauen. ¶ Ananias and Azarias and Misael beleuing, were deliuered out of the flame. ¶ Daniel in his simplicitie was deliuered out of the lions mouth. ¶ And so thinke ye through generation & generation: that al that hope in him, are not weakened. ¶ And of the wordes of the sinful man be not afrayd: because his glorie is dung, & worme: ¶ to day he is extolled, & to morow he shall not be found: because he is turned into his earth, & his cogitation is perished. ¶ You therefore my sonnes take courege, & doe manfully in the law: because in it you shall be glorious. ¶ And behold

Gen. 22.

Gen. 41.
Num. 25.

Iosue. 1.
Num. 14.
2. Reg. 2.

4. Reg. 2.
Dan. 3.
Dan. 6.

66 behold Simon your brother, I know that he is a man of coun-
 sel: heare ye him alwayes, & he shal be a father to you. † And
 Judas Machabeus valiant of strength from his youth, let him
 be to you the prince of warfare, & he shal manage the battel of
 67 the people. † And you shal bring to you al the doers of the
 68 law: and reuenge ye the reuenge of your people. † Repay
 retribution to the Gentiles, and attend to the precept of the
 69 law. † And he blessed them, and was layd to his fathers.
 70 † And he died the hundreth and six and fourtith yeare and he
 was buried by his sonnes in the sepulchers of his fathers in
 Modin, and al Israel lamented him with great lamentation.

CHAP. III.

*Judas Machabeus punisheth the wicked: 10. killeth Apollonius in battel,
 13. Seron braggeth, but is also ouerthrowen. 25. Antiochus furiously in-
 censed, 29. gathereth money in Persis, 32. leauing Lysias viceroy; 38. who
 sending a great armie against the Israelites, 42. Judas and his breitheren
 commending the cause to God, by prayer and penance, 54. resolute to fight
 against their enemies.*

1 **A**ND Judas, that was called Machabeus his sonne: arose
 2 in his steed: † and al his breitheren helped him, and al
 that had ioyned themselues to his father, and they fought the
 3 battel of Israel with ioy. † And he dilated glorie to his people,
 and put on him a brigantine as a giant, and girded about him
 his warlike armour in battels, and protected the campe with his
 4 sword. † He became like a lion in his actes, and as a lions
 5 whelp roaring in hunting. † And he persecuted the wicked
 enquiring them out, and such as troubled his people; them he
 6 burnt with fyre: † and his enemies were repelled for feate of
 him, al the workers of iniquitie were troubled: and salua-
 tion was directed in his hand. † And he exasperated manie
 kings, and reioyced Iacob in his workes, and for euer his
 8 memorie is in benediction. † And he walked through the ci-
 ties of Iuda, and destroyed the impious out of them, and turned
 9 away wrath from Israel. † And he was renowned euen to the
 vttermost part of the earth, & he gathered the that perished.
 * *li. 2. c.*
 8. v. 1.
M 10 † And Apollonius gathered together the Gentils, and from
 Samaria a powre much and great, to make battel against
 11 Israel. † And Judas vnderstood it, and went forth to meete
 him: and he stroke, and killed him: and there fel manie woun-
 12 ded; and the rest fled away. † And he tooke the spoiles of
 them,

As here Ma-
 thathias ap-
 pointed Simon
 the chiefe for
 determining
 matters in
 counsel, & Iu-
 das the first for
 execution, and
 that the rest
 should obey
 these two, and
 ech of these
 the other in
 his office.

:: He did not
 arrogate to
 himself to be
 chief, but be-
 ing designed
 by his father,
 vvas so accep-
 ted by his bre-
 theren, & the
 good people
 ioyned vwith
 them in de-
 fence of the
 law of God.

:: Judas had
 foure battles,
 and victories,
 against foure
 general cap-
 taines sent by
 king Antio-
 chus Epipha-
 nes: The first
 against this A-
 pollonius.

them, and the sword of Apollonius Iudas tooke away, and he
 fought with it al his dayes. † And: Seron capitaine of the armie 13
 of Syria heard that Iudas gathered a congregation of the faith-
 ful, and an assemblie with him, † and he sayd: I wil make me a 14
 name, & wil be glorified in kingdom, & wil ouerthrow Iudas,
 and those that are with him, that despised the word of the
 king. † And he prepared himself: and there went vp with him a 15
 campe of the impious strong helpers, to doe vengeance vpon
 the children of Israel. † And they approached euen as far as 16
 Bethoron: & Iudas went forth to meete him with few. † But as 17
 they saw the armie coming to meete them, they sayd to Iudas:
 How shal we a few be able to fight against so great a multitude
 and so strong, and we are wearied with fasting to day? † And 18
 Iudas sayd: It is an easie matter for manie to be inclosed in the
 hand of few: &: there is no difference in the sight of the God
 of heauen to deliuer in manie, and in few. † Because not in 19
 the multitude of the armie is the victorie of battel, but from
 heauen is the strength. † They come to vs in an obstinate mul- 20
 titude, and in pride, to destroy vs, and our wiues, and our chil-
 dren; and to spoile vs. † But we wil fight for our liues, and 21
 our lawes: † and our Lord himself wil destroy them before 22
 our face, but you feare them not. † And as he ceased to speake, 23
 he flew vpon them sodenly: and Seron was destroyed, and
 his host in his sight: † and he pursued him in the descent of 24
 Bethoron euen to the playne, and there fel of them eight hun-
 dred men, and the rest fled into the land of the Phylisthims.
 † And the feare of Iudas and of his bretheren, and the dread 25
 fel vpon al the nations round about them. † And his name 26
 came to the king, and al nations told of the battels of Iudas.
 † And as king Antiochus heard these wordes he was wrath 27
 in his mind: and he sent, and gathered the armie of al his king-
 dom, a campe exceding strong: † and he opened his tresurie, 28
 and gaue wages to the armie for a yeare: and he commanded
 them, that they should be readie at al assayes. † And he saw 29
 that money fayled out of his treasures, and the tributes of the
 region smal because of: the dissension, and: the plague; that
 he had made in the land, to take away the ordinances, that were
 from the first dayes: † and he feared lest he should not haue as 30
 once and twice, for costs and gifts, which he had geuen before
 with a large hand: and he had abunded aboute the kinges, that
 had bene before him. † And he was excedingly astonied in 31
 minde,

The second
 against Seron.

The natural
 frailitie of man
 feareth to en-
 counter with
 a strong ene-
 mie, but true
 confidence in
 Gods helpe,
 which is euer
 assured in a
 good cause,
 geueth corege
 and getteth
 the victorie.

Not only the
 Ieues resisted
 Antiochus in-
 nouations in
 religion, but
 also diuers o-
 ther nations
 reuclted and

minde, & purposed to goe into Persis, and to take the tributes
 32 of the regions, and to gather together much siluer: † And he
 left Lyfias a noble man of the bloud royal, ouer the kings
 33 affayres, from the riuer Euphrates euen to the riuer of Egypt:
 † and that he should bring vp Antiochus his sonne, til he re-
 34 turned. † And he deliuered to him half the armie, and Ele-
 phants: and he gaue him in commandment concerning al
 35 thinges that he would, & concerning the inhabitants of Iurie,
 and Ierusalem: † and that he should send an armie to them,
 to destroy and roote out the powre of Israel, and the remnant
 of Ierusalem, and to take away the memorie of them out of
 36 the place: † and that he should appoynt inhabitants in al their
 coasts, children strangers, & should by lot distribute their land.
 37 † And the king tooke the part of the armie that remayned,
 and went forth from Antioch the cite of his kingdom in the
 yeare an hundreth and seuen and fourtie: and he passed ouer
 the riuer Euphrates, & walked through the higher countries:
 38 † And Lyfias chose Ptolomee the sonne of Doryminus, and
 Nicanor, and Gorgias, mightie men of the kings freindes.
 39 † And he sent with them fourtie thousand men, and seuen
 thousand horsemen: that they should come into the land of
 Iuda, and should destroy it according to the word of the king.
 40 † And they went forth with al their power, and came, and
 41 ioyned nere to Enimaum in the champaine countrie. † And
 the merchants of the countries heard the name of them: and
 they tooke siluer and gold exceding much, and seruants: and
 they came into the campe, to take the children of Israel for
 42 slaues, and there were added to them the armie of Syria, and of
 the land of the strangers. † And Iudas saw, and his bretheren,
 that the euils were multiplied, and the armies approached to
 their borders: and they knew the kings words, which he com-
 manded to doe to the people vnto destruction and consumma-
 43 tion: † and they sayd euerie one to his neighbour: Let vs set
 vp the abasing of our people, and let vs fight for our people,
 44 and our holies. † And an assemblie was gathered, that they
 should be readie vnto battel: and that they should :: pray and
 45 desire mercie and miserations. † And Ierusalem was not inha-
 bited, but was as a desert: there was none that came in and
 went out of her children: and the holie place was conculca-
 ted: and the children of strangers were in the castel, there
 was the inhabitation of the Gentils, and pleasure was taken

rebelled be-
 cause he com-
 manded al to
 leaue their for-
 mer rites and
 goddes, and to
 accept of his
 goddes only.
ch. i. v. 43.
 :: persecuting
 al that did not
 thereto con-
 forme them-
 selues.

Praying fa-
 sting & other
 vorkes of pe-
 nance are the
 best armour in
 holie vvarres
 for religion.

away from Iacob, and there failed their pipe, and harpe. † And 46
 they gathered together, and came into Maspha against Ierusa-
 lem: because the place of prayer in Israel was in Maspha: be-
 fore. † And they fasted that day, and clothed themselues with 47
 heareclothes, and put ashes on their head: and they rent their
 garments: † and they layd open the bookes of the law, out 48
 of which the Gentils searched the similitude of their idols:
 † and they brought the ornaments of priests, and firstfruits, 49
 and tithes, and rayled vp Nazareits, that had fulfilled their
 dayes: † and they cried with a lowd voice to heauen, saying: 50
 What shal we doe with these, & whither shal we carie them?
 † And thy holies are conculcated, and they are contaminated, 51
 and thy priests are brought into mourning, and into humilia-
 tion. † And behold the Nations are come together against vs, 52
 to destroy vs; thou knowest what thinges they intend against
 vs. † How shal we be able to stand before their face, vnles 53
 thou o God doe helpe vs? † And with rumpets they cried out
 with a lowd voice. † And after these thinges Iudas appointed 54
 captaynes of the people, tribunes, and centurions, and a fear-
 gents, and decurions. † And he sayd to them, that built houses, 56
 and despoused wiues, and planted vyneyards, and to the fear-
 ful, that euerie one should returne into his house according to
 the law. † And they remoued the campe, and pitched at the 57
 South of Emmaum. † And Iudas sayd: Gird vp your selues, 58
 and be mightie sonnes, and be readie agaynst the morning,
 that you may fight against these nations, which are assembled
 against vs to destroy vs, and our holies: † because it is better 59
 for vs to dye in battel, then to see the euils of our nation, and
 of the holies: † but: as it shal be the wil in heauen, so be it 60
 done.

CHAP. IIII.

*Gorgias with six thousand souldiars wel appointed, intending suddenly to de-
 stroy the Israelites armie of three thousand not wel armed, 8. is defeated;
 halfe of his men slaine, the rest running away. 16. Iudas staying his men
 from spoyling, til the enemies were out of sight, then they take rich prayes;
 and render thanks to God. 28. The next yeare, Lysias with three score
 thousand foote, and six thousand horsemen invading Iurie, Iudas with
 tenne thousand (making his prayer to God) killeth fise thousand: 35. the
 rest flying, Lysias gathereth more souldiars. 36. Iudas with his bretheren,
 and others cleanse the temple, and renew holie thinges. 55. Offer Sacrifice,
 58. and institute a feast of the dedication of a new Altar.*

∴ This most
 godlie resolu-
 tion encore-
 ged them-
 selues, & pro-
 cured Gods
 merciful pro-
 tection,

1 **A**ND Gorgias tooke five thousand men, and a thousand
 2 chosen horsemen: & they remoued the campe by night,
 3 that they might approach to the campe of the Iewes, and
 4 might strike them suddenly: and the children that were of the
 5 castel, were their guides: † And Iudas heard, and arose, he
 6 and the mighties to strike the powre of the kings armie, that
 7 were in Emmaum. † For as yet the armie was disperfed from
 8 the campe. † And Gorgias came into the campe of Iudas by
 9 night, and found no man, and he sought them in the moun-
 10 tayne: because he sayd: These flee from vs. † And when the
 11 day was come, Iudas appeared in the silde with three thousand
 12 men onlie, which had not harnes, and swords as they would
 13 † and they saw the campe of the Gentils strong, and the men
 14 in brigantines, and horsemen round about them, and these
 15 were skilful to battel. † And Iudas sayd to the men that were
 16 with him: Feare not the multitude of them, & of their assault:
 17 be not afraid. † Remember in what sort our fathers were
 18 saued in the red sea, when Pharao with a great armie folowed
 19 them. † And now let vs crye towards heauen, and our Lord
 20 will haue mercie on vs, and wil be mindful of the testament of
 21 our fathers, & wil destroy this armie, before our face this day:
 22 † and all Nations shall know that there is one that redemeth
 23 and deliuereth Israel. † And the aliens lifted vp their eyes,
 24 and saw them coming against them. † And they went out of
 25 the campe into battel, and these that were with Iudas, sounded
 26 with the trumpēt. † And they mette together: and the
 27 Gentils were discomfited, and fled into the playne. † But
 28 all the hinmost fel by the sword, and they pursued them as
 29 far as Gezeron, and gnen to the playnes of Idumea, and of
 30 Azotus; and of Iamnia: and there fel of them euen to three
 31 thousand men. † And Iudas returned, and his armie following
 32 him. † And he sayd to the people: Couet not the spoiles:
 33 because there is battel against vs, † and Gorgias and his armie
 34 are nere vs in the mount: but stand ye now against our ene-
 35 mies, and ouerthrow them, and you shall take the spoiles
 36 after wards secure. † And as Iudas was speaking these wordes,
 37 loe a certaine part appeared looking forth from the montayne.
 38 † And Gorgias saw that his men were turned to flight, & that
 39 they burnt the campe: for the smoke that was sene declared
 40 what was done. † Which thinges seenē they feared exceedingly,
 41 beholding withal both Iudas, & the armie in the playne readie
 42 to battel.

The third
 battle made
 by Iudas vvas
 against this
 Gorgias an o-
 ther captaine
 of Antiochus
 Epiphanes.
 Vigilancie
 rulers and pa-
 stors prefer-
 ueth from al
 the diuels tra-
 tagems.

Confidence
 in God procu-
 reth his assi-
 stance.

to battell: † And they did al flee into the playne of the aliens: 22
 † and Iudas returned to the spoiles of the campe, & they tooke 23
 much gold, and siluer, and hiacynth, and purple of the sea, and 24
 great riches: † And turning they sung an hymne, and blessed 24
 God towards heauen, because he is good, because his mercie is
 for euer. † And great saluation was made in Israel in that day. 25
 † And whosoever escaped of the aliens, they came and told 26
 Lyfias al thinges that had chanced. † Which when he heard 27
 being amased he saynted in mynd: that such thinges chanced
 not in Israel, as he would, and such as the king commanded. * 28
 † And the yeare folowing :: Lyfias gathered of chofen men 28
 three score thousand, and of horsemen fise thousand, to ouer-
 throw them. † And they came into Iewrie, and pitched the 29
 campe in Bethoron, and Iudas mette them with ten thousand
 men. † And they saw the armie strong, and he prayed, and 30
 sayd: Blessed art thou o. sauour of Israel, which brakest the
 assault of the mightie by the hand of thy seruant Dauid, and
 didst deliuer the campe of the aliens into the hand of Ionathas
 Sauls sonne, and of his esquier. † shut vp this armie in the 31
 hand of thy people Israel, and let them be confounded in their
 armie and horsemen: † Geue them feare, and consume the 32
 bouldnes of their strength, and let them be shaken with their
 contrition; † cast them downe with the sword of them, that 33
 loue thee: & let al that know thy name, prayse thee in hymnes.
 † And they ioyned battel: and there fel of the armie of Lyfias 34
 fise thousand men. † And Lyfias seing the flight of his men, 35
 and the boldnes of the Iewes; and that they are readie either
 to liue or to dye manfully, he went to Antioch, and chose
 souldiars, thar being multiplied they might come agayne into
 Iewrie. † But Iudas, and his bretheren sayd: Behold our ene- 36
 mies are discomfired: :: let vs goe vp now to clenfe the holie
 places, and to renew them. † And al the armie assembled to- 37
 gether, and they went vp into mount Sion: † And they saw 38
 the sanctification defert, and the altar prophaned, and the gates
 burnt, and in the courts shrubbes growen vp as in a forest, or
 on the mountaynes, & the chambers thrown downe. † And 39
 they rent their garments, and lamented with a great lamenta-
 tion, and layd ashes vpon their head: † and they fel on their 40
 face vpon the earth, and cried out with trumpets of significa-
 tions, and cried towards heauen. † Then Iudas ordayned men, 41
 to fight against them that were in the castel, til they clenfed
 the

Psa. 108

* li. 2.

8. v. 8.

O

I. Reg.

17.

I. Reg.

14.

:: The fourth
 great battle
 of Iudas vvas
 agaynst Lyfias
 sent by Antio-
 chus into Iu-
 ric.

:: As it vvas the
 first and chiefe
 intention of
 Iudas to de-
 fend religion
 & holie things
 so hauing ex-
 pugned their
 enemies, his
 chief care is
 to purge the
 temple, and to
 restore al hol-
 lie rites of
 Gods true ser-
 uice.

42 the holie places. † And he chose priests without spotte, ha-
 43 uing their wil in the law of God : † and they clenſed the holie
 places, and tooke away :: the ſtones of contamination into an
 44 vncleane place. † And he conſidered of the altar of holo-
 45 cauſts, that was prophaned, what he ſhould doe with it. † And
 good counſel came to their mindes, to deſtroy it : leſt perhaps
 46 it might be a reproch to them, becauſe the Gentils contami-
 nated it, and they threw it downe. † And they layd vp the
 ſtones in the mount of the houſe in a place conuenient, til
 there ſhould come a prophete, and geue anſwer concerning
 47 them. † And they tooke whole ſtones according to the law, and
 48 builded a new altar according to that which was before: † and
 they built the holie places, and the thinges that were within
 the temple inward : and the temple, and the courts they ſan-
 49 ctified. † And they made the holie veſſels new, and brought
 in the candleſtike, and the altar of incenſes, and the table into
 50 the temple. † And they put incenſe vpon the altar, and lighted
 the lampes, that were vpon the candleſticke, and they gaue
 51 light in the temple. † And they ſet loaues vpon the table, and
 hung vp the veles, and finiſhed al the workes, that they had
 52 made. † And before the morning they aroſe the ſiue and
 twentieth day of the ninth moneth (this is the moneth of
 53 Calleu) of :: the hundreth and eight and fourth year: † and
 they offered ſacrifice according to the law vpon the new altar
 54 of holocauſts, which they made. † According to the time and
 according to the day, wherein the heathen contaminated it, in
 the ſame was it renewed in canticles, and harps, and lutes, and
 55 in cymbals. † And al the people fel on their face, and they a-
 dored toward heauen, and bleſſed him that prospered them.
 56 † And :: they made the dedication of the altar eight dayes, and
 they offered holocauſts with ioy, and ſacrifice of ſaluation, and
 57 of prayſe. † And they adorned the face of the temple with
 golden crownes, & litle ſhieldes: and they dedicated the gates,
 58 and the chambers, and hanged doores vpon them. † And there
 was made exceeding great ioy in the people, and the reproch of
 59 the Gentils was turned away. † And Iudas decreed, and his
 bretheren, and al the church of Iſrael, that the day of the de-
 dication of the altar be kept in the times therof from yeare to
 yeare for eight dayes, from the ſiue and twentieth day of the
 60 moneth Calleu, with ioy and gladnes. † And they builded at
 that time mount Sion, & round about high walles, and ſtrong

:: Altars, tem-
 ples, & ſtatues
 of falſe goddes
 made of ſtone,
 and ſet vp in
 the temple. *ch.*
1. v. 50. vvere
 novv deſtroy-
 ed.

:: The temple
 vvas purged
 two yeares &
 ſome thing
 more after the
 prophanation
 vvhich vvas in
 the yeare 145.
ch. 1. v. 57.
 :: Our Sauour
 obſerued this
 feaſt being in-
 ſtituted long
 after the Law
 of Moyses.
Iohan. 10. v. 22:

Iohan. 10.

to wres, lest sometime the Gentils should come, & conculcate it as they did before. † And he placed an armie there, to keepe 61
it, and he fenced it to keepe Bethsura, that the people might
haue a munition against the face of Idumea. *

CHAP. V.

Iudas and his bretheren expugne their bordering enimies, 9. deliuer them that were distressed. 17. Simon prospereth in Galcey, 24. Iudas in Galaad, 45. taketh Ephron, and al retorne safe into Ierusalem. 55. Iosephus and Azarias attempting ambitiously without order to fight against their enemies, are defeated. 63. And Iudas hath more victories.

* li. 2. c.
10. v. l.

¶ In this chapter is mention of tenne battels in vvhich Iudas or his bretheren Ionathas and Simon vvere victors.

¶ The first against the Idumeans in Acrabathane.

¶ The second against the Beanites.

¶ The third against the Ammonites.

¶ The fourth against the Galadites.

AND it came to passe, as ¶ the Gentils round about heard 1
that the altar was builded vp, & the sanctuarie as before, 2
they were exceding angrie: † and they thought to take away 2
the stocke of Iacob, that were among them, & they began to
kil of the people, and to persecute. † And Iudas fought against 3
¶ the children of Esau in Idumea, and them that were in Acra-
bathane: because they besette the Israelites round about, and
he stroke them with a great plague. † And he remembered the 4
malice of the children ¶ of Bean, which were to the people a
snare and a scandal, lying in waite for them in the way. † And 5
they were shut vp by him in towres, & he came nere to them,
& a anathematized them, & burnt their towres with fyre, with
al that were in them. † and he passed to the children ¶ of Am- 6
mon, and found a strong band, and a copious people, and Ti-
mothee their captaine: † & he made manie battels with them, 7
and they were discomfited in their sight, and he stroke them:
† and he tooke Gazer the citie, & her *b* daughters, and returned 8
into Iewrie. † And the Gentils that are ¶ in Galaad, gathered 9
together agaynst the Israelites, that were in their costs to dis-
patch them: and they fled into the fortresse of Batheman. † And 10
they sent letters to Iudas, & his bretheren, saying: The heathen
round about are gathered together against vs, to dispatch vs:
† and they prepare to come, and to occupie the fortresse into 11
which we are fled: and Timothee is the captayne of their
host. † Now therfore come, & deliuer vs, out of their handes, 12
because a multitude of vs is fallen. † And al our bretheren, that 13
were in the places of Tubin, are slaine: & they led away their
wiues captiues, and the children, and the spoiles, and they haue
slaine there almost a thousand men. † And the epistles were 14
yet in reading, and loe other messengers came our of Galilee
their

Q

a vtterly
destroyed.

b villages

15 their coates rent reporting according to these wordes: † saying
 that there were assembled against them from Ptolemais, and
 Tyre, and Sidon, and al Galilee is replenished with alienes, to
 16 consume vs. † And as Iudas and the people heard these wordes,
 a great assemblie assembled together to consider what they
 should doe for their bretheren, that were in tribulation, and
 17 were expugned of them. † And Iudas sayd to Simon his bro-
 ther: Choose thee men, and goe, and deliuer thy bretheren in
 :: Galilee: and I, and my brother Ionathas wil goe into the
 18 countrie of Galaad. † And he left Ioseph the sonne of zacharie,
 and Azarias captaynes of the people with the residue of the
 19 armie in Iurie to keepe it: † and he commanded them, saying:
 Be ye ouer this people: & make no battel against the heathen,
 20 til we returne. † And there were parted to Simon three thou-
 sand men, to goe into Galilee: but to Iudas eight thousand to
 21 goe into the countrie of Galaad. † And Simon went into Ga-
 lilee, and made manie battels with the heathen: & the heathen
 were discomfited before his face, and he pursued them euen
 22 to the gate of Ptolemais. † And there sel of the heathen almost
 23 three thousand men, & he tooke the spoiles of them, † and he
 roke them that were in Galilee & in Arbatis with their wiues,
 and children, & al thinges that they had, and he brought them
 24 into Iurie with great ioy. † And Iudas Machabeus, and Iona-
 thas his brother passed ouer Iordan, and went three dayes
 25 iorney through the desert. † And the Nabutheians mette
 them, and receiued them peaceably, and told them al thinges,
 that had happened to their bretheren in the countrie of Ga-
 26 laad, † and that manie of them were comprehended in Barasa,
 and Bofor, and in Alimis, and in Casphor, and Mageth, and
 27 Carnaim, al these cities senced, and great. † Yea and in the rest
 of the cities of Galaad they are held captiue, & on the morow
 they appoynted to remoue the armie nere to these cities,
 28 and to take them, & to dispatch them in one day. † And Iudas
 turned, and his armie the way into Bofor sodenly, and tooke
 the citie: and he slew euerie male in the edge of the sword,
 29 and tooke al their spoiles, and burnt it with fire. † And they
 30 arose thence by night, and went euen to the forresse. † And
 it came to passe early in the morning, when they had lifted vp
 their eyes, and behold much people, wherof there was no
 number, carying ladders, and engins, to take the forresse, and
 31 they expugned them. † And Iudas saw that the battel began,

:: The fifth a-
 gainst the Ga-
 lileans of the
 Gentiles.

and the crie of the battel ascended to heauen as a trumpet, and
 a great crie out of the citie: † and he sayd to his host: Fight ye 32
 to day for your bretheren. † And he came with three ranks 33
 behind them, and they cried out with trumpets, and cried in
 prayer. † And the campe of Timothee vnderstood that it was 34
 Machabeus, and they fled backe from his presence: and they
 stroke them with a great plague: and there fel of them in that
 day almost eight thousand men. † And Iudas turned aside into 35
 Maspha, and expugned, and tooke it, and he flew euerie male
 therof, and he tooke the spoiles therof, and burnt it with fyre.
 † From thence he marched, and tooke Casbon, and Magesh, 36
 and Bosor, and the rest of the cities of Galaad. † But after these 37
 wordes Timothee gathered an other armie, & camped against
 Raphon beyond the torrent. † And Iudas sent to vewe the 38
 armie: and they reported vnto him, saying: That al the nations,
 that are round about vs, are assembled against vs, an armie
 exceding great: † and they haue hyred the Arabians to helpe 39
 them, and they haue camped beyond the torrent, being readie
 to come vnto thee into battel. And Iudas went to meete them.
 † And Timothee sayd to the princes of his armie: When Iudas 40
 shal approach, and his armie to the torrent of water: if he passe
 ouer vnto vs first, we shal not be able to sustaine him: because
 preuayling he wil preuaille against vs. † but if he be afrayd to 41
 passe ouer, and campe without the riuer, let vs passe ouer to
 them, and we shal preuaille against him. † But as Iudas appro- 42
 ched to the torrent of water, he set the scribes of the people
 by the torrent, and commanded them, saying: Leauē not a
 man: but let al come into the battel. † And he passed ouer to 43
 them first, and al the people after him, and al the heathen were
 discomfited at their presence, and they threw away their wea-
 pons, and fled to the temple, that was in Carnaim. † And he 44
 tooke :: the citie itself, and the temple he burnt with fire,
 with al things that were therein: & Carnaim was subdewed,
 and could not stand against the face of Iudas. † And Iudas 45
 gathered together al the Israelites, that were in the countrie
 of Galaad, from the least euen to the grearest, and their wiues,
 and children, and an armie exceding great, to come into the
 land of Iuda. † And they came as far as :: Ephron, and this 46
 citie was great situate in the entrance, fenced exceedingly, and
 there was no meanes to decline from it on the right hand or
 on the left, but the way was through the middes. † And 47
 they

* The sixth a-
 gainst the Car-
 naimites.

† The seventh
 against the E-
 phronites.

they that were in the citie, shut in themselues, and stopped the gates with stones: and Iudas sent to them in peaceable
 48 wordes, † saying: Let vs passe through your land, and goe into our countrie: and no man shal hurt you, onlie on foote we wil
 49 passe. And they would not open vnto them. † And Iudas commanded proclamation to be made in the campe; that they
 50 should approch euerie man in the place wherein he was. † and the men of strength approched, and he assaulted that citie al the day, and al the night, and the citie was deliuered into his
 51 hand: and they slew euerie male in the edge of the sword, and he rooted it vp, and tooke the spoiles therof, and passed
 52 through al the citie vpon the slaine. † And they passed ouer Jordan in the great playne, against the face of Bethsan. † And
 53 Iudas gathered together: the hinmost, and he: † exhorted the people throughout al the way, til they came into the land of
 54 Iuda: † and they went vp into mount Sion with ioy, and gladnes, & offered holocausts because none of them was fallen
 55 til they returned in peace. † And in the dayes, that Iudas and Ionathas were in the land of Galaad, and Simon his brother
 56 in Galilee against the face of Ptolomais, †: Ioseph the sonne of Zacharie heard, and Azarias, the princes of the band, the
 57 things wel archeiued, and the battels that were made, † and he sayd: Let vs also make vs a name, and let vs goe fight a-
 58 gainst the heathen, that are round about vs. † And he commanded them that were in his armie, and they went to Iam-
 59 nia. † And Gorgias went forth out of the citie, and his 60 men to meete them into battel. † And Ioseph and Azarias were chased in flight euen vnto the borders of Iurie: and there
 61 fel that day of the people of Israel about two thousand men, and there was made a great tumult in the people: † because
 62 they heard not Iudas, and his bretheren, thinking that they should doe manfully. † But they were not of the seede of
 63 those men by whom saluation was made in Israel. † And the men of Iuda were magnified exceedingly in the sight of al Is-
 64 rael, and of al nations where their name was heard. † And they came together vnto them, with acclamations for their good
 65 successe. † And Iudas went out, and his bretheren, and they expugned the children of: Esau in the land, that is toward
 66 about. † And he remoued the campe to goe into the land of the South, and they stroke Chebron, and her daughters: and the walles therof and the towres he burnt with fyre round
 about. † And he remoued the campe to goe into the land of

: A good and pious captaine cheriseth and comforteth the vweake souldiers: and encourged al to shew their fortitude.

: Men that pre'ume of their ovne strength with our commision from lawfull auctoritie, haue not gods assistance, and so fayle in their attempts, as not called of God amongst those men, by whom saluation is made in Israel. v. 62.

: The eight against the Idu means, in Chebron.

:: The ninth
against the Sa-
maritanes.

:: The tenth
against the
Philistines in
Azotus,

the aliens, and he walked through :: Samaria. † In that day fel 67
the priests in battel, whiles they wil doe manfully, whiles they
goe forth without counsel into battel. † And Judas declined 68
to Azotus into the land of the aliens, and he threw downe
their altars, and the sculptsils of their goddes he burnt with
fyre: and he tooke the spoiles of the cities, and returned into
the land of Iuda.

CHAP. VI.

*Antiochus repulſed from Elimais, 5. and hearing of the overthrow of his
armie in Iurie, falleth vehemently ſick: 11. and acknowledging his cala-
mities to haue happened, for the euils he hath done againſt the Iewes, dyeth.
17. His young ſonne Antiochus Eupator ſuccedeth. 18. Judas beſiegeth
the Macedonians fortrefſe. 21. Relapſed Iewes ſolicite the king, 28. and
he cometh with a terrible huge armie. 32. Judas therefore leauing the ſiege
mee'th the enemy. 43. Eleazar going vnder an elephant killeth him and
ſo himſelfe is alſo ſlaine. 47. The king taketh Bethſura by compoſition. 51.
and bendeth his forces againſt Ieruſalem. 55. By Lyſias aduice the king ma-
keth peace with the Iewes; 62. but breaking his othe deſtroyeth the wal
of Sion; 63. and returning reconereth Antioch from Philippe.*

:: The full hi-
ſtorie of An-
tiochus Epi-
phanes his
death is writ-
ten in this
chapter to the
16. v. and in al
the 9. of the
ſecond booke.

:: Finally he
returned into
the countrie
of Babylon:
:: but before
he arriued
there he heard
the bad newes
of his armie
in Iurie, & fel
into intolerable
and deſpe-
rate diſeaſes,
v. 8. and li. 2.
ch. 9. v. 5.

AND king Antiochus walked through the higher coun- 1
tries, and he heard that there was a citie Elymais in Per-
ſis moſt noble, and plentiful in ſiluer, and gold, † and a temple 2
therin exceding rich: and coverings thereof gold, and brigant-
tines, and ſhildes, which Alexander philips ſonne the king of
Macedonia that reigned firſt in Grece left there. † And he 3
came, and ſought to take the citie, and to ſpoile it, and he could
not, becauſe the word was knowen to them that were in the
citie. † And they roſe vp into battel, and he fled from thence, 4
and departed with great ſorrow, and returned into :: Babylonia.
† And there came one that told him in Perſis, that the camps 5
that were in the land of Iuda, were put to flight: † and that 6
Lyſias went with great powre with the firſt, and was put to
flight before the face of the Iewes, and they grew ſtrong
with armour, and force, and manie ſpoiles, which they tooke
out of the camps, which they deſtroyed: † and that they 7
threw downe the abomination which they had builded vpon
the altar that was in Ieruſalem, and the ſanctification they
compaſſed about as before with high walles, yea and Bethſura
his citie. † And it came to paſſe as the king heard theſe wordes, 8
he was ſore afraid, and was moued exceedingly: and he lay
downe

downe vpon his bed, and fel into sicknes for sorow, because
 9 it was not chanced to him as he thought. † And he was there
 for manie dayes : because there was renewed in him great so-
 10 rowfulness, and he made account to dye. † And he called al his
 freindes, and sayd to them : Sleepe is departed from mine eyes,
 11 and I am fallen away, & my hart is gone for pensifenes : † and I
 sayd in my hart: Into how great tribulation am I come, & into
 what waues of sorow, wherein now I am : who was pleasant,
 12 and beloued in my powre ! † But :: now I remember the euils,
 that I haue done in Ierusalem, from whence also I tooke away
 al the spoiles of gold, and of siluer, that were in it, and I sent to
 13 take away the inhabitants of Iewrie, without cause. † I know
 therfore that for this cause haue these euils found me : and loe
 14 I perish with great sorow in a strange countrie. † And he cal-
 led philip, one of his frendes, and he made him chiefe ouer al
 15 his kingdom. † And he gaue him the crowne, and his robe,
 and ring, thar he should bring Antiochus his sonne, & should
 16 bring him vp to reigne. † And Antiochus the king died there
 in the yeare :: an hundreth fourtie nine. *

:: Al this vvas
 but feared re-
 pentance. li. 2.
 ch 9. v 13.

† And Lysias vnderstood that the king was dead, and he ap-
 17 poynted Antiochus his sonne to reigne, whom he brought vp
 a young man : and he called his name Eupator. *

:: Antiochus
 began to per-
 secute the
 Iewues in the
 yeare. 143. ch.

† And they that were in the castel, had inclosed Israel round
 18 about the holie places: and they sought them euils alwayes,
 19 and the strengthning of the Gentils, † And Iudas thought
 to destroy them: and he called together al the people, to be-
 20 siege them. † And they came together, and besieged them in
 the yeare an hundredth fiftie, and they made balists and
 21 engins. † And certaine of them that were besieged, went forth :
 & some impious men of Israel ioyned them selues vnto them,
 22 † and they went to the king, and sayd : How long doest thou
 23 not iudgements, and reuengest our bretheren ? † We decreed
 to serue thy father, and to walke in his precepts, and obey his
 24 edicts: † and the children of our people for this alienated
 them selues from vs, and whosoener were found of vs, they
 25 were slayne, and our inheritances were spoiled. † And not
 to vs only haue they extended the hand, but also into al our
 26 coasts. † and behold they haue approched this day to the castel
 in Ierusalem to take it, and they haue fortified a fortresse in
 27 Bethsura : † and vnles thou preuent them more spedely, they
 wil doe greater thinges then these, and thou shalt not be able

more agreable
 to the answer
 of the Angel.
 Dan. 8. v. 14.
 that it should
 indure. 2300.
 dayes, which
 make six yea-
 res, & almost
 foure mone-
 thes: vwithin
 which time
 Iudas by his
 valure obrey-
 ned & purged

to wine

* li. 2. c.
 9. v. 1.

S

* li. 2. c.
 10. v. 10.

V

the holic pla-
ces, in the
yeare 148. ch.
6. 7. 52. some
monethes be-
fore Antio-
chus death.

:: *Bloud of the
grape (vvine
Deut. 32. 7. 14.)*
and iuyce of
mulberies do
incite elephan-
tes to fight.
As some kinde
of bloud or
smel therof
doth incite
houndes to
hunt. *Vallesius
c. 82. sacra
Philosophia.*

to winne them. † And the king was angrie, as he heard these 28
thinges: and he called together al his freinds, and the princes
of his armie, and them that were ouer the horsemen. † Yea 29
and of other realmes, and of the islands by the sea there came
vnto him hyred armies. † And the number of his armie was 30
an hundred thousand footemen, and twentie thousand horse-
men, and elephants thirtie two, taught to battel. † And
they came through Idumea, and approached to Bethsura, and 31
fought manie dayes, and they made engins and came forth,
and burnt them with fyre, and fought manfully. † And Iudas 32
departed from the castel, and remoued the campe to Bethza-
caram against the kings campe. † And the king arose before 33
it was light, and stirred the bands into fiercenes against the
way to Bethzacaram: and the armies made them selues readie
to the battel, and they sounded with trumpets: † and to the 34
elephants they shewed :: the bloud of the grape, and of the
mulberie, to prouoke them to the battel. † And they diuided 35
the beasts by the legions: and there stood by euerie elephant a
thousand men in coates of maile, & helmets of brasse on their
heads: and fiue hundred horsemen set in order were chosen
for euerie beast. † These before the time whersoeuer the beast 36
was, there were they: and whither soeuer it went, they went,
and they departed not from it. † Yea & vpon them were strong 37
woodden towres proreſting euerie beast: & vpon them en-
gins, and vpon euerie one thirtie two men of strength, which
fought from aboue: & within the master of the beast. † And 38
the residue of the horsemen he placed on this side and on that
side into two parts, with trumpets to stir vp the armie, & to vrge
them that stood thicketogether in the legions therof. † And 39
as the sunne did shine vpon the bucklers of gold, and of
brasse, the mountaynes glistered therewith, and they glistered
as lampes of fire. † And part of the kings armie was seuered by 40
the high montaynes, and an other part by the low places: and
they marched warely and orderly. † And al the inhabitants of 41
the land were moued at the voice of the multitude of them,
and the marching of the troupe, & the ratling of the armour,
for it was an armie exceding great and strong. † And Iudas 42
approched, and his armie into battel: & there fel of the kings
armie six hundred men. † And Eleazar the sonne of Saura saw 43
one of the beasts harnesssed with the kings harnes: and it was
eminent aboue the other beasts; and it semed to him that the
king

44 king was on it: † and he gaue himself to deliuer his people,
 45 and to get him self an euerlasting name. † And he ranne to it
 boldly in the middes of the legion, killing on the right hand, &
 on the left, and they were slaine of him on this side and that
 46 side. † And he went vnder the feete of the elephant, and
 put himself vnder him, and slew him: and it fel to the ground
 47 vpon him, and he died there † And they seing the kinges
 powre, and the fiercenes of his armie, turned them selues
 48 aside from them. † But the kings campe went vp against them
 vnto Ierusalem: and the kings campe approached to Iurie and
 49 mount Sion. † And he made peace with them that were in
 Bethsura: and they came forth out of the citie, because there
 were no victuals for them there benig shut vp, because it was
 50 the sabbaths of the land. † And the king rooke Bethsura: and
 51 he placed there a garrison to kepe it. † And he turned the
 place of the sanctification manie dayes: & he placed there ar-
 ballists and engins, and instruments to cast fyre, and peeces to cast
 stones, and arrowes, & scorpions to shoote arrowes, and slings.
 52 † And they also made engins against their engins, and they
 53 fought manie dayes. † But there were no victuals in the citie,
 for that it was the seuenth yeare: and they that had remayned
 in Iurie of the Gentils, had consumed their remaynes, that
 54 had bene layd vp. † And there remayned in the holies few
 men, because famine had preuailed ouer them: and they were
 55 disperfed euerie man into his place. † And Lysias heard that
 Philip, whom king Antiochus when he liued, had appointed
 56 to bring vp his sonne to reigne, † was returned from Persis,
 and Media, and the armie that went with him, and that he
 57 sought to take vpon him the affayres of the kingdom: † and
 he hastened to goe, and to say to the king, and to the princes of
 the armie: We decay dayly, and there is litle victual for vs, and
 the place that we besiege, is fensed, & it lyeth vpon vs to take
 58 order for the kingdom. † Now therefore let vs geue the right
 handes to these men, and make peace with them, and with al
 59 their nation. † And let vs decree for them, that they walke in
 their owne ordinances as before. For, because of their ordi-
 nances which we dispised, they haue bene wrath, and haue
 60 done al these thinges. † And the word was liked in the sight
 of the king, and of the princes: and he sent vnto them to make
 61 peace: and they receiued it. † And the king and the princes
 62 sware to them: and they came out of the fortresse. † And the

S. Ambrose
li. i. c. 40 offic.
 highly com-
 mendeth the
 fortitude of
 this souldiar
 putting him-
 self in to pre-
 sent danger of
 death fighting
 for religion.

king entred mount Sion, and saw the munition of the place: and he brake quickly the othe which he sware, and commanded to destroy the wal round about. † And he departed in hast, 63 and returned to Antioche, and found Philip ruling ouer the citie: and he fought against him and wanne the citie. *

* li. 2. 6.
13. 7. 1.

CHAP. VII.

Demetrius commandeth to kil Antiochus and Lysias being captiues. 5. Alcimus and other wicked teues solícite the king, 8. and he sendeth a great armie into Iurie: appointeth Bacchides general, and Alcimus high priest. 10. Who falsly pretending peace, Iudas doth not credite them, but the Assidians are deceiued: 16. and manie are slayne. 23. Iudas resisting, the persecuters depart. 26. Whereupon Nicanor is sent with an other armie, fighteth, and loseth manie men; 33. partieth in great rage, 39. assaulteth Bethoron, 42. is slayne; and his armie flying is al destroyed. 48. They celebrate that day with ioy, and haue peace for a while.

:: This Seleucus was brother to Antiochus Epiphanes: & so Antiochus Eupator was Demetrius his cosin german. Alcimus was now in place of the high priest, as Menelaus had bene before him, set vp by Antiochus: & therefore is rightly here sayd: he would haue bene the chiefe priest, but in dede was not. For the true high priesthood was amongst the Machabees
:: This vsurper with his complices deuised

IN the yeare an hundreth fiftie first went forth Demetrius 1
the sonne :: of Seleucus from the citie of Rome, and he
ascended with few men into a citie by the sea side, and reig- 2
ned there. † And it came to passe, as he entered into the house
of the kingdom of his fathers, the armie tooke Antiochus,
and Lysias, to bring them vnto him. † And the king was 3
knowne to him: and he sayd: Shew me not their face. † And 4
the armie slew them. And Demetrius sate vpon the seate of his
kingdom: † and there came to him the wicked and impious 5
men of Israel: & Alcimus the captaine of them, who :: would
be made the priest. † And :: they accused the people to the 6
king, saying: Iudas and his bretheren haue destroyed al thy
freindes, and vs he hath destroyed out of our land. † Now 7
therefore send a man, whom thou doest credite, that he may
goe, and see al the destruction, that he hath done to vs, and
to the kings countries: and let him punish al his freinds, and
their ayders. † And the king chose of his freinds Bacchides, that 8
ruled beyond the great riuer in the kingdom, and was sayth-
ful to the king: and he sent him, † to see the destruction that 9
Iudas hath made: and Alcimus the impious man he appointed
to the priesthood, and gaue him in commandment to make
reuenge vpon the children of Israel. † And they arose, and 10
came with a great armie into the land of Iuda: and they sent
messengers, and spake to Iudas, & his brethren with peaceable
wordes in guile. † And they attended not to their wordes: for 11
they

X

- 12 they saw that they came with a great armie. † And there assembled to Alcimus & Bacchides a congregation of the scribes
 13 to require the things that are iust: † and :: first, the Assideans that were in the children of Israel, and they sought peace of
 14 them. † for :: they sayd: A man that is a priest of the seede of
 15 Aaron is come, he wil not deceiue vs. † And he spake with them peaceable wordes: and he sware to them, saying: We wil doe
 16 you no harme, nor your freindes. † And they beleued him. And he tooke of them threescore men, and slew them in one
 17 day according to the word, that is written: † The flesh of thy
 18 saincts, and the bloud of them they haue shed round about Ierusalem, and there was none to burie them. † And there
 19 fel feare, and trembling vpon al the people, because they sayd: There is no truth, & iudgement in them: for they haue transgressed the appointment, and the othe which they sware.
 20 † And Bacchides remoued the campe from Ierusalem, and approached to Bethzecha: and he sent, & tooke manie of them that were fled from him, and certaine of the people he killed,
 21 and threw them into a great pitte. † And he committed the cuntry to Alcimus, and left with him ayde to helpe him. And
 22 Bacchides went away to the king: † and Alcimus did what he could for the principalitie of his priesthood: † and there
 23 gathered together vnto him al that disturbed their people, and they obteyned the land of Iuda, & made a great plague in
 24 Israel. † And Iudas saw al the euils that Alcimus did, and they that were with him, to the children of Israel, much more then
 25 the Gentils. † And he went out into al the coasts of Iurie round about, and did vengeance vpon the men that reuolted,
 26 and they ceased to goe forth any more into the cuntry. † But Alcimus saw that Iudas preuailed, and they that were with him: and he knew that he could not stand with them, and he went backe to the king, and accused them of manie crimes. *
 27 † And the king sent :: Nicanor, one of his nobler princes: that practised enmities against Israel: and he commanded him to
 28 destroy the people. † And Nicanor came into Ierusalem with a great armie, and he sent to Iudas and to his bretheren in
 29 peaceable wordes with guile, † saying: Let there be no fighting betwen me and you: I wil come with few men, to see your
 30 faces with peace. † And he came to Iudas, and they saluted one an other peaceably: and the enemies were readie to catch Iudas. † And the thing was knowne to Iudas that he was

false accusations against Iudas, and the rest to incense the king against them. And by great giftes gayned the kings fauour. li. 2. c.

14. v. 4. :: Among the Scribes the Assideans were first consulted being as learned as the Pharises, or anie other, and in dede more sincere, as we noted, ch. 2. v. 42. :: And so Alcimus deceiuing them in a matter of fact, to witte, that himself meant truly (as he did not) cruelly murdered three score of them.

:: This Nicanor was the most terrible enimic against Iudas, but was at last slaine by him. v. 43. & li. 2. c. 15. v. 23.

Gal. 78.

li. 2. c.
14. v. 1.

Z

come with guile: and he was sore afraid of him, & would not
 see his face any more. † And Nicanor knew that his counsel
 was disclosed: and he went forth to Iudas into battel beside
 Capharsalama. † And there fel of Nicanors armie almost fise
 thousand men, and they fled into the citie of Dauid. † And
 after these wordes Nicanor went vp into mount Sion: & there
 went forth of the priests of the people to salute him in peace,
 and to shew him the holocausts, that were offered for the king.
 † And scorning he contemned them, and polluted them: and
 he spake proudly, † and sware with anger, saying: Vnles Iudas
 be deliuered, and his armie into my handes, incontinent when
 I shal returne in peace, I wil burne this house. And he went
 out with great anger: † and the priests entered in, and stood
 before the face of the altar and the temple: and weeping they
 sayd: † Thou ô Lord hast chosen this house for thy name to
 be inuocated therin, that it might be a house of prayer, and ob-
 secration for thy people. † Take vengeance vpon this man,
 and his armie, and let them fal by the sword: remember their
 blasphemies, and grant not vnto them to be permanent. *
 † And :: Nicanor went out from Ierusalem, and moued the
 campe neere to Bethhoron: and the armie of Syria mette
 him. † And Iudas approched in Adarsa with three thousand
 men: and Iudas prayed, and sayd: † They that were sent by
 king Sennacherib, ô Lord, because they blasphemed thee, an
 angel came forth, and stroke of them an hundred eightie fise
 thousand: † so destroy this armie in our sight to day, and let
 the rest know that he hath spoken il vpon the holy places: and
 iudge thou him according to his malice. † And the armies
 ioyned battel the thirteenth day of the moneth Adar: and the
 campe of Nicanor was discomfited, and himself was slaine first
 in the battel. † And as his armie saw that Nicanor was slaine,
 they threw away their weapons, & fled: † and they pursewed
 them one dayes iorney from Adazer, euen til ye come into Ga-
 zara, and with trumpets they sounded after them with signifi-
 cations. † And they went forth out of al the townes of Iurie
 round about, and they pushed them with the hornes, and they
 turned againe to them, and they were al slaine with the sword,
 and there was not left of them so much as one. † And they
 tooke the spoiles of them for a praye: and Nicanors head they
 cut of, and his right hand, which he had proudly stretched
 forth, and they brought it, and hung it vp against Ierusalem.

† And

:: This was the
 last conflict
 between Iudas
 and Nicanor
 vritten more
 largely in the
 last chapter of
 the second
 booke.

* li. 2 c.
14. v. 12.

b

4. Reg.
19.

48 † And the people reioyced exceedingly, and they spent that day
49 in great gladnes. † And he ordayned that this day should be
50 kept euerie yeare the thirteenth of the moneth Adar. † And
the land of Iuda was quiet for :: a few dayes.*

:: Vvhiles Iudas disposed things pertainyng to religion, and the commonwealth: Demetrius prepared for warres ch. 9. v. 3.

* li. 2. c.
15. v. 1.

CHAP. VIII.

Iudas knowing the Romanes to be a most renowned nation, reciting their worthie actes, 17. sendeth Embassadors to enter league with them: 21. Wherto they a greiuing confirme a perpetual amitie with mutual conditions.

d 1 **A**ND Iudas heard of :: the name of the Romanes, that they are mightie of power, and agree vnto al things that are requested of them: and whosoeuer haue come vnto them, they haue made amitie with them, and that they are
2 mightie of powre. † And they heard of their battels, & goodlie acts, which they did in Galatia, that they ouercame them, and
3 brought them vnder tribute: † & how great things they did in the countrie of Spaine, & that they brought into their powre the metalles of siluer and gold, that are there, and possessed
4 euerie place by their counsel, & patience: † and destroyed :: the places that were very far of from them, & the kings that came vpon them from the ends of the earth, and stroke them with a greate plague: and the rest geue them tribute euerie yeare.
5 † And Philip and Perse the king of the Ceteans, and the rest that had borne weapon against them; they discomfited in battel, and ouercame them: † and that Antiochus the great king of Asia, who made battel against them, hauing :: an hundred and twentie elephants, & horsemen, & chariottes an armie exceeding great was discomfited by them: † & that they tooke him aliue, and appointed him, that himself and they that should reigne after him, should geue a great tribute, and he should
8 geue hostages, and the thing appointed him. † and the region of the Indes, & the Medes, & the Lydiains of their best countries: and the same being taken of them, they gaue to Eumenes the
9 king. † And that they which were in Hellada, would haue gone
10 to dispatch them: and the word was knowen to them, † and they sent vnto them one captayne, and they fought against them, & manie of them were slaine, and they led away their
11 uiues captiue, and their children, and spoiled them, and possessed their land, and destroyed their walles, and brought them into bondage euen vntil this day: † and the residue of kingdoms, and iles that some time had resisted them, they spoyled,

:: Of the renowned actes of the Romanes; other Historiographers haue also written largely: especially *Linus, Diodorus, Iustinus Florus Varre Plutarchus*, and manie others. :: Vvhat places these were Iosephus expresseth. *li. 12. c. 17.* : Polybius *li. 5.* writeth that Antiochus had 102. elephants in his vvarre against Ptolemeus, & therefore it is not to be merueiled that he had 120. against the Romanes.

and brought vnder their powre. † But with their freinds, and those that rested in them, they kept amitie, and obteyned the kingdoms, that were next, and that were far of: that whosocuer heard their name, feared them. † But such as they would helpe to reigne, those reigned: and whom they would, they deposed from the kingdom: and they were exalted exceedingly. † And in al these none bare a crowne, nor was clothed with purple, to be magnified therein. † And that they made them selues a court, and consulted dayly three hundred and twentie, that sate in counsel alwayes for the multitude, that they might doe the thinges that were conuenient: † and they committe their gouernment :: to one man euerie yeare to rule ouer al their land, & al they obey one, & there is no enuie, nor emulation amongst them. † And Iudas chose Eupolemus the sonne of Iohn, the sonne of Iacob, and Iason the sonne of Eleazar, & he sent them to Rome to make amitie and societie with them: † and that they should take from them the yoke of the Greeks, because they saw that they pressed the kingdom of Israel vnto bondage. † And they went to Rome, a way exceeding great, and they entered into the court, and sayd: † Iudas Machabeus, and his bretheren, and the people of the Iewes haue sent vs vnto you to make societie and peace with you, and to write vs your felowes and freindes. † And the word was liked in their sight. † And this is the rescript, that they wrote againe in tables of brasse, and sent into Ierusalem, that it might be with them there a memorial of peace, & societie. † **BE IT WEL TO THE ROMANES,** and to the nation of the Iewes by sea, & by land for euer: and sword and enemie be far from them. † But and if warre be toward the Romanes first, or al their felowes in al their dominion: † the nation of the Iewes shal geue ayde, according as the time shal appoint, with ful hart: † and to them fighting, they shal not geue nor allow wheate, armour, money, shippes, as it hath pleased the Romanes: and they shal keepe their charge, taking nothing of them. † In like maner also and if warre shal happen first to the nation of the Iewes, the Romanes shal helpe with al their hart, according as the time shal permitte them: † and to them helping shal not be geuen wheate, armour, money, shippes, as it hath pleased the Romanes: and they shal keepe their charge without guile. † According to these wordes did the Romanes agree to the people of the Iewes. † And if after these wordes these or they

2: Though Rome vvas then gouerned by tivo consuls. Yet one only ruled euerie day in their course, not both in one day, for so saith Liuius (li. 2. hist.) it should haue bene more terror of tivo rulers, then before it had bene of one king.

- will adde to these, or take away any thing, they shal doe it at their pleasure: and whatsoeuer they shal adde, or take away,
- 31 shal be ratified. † Yea and concerning the euils, that Demetrius the king hath done against them, we haue writen to him, saying: Why hast thou aggrauated thy yoke vpon our freinds,
- 32 and felowes the Iewes? † If therefore they come againe vnto vs against thee, we wil doe iudgement for them, and wil fight with thee by sea and land.

CHAP. IX.

Bacchides and Alcimus returning into Iurie make great slaughter. 5. More then two partes of Iudas smal troupe flying away, he with eight hundred, setteth vpon the enemye, 14. ouerthroweth the strongest part of their armie: 16. but an other part coming at his back, with great slaughter on both parties, Iudas is slaine: 19. and most honorably buried. 23. Much euil creaseth in Israel. 28. Ionathas is made captaine general. 36. The children of Iambrie kil his brother, which he reuengeth. 43. Being enuironed by Bacchides chaceth him away to his fenced places, killing manie. 54. Alcimus beginning to deface the temple, is striken with a palsie, and dyeth miserably. 57. So they haue peace two yeares. 58. Bacchides coming with a new armie: 62. Ionathas and Simon retyre into Bethbesen. 65. there defend themselues, and annoy the enemye. 69. who blaming his counsellors, maketh peace, and departeth.

- 1 **I**N :: the meane time as Demetrius heard that Nicanor was
fallen and his armie in the battel, he added to send Bac-
chides and Alcimus againe into Iurie, and the right wing
2 with them. † And they went the way, that leadeth into Galgal,
and camped in Masaloth, which is in Arbellis: and they wanne
3 it, & slew of men manie soules. † In the first moneth of :: the
yeare an hundreth and fiftie two they brought the armie nere
4 to Ierusalem: † and they arose, and went into Berea twentie
5 thousand men, and two thousand horsemen. † And Iudas had
camped in Laifa, and three thousand chosen men with him:
6 † & they saw the multitude of the armie that they were manie,
and they feared excedingly: and manie withdrew themselues
7 out of the campe, and there remayned of them but eight hun-
dred men. † And Iudas saw that his armie shrunke away, and
the battel pressed vpon him, and :: his hart was broken: be-
cause he had not time to gather them together, and he was
8 discouraged. † And he sayd to them that were remaying:
Let vs rise, and goe to our aduerfaries, if we may be able to
fight

:: This happened about a yeare after the death of Nicanor, ch. 7. v. 50, li. 2. c. 15, 38.

:: Strongest men are not free from first motions of perturbation,

but reflecting vpon their owne infirmitie, and considering in Gods prouidence, take corage in a good cause, being assured either of temporal victorie, or of eternal glorie As now it happened to this most glorious Champion. v. 18.

:: The mightie may fal in the fight of men, but Iudas his fortitude proued and confirmed by former heroical actes, vwith prosperous successe, vvas now perfectly consummate by this most glorious end. *S. Ambr. li. i. c. 41. Offic.*

:: VWhere there is no gouernour the people shal fal. *Pro. II. 7. 14.*

:: Ionathas the third general capitaine

fight against them. † And they diswaded him, saying: We are not able, but let vs saue our lines now, and returne to our brethren, and then we wil fight against them: and we are few. † And Iudas sayd: God forbid we should doe this thing, to flee from them: and if our time be neere, let vs dye manfully for our bretheren, and let vs not stayne our glorie. † And the armie moued out of the campe, and they stood to meete them: and the horsemen were diuided into two parts, and the slingers, and the archers went before the armie, and of the forward al mightie. † And Bacchides was in the right wing, and the legion approached on two sides, and they sounded with trumpets: † and they also cried out that were on Iudas side, euen they also, and the earth was moued at the voice of the armies: and the battel was fought from morning euen vntil the euening. † And Iudas saw that the stronger part of the armie was on the right hand, & al the stout of hart came together with him: † and the right side was discomfited of them, and he pursued them euen to the mount of Azotus. † And they that were in the left wing, saw that the right wing was discomfited, and they folowed after Iudas, and them that were with him at the backe: † and the battel grew sore, and there fel manie wounded of these and of them. † And Iudas was slaine, and the rest fled. † And Ionathas and Simon tooke Iudas their brother, and buried him in the sepulcher of their fathers in the citie Modin. † And al the people of Israel lamented him with great lamentation, and they mourned manie dayes, † and sayd: :: How is the mightie fallen, that saued the people of Israel! † And the rest of the wordes of Iudas battels, and of the valient acts that he did, and of his greatnes are not described: for they were exceeding manie.

† And it came to passe: :: after the death of Iudas, there came forth the wicked men in al the costs of Israel, and there arose al that wrought iniquitie. † In those dayes was made an exceeding great famine, and al their countrie with themselves yelded to Bacchides. † And Bacchides chose the impious men, and appointed them lords of the countrie: † and they fought out, and searched for the freindes of Iudas, and brought them to Bacchides, and he rooke reuenge on them, & scorned them. † And there was made great tribulation in Israel, such as was not since the day, that there was no prophete scene in Israel. † And al the freindes of Iudas gathered, and sayd to :: Ionathas † Since

- 29 † Since thy brother Iudas died, there is not a man like vnto him, to goe forth against the enemies, Bacchides, & them that
 30 are the enemies of our nation. † Now therefore thee haue we chosen this day to be for him our prince, and captayne to wage
 31 our battel. † And Ionathas tooke vpon him at that time the
 32 principedom, and arose in the place of Iudas his brother. † And
 33 Bacchides vnderstood it, and fought to kil him. † And Ionathas vnderstood it, & Simon his brother, and al that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar. † And Bacchides vnderstood it, and in the day of the Sabbaths came him self, and al his
 34 armie ouer Iordan. † And Ionathas sent his brother captayne of the people, to desire the Naburtheians his freindes, that they
 35 would lend him their prouision, which was copious. † And the children of Iambri issued forth of Madaba, and :: tooke
 36 Iohn, and al things that he had, and went away hauing them. † After these wordes, it was told Ionathas, and Simon his
 37 brother, that the children of Iambri make a great mariage, and bring the bride out of Madaba, the daughter of one of the
 38 great princes of Chanaan with great pompe. † And they remembered the bloud of Iohn their brother: and they went vp, and hid them selues vnder the couert of the mountayne. † And they lifted vp their eyes, and saw: and loe a tumult, and great
 39 preparation: and the bridegrome came forth, and his freindes, and his bretheren to meete them with timbrils, and musical
 40 instruments, and manie weapons. † And they rose vpon them out of the embushement, and flew them, and there fel manie wounded, & the rest fled into the mountaines, and they tooke
 41 al the spoiles of them: † & the mariage was turned into mourning, and the voice of their musical instruments into lamentation. † And they :: rooke reuenge of the bloud of their brother: & they returned to the banke of Iordan. † And Bacchides heard it, and he came on the day of the Sabbaths euen to the
 42 brinke of Iordan with a great powre. † And Ionathas sayd to his companie: Let vs arise, and fight against our enemies: for
 43 it is not to day as yesterday, and the day before. † For loe battel dire&ly against vs, and the water of Iordan on this side and on that side, & bankes, and marrises, and forests: and there is
 44 no place to turne aside. † Now therefore crie ye vnto heauen, that you may be deliuered out of the hand of your enemies.
 45 And battel was ioyned. † And Ionathas stretched forth his

of the Machabees was also high priest after the death of Iudas.

Though Alcimus by the kinges fauoure vniuersally vsurped the office: (ch. 7. v. 9.) vvhales Iudas yet liued, and vntil this time. v. 54.

:: They also killed him. v. 38. 42.

:: To reuenge or punish fautes in due measure, & other right circumstances is a special vertue, moderating mans defence of his person, honour, or right vwithout crueltie, or remisses: and so the children sometimes are temporally punished, for their parents finnes, and the communie for their leaders, either for their consent before the fact or after; or to prevent that they doe not the like. S. Iho. 2. 2. q. 108.

:: Ionathas
 and his men
 swame not to
 the other side,
 but to an other
 place on the
 same side: for
 otherwise the
 armies had
 bene parted by
 the riuer: and
 so there had
 bene no con-
 flict that time.
 :: Iosephus li.
 12. c. 17. con-
 fesseth that
 Iudas was
 highpriest, but
 erreth in say-
 ing he succe-
 ded after Alci-
 mus: neither
 considering
 that Alcimus
 was not in
 dede high
 priest, but an
 vsurper: nor
 that he liued
 after Iudas:
 vho was
 slaine a yeare
 before this
 time v. 3. & 18.
 VVherby, and
 by manie o-
 ther such er-
 rors, vve see
 that Iosephus
 is rather to be
 corrected by
 this booke
 then to disa-
 loue this
 booke be-
 cause it dif-
 fereth from
 Iosephus, or
 other like au-
 thors.

hand to strike Bacchides, and he turned aside from him back-
 wards. † And Ionathas lept aside, and they that were with 48
 him into Iordan, and they swame: ouer Iordan to them: † and 49
 there sel of Bacchides part that day a thousand men: and they
 returned into Ierusalem, † and built fenced cities in Iurie, the 50
 fortresse that was in Iericho, and in Ammaum, & in Bethoron,
 and in Bethel, and Thamnata, and Phara, and Thopo with high
 walles, and gates, and lockes. † And he placed a garrison in 51
 them, that they might exercise enmities against Israel: † and 52
 he fenced the citie Bethsura, and Gazara, and the castel, and set
 garisons in them, and prouision of victuals: † and he tooke the 53
 sonnes of the princes of the countrie for hostages, & put them
 in the castel in Ierusalem into ward. † And in :: the yeare an 54
 hundred fiftie three, the second moneth, Alcimus commanded
 the walles of the inner holie house to be destroyed, and the
 workes of the prophets to be destroyed: and he began to
 destroy. † In that time was Alcimus strooken: and his workes 55
 were stayed, and his mouth was stopped, and he was dissolued
 with the palsey, neither could he speake a word any more, and
 geue commandement touching his house. † And Alcimus 56
 died at that time with great torment. † And Bacchides saw 57
 that Alcimus was dead: and he returned to the king, and
 the land was quiet for two yeares. † And al the wicked 58
 thought saying: Behold Ionathas, and they that are with him,
 dwell in silence securely: now therefore let vs bring Bacchides,
 and he shal take them al in one night. † And they went, and 59
 gaue him counsel. † And he arose to come with a great armie: 60
 and he sent secretly epistles to his felowes that were in Iurie,
 to take Ionathas, and them that were with him: but they
 could not, because their counsel was knowen to them.
 † And he apprehended of the men of the countrie, that were 61
 the principal of the mischise, fiftie men, and he slew them.
 † And Ionathas; retyred aside, and Simon, and they that were 62
 with him into Bethbessen, which is in the desert: and he built
 vp the ruins therof, and they fortified it. † And Bacchides vn- 63
 derstood it, and gathered together al his multitude: and sent
 word to them that were of Iurie. † And he came, and camped 64
 about Bethbessen, and assaulted it manie dayes, and made en-
 gins. † And Ionathas left Simon his brother in the citie, and 65
 went forth into the countrie, and came with a number, † and 66
 stroke Odares, and his bretheren, and the children of Phaeron
 in their

in their tabernacles, & he began to slay, and to grow in forces.
 67 † But Simon and they that were with him, went out of the
 68 citie, and burnt the engins, † and they fought against Bac-
 chides, and he was discomfited by them: and they afflicted him
 exceedingly, because his counsel, and his conflict was in vayne.
 69 † And being angrie against the wicked men, that had geuen
 him counsel to come into their countrie, :: he slewe manie of :: Euil counsell
 how soeuer it
 happeneth to
 them that fol-
 low it, is e-
 uer hurtfull to
 them that geue
 it.
 70 countrie. † And Ionathas vnderstood it, and he sent vnto him
 legates to make peace with him, and to render vnto him the
 71 captiues. † And he tooke it gladly, and did according to his
 wordes, & sware that he would doe him no harme al the dayes
 72 of his life. † And he rendered vnto him the captiues, which
 he before had taken for a praye, out of the land of Iuda: and
 returning he departed into his owne countrie, and he added
 73 no more to come into their coasts. † And the sword ceased out
 of Israel: and Ionathas dwelt in Machmas, & Ionathas began
 there to iudge the people, and he destroyed the impious out of
 Israel.

CHAP. X.

*Demetrius inuaded by Alexander, 3. seeketh helpe of Ionathas: 15. but he
 ioyneth with Alexander, a surer freind: 22. though Demetrius sollicite
 him againe, offering rewardes, with remission of tributes, 31. and great
 privileges, 46. At which he suspecting to be feared, persisteth with A-
 lexander: 48. who in battel killeth Demetrius: 52. espouseth the kings
 daughter of Egypt: 59. calleth Ionathas to the mariage: 62. and hono-
 reth him as a king. 67. Demetrius (the sonne) coming into Syria, sendeth
 Apollonius against Ionathas: 70. prouoketh him, 74. and is ouerthrowen
 (79 notwithstanding his ambushment of a thousand horsemen) 83. Iona-
 thas burneth Asotus, with their idol Dagon. 86. so returneth by Ascalon
 to Ierusalem with great glorie.*

1 **A**ND in the yeare an hundreth threescore came vp Alex-
 2 ander :: the sonne of Antiochus, that was surnamed
 Noble: and he tooke Ptolemais, and they receiued him, and
 3 he reigned there. † And Demetrius the king heard it, and he
 gathered together an exceding great armie, and went forth to
 4 meete him into battel. † And Demetrius sent an epistle to
 Ionathas in peaceable wordes, to magnifie him. † For he sayd:
 Let vs preuent to make peace with him, before he make with
 5 Alexander against vs: † for he wil remember al the euils, that

:: He falsely
 auoyched
 that he vvas
 the sonne of
 Antiochus E-
 piphanes. for
 he was in dede
 of very meane
 birth. Iustinus,
 li. 35.

we haue done against him, and against his brother, and against
 his nation. † And he gaue him authoritie to gather an armie, 6
 and to make weapons, and to be himself his fellow: and the
 hostages that were in the castel, he commanded to be deliuered
 to him. † And Ionathas came into Ierusalem, and read the epi- 7
 stles in the hearing of al the people, and of them that were in
 the castle. † And they feared with great feare, because they 8
 heard that the king gaue him authoritie to gather an armie.
 † And the hostages were deliuered to Ionathas, & he rendered 9
 them to their parents. † And Ionathas dwelt in Ierusalem, and 10
 began to build, and to renew the citie. † And he spake to them 11
 that made the workes, that they should build the walles, and
 mount Sion round about with square stones for munition:
 and so they did. † And the Aliens fled that were in the holdes, 12
 which Bacchides had built: † and euerie man left his place, and 13
 departed into his owne countrie: † onlie in Bethsura there re- 14
 mained some of them, that had forsaken the law, and the pre-
 cepts of God: for this was for a refuge to them. † And Alexan- 15
 der the king heard of the promises, that Demetrius had promi-
 sed to Ionathas: and they told him the battels, and the worthe
 acts that he did, and his bretheren, and the labours, that they
 endured: † and he sayd: Why, shal we find any such man? and 16
 now we wil make him a freind, & our fellow. † And he wrote 17
 an epistle, & sent it to him according to these wordes, saying: 18
 † KING Alexander to his brother Ionathas greeting. † We 19
 haue heard of thee, that thou art mightie of powre, and art
 meete to be our freind: † & now :: we make thee this day high 20
 priest of thy nation, that thou be called the kings freind (and
 he sent him purple, and a crowne of gold) and in our affayres
 thou be of one minde with vs, and keepe amitie towards vs.
 † And Ionathas put on him the holie stole the seuenth mo- 21
 neth, in the yeare an hundreth threescore in the solemne day of
 Scenopegia: and he gathered an armie, and made very manie
 weapons. † And Demetrius heard these wordes, and was exce- 22
 ding sorie, and sayd: † What is this that we haue done, that 23
 Alexander hath preuented vs to take the frendshippe of the
 Iewes for his strength? † I also wil write to them wordes of 24
 request, and dignities, and gifts: that they may be with me to
 ayde me. † And he wrote to them in these wordes: KING 25
 Demetrius to the nation of the Iewes greeting. † Because you 26
 haue kept couenant towards vs, and haue continewed in our
 amitie,

:: It was not
 in the kinges
 pouvre to
 make Iona-
 thas high priest
 but he being
 so before, the
 king from this
 time did so ac-
 count him.

amicie, and haue not ioyned to our enemies, :: we haue heard
 27 of it, & are glad. † And now perseuere stil to keepe fidelitie to-
 wards vs, & we wil reward you with good things, for that you
 28 haue done with vs. † And we wil remitte you manie charges,
 29 and wil geue you manie gifts. † And now I release you, and al
 the Iewes from tributes, and I pardon you the prices of salt,
 30 and remitte the crownes, and the thirds of the seeede: † and
 the halfe of the fruite of trees, which is my portion, I leaue to
 you from this day forward, that it be not taken of the land of
 Iuda, and of the three cities that are added thereto of Samaria,
 31 and Galilee from this day and for euer: † and let Ierusalem be
 holie, and free with the coasts therof: and the tithes, & tributes
 32 be they to it. † I release also the authoritie of the castel, that
 is in Ierusalem, and I geue it to the high priest, to place therein
 33 men whomsoeuer he shal choose, that may keepe it. † And
 euerie soule of the Iewes, that is captiue from the land of Iuda
 in al my kingdom, I dismissee free for nothing, that al may be
 34 discharged also from tributes of their cattel. † And al the so-
 lemne dayes, and the sabbaths, and the new moones, and the
 dayes appointed, and three dayes before the solemne day, and
 three dayes after the solemne day let them al be of immunitie
 35 and remission, to al the Iewes that are in my kingdom: † and no
 man shal haue powre to do any thing, and to make busineses
 36 against any of them in any cause. † And let there be inrolled of
 the Iewes in the kings armie to the number of thirtie thou-
 sand men: and allowance shal be geuen them as behoueth to al
 the kings bands, and of them there shal be ordayned certaine,
 37 that shal be in the fortresses of the great king: † and of these
 there shal be appoynted ouer the affayres of the kingdom,
 that are done of trust, and let there be princes of them, and let
 them walke in their owne lawes, as the king hath comman-
 38 ded in the land of Iuda. † And the three cities that are added
 to Iurie of the countrie of Samaria, let them be accounted
 with Iurie: that they may be vnder one, and obey no other
 39 powre, but the high priestes: † Ptolomais, and the confines
 therof, which I haue geuen for a gift to the holies, that are in
 40 Ierusalem, to the necessarie charges of the holie thinges. † And
 I geue euerie yearé fiftene thousand sicles of siluer of the kings
 41 accounts, that belong to me: † and al that is about which they
 had not rendred, that were ouer the affayres the yeares before,
 from this time they shal geue it to the workes of the house.

¶ This king
 Demetrius to
 gette his desi-
 red purpose,
 sticke not to
 write a plaine
 lye, for he had
 heard that the
 Iewes had re-
 fused him and
 made league
 vvith his eni-
 mie Alexander
 7, 22, 23.

† And beside these five thousand sicles of siluer, which they 42
 receiued of the account of the holies euerie yeare : and let
 these perteyne to the priests, that execute the ministerie. † And 43
 whosoever flee into the temple that is in Ierusalem, & in al the
 coasts therof, in the kings danger for matter, let them be dis-
 missed, & al thinges, that they haue in my kingdom, let them
 haue it free. † And to build or repayre the workes of the holie 44
 places, the charges shal be geuen of the kings account : † and 45
 to build the walles in Ierusalem, and to fortifie them round
 about, the charges shal be geuen of the kings account, and to
 build the walles in Iurie. † But as Ionathas, and the people 46
 heard these wordes, :: they beleued them not, nor receiued
 them : because they remembred the great mischise, that he had
 done in Israel, and had afflicted them exceedingly. † And their 47
 liking was toward Alexander, because he had bene the first
 mouer of the wordes of peace vnto them, and him they ayded
 al dayes. † And king Alexander gathered a great armie, and 48
 moued the campe nere to Demetrius. † And the two kinges 49
 ioyned battel, and the armie of Demetrius fled, and Alexander
 pursued him, and vrged them sore. † And the battel grew 50
 very sore, til the sunne went downe: and Demetrius was slaine
 in that day. † And Alexander sent legates to :: Ptolomee king 51
 of Ægypt according to these wordes, saying: † BECAUSE I am 52
 returned into my kingdom, and am set in the seate of my fa-
 thers, and haue obeyned the pryncedom, and haue destroyed
 Demetrius, and possessed our countrie, † and haue ioyned bat- 53
 tel with him, and he is destroyed him self, & his campe by vs,
 and we sit in the seate of his kingdom: † and now let vs make 54
 amitie one with an other : and geue me thy daughter to wife,
 and I wil be thy sonne in law, and I wil geue thee gifts, and to
 her, dignitie. † And king Ptolomee answered, saying : HAPPIE 55
 is the day wherin thou art returned to the land of thy fathers,
 and art set in the seate of their kingdom. † And now I wil doe 56
 to thee that which thou hast writen : but meete me at Ptole-
 mais, that we may see one an other, and I may despouse her to
 thee as thou hast sayd. † And Ptolomee went out of Ægypt, 57
 he and Cleopatra his daughter, and he came to Ptolomais in
 the yeare an hundred threescore and two. † And Alexander 58
 the king mette him, and he gaue him Cleopatra his daughter :
 and he made her mariage at Ptolomais, as kinges in great
 glorie. † And king Alexander wrote to Ionathas, that he 59
 should

ch. 7. v.
 II.

:: Notwith-
 standing the
 great offers
 of euil dispo-
 sed men, Io-
 nathas and al
 prudent men
 considering
 their former
 vicked dedes
 do not geue
 credite to glo-
 rious vvordes.

:: This Ptolomeus Philome-
 tor decided a
 controuersie
 that the Iewes
 had the true
 temple in Ie-
 rusalem, and
 that the Sama-
 ritanes temple
 in Garizim
 vvas schisma-
 tical: vvhich
 he iudged be-
 cause albeit
 both pleaded
 antiquitie, yet
 only the Ie-
 wes proued
 by continual
 succession of
 high priestes
 from Aaron,
 and shewed

60 should come to meeete him. † And he went with glorie to
 Ptolomais, and he mette there the two kinges, and he gaue
 them much siluer, and gold, and gifts: and he found grace in
 61 their sight. † And there assembled against him pestilent men
 of Israel, wicked men soliciting against him: and the king at-
 62 tended not to them. † And he commanded Ionathas to be
 changed of his garments, and that he should be clothed with
 purple: and so they did. And the king placed him to sit with
 63 him self. † And he sayd to his princes: Goe ye out with him
 into the middes of the citie, & proclame, that no man solicite
 against him for any matter, and that no man be troublesome
 64 vnto him for any cause. † And it came to passe, as they that
 solicited, :: saw his glorie that was published, & him couered
 65 with purple, they all fled: † and the king magnified him, and
 wrote him amongst his chiefe freindes, and made him Duke,
 66 and partaker of the principedom. † And Ionathas returned into
 67 Ierusalem with peace, and ioy. † In the yeare an hundreth
 sixtie fiew came Demetrius the sonne of Denetrius from Crete
 68 into the land of his fathers. † And Alexander the king heard
 69 it, and he was verie sorie, and returned to Antioche. † And
 Demetrius the king made Apollonius general, who was ruler
 of Coelesiria: & he gathered a great armie, & came to Iamnia:
 70 and he sent to Ionathas the high priest, † saying: Thou onlie
 resistest vs, and I am brought into derision, and into reproch,
 because thou doest exercise powte against vs in the moun-
 71 tains. † Now therefore if thou trust in thy forces, come downe
 to vs into the plaine, let vs compare there one with an other:
 72 because with me is the force of battels. † Aske, and learne
 who I am, and the rest, that ayde me, who also say that your
 foote can not stand before our face, because twise haue thy
 73 fathers bene put to flight in their owne land: † and now how
 wilt thou be able to abide the horsemen, & so great an armie in
 74 the plaine, where is no stone, nor rocke, nor place to flee: † But
 as Ionathas heard the wordes of Apollonius, he was moued in
 minde: and he chose tenne thousand men, and went forth
 from Ierusalem, & Simon his brother mette him to ayde him.
 75 † And they moued the campe to Ioppe, and it shut him out
 of the citie: because the garison of Apollonius was in Ioppe,
 76 and he assaulted it. † And they that were in the citie being put
 in great feare, opened to him, and Ionathas obeyned Ioppe.
 77 † And Apollonius heard it, & he tooke three thousand horse-
 men,

that the o-
 ther departed
 from them,
 first in the
 time of Iero-
 boam, and af-
 terwardes,
 built that tem-
 ple in Gari-
 zim, vwhen
 some were re-
 turned from
 captiuitie:
 vwhereof Iose-
 phus writeth.
*ls. 13. c. 6. Anti-
 quit.* Our Sa-
 uioar also iud-
 ged that the
 cause of the
 Iewes was
 better. *Ioan. 4.
 v. 22.*
 :: VWhen ca-
 lumniators see
 that the inno-
 centis iustified
 and honored,
 they faile in
 their hart to
 procede a-
 gainst him.

∴ Ionathas set his armie in that maner as on euerie side his men stood in front readie to resist the force of the enimie coming towards them, al their backes so turned vwithin their owne Squadron, that the enimie could no vvay enter without present resistance: and so those of the embushment could only cast dartes, but could not breake the aray of Ionathas campe, nor make anie entrance with out their owne present death.

men, and a great armie. † And he went to Azotus as making iorney, and immediatly he went forth into the plaine: because he had a multitude of horsemen, and he trusted in them. And Ionathas pursewed him vnto Azotus, and they ioyned battel. † And Apollonius left in the campe a thousand horsemen behinde them secretly. † And Ionathas vnderstood that there was an embushment behind him, and they compassed his campe, and they threw dartes vpon the people from morning euen vnto euening. † But ∴ the people stood, as Ionathas had commanded: and their horses laboured. † And Simon put forth his armie, and ioyned it against the legion: for the horsemen were wearied: and they were discomfited by him, and fled. † And they that were scattered by the playne, fled into Azotus, and entered into Bethdagon their idol house, there to saue them selues. † And Ionathas burnt Azotus, and the cities that were round about it, and he tooke the spoiles of them, and the temple of Dagon: and al that fled into it, he burnt with fire. † And there were that were slayne by the sword, with these that were burnt, almost eight thousand men. † And Ionathas remoued the campe from thence, and brought it to Ascalon: and they went out of the citie to meete him in great glorie. † And Ionathas returned into Ierusalem with his companie, hauing manie spoiles. † And it came to passe: as Alexander the king heard these wordes, he added yet to glorifie Ionathas. † And he sent him a cheyne of gold, as the custome is to be geuen to the cosins of kings. And he gaue him Accaron and al the borders therof in possession.

CHAP. XI.

Prolemus king of Egypt deceitfully coming into Syria, 8. surpriseth certaine cities, & taking his daughter from Alexander geueth her to Demetrius. 15. Alexander flying away, 17. is treacherously slaine. 18. Prolemus dyeth the third day, and Demetrius reigneth. 20. Ionathas besiegeth the fortresse which resisted him in Ierusalem. 24. obtayneth of Demetrius remission of tributes, and other priuilegies. 38. Demetrius dismissing his armie, the souldiars conspire with Tryphon against him. 43. Ionathas aydeth him with three thousand men, who kil an hundred thousand mutiners. 53. Demetrius breaking league with Ionathas, is ouerthrown by Tryphon. 57. Young Antiochus reneweth league with Ionathas: and he (65. as likewise his brother Simon) prospereth: 67. in great danger prayeth and preuaileth.

1 **A**ND the king of Egypt gathered an armie, :: as the sand
 sought to winne the kingdom of Alexander by guile, and he
 2 adde it to his owne kingdom. † And he went out into Syria
 with peaceable wordes, and they opened to him the cities, and
 mette him: because Alexander the king had commanded them
 to goe forth to meete him, for that he was his father in law.
 3 † But when Ptolomee entered the cities, he put garrisons of
 4 souldiars in euerie citie. † And as he approached to Azotus,
 they shewed him the temple of dagon burnt with fyre, and
 Azotus, and the rest therof throwen downe, and the bodies
 cast forth, and the graues of them that were slaine in the bat-
 5 tel, which they had made neere the way. † And they told the
 king that Ionathas did these things: to raise enuie against him:
 6 and the king held his peace. † And Ionathas came to meete
 the king into Ioppe with glorie, and they saluted one an
 7 other, and they slept there. † And Ionathas went with the
 king euen to the riuer, that was called Eleutherus: and he re-
 8 turned into Ierusalem. † And king Ptolomee obteyned the
 dominion of the cities euen to Seleucia by the sea side, and he
 9 purposed euil purposes against Alexander. † And sent legates
 to Demetrius, saying: Come, let vs make a league between vs,
 and I wil geue thee my daughter that Alexander hath, & thou
 10 shalt reigne in the kingdom of thy father. † For it repenteth
 me that I haue geuen him my daughter: for he hath sought to
 11 kil me. † And he disprafed him, for that he couered his king-
 12 dom, † and he tooke away his daughter, & gaue her to Deme-
 trius, and alienated him self from Alexander, and his emnities
 13 were made manifest. † And Ptolomee entered into Antioch, &
 14 he put two crownes vpon his head, of Egypt, & of Asia. † But
 Alexander the king was in Cilicia at that time: because they re-
 15 belled that were in those places. † And Alexander heard it, and
 came to him into battel: and Ptolomee the king brought forth
 an armie, and mette him with a strong power, and put him to
 16 flight. † And Alexander fled into Arabia, there to be protected:
 17 and king Ptolomee was exalted. † And Zabdiel an Arabian
 18 tooke of Alexanders head, & sent it to Ptolomee. † And king
 Ptolomee died the thirde day: and they that were in the for-
 19 tresses, perished by them that were within the campe. † And
 20 Demetrius reigned the yeare an hundreth sixtie seuen. † In
 those dayes Ionathas gathered together them, that were in

By this hyperbolical description (very frequent in holic scripture) is signified that Ptolomeus armie was exceeding great, yea greater then can be easily conceiued, & therefore is described by excessive termes.

When pastors endeavour to extirpate sine out of the mindes of the people, those that hate godlines, suggest to temporal princes that such spiritual preaching is dangerous to their state.

But zelous men cease not from so necessarie a worke, because Gods word is not eyed. 2. Tim. 2.

And wise kinges will most esteeme of such men, knowing that their fidelitie towards God, is an assurance that they will also be faithful to princes.

The king had before adioyned principall places to Iudea vvhich were called *toparchies* that is places of principallitie, or principall gouernments: now he granted also immunities to them as to al Iudea and Samaria.

Iurie, to winne the castel in Ierusalem: and they made engins aginsit it. † And certaine that hated their owne nation 21
wicked men, went to king Demetrius, and told him that Ionathas besieged the castel. † And as he heard it, he was wrath: 22
and forthwith he came to Ptolemais, and wrote to Ionathas, that he should not besiege the castel, but should meete him to talke together in hast. † But as Ionathas heard it, he bade 23
them besiege it: and he chose of the ancients of Israel, and of the priests, and put himself in hazard. † And he tooke gold, 24
and siluer and rayments, and manie other presents, and went to the king to Ptolomais, and he found grace in his sight. † And certaine wicked men of his nation solicited aginsit him. 25
† And the king did to him, as they had done to him which 26
had bene before him: and he exalted him in the sight of al his freinds, † and he established to him the chiefe priesthood, 27
and whatsoeuer other thinges he had before precious, and he made him the chiefe of his freindes. † And Ionathas requested 28
of the king that he would make Iurie free, and the three toparchies, & Samaria, & the confines therof: and he promised him three hundred talents. † And the king consented: and he 29
wrote to Ionathas epistles of al these thinges, conteyning this tenure. † KING Demetrius to his brother Ionathas greeting, 30
& to the nation of the Iewes. † A copie of the epistle, which 31
we haue writen to Lasthenes our parent concerning you, we haue sent to you that you might know it. † KING Demetrius 32
to Lasthenes his parent greeting. † We haue determined to do 33
good to the nation of the Iewes our freinds, & that keepe the thinges that are iust with vs, for their gentlenes which they beare towards vs. † We haue ordayned therefore vnto them al 34
the coasts of Iurie, & the three cities, Apherema, Lyda, & Ramatha, which are added to Iurie of Samaria, & al their confines, to be sequestred to al them that sacrifice in Ierusalem, for these thinges, which the king receiued of them euerie yeare, and for the fruits of the land, and of the trees. † And other thinges, 35
that pertained to vs of the tithes, and of the tributes, from this time we remitte to them: and the salt floores, and the crownes, that were presented to vs, † we grant al to them, and nothing 36
of these shal be broken from this time, and for euer. † Now 37
therfore prouide to make a copie of these, and let it be geuen to Ionathas, and let it be layd in the holic mount, and in a solemne place. † And Demetrius the king seing that the land 38

- was quiet in his sight, and nothing resisted him, he dismissed
 al his armie, euerie man to his place, except the forren armie,
 which he brought from the isles of the Gentils: and al the
 39 bandes of his fathers were enemies to him. † And there was
 one Tryphon of Alexanders part before: and he saw that al the
 armie murmured against Demetrius, & he went to Eualchuel
 the Atabian, that brought vp Antiochus the sonne of Alexan-
 40 der: † And he lay vpon him, to deliuer this Antiochus vnto
 him, to reigne in his fathers place: and he declared vnto him
 what great things Demetrius did, & the emnities of his hosts
 41 against him. And he taried there manie dayes. † And Ionathas
 sent to Demetrius the king, that he would cast out them, that
 were in the castel in Ierusalem, and that were in the holdes:
 42 because they impugned Israel. † And Demetrius sent to Iona-
 thas, saying: I wil not onlie doe these thinges for thee, and for
 thy nation, but with glorie I wil honour thee, and thy nation,
 43 when it shal be time conuenient. † Now therfore thou shalt
 doe wel if thou wilt send men to helpe me: because al mine
 44 armie is departed. † And Ionathas sent him :: three thousand
 valient men to Antioch: and they came to the king, and the
 45 king was delighted at their coming. † And there assembled
 they that were of the citie, an hundred twentie thousand men,
 46 and they would haue slaine the king. † And the king fled into
 the court: and they that were of the citie kept the wayes of the
 47 citie, and began to fight. † And the king called the Iewes for
 ayde: and they came together to him al at once, and they were
 48 al dispersed through the citie. † And they slew in that day an
 hundred thousand men, and they burnt the citie, and tooke
 49 manie spoiles in that day, and deliuered the king. † And they
 that were of the citie saw, that the Iewes had obteyned the
 citie as they would: and they were discomfited in their minde,
 50 and cried to the king with petitions, saying: † Geue vs the
 right hand, and let the Iewes cease to oppugne vs, and the citie.
 51 † And they threw away their weapons, & made peace, and the
 Iewes were glorified in the kings sight, & were renowned in
 the sight of al that were in his kingdom, & returned into Ieru-
 52 salem with manie spoiles. † And king Demetrius sate in the seat
 53 of his kingdom: & the land was at rest in his sight. † And he fea-
 ned al thinges whatsoeuer he sayd, and alienated himself from
 Ionathas, and he requited him not according to the benefites,
 54 that he had geuen him, and he vexed him exceedingly. † And

:: Three thou-
 sand faithful
 encountering
 with an hua-
 dred & twen-
 tic thousand
 infidels, killed
 of them in one
 day an hun-
 dred thousand.

after these things Tryphon returned, and with him Antiochus the yong boy, who reigned, and put the crowne vpon him. † And there gathered vnto him al the bandes, which Demetrius had disperfed, and they fought agaynst him: and he fled, and turned the backe. † And Tryphon tooke the beastes, and wanne Antioch. † And Antiochus the yong man wrote to Ionathas, saying: I appoynt to thee the prielthood, and I place thee ouer the foure cities, that thou mayst be of the kings freinds. † And he sent him vessels of gold for his seruice, and he gaue him leaue: to drinke in gold, and to be in purple, and to haue a cheyne of gold: † And he appointed Simon his brother gouerner from the borders of Tyre euen to the coasts of Ægypt. † And Ionathas went forth, and walked through the cities beyond the riuer: and al the band of Syria gathered vnto him to helpe him, and he came to Ascalon, & they mette him honorably out of the citie. † And he went from thence to Gaza: and they that were in Gaza, shut in them selues: and he besieged it, & burnt the thinges that were round about the citie, and he spoiled it. † And the men of Gaza besought Ionathas, and he gaue them the right hand: and he tooke their sonnes for hostages, and sent them into Ierusalem: and he walked through the countrie euen to Damascus. † And Ionathas heard that the princes of Demetrius preuaricated in Cades, which is in Galilee, with a great armie meaning to remoue him from the affayres of the kingdom: † and he went against them: but his brother Simon he left within the prouince. † And Simon approched to Bethsura, and expugned it manie dayes, and inclosed them. † And they requested of him: to take the right handes, and he gaue it them: and he cast them out from thence, and tooke the citie, and placed therein a garrison. † And Ionathas, and his campe approched to the water of Genesar, and before it was light they watched in the plaine Asor. † And loe the campe of the aliens mette him in the playne, & they layd embushments for him in the mountaines: but he went against them. † And the embushments rose out of their places, and they ioyned battel. † And al fled that were on Ionathas part, and none was left of them, but Mathathias the sonne of Absolom, and Iudas the sonne of Calphi, chiefe captayne of the chiuallrie of the host. † And Ionathas rent his garments, and put earth vpon his head, and prayed. † And Ionathas returned to them into battel, & he put them to flight,

and

:: As to vveare purple, and to bare a crowne so to drinke in gold cuppes and to vveare a gold cheyne, vvas proper to kinges, and to vvhom they gaue license.

:: It is an ancient ceremonie in al nations, often mentioned in these bookes, to confirme peace by geuing ech other the righthand. :: Only two captaines remained, and with them some souldiars (as Iosephus writeth, about 50) for it is not to be thought that Ionathas would haue

- 73 and they fought. † And they of his part that fled, saw, and returned to him, and Pursued with him euen to Cades to their campe, and they came euen thither. † And there fel of the aliens in that day three thousand men: and Ionathas returned into Ierusalem.
- returned to battel. 7 72. being but three men in al to beginne a new assault.

CHAP. XII.

Ionathas confirmeth league with the Romanes, and Spartiates, by letters: 19. with mention of letters receiued before. 24. By diligent guard he defendeth the countrie from the enimies inuasions, putting them to flight. 31. subdueth the Arabians, and returneth by Damascus. (33. Simon prospering in other places.) fortifieth Ierusalem, 39. Finally is deceiued by Tryphon. 48. and al his men are slaine.

- 2 **A**ND Ionathas saw that the time helped him, he chose men and sent them to Rome, to establish and to renew
 2 amitie with them: † and to :: the Spartiats, and to other places
 3 he sent epistles according to the same tenure. † And they went to Rome, and entered into the court, and sayd: Ionathas the high priest, and the nation of the Iewes haue sent vs to renew
 4 the amitie, and societie according as before. † And they gaue them epistles vnto them by place and place, to conduct them
 5 into the land of Iuda with peace. † And this is a copie of the epistles which Ionathas wrote to the Spartiats: † IONATHAS the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Iewes, to the Spartiats :: their
 7 bretheren greeting. † Long agoe were epistles sent to Onias the high priest from Arius who reigned with you, that you are our bretheren, as the writing conteyneth, that here beneath
 8 foloweth. † And Onias receiued the man, that was sent, with honour: and he receiued the epistles, where in there was signification of the societie, and amitie. † We wheras we needed none of these hauing for our comfort the holie bookes, that
 9 are in our handes, † chose rather to send vnto you to renew the fraternitie, lest perhaps we be made aliens from you: for
 10 much time is passed, since you sent to vs. † We therefore at al time without intermission in the solenne dayes, and the rest where in we should, are mindful of you in the sacrifices, that we offer, and in the obseruances, as it is meete, and becometh
 11 to remember bretheren. † We reioyce therefore of your glorie.
 12 † But manie tribulations haue compassed vs, and manie battels, and the kinges that are round about vs, haue impugned

:: Sparta the chief citie of Lacedemonia called also Lacedemon, and Theramne.

:: Spartians otherwise called Lacedemonians (by Iosephus and other vvriters) descended from Abraham, 7. 21. and vvete in great league vvith the Iewes.

vs. † We therefore would not be troublesome to you, nor to the
 rest our felowes and freindes in these battels. † For we haue
 had ayde from heauen, and we are deliuered, and our enemies
 are humbled. † We haue chosen therefore Numenius the
 sonne of Antiochus, and Autipater the sonne of Iason, and
 haue sent to the Romanes to renew with them the old amitie
 and societie. † We therefore haue commanded them that they
 come vnto you also, & salute you, and deliuer you our epistles,
 concerning the renewing of our fraternitie. † And now you
 shal doe wel in answering vs to these things. † And this is
 the rescript of the epistles, which he had sent to Onias :
 † A R I V S the king of the Spartians to Onias the grandpriest
 greeting. † It is found in scripture of the Spartians, and the
 Iewes that they are bretheren, & that they are of the stocke of
 Abraham. † And now since we vnderstood these things, you
 doe wel in writing to vs of your peace. † Yea and we haue
 writen agayne to you, Our cartel, & our possessions, are yours :
 and yours, ours. We therefore haue commanded that these
 things be told you. † And Ionathas heard that the princes of
 Demetrius were come agayne with a great armie more then
 before to fight against him. † And he went out from Ierusa-
 lem, and mette them in the countrie of Amathis : for he gaue
 them not space to enter into his countrie. † And he sent spies
 into their campe, & they returning reported that they appoin-
 ted to come vpon them in the night. † And when the sunne was
 set, Ionathas cammanded his men to watch, and to be in ar-
 mour readie to fight al night, & he set watchmen round about
 the campe. † And the aduersaries heard that Ionathas with
 his companie was prepared to battel: & they feared, and were
 afrayd in their hart : and they kindled fyres in their campe.
 † But Ionathas, and they that were with him, knew it not til
 the morning : and they saw light burning, † and Ionathas fo-
 lowed them, and ouertooke them not : for they had passed
 the riuer Eleutherus. † And Ionathas turned aside to the A-
 rabians, that were called Zabadeans : and he stroke them, and
 tooke the spoiles of them. † And he ioyned, and came to
 Damascus, and walked through al that countrie. † But Si-
 mon went forth, and came euen to Ascalon, and to the next
 holdes, and he declined into Ioppe, and tooke it. († For he
 heard that they would deliuer the hold to Demetrius parte) and
 he put a garrison there to keepe it. † And Ionathas returned, &
 called

:: The Spartians had written this epistle before Onias writte to the, though it be here placed after.
 :: There remained vwith the Spartians old vvrites of genealogies, as Iosephus supposeth. li. 12. c. 5. & li. 13. c. 9.

called together the ancients of the people, and he consulted
 36 with them to build fortresses in Iurie, † and to build the walles
 in Ierusalem, and to reare a mount of a great height betwen
 the castel and the citie, to separate it from the citie, that it might
 37 be alone, and they might neither bye nor sel: † And they
 came together to build the citie: and the wassel that was vpon
 the torrent toward the rising of the sunne, and he repayred it,
 38 which is called Caphetetha: † and Simon built Adiada in
 39 Sephela, and fortified it, & hanged on gates and lockes. † And
 when: Tryphon had purposed to reigne ouer Asia, and to take
 the crowne, & to extend his hand against Antiochus the king:
 40 † fearing lest perhaps Ionathas would not permit him, but
 would fight against him: he sought to take him: & to kil him.
 41 And rising vp he went into Bethsan. † And Ionathas went
 forth to meete him with fourtie thousand chosen men into
 42 battel, and came to Bethsan. † And Tryphon saw that Iona-
 thas came with a great armie, to extend his handes vpon him:
 43 and he feared: † and receiued him with honour, and com-
 mended him to al his freindes; and gaue him gifts: and he
 44 commanded his hosts to obey him, as him self. † And he
 sayd to Ionathas: Why hast thou troubled al the people: wheras
 45 we haue no warre? † And now send them backe to their
 houses, but choose thee a few men, that may be with thee, and
 come with me to Ptolemais, and I wil deliuer it to thee, and
 the other holdes, and the armie, and al the ouerseers of the
 affayres, and returning I wil depart: for therefore I came.
 46 † And Ionathas beleued him, and did as he sayd: and dismissed
 47 his armie, and they departed into the land of Iuda: † but he
 reteyned with him three thousand men; of whom he sent
 48 backe two thousand into Galilee, and a thousand came with
 him. † But as Ionathas entered into Ptolemais, they of Pto-
 lemais shut the gates of the citie: and they tooke him, and al
 49 that had entered with him they slew with the sword. † And
 Tryphon sent an armie and horsemen into Galilee, and into
 50 the great playne to destroy al Ionathas felowes. † But they
 when they vnderstood that Ionathas was taken, and was peri-
 shed, and al that were with him, they encouraged them selues,
 51 & went forth readie to battel. † And these that had pursued,
 52 seeing that the matter stood vpon their life, they returned. † But
 they came al with peace into the land of Iuda. And they la-
 mented Ionathas, and them that were with him exceedingly:

:: Morally in
 Tryphon is no-
 ted the pra-
 ctise of the di-
 uel: vwho in-
 tending to o-
 uerthrow a
 king or a king-
 dom first see-
 keth to de-
 ceiue the pa-
 stors, and to
 destroy them:
 especially by
 error or other
 sinne. For (as
 S. Gregorie
 teacheth. *ho.*
 38.) if the pa-
 stors life be
 corrupted, his
 doctrine vil
 be contem-
 ned.

and Israel mourned with great mourning. † And al the hea- 33
then that were round about them, sought to destroy them. for
they sayd: † They haue no prince, and helper: now therefore 54
let vs expugne them, and take away from men the memorie
of them

CHAP. XIII.

*Simon exhorteth the people to defend themselves, and religion: 7. is made
general captaine. 14. Tryphon demandeth an hundred talents of silver,
and hostages for Ionathas. 17. which are sent (to satisfie the peeple) Try-
phon receiveth the ransom, 23. killeth Ionathas, and his sonnes. 25. Simon
erecteth a memorie to his parentes and bretheren. 31. Tryphon murdereth
his young king. 33. Simon fortifieth the countrie, obeyneth peace, and li-
berties of Demetrius: 42. subdueth the citie Gaza, and the rebellious
castle within Ierusalem.*

∴ Simon the
fourth gene-
ral captaine of
the Macha-
bees, & high-
priest excelled
his bretheren
in vvisdome,
by the testi-
monie of his
father. c. 2.
v 65.

∴ He vnder-
tooke by al
his endeavour
to defend and
deliuer his na-
tion from dan-
ger, and to re-
store their for-
mer libertie.

AND ∴ Simon heard that Tryphon gathered a very great 1
armie, to come into the land of Iuda, and to destroy it.
† Seing that the people was in dread, and in feare, he went vp 2
to Ierusalem, and assembled the people: † and exhorting he 3
sayd: You know what great battels I and my bretheren, and
the house of my father, haue made for the lawes, & the holies,
and the distresses that we haue sene: † by reason of these are al 4
my bretheren perished for Israel, and I onlie am left. † And 5
now let it not fal to me to spare my life in al time of tribulation:
for I am not better then my bretheren. † I wil ∴ auenge ther- 6
fore my nation and the holies, our children also, & wiues: be-
cause al the heathen are gathered together to destroy vs of em-
nitie. † And the spirit of the people was kindled as soone as 7
they heard these wordes: † and they answered with a lowd 8
voice, saying: Thou art our captayne in the place of Iudas, and
Ionathas thy brother: † fight thou our battel, & we wil doe 9
al thinges whatsoever thou shalt say to vs. † And gathering 10
together al the men of warre, he hastened to finish al the
walles of Ierusalem, and fortified it round about. † And he 11
sent Ionathas the sonne of Absalom, & with him a new armie
into Ioppe, and they that were in the castel being cast out, he
remayned there. † And Tryphon remoued from Ptolemais 12
with a great armie, to come into the land of Iuda, & Ionathas
with him in ward. † But Simon pitched in Addus against the 13
face of the playne. † And as Tryphon vnderstood that Simon 14
was risen in the place of his brother Ionathas: and that he
would

- 15 would ioyne battel with him, he sent legats to him, † saying:
For the siluer, that thy brother Ionathas owed in the kings ac-
count, for the assayres which he had, we haue stayed him.
- 16 † And now send an hundred talents of siluer, and his two
sonnes for hostages, that being dismissed he flee not from vs, :: Simon being
wise choise
the lesse euil,
and lesse dan-
ger. For if he
had not sent
that vvas de-
manded it was
very like and
almost cer-
taine, that Io-
nathas should
be slaine, and
it vwould haue
bene imputed
to Simon, that
he had not tak-
en iust care
of his brothers
life, vverby
the people
vwould haue
bene alienated
from him, and
perhaps haue
reuolted from
him, and also
from religion.
S. Tho. in hunc
locum.
- 17 and we wil release him. † And Simon knew that with guile he
spake with him, :: neuertheles he commanded the siluer, and
the children to be geuen: lest he should get great emnitie with
- 18 the people of Israel, saying: † Because he sent not the siluer, &
19 the children, therefore is he perished. † And he sent the chil-
dren, and the hundred talents: and he lyed, and dismissed not
- 20 Ionathas. † And after these thinges came Tryphon within
the countrie, to destroy it, and they compassed by the way that
leadeth to Addar, & Simon, and his campe marched into euerie
- 21 place whither soeuer they went. † And they that were in the
castel, sent legates to Tryphon, that he should hasten to come
- 22 through the desert, and should send them victuals. † And
Tryphon prepared al the horsemen, to come that night: but
there was an exceding great snow, and he came not into the
- 23 countrie of Galaad. † And when he had approached to Ba-
24 scama, he slew Ionathas and his sonnes there. † And Try-
25 phon returned, & went into his countrie. † And Simon sent,
and tooke the bones of Ionathas his brother, and buried them
- 26 in Modin the citie of his fathers. † And al Israel lamented him
with great lamentation: & they mourned for him manie dayes,
- 27 † And Simon :: built ouer the sepulcher of his father and of
his bretheren, a building high to behold, of stone polished
- 28 behind and before: † and he erected seuen spyres one against
29 one, to his father and mother, and to his foure bretheren: † and
about these he set great pillers: and vpon the pillers armour for
an eternal memorie: and by the armour shippes grauen, which
- 30 might be sene of al that sayled the sea. † This is the sepulcher,
31 that he made in Modin euen vntil this day. † But Tryphon whē
he iourneyed with Antiochus the king being but a yong man,
- 32 by guile he slew him. † And he reigned in his place, and put
the crowne of Asia vpon him self, and made a great plague in
- 33 the land. † And Simon built the fortresses of Iurie, fortify-
ing them with high towres, and great walles, and gates, and
- 34 lockes: and he put victuals in the fortresses. † And Simon
chose men & sent to Demetrius the king; that he would make
a release to the countrie: because al Tryphons actes had bene

God, proud men
 vvill be honoured
 more then God,
 or vvithout
 God. O how
 manie Epita-
 phes are of
 vvicked men,
 nothing els
 but perpetual
 monuments
 of their ambi-
 tion, vvanitie,
 iniustice, cru-
 eltie, & other
 vices! but
 those that are
 of true ver-
 tues are to
 Gods more
 honour: the
 auctor of al
 vertues.

done by spoile. † And Demetrius the king according to these 35
 wordes answered him, and wrote an epistle in this maner:
 † KING demetrius to Simon the high priest, and the freind of 36
 kinges, and to the ancients, and to the nation of the Iewes,
 greeting. † The crowne of gold, and * the bahem, which you 37
 sent, we haue receiued: and we are readie to make with you
 great peace, and to write to the kings chiefe officers to release
 you the thinges that we haue released. † For what soeuer 38
 thinges we haue decreed vnto you, stand in force. The holdes
 that you haue built, let them be to you. † We remitte also the 39
 ignorances, and offences euen vntil this day, and the crowne
 which you owed: and if any other thing was tributarie in
 Ierusalem, now let it not be tributarie. † And if anie of you be 40
 fitte to be inrolled among ours, let them be inrolled, and let
 there be peace betwen vs. † In the yeare an hundreth seuentie 41
 was the yoke of the Gentils taken away from Israel. † And the 42
 people of Israel began to write in the tables, and publique in-
 struments. The first yeare vnder Simon the high priest, the
 great duke, and the prince of the Iewes. † In these dayes Simon 43
 approached to Gaza, and compassed it with campes, and he
 made engins, & set them to the citie, and he stroke one towre,
 and tooke it. † And they that were within the engin, brake 44
 out into the citie: and there was made a great sturre in the citie.
 † And they that were in the citie went vp with their wiues, & 45
 children vpon the wal their coates rent, and they cried with a
 lowd voice, desyring of Simon that the right handes might be
 geuen them, † and they sayd: Requite vs not according to our 46
 malices, but according to thy mercies. † And Simon yelding 47
 destroyed them not: but :: yet he cast them out of the citie, and
 censed the houses, wherein there had bene idols, and then he
 entered into it with hymes blessing our Lord: † and al filthines 48
 being cast out of it, he placed in it men that should doe the law:
 and he fortified it, and made it his habitation. † But they that 49
 were in the castel of Ierusalem, were prohibited to goe out and
 to come in to the countrie, & to bye, and sel: and they were ex-
 ceding hungrie, and manie of them perished for famine, † and 50
 they cried to Simon to receiue the right handes, and he gaue it
 them: and he cast them out from thence, and censed the castel
 from the contaminations: † and they entered into it the three 51
 and twentieth day of the second moneth, the yeare an hundreth
 seuentie one, with prayse, and boughes of palme trees, and
 harpes,

* a pre-
 cious
 chaine.

:: By how
 much more,
 that mercie is
 admixed vvith
 iustice, so that
 iustice be not
 destroyed, and
 that religion
 be aduanced,
 the better it
 pleaseith God,
 and edifieth
 the vveldispos-
 sed.

harpes, and cymbals, & nables, and hymnes, and canticles, be-
 52 cause the great enemy was destroyed out of Israel. † And he or-
 53 dayned that euerie yeare these dayes should be kept with glad-
 nes. † And he fortified the mount of the temple, that was by
 the castel, and he dwelt there him self, and they that were
 54 with him. † And Simon saw :: Iohn his sonne, that he was a
 valient man of warre: & he made him captayne of al the hosts:
 and he dwelt in Gazara.

:: This Iohn
 Hyrcanus de-
 fended the
 countrie a-
 gainst inua-
 ders. ch. 16.

CHAP. XIII.

*Demetrius inuading Media is taken captiue: 4. and Iurie is in peace. 14.
 Simon cherisheth the godlie, and punisheth the wicked: 16. receiveth
 freindlie letters from the Romanes, and Spartiates: 20. Wherof the copie
 is recited: 24. sendeth a legate to Rome with a present. 25. And is esta-
 blished highpriest, and gouernour by publique consent.*

1 **I**N THE yeare an hundredth seuentie two, king Demetrius
 gathered his armie, and went into Media to get him aydes
 2 to expugne Tryphon. † And Arfaces the king of Persia, and
 Media heard, that Demetrius was entered his confines, and he
 3 sent one of his princes to take him aliue. † And he went, and
 stroke the campe of Demetrius: and tooke him, and brought
 4 him to Arfaces, and he put him into ward. † And :: al the land
 of Iuda was at rest al the dayes of Simon, and he sought good
 to his nation: and his powre, and his glorie pleased them al
 5 dayes. † And with al his glorie he tooke Ioppe for an hauen,
 and made it an entrance vnto the iles of the sea. † And he en-
 6 larged the borders of his nation, and obeyned the countrie.
 7 † And he gathered a great :: captiuitie, and had the dominion
 of Gazara, and of Bethsura, and of the castle: and tooke away
 the vncleanes out of it, and there was none that resisted him.
 8 † And euerie man tilled his land with peace: & the land of Iuda
 yelded her frutes, and the trees of the fildes their fruit. † The
 9 ancients sate al in the streetes, and treated of the good thinges
 of the land, & the yongmen did on them glorie, and the stoles
 10 of warre. † And he gaue victuals to the cities, and he appoin-
 ted them that they should be vessels of munition, til the name
 of his glorie was renowned euen to the end of the earth.
 11 † He made peace vpon the land, & Israel reioyced with great
 12 ioy. † And euetie man sate vnder his vine, and vnder his fig-
 13 tree: and there was none to make them afraid. † There was
 none left that impugned them vpon the earth: kings were

:: Simon had
 now gouer-
 ned the peo-
 ple two yeares
 beginning
 with great dif-
 ficulties, but
 henceforth en-
 ioyed peacetil
 Antiochus Se-
 detes brake
 the league, &
 inuaded Iurie.
 ch. 15. v. 27. &
 39.

:: He reduced
 manie lewes
 from capti-
 uitie.

discomfited in those dayes. † And he confirmed al the humble 14
 of his people, and sought the law, and tooke away euerie
 wicked and euil man: † he glorified the holies, and multiplied 15
 the vessels of the holic places. † And it was heard at Rome 16
 that Ionathas was dead, and euen vnto the Spartiats: and they
 were very sorie. † But as they heard that Simon his brother 17
 was made the high priest in his place, and he obteyned al the
 countrie, and the cities therein; † they wrote to him in bra- 18
 sen tables, to renew the amities and societie, which they had
 made with Iudas, & with Ionathas his bretheren. † And they 19
 were read in the sight of the church in Ierusalem. And this is a
 copie of the epistles, that the Spartiates sent. † THE PRINCES 20
 and :: the cities of the Spartians to Simon the grand priest, and
 to the ancients, and the priests, and the rest of the people of
 the Iewes their bretheren, greeting. † The legates, that were 21
 sent to our people, haue told vs of your glorie, and honour,
 and ioy: and we reioyced at their entrance. † And we wrote 22
 that, which was sayd of them in the counsels of the people,
 thus: Numenius the sonne of Antiochus, and Antipater the
 sonne of Iason legates of the Iewes, came to vs, renewing
 with vs old amitie. † And it pleased the people to receiue the 23
 men gloriously, and to put a copie of their wordes in the seue-
 red booke of the people, to be for a memorie to the people of
 the Spartiats. And a copie of these we haue writen to Simon 24
 the grand priest. † And after these things Simon sent Nume-
 nius to Rome, hauing a great buckler of gold, of the weight
 of thousand poundes, to establish amitie with them. But when
 the people of Rome had heard † these wordes, they sayd: 25
 What thanks geuing shal we render to Simon, and his chil-
 dren? † For he hath restored his bretheren, and hath expugned 26
 the enemies of Israel from them: & they decreed him libertie,
 and registred it in tables of brasse, and put it in titles in mount
 Sion. † And this is a copie of the wriring. THE EIGHTEENTH 27
 day of the moneth Elul, in the yeare an hundreth seuentie two,
 the third yeare vnder Simon the grand priest in Asaramel, † in 28
 a great assemblie of the priests, & of the people and the princes
 of the nation, and the ancients of the countrie, these things
 were notified: that there haue often bene battels made in our
 countrie. † But Simon the sonne of Mathathias of the chil- 29
 dren of Iarib, and his bretheren put themselues in danger, and
 resisted the aduersaries of their nation, that their holies, and
 law

::Sparta being
 the chief citie
 of Lacedemonia,
 had manie
 cities subiect
 & depending
 as vpon their
 Metropoli-
 tane.

::Vwhen peace
 was established
 in al Iurie, and
 freindsippe
 confirmed
 vvith the Ro-
 manes, & La-
 cedemonians,
 the vvhole na-
 tion of the Ie-
 uues in grati-
 tude tovvards
 Simon, vvho
 onlie novv re-
 mained of Ma-
 thathias son-
 nes, confirmed

law might stand: & with great glorie haue they glorified their
 30 nation. † And Ionathas gathered together his nation, and was
 31 made their grand priest, and he was layd to his people. † And
 their enemies would conculcate, and destroy their countrie,
 32 and extend their handes against the holies. † Then Simon, re-
 sisted and fought for his nation, and bestowed much money,
 and armed the valient men of his nation, & gaue them wages:
 33 † and he fortified the cities of Iurie, and Bethsura, that was in
 the borders of Iurie, where the armour of the enemies was be-
 34 fore: and he placed there Iewes for a garrison. † And he fortif-
 ied Ioppe, which was by the sea: and Gazara, which is in the
 borders of Azotus, wherein the enemies dwelt before, and he
 placed Iewes there: and whatsoeuer was fitte for their correption,
 35 he put in them. † And the people saw the fact of Simon,
 and the glorie that he meant to doe to his nation, & they made
 him their duke, and grand priest, for that he had done al these
 thinges, and for the iustice, and fayth, which he kept to his na-
 tion, & for that he fought by al meanes to aduance his people.
 36 † And in his dayes it prospered in his hands, so that the heathen
 were taken away out of their countrie, and they that were in
 the citie of of Dauid in Ierusalem in the castel, out of which
 they came forth, and contaminated al thinges that were round
 about the holies, & they brought great plague vpon chastitie:
 37 † & he placed in it men of Iurie to the defence of the countrie,
 38 & of the citie, & he rayed the walles of Ierusalem. † And king
 39 Demetrius appointed him the high priesthood. † According to
 these thinges he made him his freind, and glorified him with
 40 great glorie. † For he heard that the Iewes were called of the
 Romanes, freinds, and felowes, and bretheren, and that they
 41 receiued Simons legates gloriously: † and that the Iewes, and
 their priests consented that he should be their duke, and high
 42 priest: for euer, til there rise the faithful prophete: † and
 that he be duke ouer them, and that he should haue the care
 of the holies, and that he should appoint rulers ouer their
 workes, and ouer the countrie, and ouer the armour, and ouer
 43 the holdes. † And that he haue care of the holies: and that
 he be heard of al, and that al writings in the countrie be wri-
 ten in his name: and that he be clothed with purple, and gold:
 44 † and that it be not lawfull for any of the people, and of the
 priests to disanulanie of these, and to gainsay those thinges,
 that are sayd of him, or to cal together an assemblie in the
 countrie

him in the of-
 fice of high-
 priest perpetu-
 ally or for euer,
 7. 41 that is,
 during his life,
 & to his pro-
 genie, 7. 49.

:: The high-
 priesthood
 contineved
 in this familie
 of the Macha-
 bees vntil He-
 rod tooke ir
 from them sel-
 ling it for mo-
 ney, and then
 shortly came
 Christ the faith-
 ful Prophet.

countre without him: and to be clothed with purple, and to
 weare a cheyne of gold. † But he that shal doe beside these 45
 things, or shal make frustrate any of these he shal be guiltie.
 † And it pleased al the people to appoiut Simon, and to doe 46
 according to these wordes. † And Simon tooke it vpon him, 47
 and it pleased him to execute high priesthood, and to be duke,
 and prince of the nation of the Iewes, and of the priests, and
 to be chiefe ouer al. † And this writing they bad them put in 78
 tables of brasse, and to set them in the circuite of the holies, in
 a famous place: † and to put a copie therof in the treasure, 49
 that Simon may haue it, and his children.

CHAP. XV.

*Antiochus by his letters granteth great priuilegies to Simon: 10. pursueth
 Tryphon, and inuironeth him. 15. The Romanes commend the Iewes to
 other nations. 25. Antiochus refusing aydesent by Simon, breaketh league,
 30. and exacteth certaine cities, and tribute. 37. Tryphon escapeth, and
 other of the kings forces innade and spoile Iurie.*

∴ This Antiochus Sedetes sonne of Demetrius Soter, was brother to Demetrius the second, who was now captiue in Persia. *ch. 14. v. 3.*

ANd king Antiochus the sonne of Demetrius sent epistles 1
 from the illes of the sea to Simon the priest, and prince of
 the nation of the Iewes, and to al the nation: † and they con- 2
 teyned this tenure: KING Antiochus to Simon the grand priest,
 and to the nation of the Iewes greeting. † Because certaine 3
 pestilent men haue obeyned the kingdom of our fathers, and
 I meane to chalenge the kingdom, and to restore it as it was
 before: and I haue chosen a great armie, & haue made shippes
 of warre. † And I wil march through the countre, that I may 4
 take reuenge of them, that haue destroyed our countre, and
 that haue made manie cities desolate in my realme. † Now 5
 therefore I establish vnto thee al the oblations, which al the
 kinges before me remitted vnto thee, and what other gifts
 focuer they remitted thee: † and I permitte thee to make a 6
 coyne of thy owne money in thy countre: † and Ierusalem to 7
 be holie and free, and al the armour that is made, and the for-
 tresses which thou hast built, and which thou dost hold, let
 them remayne to thee. † And al that is dew to the king, and 8
 the things that are to be the kings hereafter, from this present
 and for al time, they are remitted to thee. † And when we shal 9
 haue obeyned our kingdom, we wil glorifie thee, and thy
 nation, and the temple with great glorie, so that your glorie
 shal be made manifest in al the earth. † In the yeare an hundredth 10
 seuentie

seuentie foure went forth Antiochus into the land of his fathers, and al the hofts assembled vnto him, so that there were
 11 few left with Tryphon. † And Antiochus the king pursewed
 12 him, and he came to Dora flying by the seacost. † For he knew
 that euils were heaped vpon him, and the armie forsooke him.
 13 † And Antiochus camped vpon Dora with an hundred twentie
 thousand men of warre, and eight thousand horsemen:
 14 † and he compassed the citie, and the shippes approached to the
 sea: and they vexed the citie by land, and by sea, and suffered
 15 none to come in, or to goe out. † And :: Numenius came; :: This legate
 and they that had bene with him, from the citie of Rome, ha- vvas sent al-
 uing epistles written to kinges, and countries, wherein were most two yea-
 16 conteyned these wordes: † L V C I V S the consul of the Ro- res before to
 manes, to Ptolomee the king greeting. † The ambassadours Rome *ch.* 14.
 17 of the Iewes our freindes came to vs, renewing the old amitie, 7. 24. and now
 and societic, being sent from Simon the prince of the priests, brought let-
 18 and the people of the Iewes. † And they brought also a buckler ters not only
 of gold of a thousand powndes. † It hath pleased vs therfore to the Iewes
 19 to write to the kinges, and countries, that they doe them no but also to
 harme, nor impugne them, and their cities, and their countries: fundrie kinges
 and that they geue no syde to them that fight against them. and peoples in
 20 † And it hath semed good vnto vs to take the buckler of them. their behalf.
 21 † If therfore anie pestilent men are fled out of their countrie
 to you, deliuer them to Simon the prince of the priests, that he
 22 may punish them according to their law. † These self same
 thinges were written to Demetrius the king, & to Attalus, and
 23 to Ariarathes, and to Arsaces, † and into al countries: and to
 Lampfaces, and to the Spartiats, and to Delus, and to Myndus,
 and to Sicyon, and to Caria, and to Samus, & Pamphilia, and
 Lycia, and Alicarnassus, and Coos, and Siden, and Aradon, and
 Rhodes, & Phafelis, and Gortyna, and Gnidus, and Cypres, and
 24 Cyrene. † And a copie therof they wrote to Simon the prince
 25 of the priests & people of the Iewes. † But king Antiochus mo-
 ued his campe vnto Dora the second time, setting handes al-
 wayes vpon it, & making engines: & he shut vp Tryphon, that
 26 he could not goe forth. † And Simon sent vnto him two thou-
 sand chosen men for ayde, and siluer, and gold, and abundance
 27 of furniture. † And he would not take them, but brake al thin-
 ges that he couenanted with him before, & alienated him self
 28 from him. † And he sent to him Athenobius one of his freinds,
 to treat with him, saying: You hold loppe, and Gazara, and
 the

the castel, that is in Ierusalem, cities of my kingdom: † their 29
 borders you haue made desolate, and you haue made a great
 plague in the land, and haue ruled in manie places in my king-
 dom. † Now therfore deliuer the cities, that you haue taken, 30
 and the tributes of the places, wherin you haue ruled without
 the borders of Iurie. † But if not, geue you for them fise hun- 31
 dred talents of siluer, and for the destruction, that you haue
 made, and the tributes of cities other fise hundred talents: but
 if not, we wil come and expugne you. † And Athenobius the 32
 kings freind came into Ierusalem, & saw the glorie of Simon,
 and his magnificence in gold, & siluer, and furniture abundant,
 and he was astonied, and told him the kings wordes. † And Si- 33
 mon answered him, and sayd to him: Neither haue we taken
 other mens land, neither do we hold that is other mens: but
 the inheritance of our fathers, which was a certaine season vn-
 iustly possessed of our enemies. † But we hauing oportunitie 34
 challenge the inheritance of our fathers. † For concerning 35
 Ioppe, and Gazara, that thou complaynest: they made a great
 plague among the people, and in our countrie: for these: we
 geue an hundred talents. And Athenobius answered him not a
 word. † But with anger returning to the king, he reported 36
 vnto him these wordes, and the glorie of Simon, & al thinges
 that he saw, and the king was wrath with great anger. † And 37
 Tryphon fled by shippe to Orthosias. † And the king appoin- 38
 ted Cendebæus captaine by the sea coast, and gaue him an armie
 of foote men and horsemen. † And he commanded him to 39
 moue the campe against the face of Iurie: and he commanded
 him to build: Cedron, and to fortifie the gates of the citie,
 and to conquer the people. But the king pursewed Tryphon.
 † And Cendebæus came to Iamnia, and began to prouoke 40
 the people, & to conculcate Iurie, and to take the people cap-
 tiue, and to kil, and to build Cedron. † And he placed there 41
 horsemen, and an host: that going forth they might walke by
 the way of Iurie, as the king appointed them.

CHAP. XVI.

*Simon sendeth two of his sonnes to fight against Cendebæus, 8. whom they
 ouerthrow. 11. Ptolemee simons sonne in law, inuicing him to a feast trea-
 cherously killeth him, and his sonnes Iudas and Mathathias: 19. sendeth
 also men to kil Iohn, but he being warned of the treason, killeth them: 23.
 and succedeth to his father in the government.*

∴ Simon sub-
 dued these
 two townes
 because they
 annoyed the Ie-
 vves: but be-
 cause they o-
 thervise per-
 ceyned not to
 Iurie he payed
 for them an
 hundred ta-
 lentes.
 ∴ By the riuer
 of Cedron (o-
 uer which Da-
 uid passed 2.
 Reg. 15. v. 23.
 and our Sa-
 uiour. Ioa. 18.)
 a citie vvas
 novv built, or
 rather repared
 being decayed
 before.

1 **A**ND :: Iohn went vp from Gazara, and told Simon his
 2 father what Cendebæus did amongst their people. † And
 Simon called his two elder sonnes, Iudas & Iohn, and he sayd
 to them: I and my bretheren, and the house of my father, haue
 expugned the enemies of Israel from our youth euen to this
 3 day: and it hath prospered in our handes to deliuer Israel
 oftentimes. † And now I am old, but be you in place of me, and
 4 my brerheren, & going forth fight for our nation: & the helpe
 from heauen be with you. † And he chose out of the countrie
 5 twentie thousand fighting men, and horsemen, and they went
 forth to Cendebæus: and they slept in Modin. † And they
 arose in the morning, and went into the plaine filde: and loe
 a mightie great armie coming to meete them, of foote men, and
 6 horsemen, & there was a running riuer betwen them. † And
 he camped agaynst the face of them, him self and his people,
 and he saw the people fearful to passe through the torrent, and
 he passed through first: and the men saw him, and they passed
 7 ouer after him. † And he diuided the people, and the horse-
 men in the middes of the footemen: and the horsemen of
 8 the aduersaries were exceding manie. † And they sounded
 with the holie trompets: and Cendebæus was put to flight,
 and his campe: and there fel manie of them wounded, and
 9 the rest fled into the hold. † Then was Iudas Iohns brother
 wounded: But Iohn pursewed them, til he came to Cedron.
 10 which he built: † and they fled euen to the towres, that were
 in the fildes of Azotus, and he burnt them with fyre. And there
 fel of them two thousand men, and he returned into Iurie in
 11 peace. † And Ptolomee the sonne of Abobus was appointed
 captayne in the plaine of Iericho, and he had much siluer, and
 12 gold. † For he was the sonne in law of the high priest. † And
 13 his hart was exalted, and he would gayne the countrie, and he
 purposed treacherie agaynst Simon, and his sonnes to dispatch
 14 them. † And Simon walking through the cities, that were in
 in the countrie of Iurie, and being careful of them, went
 downe into Iericho, he and Mathathias his sonne, and Iudas
 :: the yeare an hundreth seuentie seuen, the eleuenth moneth:
 15 this is the moneth Sabath. † And the sonne of Abobus receiued
 them with guile into a litle fortresse, that is called Doch which
 he built: and he made them a great feast, and hid men there.
 16 † And when Simon was :: inebriated and his sonnes, Ptolomee
 arose with his companie, and they rooke their weapons, and

:: After Simons
 death, his el-
 dest sonne
 Iohn surnam-
 ed Hyrcanus
 succeeded him
 in govern-
 ment spiritual
 and temporal.

v. 24.

:: He begin-
 ning to go-
 uerne in the
 yeare. 170. ch.
 13. v. 41. 42.
 had difficulties
 the first & last
 yeares, in the
 rest they had
 peace.
 To be inebria-
 ted signifieth
 no more but

to be replenished with drinke competently, or abundantly, without excessse. As *Psal.* 64. v. 10 *the earth inebriated*, and v. 11. *riuers inebriated*. That is, abundantly replenished without excessse. *August.* 9. 144. in *Gen.* :: Out of the booke here mentioned some thinke the fourth booke of Machabees was translated. See *Sixtus Senen.* li. 1. *Biblioth.* pag. 57.

entered into the feast, and slew him, and his two sonnes, and certain of his seruants. † And he did great deceite in Israel, & rendered euil for good. † And Prolomee wrote these thinges, and sent to the king that he should send him an armie for ayde, and he would deliuer him the countrie, and their cities, and tributes. † And he sent others into Gazara to dispatch Iohn: and to the tribunes he sent epistles, that they should come to him, & he would geue them siluer, & gold, and gifts. † And he sent others to take Ierusalem, & the mount of the temple. † And one running before, told Iohn in Gazara, that his father was perished, and his bretheren, & that he hath sent that thou also mayst be slayne. † But as he heard it, he was exceedingly afrayd: and he apprehended the men, that came to destroy him, & he slew them: for he knew that they sought to destroy him. † And the rest concerning the wordes of Iohn, & his battels, and the valient actes, which he did manfully, and the building of the walles, which he built, & the thinges that he did: † these are written in the booke of the dayes of his priesthood, from the time that he was made prince of the priests after his father. *

* li. 2. c.
I. 7. I.

THE SECOND BOOKE OF MACHABEES.

CHAP. I.

The Iewes in Ierusalem write to the Iewes in Ægypt, 7. signifying that they had writte before of manie afflictions past: 9. and now write againe, rendering thanks to God for their deliuerie from Antiochus: 18. exhorting their bretheren to kepe the feast of Scenopogia: recieing the miracle of water returning into fire: 24. when Nehemias prayed: 33. and that the king built a temple in memorie thereof.

This Appendix concerning two epistles of the Iewes was added to the historie, of the first booke by him that writte this second.



THE bretheren, the Iewes that are through out Ægypt, the bretheren, the Iewes that are in Ierusalem, and that are in the countrie of Iurie, send health, and good peace. † God doe good to you, and remember his testament, that he spake to Abraham, and Isaac, and Iacob, his faithful seruantes: † and geue he vnto

e.

vnto you al an hart to worshippe him, and to doe his wil
 4 with a great hart, and a willing minde. † Open he your hart
 5 in his law, and in his precepts, and make peace. † Heare he
 your prayers, and be he reconciled vnto you, neither forsake
 6 he you in the euil time. † And now here we are praying for
 7 you. † When Demetrius reigned, in the yeare one hundreth
 sixtie nine, :: we Iewes wrote vnto you in the tribulation, and
 violence, that came vpon vs in these yeares, since Iason reuol-
 8 ted from the holie land, and from the kingdom. † They burnt
 the gate, and shed innocent blood: and we prayed to our Lord,
 and were heard, and we offered sacrifice, and sine floore, and
 9 lighted the lampes, and serforth there breades. † And now
 celebrate ye the dayes of Scenopedia of the moneth Cesseu.
 10 † In the yeare one hundreth eightie eight, the people that is
 at Ierusalem, and in Iurie, and the senate, and :: Iudas, to Ari-
 stobolus the maister of Ptolomee the king, who is of the
 stocke of the annointed priestes, and to those Iewes, that are in
 11 Ægypt health, and welfare. † Being deliuered by God out of
 great dangers, we geue him thanks magnifically, as who haue
 12 fought against such a king. † For he made them swarme out of
 13 Persis, that haue fought against vs, and the holie citie. † For
 when he was captaine in Persis, & with him a very great armie,
 he fel in the temple of Nania, being deceiued by the counsel of
 14 Naneaes priestes. † For Antiochus, & his freindes came to the
 place as to dwell with her, & that he might receiue much mo-
 15 ney vnder the title of a dowrie. † And when Naneaes priestes
 had layde it forth, and he with a few was entered within the
 16 compasse of the temple, they shut the temple, † when Antio-
 chus was entered in: & a secrete entrance of the temple being
 opened, casting stones they stroke the duke, and them that
 were with him, and diuided them in peeces, and cutting of
 17 their heades they threw them forth. † Blessed be the God in al
 18 thinges, who hath deliuered vp the impious. † We therefore
 meaning to keepe the purification of the temple the siue and
 twentieth day of the monerh Cesseu, thought it necessary to sig-
 nifie vnto you: that you also may kepe the day of Scenopedia;
 and the day of the fire, that was geuen when Nehemias, after
 19 the temple was built and the altar, offered sacrifice. † For
 when our fathers were caryed :: into Persis, the priestes that
 then were the worshippers of God, taking the fire from the
 altar, hid it secretly in a valley where there was a pitte deepe,

:: As they had
 vvriten be-
 fore in their
 afflictions, so
 novv they ex-
 horthe their
 bretheren to
 be thankful to
 God, and a-
 mongst other
 meanes to
 shevv their
 grateful minde
 by celebrating
 the feast of de-
 dication of the
 newv altar.

:: It seemeth
 that either this
 Iudas was the
 first sonne of
 Iohn Hyrcanus
 (other-
 vvise called A-
 ristobolus) or
 rather Iudas
 Essenus of
 vvhom, ch. 2.
 v. 14. and of
 vvhom Iose-
 phus vvrieth,
 li. 13. c. 19.

:: Chaldea be-
 ing nere to
 Persis, is some-
 times compre-
 hended vnder

the same name
so Mamertinus, in *Panagena ad Iuliam*,
reciteth *Riguis*
and *Euphrates*
amongst the
rivers of Persia.
& S. Chrysostom. *ho. 6.*
in Math. saith
the Ievves
were deliuered
from captiuitie
of Persis,
meaning Babylon.
:: In this fire
were foure
miracles. First
it was not
changed into
ayre but into
water. v. 20.
:: Secondly
this water being
cast on the
hostes of sacrifice
was kindled as fire.
v. 22.
:: Thirdly, it
burned also
being cast
vpon stones.
v. 32.
:: Fourth, it
was extinguished
by the light that
came from the
altar. v. 32.
:: *Nephthar*, signifieth
deliuerie, vvhich is
the effect of
purification,
for the temple
& other holie
things being
purified, were
deliuered from
prophane vse.

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SECOND BOOKE

and dry, and therein they saued it, so that the place was vnknowne to al men. † But when manie yeares had passed, and it pleased God that Nehemias should be sent of the king of Persis: he sent the nephewes of those priestes, that had hid it, to seeke out the fire: and as they told vs, they found not fire, but this ke water. † And he bad them draw, & bring vnto him: and the sacrifices, that were layd on, the priest Nehemias commanded to be sprinkled with the same water, and the wood, and the things that were layde therupon. † And as this was done, & the time was come that the sunne shone forth, which before was in a cloude, there was kindled a great fire, so that al merueiled. † And al the priestes made prayer, whiles the sacrifice was consuming, Ionathas beginning, and the rest answering. † And the prayer of Nehemias was in this maner: O LORD God creatour of al, dreadful, and strong, iust, and merciful, which only art the good king, † only giuer, only iust, and omnipotent, and eternal, which deliuerest Israel from al euil, which madest the fathers elect, and didst sanctifie them. † Receiue the sacrifice for al thy people Israel, and kepe thy part, and sanctifie it. † Gather together our dispersion, deliuer them, that serue the Gentils, and regard the contemned & abhorred: that the Gentils may know that thou art our God. † Afflict them that oppresse vs, and that doe contumelie in pride. † Place thy people in thy holie place, as Moyses sayd. † And the priestes sang hymnes, til the sacrifice was consumed. † And when the sacrifice was consumed, of the rest of the water Nehemias comanded the greater stones to be throughly washed. † Which thing as it was done, out of them was kindled a flame: but by light also, that shined from the altar, it was consumed. † And as the thing was made manifest, it was told the king of the Persians, that in the place, wherein those priestes that were transported, had hid fire, there appeared water, with the which Nehemias, and they that were with him, purified the sacrifices. † And the king considering, and diligently examining the matter, made a temple for it, that he might approue that which was done. † And when he had approued it, he gaue to the priestes manie good things, and diuerse giftes, and taking them with his owne hand, he gaue to them. † And Nehemias called this place Nephthar, which is interpreted purification. But it is called with manie Nephi.

CHAP. II.

Holie fire, and the booke of the law were conserued by Ieremie the prophet, in the transmigration into Babylon. 4. Likewise the Tabernacle of Moyses the Arke, and Altar of incense in a secrete place. 8. As Moyses had dedicated the Tabernacle, and Salomon the Temple: 14. so Iudas Machabeus cleansing the Temple, and making a new Altar, instituted a feast of the Dedication therof. 20. The Preface of the Author abridging the historie of the Machabees written by Iason in five bookes.

- 1 **A**ND it is found in the descriptions of Ieremie the prophet, that he commanded them that went in transmigration, to take :: the fire, as it was signified, & as he commanded them that were caried away in transmigration. † And he gaue them a law that they should not forget the precepts of our Lord, and that they should not erre in their mindes, seing the idols of gold, and siluer, and the ornaments of them.
- 2 † And saying other like thinges, he exhorted them that they would not remoue the law from their hart. † And it was in the same writing, how the prophet commanded by the diuine answer made to him, that :: the tabernacle, & the arke should follow in company with him, til he came forth into the mount in which Moyses ascended, and saw the inheritance of God.
- 3 † And Ieremie coming thither found a place of a caue: & he brought the tabernacle, and the arke, and the altar of incense in thither, and stopped the doore. † And there came certaine withal, that followed, to marke the place for themselves: and they could not finde it. † And as Ieremie vnderstood it, blaming them he sayd: that the place shal be vnknowne, til God gather together the congregation of the people, and become propitious: † and then our Lord wil shew these thinges, and the maiestie of our Lord shal appeare, & there shal be a cloude as it was also made manifest to Moyses, and as when Salomon prayed that the place might be sanctified to the great God, he did manifest these thinges. † For he handled wisdom magnifically: as hauing wisdom, did he offer the sacrifice of the dedication, and of the consummation of the temple. † As Moyses also prayed to our Lord, and as Salomon prayed, and fire came downe from heauen, and consumed the holocaust.
- 4 † And Moyses sayd: Because that which was for sinne, was not eaten, it was consumed. † In like maner Salomon also eight dayes celebrated the dedication. † And these self same

:: S. Ambrose, li 3 c. 14. *Offic.* writeth at large of this miracle.

:: Neither the tabernacle nor the arke were caried avay by Nabuchodonosor, but were preserved by some meanes: and most like (besides the auctoritie of this scripture) by Ieremie the prophet, vho had special fauour of the Babylonians, vhen Ierusalem was taken, Iere. 32. v. 11.

*Epist. Iere.
Baruc. 6.*

*Exo. 40.
3. Reg. 8.*

*Leuit. 9.
v. 24.*

things were put in the descriptions, and commentaries of Nehemias: and after what sort he making a librarie gathered together bookes of the prophetes, and of Dauid, and the epistles of the kinges, and concerning the donaries. † And in 14 like maner: Iudas also such thinges as were fallen away by the warre that happened to vs, gathered them al together, and they are with vs. † If therfore you desire these thinges, 15 send some that may fetch them vnto you. † We therfore meaning to kepe the purification haue written vnto you: You shal doe wel then, if you kepe these dayes. † And God that 17 hath deliuered his people, and rendered the inheritance to al, the kingdom, and the priesthoode, and the sanctification, † as 18 he promised in the law, we hope that he wil quickly haue mercie vpon vs, and wil gather vs together from vnder heauen, into the holie place. † For he hath deliuered vs out of great 19 perils, and hath purged the place. *

This semeth to be the same Iudas Esseus vvhovvith others vvrith this epistle. ch. 1. v. 10.

After the author had written this Appendix to the former booke, he resolved also to adde an abridgement of the vvhole historie, vvhether vnto he maketh this Preface, signifying the matter vvhich he vvil vwrite. v. 20. in vvhich maner. v. 24. and why, v. 25. auouching his diligence. v. 26. vwith breuitie. v. 29. God assisting the vviters of diuine histories, doth not alwayes deliuer them from labour in seeking to know the

† Concerning Iudas Machabeus, and his brethren, and of 20 the purification of the great temple, and of the dedication of the altar, † Yea and of the battels that perteyne to Antiochus the Noble, and his sonne Eupator: † and of the apparitions, that were made from heauen to them, that did manfully for the Iewes, so that being few they reuenged the whole 22 cuntry, and put to flight the barbarous multitude: † and repayed the most famous temple in al the world, and deliuered the citie, and the lawes that were abolished, were restored, our Lord with al clemencie being made propitious vnto 23 them. † Also the thinges which by Iason the Cyrenean, are comprised in fise bookes we haue attempted to abridge in one volume. † For considering the multitude of bookes, and 25 the difficultie to them, that wil attempt the narrations of histories, because of the multitude of matters: † we haue bene 26 careful for them that are willing to reade, that there might be delectation of the minde: and for the studious, that they may more easily comitte it to memorie: and that profite might ensue to al that read it: † And to our owne selues in deede, 27 which haue taken vpon vs this worke to make an abridgement, we haue taken in hand no easie labour, yea rather a busines ful of watching and swette. † As they that prepare a feast, 28 and seeke to condescend to other mens wil: for manie mens sakes we doe willingly susteyne the labour. † The * veritie 29 certes concerning euery particular leauing to the authors, and

* li. 2. c. 15. v. 38.

A

* exact declarati.

our selues according to the forme that is geuen, studying to
 30 be brieft. † For as the builder of a new house must haue care
 of the whole building: but he that hath the care to paint, must
 seeke out the thinges that are apt for garnishing: so must it be
 31 esteemed also in vs. † For to gather together the vnderstan-
 ding, to order the speech, and curiously to discusse euerie par-
 32 ticular part, agreeth to the auctor of an historie: † but to pur-
 sew the breuitie of speech, & to auoyde the exact declarations
 33 of thinges, is to be granted to him that abridgeth. † From
 hence then wil we begine the narration: of the preface let it
 be sufficient to haue sayd thus much. for it is a foolish thing
 before the historie to flow ouer, and in the historie to be
 shorte. *

same of such
 as knew parti-
 cular thinges.
 So S. Luke
 writte the
 Gospel, having
 diligently attain-
 ed to al thinges
 Luc. 1. 7. 3.

* li. i. c.
 i. 7. i.

CHAP. III.

*When Ierusalem was in peace, and good order, by the care of Onias high
 priest, and king Seleucus fauoured pioum workes, 4. Simon a wicked
 churchwarden, betrayeth the treasure of the Sanctuarie: 7. Verupon
 Heliodorus sent by the king, and after curteous intertainment, declaring
 that he must carie al the money to the king, is resisted by Onias with others,
 deuoutly commending the cause to God. 23. He neuertheles attempting
 the sacrilege, is terrified by a vision, sore beaten, and in desperate miserie,
 31. by Onias sacrifice and prayers, is restored to health: 35. and returning
 home confesseth the powre of God.*

The first part.
 The persecu-
 tion of the
 Church by
 Antiochus.

C 1 **T**HEREFORE when the holie citie was inhabited in
 1. al peace, 2. the lawes also as yet were very wel kept, be-
 cause of Onias 3. the high priest his pietie, & minde that hated
 2 euils, † it came to passe that kinges also themselues, and princes
 esteemed the place worthis of high honour, and glorified the
 3 temple with verie great giftes: † so that Seleucus the king of
 4 Asia of his reueneues allowed al the charges perteyning to
 the ministerie of the sacrifices. † But Simon of the tribe
 of Benjamin, being appointed ouerseer of the temple, con-
 tended, the prince of the priestes resisting him, to worke some
 5 wicked thing in the citie. † And 2. when he could not over-
 come Onias, he came to Appollonius the sonne of Tharsas,
 who at that time was gouernour of Calesyria, and Phœnicia:
 6 † and told him, that the treasure at Ierusalem was ful of innu-
 merable deale of money, and the common store to be infinite,
 which perteyne not to the account of the sacrifices: and that
 7 it is possible, al might fall into the kings powre. † And 3. when
 Appollo-

Three thinges
 make a comonwealch
 to be in good
 state.

1. Good agree-
 ment of prin-
 cipal men a-
 mongst them-
 selues, & with
 the commo-
 naltie.

2. Exact obser-
 uation of
 good lawes:

3. And eminent
 vertue of the
 supreme go-
 uernour with
 exercise of
 pietie and hate
 of finnes.

1. Other three things do trouble the state: Obstinacie in offenders, not content to be corrected.
 2. Inueterate malice seeking reuenge against iust Superiors.
 3. and auarice of princes, to robbe the holie or common treasure.

Appollonius had made relation to the king, concerning the money that he was told of, he calling for Heliodorus, who was ouer his affayres, sent him with commission to transport the foresayde money. † And forthwith Heliodorus began to take 8 his iourney, in shew in dede as if he would goe visite the cities through out Cœlesyria and Phœnicia, but in very deede to accomplish the kings purpose. † But when he was come to Ierusalem, and was curteously receiued in the citie by the highpriest, he told of the the aduertisement geuen of the money: and opened for what cause he was come: and asked if these things were so in very deede. † Then the highpriest shewed 10 that these were deposita, and the liuelihoods of widowes, and pupils: † but certaine of them to belong vnto Hircanus of 11 Tobie a very noble man, among these things, which impious Simon had promoted, & the whole to be of siluer four hundred talents, and of gold two hundred. † And that they should 12 be deceiued which had committed it to the place, & the temple, that is honoured through out the whole world, to be a thing, for the reuerence, and holines therof altogether vnpossible. † But he by reason of those things, which he had in commis- 13 sion of. the king, sayd in any wise that they must be caried to the king. † And on a day appointed, Heliodorus entered in 14 to take order concerning these things. But there was noe smal trembling through out the whole citie. † And the priestes 15 cast them selues before the altar with their priestes stoles, and inuocated him from heauen, which made the law of deposita, that he would kepe the things safe, from them that had 16 depofed them. † But now he that saw the countenance of the high priest, was wounded in minde: for his face and colour being changed declared the inner sorow of the minde. † For 17 there was a certaine pensuenes powred about the man, and horriour of the bodie, wherby the sorow of his hart was made manifest to them that beheld him. † Others also came flock- 18 ing together out of their houses: praying with publicke supplication, for that the place was to come into contempt. † And 19 the women hauing their breast gitted with heareclothes, came together through the strêtes. Yea and the virgins: that were 20 shut vp, came forth to Onias, and some to the walles, but some looked through the windowes: † and al stretching forth 21 their handes vnto heauen, prayed. † For the expectation of the confuse multitude, and of the grand priest being in an agonie,

These virgins remained in places nere to the temple, brought vp in exercises of

22 was miserable. † And these certes inuocated almightie God,
 that the thinges committed to them, might be performed
 with al integritie for them that had committed the same of
 23 trust. † But Heliodorus. exercised that which he had decreed
 in the same place himself present with his gard about the trea-
 24 surie. † But the spirit of almightie God made great euidence
 of his appearing, so that al which had presumed to obey him,
 falling by the vertue of God, were turned into dissolution and
 25 feare. † For :: there appeared to them a certaine horse ha-
 uing a terrible rider, adorned with very rich harnessse: and he
 with feircenes stroke Heliodorus with his forefoote, and he
 26 that fate vpon him, seemed to haue armour of gold. † There
 appeared also two other yong men comely for strength, ex-
 cellent of glorie, and beautiful in attyre: which stood about
 him, and on both sides whipped him, beating him with manie
 27 stripes without intermission. † And Heliodorus sodenly fel
 on the ground, & they tooke him being couered round about
 with much darkenes, and being set in a seate portatiue, they
 28 thrust him forth. † And he that with manie currers, and men
 of his garde entered into the foresayde treasurie, was caried no
 man geuing him succourse, the manifest powre of God being
 29 knowne. † And he in deede by the powre of God lay dumbe,
 30 and deprived of al hope, and health. † But they blessed our
 Lord, because he magnified his place: and the temple, that a
 little before was ful of feare and tumult, almightie God appea-
 31 ring, was filled with ioy and gladnes. † And then certaine of the
 freindes of Heliodorus forth with desired Onias, that he would
 inuocate the highest to geue him life, who was at the very last
 32 gaspe. † And the highpriest considering least perhaps the king
 might suspect some malice on the Iewes part downe aboute
 Heliodorns, offered for the health of the man an healthful
 33 host. † And when the highpriest by prayer obeyned, the selfe
 same yong men, clothed with the same garments, standing by
 Heliodorus, sayd: Geue thanks to Onias the priest: for him
 34 hath our Lord geuen thee life. † But thou being scourged of
 God, declare vnto al men the great workes and the powre of
 God. And these rthinges being sayd, they appeared no more.
 35 † And Heliodorus hauing offered an host to God, and hauing
 promised great voves to him, that granted him to liue, and
 geuing thanks to Onias, taking his armie againe returned to
 36 the king. † And he testified to al men those workes of the

petic, fasting
 and praying,
 til they were
 despouted. 1.

Reg. 2. 7. 22. 8.

Amb. li. 1. de

vrgum. s. Greg-

Nissen: Orat. de

Christi Natiuit.

S. Damas. li. 4.

c. 13.

:: 4. Reg. 2. 7. 11.

A fire chari-

otte and fire

horses caried

Elias from E-

lizeus. 4. Reg.

6. 7. 17. And the

mountaine ap-

peared ful of

horses, and of

fire chariots

round about

Elizeus, no lesse

strange then

this vision. See

S. Ambrose li.

2. c. 29. Offic.

discoursing

vpon this hi-

storie.

great God, which he had seene before his owne eyes. † And 37
 when the king had asked Heliodorus; who was meete to be
 sent yet once more to Ierusalem; he sayd: † If thou haue anie 38
 emie, or traytour to thy kingdome, send him thither, and
 thou shalt receiue him againe scourged, if yet he escape: be-
 cause there is vndoubtedly in the place a certaine powre of
 God. † For he that hath his dwelling in the heauens, is the 39
 visiter, and helper of that place, & them that come to doe euil,
 he striketh, and destroyeth. † Therefore concerning Helio- 40
 dorus, and the keping of the treasurie so the matter standeth.

CHAP. IIII.

*Onias defamed & molested by Simon, repayreth to the king to procure peace.
 7. Seleucus dying, & Antiochus reigning, Iason by promising money to the
 king, getteth the office of highpriest from his brother Onias: 10. and per-
 uerteth religion: 12. setteth vp a wicked schoole, wherby manie are corrup-
 ted: 8. sendeth money for sacrifice to be offered to Hercules, which is im-
 ployed in making gallees. 21. Antiochus is receiued with great pompe into
 Ierusalem. 23. Menelaus by promise of more money getteth the high priest-
 hood from Iason. 29. He also is deposed, and his brother Lysimachus put
 in the place. 32. Andronicus trayterously murdereth Onias. 36. and for
 the same is slaine by the kings commandment: 39. and Lysimachus by the
 people. 43. Menelaus iustly accused escapeth by bribing, and the innocents
 are slaine.*

It is the
 common pra-
 ctise of al tray-
 tors to calum-
 niate and de-
 fame good
 gouerners.

And the best
 remedie a-
 gainst such
 seducers is by
 auctoritie of
 Superior
 povvre, not
 by the people,
 vho are com-
 monly more
 prone to fa-
 vour faction
 then iustice.

BUT Simon the foresayde betrayer of the money, and of 1
 his countrie, :: spake il of Onias, as though he had stirred
 vp Heliodorus to these thinges, and had bene the mouer of the 2
 euils: † and the prouider for the citie, and defender of his na-
 tion, and the emulatour of the law of God, he presumed to
 cal a secret betrayer of the kingdom. † But when the emnities 3
 proceeded so far, that murders also were committed by cer-
 taine of Simons familiars: † Onias considering the peril of 4
 the contention, and that Appollonius being gouernour of
 Cælyryia, and Phænicia, was outrageous, which encreased the
 malice of Simon, :: went to the king, † not as an accuser of the 5
 citizens, but considering with himself the common profite of
 the whole multitude. † For he saw that without the kings 6
 prouidence it was vnpossible that peace should be made in
 those matters, & that Simon would not cease from his follie. *
 † But after Seleucus departure out of life, when Antiochus 7
 that was called the Noble, had taken the kingdom vpon him,
 Iason

* li. i. c.
 l. v. ii.

Iason the brother of Onias ambitiously sought the highpriest-
 hood: † going to the king, promising him three hundred
 three score talents of siluer, and of other reuenewes foure
 score talents, † about this he promised also an hundred fiftie
 more, if leaue might be granted him to make a schole, and
 a place for youth, and to intitule them, that were at Ierusalem,
 Antiochians. † Which when the king had granted, and he
 had obeyned the principedom, forthwith he began to transport
 his countrie men to the heathen rite. † And these thinges
 being taken away, which of fauoure had bene decreed by
 kinges vnto the Iewes, and through Iohn the father of the
 Eupolemus, who was embassadour with the Romans con-
 cerning amitie and societie, he disanulling the lawfull rites of
 the citizens, made wicked ordinances. † For he presumed vnder
 the verie castle to set vp a schoole, and to put al the goodliest
 youthes in brothel houses. † And this was not the beginning,
 but a certaine increase, and going forward of the heathen and
 strange conuersation, through the abhominable neuer heard
 before, of Iason the impious and not a priest. † So that the
 priestes were not now occupied about the offices of the altar,
 but the temple being contemned, & the sacrifices neglected,
 they hastened to be partakers of the game of wrastring, and
 of the vniust maintenance therof, and in the exercise of the
 coyte. † And setting nought by the honours of their fathers,
 they esteemed the Greeke glories for the best: † by reason
 wherof they had dangerous contention, and they had emula-
 tion toward their ordinances, and in al thinges they coueted
 to be like to them, whom they had enemies and murderers.
 † For to doe impiously against the lawes of God escapeth not
 unpunished, but this the time following wil declare. † And
 when the game vsed euerie fifth yeare was kept at Tyre, and
 the king was present, † the wicked Iason sent from Ierusalem
 sinful men, carying three hundred didrachmaes of siluer for
 the sacrifice of Hercules, which they that caryed it, requested
 that it might not be bestowed on the sacrifices, because it ought
 not, but that it might be deputed for other charges. † And
 these were offered in dede by him that sent them, vnto the sa-
 crifice of Hercules: but because of them that were present
 they were geuen to the making of gallees. *

† And Apollonius the sonne of Mnestheus being sent into
 Egypt because of the nobles of Ptolomee Philometor the
 king,

:: Where true
 Religion is a-
 bolished, most
 men neglect
 al shew of re-
 ligion, and ra-
 ther applie
 themselues to
 vanities, or
 worse sinnes.

* H. I. c.
 I. v. 17.

G

∴ This king
falsly preten-
ded to restore
his kinsman
(his sisters,
sonne) to the
kingdom be-
ing deprived
by his younger
brother (*Luius*
li. 44.) but the
true cause of
his sending
Apolonius
into *Ægypt*,
was to subdue
that kingdom
to himself. *i.*
Math. i. v. 17.

∴ Menelaus
brother of Si-
mon (*v. 23*) of
the tribe of
Benjamin (*ch.*
3. v. 4.) was
not by the law
capable of the
priesthood, i.
which only
pertained to
the progenie
of Aaron of
the tribe of
Leui So in this
troublesome
time the right
succession of
highpriestes
was intermit-
ted, and resto-
red in *Matha-*
thias. li. i. c. 2.

king, ∴ when Antiochus vnderstood that himself was made
an alien from the affaires of the kingdom, prouiding for his
owne commodities, departing thence he came to Ioppe, and
from thence to Ierusalem. † And being magnifically receiued 22
of Iason, and the citie, entered in with torch lights; and with
prayes: and from thence he turned his armie into Phanicia.
† And after the time of three yeares Iason sent Menelaus bro- 23
ther of the foresaide Simon, carying money to the king, and
to bring answers of necessarie affayres. † But he being com- 24
mended to the king, when he had magnified the presence of
his power, wrested the high priesthood vpon him self, ouer
bidding Iason three hundred talents of siluer. † And hauing 25
receiued commission from the king, he came, hauing in deede
nothing worthise of the priesthood: but bearing the mind of a
cruel tyrant, and the wrath of a wilde beast. † And Iason in- 26
deede who had circumvented his owne brother, being him-
self deceiued was driuen out a fugitiue into the countrie of the
Ammanites. † And ∴ Menelaus obteyned the principedom: 27
but concerning the money promised, to the king he did no-
thing, whereas Sostratus that was gouernour of the castel ex-
acted it. † For to him perteyned the exacting of the tributes: 28
for which cause they were both called out to the king. † And 29
Menelaus was remoued from the priesthood, Lysimachus his
brother succeeding; and Sostratus was made gouernour of the
Cyprians. † And when these things were a doing, it chanced 30
the Tharsians, and the Mallotians to moue sedition, because
they were geuen for a gift to king Antiochus concubine.
† The king therfore came in hast to pacifie them, one of his 31
companions Adronicus being leste substitute. † But Mene- 32
laus supposing that he had taken a conuenient time, stealing
certaine vessels of gold out of the temple, gaue them to Adro-
nicus, and others he had sould at Tyre, & in their neere cities:
† Which thing when Onias vnderstood most certainly, he re- 33
buked him; keeping himself in a safe place at Antioche beside
Daphne. † Whereupon Menelaus coming to Andronicus, de- 34
sired him to kil Onias. Who when he was come to Onias, and
right handes being geuen with an oath (although he was sus-
pected of him) had perswaded him to come out of the san-
ctuarie, immediatly he slew him, not reuerencing iustice. † For 35
which cause not only the Iewes, but also other nations like-
wise were offended, and tooke it greuoussly for the vniust
murder

36 murder of so great a man. † But when the king was returned
 out of the places of Cilicia, the Iewes went vnto him at An-
 37 tioch, and also :: the Greekes: complaying of the vniust mur-
 der of Onias. † Antiochus therefore was sorie in his minde
 for Onias, and being inclined to pitie, he shed teares, remem-
 38 bring the sobrietie and modestie of the deceased. † And his
 hart being incensed, he commanded Andronicus being spoil-
 ed of the purple, to be led about al the citie: and that in the
 same place, wherin he had committed the impiety vpon Onias,
 the sacrilegious person should be deprived of his life, our Lord
 39 repaying him worthie punishment. † And manie sacrilegies
 being committed of Lysimachus in the temple by the counsel
 of Menelaus, and the rumour being bruided abroad, the mul-
 40 titude gathered together against Lysimachus, much gold being
 and their mindes replenished with anger, Lysimachus arming
 almost three thousand began to vse vniust handes, a certaine
 tyrant being captaine farre growne in age, and also in madnes.
 41 † But as they vnderstood the endeuour of Lysimachus, some
 tooke stones, some strong clubbles: and certaine threw ashes.
 42 † And manie in deede were wounded, & certaine also throwne
 to the ground, but al were put to flight: the sacrilegious per-
 43 son also himself they slew beside the treasure. † Concerning
 these thinges therefore iudgement began to be commenced
 44 against Menelaus. † And when the king was come to Tyre,
 three men sent from the ancients, put vp the matter vnto him.
 45 † And when Menelaus was overcome, he promised Ptolomee.
 46 to geue much money to perswade the king. † Ptolomee ther-
 fore went to the king being in a certaine courte, as it were to
 47 coole himself, and brought him from his purpose: † and Me-
 nelaus certes being guiltie of al the euil was quitted of the
 crimes: and the poore wretches, who if they had pleaded the
 cause euen before Scythians should be iudged innocent, them
 48 he commanded to death. † Quickly then did they vniustly
 suffer, which profecuted the cause for the citie, & the people,
 49 and the sacred vessels. † For the which thing the Tyrians also
 being offended, were very liberal towards the burial of them.
 50 † But Menelaus because of their auarice that were in power,
 51 continewed in authoritie, increasing in malice to the betraying
 of the citizens.

:: True and so-
 lide vertue
 moued the
 common peo-
 ple to compas-
 sion, the King
 himself to
 teares, the Ty-
 rians to ho-
 nour the bo-
 dies of the in-
 nocent with
 costlie burial.
 v. 49.

visions of armies fighting in the ayre appeare in Ierusalem fourtie dayes. 5. Iason with a thousand men surpriseth the citie, killeth, manie citizens, but is expulsed and dyeth miserably. 11. Antiochus persecuteth the Iewes, 15. spoyleth the temple, and prophaneth holie shinges. 27. Iudas with others flee into the desert.

5: Strange things about the ordinarie course of nature doe euer signifie Gods vvrath, for mens transgression, and are admonitions to turne from sone, vwith speede that vve may escape the heauie hand of Gods iustice. So the Emperour Charles the Great interpreted the apparition of a great Comere as vvitnesseth. *Fasciculus temporum.*

11: Lacedemonians otherwise called Spartians, descended from the stocke of Abraham. *li. 1. c. 12. v. 2.*

AT the same time Antiochus prepared a second iourney 1
into Ægypt. † And it came to passe : that through out 2
the whole citie of Ierusalem were senned for fourtie dayes in
the ayre horsemen running hither & thither, hauing golden
stoles, and speares, as it were companies armed, † and cour- 3
sing of horses set in orders by rankes, and that there were en-
counterings together neere hand, and shakings of sheildes,
and a multitude of men in helmets with swordes drawen, and
throwing of darts, and the glittering of golden armour, and of
al kind of harness. † Wherefore al prayed that the wonders 4
might be turned to good. † But when there was a false rumour 5
gone forth, as though Antiochus had bene parted this life,
Iason taking vnto him no lesse then a thousand men, suddenly
set vpon the citie : and the citizens flying together to the wal,
at the last the citie being taken, Menelaus fled into the castel.
† But Iason spared not his citizens in murder, nor considered, 6
that prosperitie against kinsmen is a verie great euil, supposing
that he should take the victorious spoiles of the enemies, and
not of his citizens. † And the principall vertyly he obey- 7
ned not, but receiued confusion, the end of his treacherie, and
went againe a fugitiue into the countrie of the Ammanites.
† At the last to his owne destruction being inclosed of Aretas 8
the tyrant of the Arabians, flying from citie to citie, odious
to al men, as an apostata from the lawes, and execrable, as an
enemie of his countrie and citizens, he was thrust out into
Egypt: † and he that had expelled manie out of their countrie, 6
perished in a strange place, going to the Lacedemonians, as
being like :: for kindred sake to haue refuge there : † but he 10
that cast away manie vnburied, himself both vnlamented, and
vnburied is cast forth, neither enjoying forrein buryal, nor
partaker of the sepulcher of his fathers*.
† These things therefore being done, the king suspected that 11
the Iewes would forsake the societie: and for this departing
out of Ægypt with a furious mind, he tooke the citie by armes.
† And

* *li. 1. c. 1. v. 24.*

- 12 † And he bad the souldiars kil, and not spare them that came in their way, to murder them that went vp into the houses.
- 13 † Slaughters therfore were made of youngmen & old, and destructions of wemen and children, and murders of virgins and
- 14 litle ones: † And there were in the whole three dayes foure score thousand slaine, fourtie thousand prisoners, and no lesse
- 15 sold. † But neither do these things suffice, he presumed also to enter into the temple, in al the earth the most holie, Menelaus being his leader, who was betrayer of the lawes, and his
- 16 countrie. † And with wicked handes taking the holie vessels, which by other kinges and cities were set for the ornament and the glorie of the place, he vnworthily handled and con-
- 17 taminated them. † So Antiochus being alienated in minde, considered not, that for the sinnes of them that inhabit the citie, God had bene angrie a litle: for the which also hapned
- 18 the contempte about the place: † otherwise vnles it had chanced them to haue bene wrapped in manie sinnes, as Heli-
- 19 odorus, who was sent of Seleucus the king to spoile the treasure, this man also immediatly as he came had bene scourged,
- 20 and repelled verily from his boldnes. † But :: not the nation for the place, but the place for the nation hath God chosen. † And
- 21 therefore the place also it self is made partaker of the peoples euils: but afterward it shal be partaker of the good thinges, and it that was forsaken in the wrath of almightie God, shal be exalted againe with great glorie in the reconciliation of the
- 22 great Lord. † Therefore Antiochus hauing taken away out of the temple a thousand and eight hundred talents, spedily went backe to Antioch, thinking through pride, that he might bring the land to sayle vpon, & the sea to goe vpon, through haugh-
- 23 tines of minde. † And he left also rulers to afflict the nation: at Ierusalem, Philip a Phrygian borne, more cruel of maners
- 24 then he himself by whom he was appointed: † and in Garizim Andronicus and Menelaus, who lay more greiuously vpon the citizens then the rest. † And wheras he was set against the
- 25 Iewes, he sent the odious prince Apollonius with an armie of two & twentie thousand, commanding him to kil al of perfect age, to sel the wemen and the young ones. † Who when he was come to Ierusalem, seyning peace, rested vntil the holie day of the Sabbath: and then the Iewes keping holie day, he commanded his men to take weapons. † And he murdered al that were gone forth to behòld the gammes: & running through

:: Al rites of religion vvith temples and other holie thinges are ordayned to the Seruice of God, and for mens spiritual good and therfore vvhen men cease to serue God, as holie thinges are destroyed, or taken avway.

:: Iudas was the tenth law-ful highpriest from the Monarchie of the Grecians.

the citie with armed men he slew a very greate multitude. † But Iudas Machabeus, who was :: the tenth, was retyred into a desert place, and there amongst wilde beastes he led his life in the mountaines with his companie: and they abode eating meate of grasse, that they might not be partakers of the contamination.

CHAP. VI.

The law of God is abolished, the temple prophaned, and named of Iupiter Olympius. 7. The feast of Bacchus is kept. 10. women with their circumcised children are slaine. 11. others for celebrating the sabbath (12. an admonition to the reader) 18. old Eleazarus constantly obseruing the law suffereth glorious death.

BUT not long after the king sent a certaine ancient man of Antioch, that should compel the Iewes to remoue themselves from the lawes of their fathers and of God: † to contaminate also the temple that was in Ierusalem, and to cal it by the name of Iupiter Olympius: and in :: Garizim, according as they were that inhabited the place, of Iupiter Hospitalis. † And the inuasion of the euiles was sore and grieuous to al: † for the temple was ful of the lecherie and glottonie of the Gentiles: & of them that played the harlots with whoores. And women thrusting themselves of their owne accord into the sacred houses, bringing in thouse thinges which were not lawful. † The altar also was ful of vnlawful thinges, which were forbidden by the lawes. † And neither were the Sabbaths kept, nor the soleme dayes of the fathers obserued neither plainly did anie man confesse him selfe to be a Iewe. † But they were led with bitter necessitie in the kings birth day to sacrifices: and when the feast of Bacchus was kept, they were compelled to goe about crowned with Iuie vnto Bacchus. † And there went forth a decree into the next cities of the Gentiles, the Ptolomeans geuing the aduise, that they also in like manner should doe against the Iewes, that they might sacrifice: † and them that would not passe to the ordinances of the heathen, :: they should kil. A man then might see the miserie. † For 1. two women were accused to haue circumcided their children: whom, the infantes hanging at their breasts, when they had openly led them about through the citie, they threwe downe headlong by the walles. † And others coming together to the next caues, & secretly 2. keping the day of the Sabbath, when

:: Sanaballat in the time of Alexander the great procured a temple to be built in Garizim like to that in Ierusalem.

An other was built in Egypt by Ananias in the time of Ptolomee Philometor both schismatical. *Iosephus. l. 11. c. 8. & li. 13. c. 6.*

:: Besides former great maker. c. 5. foure most notorious martyrdomes are here related.

I.

V women with

the y

they were discovered to Philip, were burnt with fyre, because they feared for religion and obseruance, to helpe themselues

their circumcised children.

2.

with their hand.

Other people for keeping the sabbath.

12 † But I beseech them that shal read this booke, :: that they abhorre not for the aduersities, but that they account those things, which haue happened, not to be for the destruction,

:: A necessarie admonition

31 but for the chastening of our stocke. † For not to suffer sinners a long time to doe as they wil, but forthwith to punish, is a

in a time of persecution,

14 token of a great benefite. † For, not as in other nations our Lord patiently expecteth, that when the day of iudgement

15 shal come, he may punish them in the fulnes of sinnes: † so also doth he determine in vs, that our sinnes being come to the

16 end; so at length he may punish vs. † For which cause he neuer certes remoueth away his mercie from vs: but chastening

17 his people by aduersitie, he forsaketh them not. † But let these things be sayd of vs in few wordes for an admonition of the readers. And now we must come to the storie.

18 † Therefore 3. Eleazarus one :: of the chief, of the Scribes, a

3.

man striken in age, and comely of countenance, with open

Eleazarus nintie yeares

19 mouth gaping was compelled to eate swines flesh. † But he embracing rather a most glorious death then an hateful life,

old cruelly slaine.

20 went before voluntarily to the punishment. † And considering how he ought to come patiently susteyning, he determined not to committe vnlawful things for loue of life. † But

:: He was excellently learned in holie

21 they that stood by, moued with vnlawful pitie, for the old friendship of the man, taking him in secrete, desired that flesh

in al diuine and humane

might be brought, which it was lawful for him to eate, that he

knowlege.

22 of the flesh of the sacrifice: † that by this fact he might be deliuered from death: and for the old freindship of the man,

:: To feyne or make our

23 they did him this courtesie. † But he begane to thinke vpon the worthie preeminence of his age and ancientnes, and the

vvard they of consent to

4 1000 heares of natural nobilitie, & his doings from a childe of very good conuersation, and according to the ordinances,

false religion, is neuer lawfull.

and the holie law made of God, he answered quickly, saying: that he would rather :: be sent vnto hel. † For it is not

:: In the old testament

7 meete, quoth he, for our :: age to feyne: that manie young men thinking, that Eleazarus of foure score yeare & tenne is passed

none could enter into heauen,

25 to the life of Aliens: † they also through my dissimulation, and for a litle time of corruptible life, may be deceiued, and hereby

uen, but the most iust went

26 I may purchase a stayne, and a curse to mine old age. † For

to Limbus when they died.

:: Old age

(saith S. Ambrose. li. 2. c. 10.

de Iacob patri.)
ought to be
the haue,
not the ship-
vrake of thy
former life.

although at this present time I be deliuered from the punish-
ments of men, yet neither aliuie nor dead shal I escape the hand
of the Almightye. † Wherfore in departing manfully out of 27
this life, I shal appeare worthie of mine old age: † and to yong 28
men I shal leaue a constant example, if with readie mind and
stoutly I suffer an honest death, for the most graue and most
holie lawes. These things being spoken, forthwith he was
drawen to execution. † And they that led him, and had bene 29
a litle before more milde, were turned into wrath for the
wordes spoken of him, which they thought were vttered
through arrogancie. † But when he was now in killing with 30
the strokes, he groned, and sayd: O Lord, which hast the holie
knowlege, thou knowest manifestly that wheras I might be
deliuered from death, I doe susteyne sore paines of the bodie:
but according to the soule, for thy feare I doe willingly suffer
these thinges. † And this man certes in this maner departed 31
this life, leauing not only to yong men, but also to the whole
nation the memorie of his death for an example of vertue and
fortitude.

CHAP. VII.

*The noble Martyrdome of seuen bretheren, refusing to eate swines flesh: and
boldly admonishing king Antiochus of his damnable state. 41. Lastly the
mother (having encouraged her sonnes) likewise dyeth gloriously.*

4.
The fourth
Martyrdom
was of seuen
bretheren and
their mother.
Whosoeuer
please to read
more of these
glorious Mar-
tyres, may see
the large dis-
courses of Fla-
uius Iosephus
in his booke
de Machabeis.
And of sun-
drie ancient
Fathers: S. Cy-
prian, *li. 4.*
Epist. ep. 6. S.
Chrysoptom,

AND it came to passe, 4. that seuen brethren together with 1
their mother being apprehended, to be compelled by
the king to eate against the law swines flesh, were tormented
with whippes and scourges: † But one of them which was the 2
first, sayd thus: What seekest thou, and what wilt thou lerne of
vs? we are readie to dye rather then to transgresse the lawes
of God, coming from our fathers. † The king therfore being 3
wrath commanded frying pannes, and braten pottes to be
heated: † the which forthwith being heated, he commanded 4
his tongue, that had spoken first, to be cut out: and the skinne
of his head being drawn of, the endes also of his handes and
feete to be chopped of, the rest of his bretheren, and his mo-
ther looking on. † And when he was now made in al partes 5
vnprofitable; he commanded fire to be put vnto him, and that
breathing as yet he should be fried in the frying panne: wher-
in when he was long tormented, the rest together with the
mother exhorted one an other to dye manfully, † saying: Our 6
Lord

Lord God wil behold the truth, and wil take pleasure in vs, as
 Moyses declared in the profession of the Canticle: And in his
 7 seruants he wil take pleasure. † That first therfore being dead
 in this maner, they brought the next to make him a mocking
 stocke: & the skinne of his head with the heares being drawn
 of, they asked if he would eate, before that he were punished
 8 throughout the whole bodie in euerie member. † But he an-
 swering in his countrie speach, said: I wil not doe it. Wherefore
 this also in the next place, receiued the torments of the first:
 9 † and being at the verie last gaspe, thus he said: Thou in dede
 o most wicked man in this present life destroyest vs: but the
 king of the world wil raise vs vp which dye for his lawes, in
 10 the resurrection of eternal life. † After him the third is had in
 derision, and being demanded his tongue, he quickly put it
 11 forth, and constantly stretched out his hands: † and with con-
 fidence he said: From heauen doe I possesse these, but for the
 lawes of God now doe I contemne these selfe same, because I
 12 hope that I shal receiue them againe of him. † So that the
 king, and they that were with him merueled at the yong mans
 13 courrage, because he esteemed the torments as nothing. † And
 this being thus dead, the fourth they vexed in like maner tor-
 14 menting him. † And when he was now euen to dye, thus he
 said: It is better for them that are put to death by men to expect
 15 hope of God, that they shal be raysed vp againe by him. For
 to thee there shal not be resurrection vnto life. † And when
 they had brought the fifth, they tormented him. But he loo-
 16 king vpon him, † sayd: Thou hauing power among men,
 wheras thou art corruptible doest what thou wilt: but thinke
 17 not that our stock is forsaken of God. † And doe thou pa-
 tiently abide, and thou shalt see his great power, in what fort
 18 he wil torment thee, and thy seede. † After him they brought
 the sixth, and he beginning to dye, sayd thus: Be not deceiued
 vainely: for we suffer this for our owne sakes, sinning against
 our God, and thinges worthie of admiration are done in vs:
 19 † but doe not thinke that thou shalt escape vnpunished, for
 20 that thou hast attempted to fight against God. † But the mo-
 ther aboue measure meruelous, and worthie of good mens
 memorie, which beholding her seuen sonnes perishing in one
 dayes space, bare it with a good hart, for the hope that she had
 21 in God: † exhorted euerie one of them in their countrie lan-
 guage manfully, being replenished with wisedome: and

*homilia de nati-
 uitate septem
 Machabeorum.
 S. Ambrosii. li.
 1. Offic. c. 40.
 Et li. 11. de
 iacob c. 9. S.
 Augustin, de
 origine anime.
 Tract. 8. in
 Epist. 1. Ioan. &
 Ser. 110. de di-
 uersis. S. Prof-
 per: li. de pra-
 dict par 2. c. 40.
 S. Prudentius.
 hymno de Ro-
 mano Martyre.
 S. Leo. ser. de
 Nat septem fra-
 trum. Machab.
 S. Gaudentius.
 Brixianus Tra-
 ctatu de Macha-
 beis. S. Ephrem.
 Ser. de morte.
 S. Victorinus
 Afer. Carmine
 de septem Ma-
 chabeis.*

ioyning a mans hart to a womans cogitation, † she layd to 21
 them: I know not how you appeared in my wombe: for nei-
 ther did I geue you spirit and soule and life, and the members
 of euerie one I my selfe framed not. † But in dede the Creator 23
 of the world, that hath formed the natiuitie of man, and that
 inuented the origine of al, & he wil restore againe with mercie
 vnto you spirit and life, as now you despise your selues for his
 lawes. † But Antiochus thinking himselfe contemned, and 24
 withal despising the voice of the vpbрайder, when the yonger
 was yet aliue, he did not only exhort with wordes, but also
 with oth he affirmed that he would make him rich & happie,
 and being turned from the lawes of his fathers, he would ac-
 count him a freind, and geue him thinges necessarie. † But 25
 when the yong man was not inclined to these thinges, the king
 called the mother, and counselled her to deale with the yong 26
 man to saue his life. † And when he had exhorted her in manie
 wordes, † she promised that she would counsel her sonne.
 † Therefore bending towards him, † mocking the cruel tyrant, 27
 she sayd in her countrie language: My sonne haue pitie on me,
 which haue borne thee in my wombe nine moneths, and gaue
 thee milke for three yeares, and noutished thee, and brought
 thee vnto this age. † I beseech thee my sonne, that thou looke 28
 to heauen and earth; and to al thinges that are in them: and vn-
 derstand that God of nothing made them and mankinde: † so 29
 shal it come to passe, that thou wilt not feare this tormenter
 but being made a worthie partaker with thy bretheren, take
 thou death, that in that mercie I may receiue thee againe with
 thy bretheren. † When she as yet was saying these thinges, 30
 the yong man sayd: For whom stay you? I obey not the com-
 mandement of the king, but the commandement of the law,
 which was geuen vs by Moyse. † But thou that art become 31
 the inuenter of al malice against the Hebrewes, shal not escape
 the hand of God. † For we for our sinnes doe suffer these 32
 thinges. † And if the Lord our God hath bene angrie with vs 33
 a litle for rebuke & correction: yet he wil be reconciled againe
 to his seruants. † But thou o wicked, and of al men most flagi- 34
 cious, be not in vaine extolled with vaine hopes, inflamed a-
 gainst his seruantes. † For thou hast not yet escaped the iudge- 35
 ment of the almightie God, and him that beholdeth al thinges.
 † For my bretheren hauing now susteyned short payne, are 36
 become vnder the testament of eternal life: but thou by the
 iudgement

∴ A promise is properly of a good thing, & bindeth the promiser to do that vvhich is in dede good. In so much that whofoeuer promiseth, swvareth, or voyveth to do euil, is bound notto do it. And to do it, is a distinct sinne besides the former.

∴ In that this godlie woman deceiued the tyrant, she did vvel, lawfully vsing a quiuocation.

judgement of God shalt receive iust punishment for thy pride.

- 37 † And I as also my brethren doe yeld my life and my bodie for
the lawes of our fathets: inuocating God to be propitious to
our nation quickly, and that thou with torments and stripes
38 maist confesse that he onlie is God. † But in me and in my bre-
thren shal the wrath of the Almighty cease, which hath iustly
39 bene brought vpon al our stocke. † Then the king incensed
with anger, raged against him more cruelly aboute al the rest,
40 taking it grieuously that he was mocked. † And this same
41 therefore died vnspotted, wholly trusting in our Lord. † And
last of al after the sonnes the mother also was consumed.
42 † Therefore of the sacrifices, and of the exceeding cruelties
there is ynough sayd.*

CHAP. VIII.

Iudas Machabeus with six thousand men, commending their cause to God, 6. prospereth in battel. 8. Philippe solliciting for more helpe, Nicanor and Gorgias are sent with iwentie thousand men against Iudas. 12. whose men beginning to feare, and some flying he encourageh the rest, 19. reciting manie examples of Gods assistance: 22. disposeth his armie, and preuaileth. 30. killing manie of Timothees and Bacchides men. 34. The principal hardly escaping by flight, acknowledge that God protecteth the Iewes.

The second part of the historie. The vvarres of the Machabees begune by Mathathias. li. 1. c. 2. and profecuted by Iudas.

L

- 1 **R**VT Iudas Machabeus and they that were with him, went
in secretely into the townes: and calling together their
kinsemen and taking vnto them those that continued in Iu-
2 daisme, they brought out to them six thousand men. † And
they inuocated our Lord, that he would haue respect vnto
his people that was troden of al, and would haue mercie on
3 the temple, that was coraminated of the impious: † he would
haue pitie also vpon the destruction of the citie, which was
forthwith to be made flat with the ground, and would heare
4 the voice of the bloud crying to him: † he would remember
also the most vniust deathes of innocent children, and the blas-
phemie done to his name, and would take indignation for
5 them. † But Machabeus hauing gathered a multitude, became
intolerable to the heathen: for the wrath of our Lord was
6 turned into mercie. † And coming vpon the castels, and cities
vnlooked for, he burnt them: & taking commodious places,
7 he made not few slaughters of the enemies: † and especially
in the nightes he was caried to such excursions, and the fame
of his manlines was spred abroad euerie where.*

¶ This Philip a Phrygian was left in Ierusalem by Antiochus to afflict the Iewes, *ch. 5. 7. 22.*

¶ But Philip seeing the man to come forward by litle and litle, and that things for the more part succeeded with him prosperously, wrote to Ptolomee the gouernour of Cœlesyria and Phœnicia, to geue ayde to the kings affaires. ¶ And he with speede sent Nicanor the sonne of Patroclus, of the principals of his freindes, geuing him of the nations mingled together, no lesse then twentie thousand armed men, to destroy vtterly al the stocke of the Iewes, adioyning also vnto him Gorgias a man of warre, and in martiall affayres of very great experience. ¶ And Nicanor appointed, that he would supplie vnto the king the tribute that was to be geuen to the Romanes, two thousand talents out of the captiuitie of the Iewes: ¶ and forthwith he sent to the cities by the sea side, calling men together to the buying of the Iewish slaues, promising that he would sel ninetie slaues for a talent, not looking to the vengeance, which was to folow him from the Almighty. ¶ But Iudas when he vnderstood it, shewed to those Iewes that were with him, the coming of Nicanor. ¶ Of whom certaine fearing, and not crediting the iustice of God, fled away: ¶ and others if they had any thing left, sold it, & withal besought our Lord, that he would deliuer them from the impious Nicanor, who had sold them before he came neere them: ¶ and if not for them, yet for the testament that was with their fathers, and for the inuocation of his holie & magnificent name vpon them. ¶ But Machabeus calling together seuen thousand, that were with him, desired that they would not be reconciled to the enemies, nor feare the multitude of the enemies coming against them vniustly, but would fight manfully: ¶ hauing before their eyes the contumelie, that was vniustly done by them to the holie place, and moreouer the iniurie also of the citie being made a laughing stocke, besides also the ordinances of the ancestors broken. ¶ For they in dede trust to their weapons, sayd he, and to their boldnes also: but we trust in the Almighty Lord, who can vtterly destroy both them coming against vs, and the whole world with one becke. ¶ And he admonished them also of the aydes of God, that were geuen to their fathers: and that vnder Sennacherib an hundred foure score fife thousand perished. ¶ And of the battel, that they had against the Galatians in Babylonia, how al they, when it came to the point, the Macedonians their felowes staggering, being only six thousand slewe an hundred twentie thousand, by reason

¶ A iust and religious cause is the very best helpe, that can be in vvarres.

¶ Of this battel with the galatians there is no other mention in

by reason of the ayde geuen them from heauen, and for these
 21 things obteyned verie manie benefites. † With these wordes
 they were made constant, and readie to dye for the lawes, and
 22 their countrie. † He appointed therfore his brethren captains
 ouer both orders, Simon, and Ioseph, and Ionathas; vnder
 23 euerie one putting a thousand and siue hundreth. † Beside
 this also the holic booke being read vnto them, by Esdras,
 24 † and a signe of Gods helpe being geuen; in the foreward the
 duke himself ioynd battel with Nicanor. And the Almightye
 being made their helper, they slew aboue nine thousand men:
 and the greater part of Nicanors armie being made weake
 25 with woundes, they forced to flee. † And taking away their
 money that came to buy them; they pursued them on euerie
 26 hand, † but they returned being taken short with the time:
 for it was the day before the Sabbath: for the which cause
 27 they continewed not pursuing them. † But gathering toge-
 ther the armour and spoiles of them, they kept the Sabbath
 blessing our Lord that deluered them this day, distilling the
 28 beginning of mercie vpon them. † But after the sabbath they
 diuided the spoyles to the feeble and to orphans, and to wi-
 29 dowes: & the rest themselues had with their felowes. † These
 things therfore being done, and obsecration being made in
 common of al, they desired our merciful Lord, that he would
 30 be reconciled to his seruants vnto the end. † And of them that
 were with Timothee and Bacchides fighting against them,
 they slew aboue twentie thousand, & wanne the high holdes:
 and they diuided manie prayes; making equal portion to the
 31 feeble, pupils, and widowes; yea and to the elder men. † And
 when they had diligently gathered together their armour, they
 layd al together in conuenient places, and the residue of the
 32 spoiles they caried to Ierusalem: † and Pnilarches that was
 with Timothee, they slewe, a wicked man, which in manie
 33 things had afflicted the Iewes. † And when they kept the
 feast of victorie in Ierusalem, him that had burnt the holic
 gates, that is, Callisthenes, when he was fled into a certaine
 house, they burnt, a worthie reward being repayed him for
 34 his impieties: † But the most impious Nicanor; who had
 35 brought a thousand merchants to the sale of the Iewes, † be-
 ing humbled through the helpe of our Lord by them, whom
 he esteemed no bodie, laying aside his garment of glorie, flee-
 ing by the midland, came alone to Antioch, hauing gotten
 great

holy scripture
 but it seemeth
 to be that,
 vherin they
 assisted Antio-
 chus the first
 called Soter,
 vwhen he re-
 pelled the Ga-
 latians inua-
 ding Asia:
 vwhereof Ap-
 pianus vvrit-
 teth in *bellis*
Syriacis. And
 Iosephus testi-
 fieth. *l. 12. c. 3.*
 that Antio-
 chus Magnus
 (sonne of So-
 ter) much fa-
 uored the Ie-
 uves, for their
 explottes
 donne in his
 fathers dayes.

great infelicite by the destruction of his armie. † And he that 36
had promised that he would render tribute to the Romanes of
the captiuitie of Ierusalem, now professed that the Iewes had
God their protectour, & that for him they could not be wound-
ded, because they folowed the lawes appointed by him. *

CHAP. IX.

*Antiochus repulsed from Persepolis, 3. and hearing that his armie is over-
throwne in Iurie: 9. wormes issuing from his bodie, intolerably stinking:
11. acknowledgeth his wicked desertes: 14. promiseth amendment, 18. writ-
teth to the Iewes, praying them to obey him, and his sonne, 28. and dyeth
miserably.*

AT that time Antiochus returned out of Persis dishonou- 1
rably. † For he had entered into the citie which is called 2
Persepolis, and he attempted to spoile the temple, and to op-
presse the citie: but the multitude running together to armes,
they were pnt to flight: and so it chanced that Antiochus after
his flight returned with dishonour. † And when he was come 3
about Ecbatana, he vnderstood the things that were done to
Nicanor and Timothee. † And swelling in anger, he thought 4
that he might wreake the iniurie of them, that had put him to
flight, vpon the Iewes. And therefore he commanded his cha-
riotte to be driuen, iorcing without intermission, the hea-
uenlie iudgement vrging him forward, because he spoke so
proudly, that he would come to Ierusalem, & make it an heape
of the sepulcher of the Iewes. † But he that seeth al things our 5
Lord the God of Israel, stroke him with an vncurable and inui-
sible plague. For as he ended this verie speach, a cruel plague of
the bowels tooke him, and bitter torments of the inner parts: 6
† and in dede very iustly, as who had tormented the bowels of
others with manie and new torments, albeit he by no meanes
ceased from his malice. † And beside this replenished with 7
pride, breathing fire in his minde against the Iewes, and com-
manding the matter to be hastened, it chanced him going with
violence to fal from the chariot, and his limmes to be vexed
with a greenous bruising of the bodie. † And he that seemed 8
to himself to rule euen ouer the waues of the sea, replenished
with pride about the measure of man, and to weye the heights
of mountaines in a balance, now being humbled to the ground
was caried in a portatiue seate, testifying the manifest power
of God in himself: † so that out of the bodie of the impious, 9
man,

R

∴ A chief citie
of Persis, cal-
led Elymais.

li. 1. 6. 7. 1.

* li. 1. c.
4. 7. 28.

man, wormes crawled abundantly, and his liue flesh fel of
 for paynes, with his smel also & stinke the armie was anoyed.
 10 † And he that a litle before thought to touch the starres of
 heauen, him no man could carie for the intolerable stinke.
 11 † Hereby therefore he begane, being brought from his great
 pride, to come to the knowlege of him self, admonished by
 12 the plague of God, his paines increasing euerie moment. † And
 when neither himself now could abide his owne stinke, thus
 he sayd : It is reason to be subiect to God, & a mortal man not
 13 to thinke of himself equally with God. † And this wicked
 man prayed to our Lord, :: of whom he was not to obteyne
 14 mercie. † And the citie to the which he came in hast to haue
 brought it to the ground, & to haue made it a sepulchre of bo-
 15 dies heaped together, now wisheth to make it free: † And the
 Iewes whom he sayd he would not vouchsafe worthie, no not
 of burial, but would geue them to birds & wilde beastes to be
 spoiled, & destroy them with the litle ones, now he promiseth
 16 to make them equal with the Athenians. † The holie temple
 also, which before he had spoiled, he would adorne with
 goodlie donaries, and would multiplie the holie vessels, and of
 his reueneues would allow the charges pertyning to the sa-
 17 crifices. † Besides these thinges, that he would be a Iew also, &
 would walke through euerie place of the earth, and would de-
 18 clare the power of God. † But the paines ceasing not (for the
 iust iudgement of God was come vpon him) despayring he
 wrote to the Iewes by the maner of a supplication an epistle
 19 conteyning these words: † TO HIS VERY GOOD SVBIETES
 the Iewes the king & prince Antiochus, much health, & wel-
 20 fare, and to be happie. † If you and your children farewel, & if
 thinges be with you to your mind, we geue very great thanks.
 21 † And I being in infirmitie, and mindeful of you benignely,
 being returned out of the places of Persis, & taken with a grie-
 uous infirmitie, haue thought it necessarie to haue a care for the
 22 common profite: † not despayring of myself, but hauing great
 23 hope to escape the sicknes. † But considering that my father
 also, at what times he led his armie in the higher places, he
 24 shewed who should take the principedome after him: † that if
 any mishappe should chance, or hard tydings be told, they that
 were in the countries, knowing to whom the whole gouer-
 25 nement was committed, might not be trubled. † Besides this,
 considering that al the potestates, and bordering neighbours

Antiochus
 vvas in dede
 really and feri-
 ciously greued,
 and truly ac-
 knowledged
 that his affli-
 ction vvas for
 his sinnes, li. i.
 c. 6. v. 11. but he
 vvas not truly
 penitent for
 the offence
 committed a-
 gainst God &
 his neighbour
 but only for
 his ovvne ca-
 lamitic & mi-
 serie: & ther-
 fore could not
 obteyne mercie
 to remission
 of his sinnes,
 nor release of
 the punish-
 ment. So also
 the damaed in
 hel, knowv &
 confesse that
 they are pu-
 nished for
 their sinnes,
 but haue not
 true repen-
 tance, for
 their offence
 against God,

wayte for times, and expect the euent, I haue appointed my sonne Antiochus king, whom, I hauing recourse oftentimes to the higher kingdoms did commend to manie of you: & I haue writen to him that which is set downe here beneath. † I pray you therefore, and desire you mindful of the benefits both publike and priuate, that euerie one keepe his fidelitie to me, and to my sonne. † For I trust that he wil deale modestly & gently, and folowing my purpose, and that he wil be common vnto you. † Therefore :: the murderer, and blasphemer being very fore strooken, and as himself had handled others, in a strange countrie among the mountaynes, with a miserable death departed this life. † But Philip his foster brother remoued his bodie: who fearing the sonne of Antiochus, went to Ptolomee Philometor into Ægypt. *

* li. i. c.
6. 7. 17.

CHAP. X.

Indus Machabeus clenseth the temple, and institueth the feast of dedication.

10. *Young Antiochus Eupator reigning Ptolomeus of disgust killeth himself with poyson.* 14. *Indus resisteth great forces of Gorgias, taketh certaine holdnes from the Idumeans, punisbeth traytors, and killeth manie enimies.* 24. *In his battel against Timothee is miraculously assisted from heauen:* 37. *and finally killeth him.*

: This recouering and clen-
sing of the
temple vvas
after the
fourth battel
of Indus,
vvhich vvas a-
gainst Lyfias
one of Antio-
chus chiefe
captaines, as
appeareth. li. x.
c. 4. and so vvas
before the
death of Anti-
ochus, vvrit-
ten here. ch. 9.

BV T Machabeus, and they that were with him, our Lord protecting them, :: recovered the temple & the citie againe: † but the altars, which the aliens had set vp through the streets, and also the temples he threw downe. † And hauing purged the temple, they made an other altar: and out of fyred stones taking fire they offered sacrifices after two yeares, and set incense, and lampes, and the breads of proposition. † Which thinges being done, they besought our Lord prostrate on the ground, that they might no more fal into such euils: but and if they had sometime sinned, that they might be chastened of him more mildly, & not be deliuered to barbarous, & blasphemous men. † And what day the temple had bene polluted of the aliens, it happened that on the same day was made the purification, the fife and twentieth of the moneth, which was Casleu. † And with ioy eight dayes they kept in maner of tabernacles, remembring that a litle before they had kept the solemne day of Tabernacles in the mountaynes, and in dennes after the maner of beasts. † For the which cause they bare before them stalkes of herbs, and greene boughes, and palmes to him

P

li. i. c. 4.
7. 5.

- 8 him, that gaue successe to cleanse his place. † And^r they decreed
 by common precept, and decree to al the nation of the Iewes
 * li. i. c. 9 euerie yeare to keepe these dayes. † And Antiochus that was
 5. r. i. called the Noble, his departure out of life was after this sort. *
- T
 10 † But now of Eupator the sonne of Antiochus the impious,
 we wil tel the thinges that haue bene done, abbridging the
 11 euils that were done in the warres. † For he hauing taken
 vpon him the kingdom, appointed ouer the affaires of the king
 12 one Lysias general of the host of Phanicia and Syria. † For
 Ptolomee who was called Macer, determined to be a keeper
 of iustice to ward the Iewes, and especially for the iniquitie,
 that was done against them, and to deale peaceably with them.
 13 † But being accused for this of his freinds to Eupator, when
 he was called oftentimes traytour, because he had left Cypres
 committed vnto him by Philometor, and remouing to Antio-
 14 chus the Noble, had reuolted also from him, he:: made an end :: It is neuer
 of his life with poyson. † But :: Gorgias being captayne of an act of for-
 the places, taking vnto him strangers often warred against the titude but of
 15 Iewes. † And the Idumeans that kept the commodious holdes, extreme pusil-
 receiued them that were chased from Ierusalem, and attemp- lanimity when
 16 ted to make battel. † And they that were with Machabeus, one in tempo-
 beseeching our Lord by prayers that he would be their helper, ral miserie kil-
 17 made an assault vpon the holdes of the Idumeans: † and stic- leth himselte
 king to it with great force, they wanne the places, killed them to be ridde
 18 thousand. † And wheras certaine were fled into two towres therof. But is a
 19 very strong, hauing al prouision to make resistance, † Macha- act to dye wil-
 beus for the expugning of them, leauing Simon and Ioseph, lingly for gods
 and also Zachæus, and such as were with them very manie, glorie.
 20 himself turned to those battels which forced more. † But they :: Against this
 that were with Simon, being led with couerousnes, were per- Gorgias Iudas
 21 swaded with money by certaine that were in the towres: and had a victorie
 taking seuentie thousand didrachmaes, they let certayne before in the
 22 escape. † But when it was told Machabæus what was done, time of Antio-
 assembling the princes of the people he accused them, that they chus Epipha-
 had sold their bretheren for money, their aduersaries being let nes. li. i. c. 4.
- 23 goe. † These therefore being become traytours he slewe, and
 24 forth with he tooke the two towres. † And with weapons and :: Timothee
 handes doing al thinges prosperously, in the two holdes he the second
 24 slewe more then twentie thousand. † And :: Timothee, who captaine ge-
 before had bene overcome of the Iewes, hauing called together neral of Anti-
 ochus with
 an armie

Bacchides was an armie of foren multitude, and gathering horsemen of Asia, came as to take Iurie by armes. † But Machabeus and they that were with him, when he approached, besought our Lord, sprinkling their head with earth, and being girded about the loynes with heareclothes, † lying flatte at the brimme of the altar that he would be propicious to them, and an enemy to their enemies, and an aduersarie to their aduersaries, as the law saith. † And so after prayer taking weapons, going forth somewhat far out of the citie, and being come very neere the enemies they pitched. † And at the very first rising of the sunne both ioyned battel: these in deede hauing our Lord the suretie of victorie, and prosperitie with vertue: but they had courege for the captayne of the battel. † But when there was a sore fight, there appeared to the aduersaries from heauen siue men vpon horses, comelie with golden bridles, conducting the Iewes: † of whom two hauing Machabeus betwen them, compassing him round about with their armour, kept him safe: and against the aduersaries they threw darts, & fire balles, wherby both confounded with blindnes, and filled with perturbation they fel. † And there were slaine twentie thousand siue hundred, and horsemen six hundred. † But Timothee fled into Gazara a strong hold, wherof Chareas was the captaine. † And Machabeus, and they that were with him ioyfully besieged the hold foure dayes. † But they that were within, trusting to the place, blasphemed aboue measure, & cast forth abominable wordes. † But when the fifth day appeared, twentie yong men of them that were with Machabeus, incensed in their mindes because of the blasphemie, went manfully to the wal, and with fierce conrege going on, they scaled to the top: † Yea and the others also mounting vp, attempted to set the towres and the gates on fire, and to burne the blasphemers themselues alieue. † And the hold being sacked for two dayes together, they slewe Timothee that was found hyding himself in a certaine place: and his brother Chareas, and Apollonanes they killed. † Which thinges being done, they blessed our Lord in hymnes and confessions, who did great thinges in Israell, and gaue them the victorie.

Josephus
Gorion, li. 3.
c. 13. saith these
twentie ze-
alous young
men were of
the *Asidians*,
who professed
a certaine re-
ligious forme
of life: of
whom men-
tion is made
before. li. 1. ch.
2. v. 42. & c. 7.
v. 13.

Protestantes
confesse that
Iudas institu-
ted this feast.

ANNOTATIONS. CHAP. X.

8. *They decreed.*] Beza in his Annotations (*in Ioan. 10. v. 22.*) set forth in English in the yeare. 1603. confesseth that the feast vvhich our Saviour obserued, was instituted by Iudas Machabeus, and his bretheren, after the restoring of Gods

true religion by casting out Antiochus his garrison It is also cleare that this feast *was in winter, ibidem*, agreeable to the text, *in the month of Casleu*, which is Nouember, vvhetheras the feast of tabernacles *was in September, before vwinter*; and the feast of reftauration of the temple after the captiuitie of Babylon, *was in Adar (1. Esd. 6.)* vvhich is Februarie, betwen vvhich time and middes of March, *was not competent space for those things vvhich Christ did after this feast, before his Passion.* And therefore it is very strange that Beza, or other Protestantes vvil denie these bookes to be Canonical: vvhich haue so excellent a testimonie by the Euangelist of our Sauours ovvne fact.

It is distinct from other feastes.

CHAP. XI.

Lysias supposing with his armie of fourescore thousand footemen, & a great band of horsemen to subdue Ierusalem: 6. Iudas with his few praying God, and going to fight, an Angel, in forme of an horsemen, goeth before them: 10. so they setting vpon the enemies kil manie, & the rest flee. 13. Lysias perceiuing Gods powre, offereth to procure peace. 22. Vberto the king, agreeth, writting to him, 27. and to the Iewes. 34. The Romanes also write to the Iewes.

1 **B**V T a litle after: Lysias the kings procuratour, and cosin,
 2 Band chiefe ouer the affayers, being greatly offended with
 3 these thinges, that had hapened, † hauing gathered foure score
 4 thousand, and al the horsemen, came against the Iewes, thinc-
 5 king that taking the citie, he should make it an habitation for
 6 the Gentiles: † and he should haue the temple to make gayne
 7 of money, as the rest of the temples of the Gentiles, and euerie
 8 yeare the priesthood to be sold: † neuer recouing the powre
 9 of God, but furious in minde, he trusted in the multitude of
 10 foote men, and thousandes of horsemen, and in foure score
 11 elephants. † And he entred into Iurie, and approaching to Beth-
 12 sura, which was in a narrow place from Ierusalem the space of
 13 siue furlongs, he expugned that hold. † But as Machabeus, and
 14 they that were with him, vnderstood that the holdes were ex-
 15 pugned, they besought our Lord with weeping and teares,
 16 and al the multitude together, :: that he would send a good
 17 Angel to the sauing of Israel. † And Machabeus him self first
 18 taking weapons, exhorted the rest together with him, to ad-
 19 uenture, and to geue ayde to their bretheren. † And when
 20 they went forth together with prompt corege, at Ierusalem
 21 there appeared going before them an horseman in white clo-
 22 thing, with armour of gold, shaking a speare. † Then al they
 23 together blessed our merciful Lord, and tooke great corege:
 24 being readie to penetrate not only men, but also most fierce
 25 beastes, and walles of yron. † They went therefore promptly,
 26 hauing

:: This Lysias also had bene vanquished before, *li. i. c. 4. v. 28.*

:: Knowving that the Patriarches Abra- ham, Isaac, Iacob, like wife Moyse Iosue and manie others vvere singularly assisted by Angelles, these Machabees in

their good
cause prayed
for Angelical
helpe, and
had it: but
ioyntly vvith
their ovvne
eadeuour, al-
though some
times God ge-
ueth such vi-
ctories vvith-
out coopera-
tion of men.

Exo. 14. 4.
Reg. 19.

having an helper from heauen, and our Lord hauing pitie
vpon them. † And like lyons running violently vpon the eni- 11
mies, they ouerthrew of them eleuen thousand footmen, and
of horsemen a thousand six hundred: † and they put to flight 12
al, & very many of them being wounded scaped a way naked.
Yea and Lysias him selfe shamefully fleeing escaped. † And be- 13
cause he was not senselesse recounting with him selfe, the di-
minution made on his side, and vnderstanding the Hebrewes
to be inuincible, because they rested vpon the helpe of the al-
mightie God, he sent vnto them: † and promised that he would 16
consent to al thinges, that are iust, and that he would force the
king to be their freind. † And Machabeus granted to Lysias re- 15
questes, in al things hauing respect to the commonwealth and
whatsoeuer Machabeus wrote to Lysias, concerning the Ie-
wes, the king granted it. † For there were epistles written to 16
the Iewes from Lysias, conteyning this tenure: **LYSIAS** to
the people of the Iewes health. † Iohn and Absalom that 17
were sent from you, deliuering the wrytings, requested that
I would accomlishe those thinges which by them were
signified. † Therefore whatsoeuer might be brought to the 18
king I declared vnto him: and that which the matters permit-
ted I granted. † If therefore you kepe fideletie in the affayres 19
& henceforward, also wil endeuour to be a cause of doing you
good. † And concerning the rest, word for word I haue geuen 20
commandement both to theise, and to them that are sent of
me, to commune with you. † Fare ye wel. In the yeare an hun- 21
dred fourtie eight, of the moneth Dioscorus the foure & twen-
teth day. † But the kings epistle conteyned these thinges: 22
King Antiochus to Lysias :: his brother, health. † Our father 23
being translated amongst the goddes, we being willing that
they that are in our kingdome should liue without truble,
and employ diligence to their owne matters, † we haue heard 24
that the Iewes consented not to my father to turne to the
rite of the Greekes, but that they would keepe their owne in-
stitution, and therefore that they request vs their rites to be
granted them. † Being therefore desirouse that this nation also
be quiet, oradyning we haue decreed, that the temple be resto-
red vnto them, that they might doe according to the custome
of their anceltours. † Thou shalt do wel therefore if thou send to 26
them, & geue the right hand, that our pleasure being knowen
they may be of good cheere, & looke to their owne commo-
dities. † But to the Iewes the kings epistle was in this manner: 27

:: Lysias was
in dede the
kings cosin. v.
35 but he cal-
leth him bro-
ther for ho-
nour sake.

KING Antiochus to the senate of the Iewes, and to the
 28 rest of the Iewes health. † If you fare wel, you are so as we
 29 would: yea our selues also fare wel. † Menelaus came to vs,
 saying that you would come downe to your cuntry men,
 30 that are with vs. † To them therefore that come and goe, vn-
 til the thirtieth day of the month Xanthicus, we geue the right
 31 handes of securitie, † that the Iewes may vse their owne
 meates, and their owne lawes, as also before: and that none of
 them by any meanes suffer molestation for these thinges,
 32 which haue bene done by ignorance. † And we haue sent also
 33 Menelaus to speake to you. † Fare ye wel. In the yeare an hun-
 dred fortie eight, of the moneth Xanthicus the fiftenth day.
 34 † And the Romans also sent an epistle, which is thus:
 QVINTVS Memmius, and Titus Manilius legats of the Ro-
 35 mans, to the people of the Iewes health. † Concerning these
 thinges which Lysias the kings cosin hath granted you, we also
 36 haue granted. † But touching the thinges which he thought
 good to be referred to the king, send ye forth with some bodie,
 conferring diligently among your selues, that we may decree
 37 as is conuenient for you: for we goe to Antioch. † And ther-
 fore make hast to write agayne, that we also may know of
 38 what minde you are. † Fare ye wel. In the yeare an hundred
 fourtie eight the fiftenth day of the moneth Xanthicus.

CHAP. XII.

Whiles the Iewes haue peace with the king, others stil persecute them. 5. which Iudas reuengeth. 13. and in Caspin maketh great slaughter, and repossesseth in Characa. 19. Tenne thousand of Timothees men are slayne. 20. whom Iudas pursuing killeth manie in Carnion: 34. taketh him, but releaseth him againe: 27. the like in Ephron. 32. Some Iewes are slaine in battel against Gorgias. 38. Iudas and his men are purified, and gathering the dead bodie, finde that some had taken unlawful spoiles. 42. For whose soules he prayeth, and causeth sacrifice to be offered.

1 **T**HESSE couenants being made, Lysias went foreward to
 the king, and the Iewes gaue themselves to husbandrie.
 2 † But they that stayed there, :: Timothie & :: Appollonius the
 sonne of Gennaius, & also Ierom, & Demophon, besides these
 also Nicanor the gouerner of Cyprus, did not suffer them to
 3 liue in rest and quietnes. † And the Ioppites committed a cer-
 taine flagitious fact, which was this: They desired the Iewes
 with whom they dwelt, to goe into the botes, which they had
 prepared,

:: An other
 Timothee was
 slaine. ch. 10.
 v. 37.

:: Also an o-
 ther Apollo-
 nius was
 slaine before.
 li. I. c. 3. v. 11.

prepared, with their wiues & children, as though no secret em-
 nities were betwen them. † Therefore according to the com- 4
 mon decree of the citie, & they agreeing therto, & because of
 the peace suspecting nothing: when they were gone forward, 5
 into the depth, they drowned no lesse then two hundred.
 † Which crueltie Iudas as he vnderstood to be done vpon the
 men of his nation, commanded the men that were with him:
 and inuocating God the iust iudge, † he came against the mur- 6
 derers of his brethren, & the hauen he set on fire in the night,
 the botes he burnt, & them that were fled from the fire, he slew
 with the sword. † And when he had thus done these things, he 7
 departed as to returne againe, and to roote out al the Ioppites.
 † But when he vnderstood that they also, which were at Iamnia, 8
 would doe in like maner to the Iewes dwelling with them,
 † he came vpon the Iamnites also by night, and set the hauen 9
 on fyre with the shippes, so that the light of the fire appeared
 at Ierusalem: two hundred fourtie furlongs of. † When they 10
 were now departed thence nine furlongs, and made their
 journey towards Timothee, the Arabians siue thousand men,
 and siue hundred horsemen ioyned battel with them. † And 11
 when there was a mightie battel, and by the helpe of God it
 had succeded prosperously, the rest of the Arabians that were
 ouercome, besought Iudas that the right hand might be geuen
 them, promising that they would geue pastures, and profite
 them, in other things. † And Iudas thinking in very deede 12
 that they might be profitable in manie things, promised
 peace, and right handes being taken, they departed to their ta-
 bernacles. † And he set also vpon a certaine citie strong with 13
 bridges, and enuironed with walles, which was inhabited with
 multitudes of heathen of al sortes, the name wherof is Caspin.
 † But they that were within, trusting in the firmenes of the 14
 walles, & the prouision of victuals, dealt the more slackly, with
 reuiling wordes prouoking Iudas, and blaspheming, and spea-
 king such things as is not lawfull to speake. † But Machabeus 15
 inuocating the great prince of the world, who without rammes
 and engines in Iesus time threwe downe Ierico, fiercely assaul-
 ted the walles. † And the citie being taken by the wil of our 16
 Lord he made innumerable slaughters, so that the poole adioy-
 ning of two furlongs in bredth, semed to runne died with
 bloud. † From thence they departed seuen hundred fiftie fur- 17
 longs, and they came to Characa to those Iewes, that are called

:: Tubia-

Iosue. 6.

:: A furlong is
 about the
 eight part of
 a myle, so this
 fire vvas sene
 thirty miles of
 others count
 a furlong to
 conteyne a
 thousand
 foote, the fifth
 part of a myle
 so it vvas sene
 48. myles di-
 stant.

- 18 :: Tubiancians: † and in those places they tooke not Timothee, and nothing being done he went backe, hauing left in a
 19 certaine place a very strong garrison. † But Dositheus, and Sospater, who were captayns with Machabeus, slewe them that were left of Timothee in the hold, ten thousand men.
 20 † And Machabeus ordaying about him six thousand, and placing them by bandes, went forth against Timothee; who had with him an hundred twenty thousand footemen, & of horsemen two thousand five hundred. † And the coming of Iudas being knowen, Timothee sent the women and children, and the other baggage before into the fortress, that is called Carnion: for it was inuincible, and hard to come by, by reason of
 22 the straites of the places. † And when the first band of Iudas had appeared, feare was stroken into the enemies, by the presence of God, who seeth all things, and they were put to flight one of an other, so that they were rather ouerthrowen of their owne companie, and were weakened with the strokes
 23 of their owne swordes. † But Iudas was exceding earnest punishing the prophane men, and he ouerthrewe of them thirtie
 24 thousand men. † And Timothee him selfe fel into the hands of Dositheus and Sospaters partes, and with manie prayers he besought that he might be let go aliue, because he had parents & brethren of manie of the Iewes, whom it might happen by
 25 his death to be deceiued. † And when he had geuen his faith that he would restore them according to the appointmēt they
 26 let him goe without harme, for the safetrie of their brethren. † And Iudas came backe from Carnion, hauing slayne twentie
 27 five thousand. † After the flight and slaughter of these, he moued his armie to Ephron a strong citie, wherein a multitude dwelt of diuerse nations: & strong young men standing before the walles resisted manfully, & in this were manie engines, and
 28 prouision of dartes. † But when they had inuocated the Almighty, who with his power breaketh the forces of the enemies; they tooke the citie: and of them that were within they
 29 ouerthrewe twentie five thousand. † From thence they departed to a citie of the Scythians, which was distant from Ierusalem six hundred furlongs. † But those Iewes that were
 30 with the Scythopolitans testifying that they were vsed curteously of them, euen in the times of miserie that they dealt
 31 modestly with them: † geuing them thanks, and exhorting them also thence forward to be fauourable toward their stock,

:: Tubianei, or Tubieni, signifie religiously good, it is probable that these were the Asideans. li. 1. c. 2. v. 42. c. 7. v. 13.

they came to Ierusalem the solemne day of the weekes approaching. † And after Pentecost they went against Gorgias the 32
 gouvernour of Idumea. † And he went forth with footemen 33
 three thousand, and horsemen foure hundred. † Who buck- 34
 ling together, it chanced few of the Iewes to be slayne. † But 35
 Dositheus one of the Bacenors an horseman, a valiant man,
 held Gorgias: and wheras he would haue taken him aliue, a
 certayne horseman of the Thracians came vpon him, and cut
 of his thoulder: and so Gorgias escaped into Maresa. † But 36
 they that were with Esdrin, fighting long, and being wearied,
 Iudas inuocated our Lord to be their helper, and captayne of
 the battel: † beginning in his countrey language, and with 37
 hymmes raising a crie, draue Gorgias souldiars into flight.
 † And Iudas hauing gathered an armie came into the citie 38
 Odollam: & when the seuenth day came on, being purified
 according to the custome, they kept the Sabbath in the same
 place. † And the day following Iudas came with his companie, 39
 to take away the bodies of them that were ouerthrowen, and
 with their kinsmen to lay them in the sepulchers of their fa-
 thers. † And they found vnder the coates of the slayne some 40
 of the donaries of the idols, that were in Iamnia, from which
 the lawe forbiddeth the Iewes: therefore it was made playne
 to al, that for that cause they were slayne. † Al therefore blessed 41
 the iust iudgement of our Lord, who had made manifest the
 hidden thinges. † And so turning to prayers, they besought 42
 him, that the same offence, which was committed, might be
 forgotten. But the most valient Iudas exhorted the people to
 keepe themselves without sinne, seing before their eyes what
 was done, because of the sinnes of them that were ouer-
 throwen. † And making a gathering, he sent twelue thou- 43
 sand drachmes of siluer to Ierusalem for sacrifice to be offered
 for sinne, wel and religiously thinking of the resurrection.
 († for vnles he hoped that they that were slaine, should rise 44
 againe, it should seeme superfluous, and vaine to pray for the
 dead) † And because he considered that they, which had taken 45
 their sleepe: with godlines, had very good grace layd vp for
 them. † " It is therefore: a holie, and healthful cogitation to 46
 pray for the dead, that they may be loosed from sinnes. *

∴ It was com-
 manded. *Deut.*
 7. v 25. not to
 couer nor take
 anie thing per-
 teyning to i-
 dols, but to
 destroy al. See
 this sinne pu-
 nished. *Iosue.* 7.
1. Reg. 15. &c.
 ∴ Vnles it had
 bene the do-
 ctine & pra-
 ctise of the
 Church to
 pray for the
 dead, Iudas
 could neuer
 haue thought
 of anie such
 matter.
 ∴ It is only
 profitable for
 those that dye
 penitent.

This text is
 clere for pray-
 ing for the
 dead.

ANNOTATIONS. CHAP. XII.

46. *It is a holie and healthful cogitation to pray for the dead.*] The Catholique be-
 leefe, doctrine, and practise of praying for the dead, is so euidently confirmed
 by this

* *li.* 1. c.
 6. 7. 18.

by this place, that our aduersaries haue no better shift to auoide the same, then by denying these bookes to be Canonical Scripture. VVhich being authentically proued, it may here suffice to adde that albeit the Greeke text (as in other innumerable places) differeth from the Latin, yet it is no lesse cleare for this doctrine. VVhich in English is thus: *v 45. Regarding (or considering) that grace is layde vp for them that sleepe (or dye) in pietye: to witte in true faith and repentance; in the next verse (46) inferreth thus: VVherupon he (Iudas Machabeus) made reconciliations (or expiation) for the dead, that they might be deliuered (or loosed) from their sinne, that is, from punishment for sinne.*

Likevise the Greeke.

in the argument. pa. 890.
S. Augustin
sim. ep.
61. ad
Dulcit. l.
1. c. 23. de
morib. li.
de cura
pro mort.
c. 1. &
Enchir.
c. 110.

Omitting therefore multitude of other proofes, we will here only cite two great Doctors, who with others teach that the denial of this particular point of religion is a condemned heresie. S. Augustin *li de Haresib har 53.* noteth this for a special heresie, saying: Aetians are named of one Aerijs, vwho being a priest, and taking it greuously that he could not be ordained a Bishop, falling into the heresie of the Arrians, added some proper doctrines of his owne, saying: *that we ought not to pray, nor offer sacrifice for the dead* Likevise S. Bernard, *ser. 66 in Cantica*: in plaine termes saith they are heretikes, vvhich beleue not that there is purgatorie fire after death, but that the soule departing from the bodie, goeth forth vwith either to rest or to damnation. Let them then (saith he) aske of him vwho saide: There is some sinne that shal not be forgeuen, neither in this vworld, nor in the future: why he sayd this, if there remaine no remission, and purgation of sinne in the future vworld? He therefore aduiseeth al to bevvare of such seducers, saying: See the detractors, see the dogges. They deride vs, because we baptize infants: for that we pray for the dead.

Denial of this doctrine is heresie.

Mat. 12.

It is also most vvorthe of consideration, that Iudas Machabeus, (vwho did this charitable act for his souldiars slaine in the holie vvarres) vvas the High priest or chief Bishop of the Church at that time, and defender of true faith and Religion. Finally we may also obserue that he did not anie new thing, but practised the vsual custome of the vvhole Church. For so it appeareth by their sette forme of Office for the dead, called H A S C H A B A H, that is, Rest, or prayer for rest, in their booke M A H Z O R, translated and set forth by Bishop Genibrard, in the yeare of our Lord. 1569. VVhere are these expresse supplications. *Requiescat anima ipsius in cubili suo: saceat in pace: dormiat in pace.* His (or her) soule rest in his bed: lye, and slepe in peace. Againe, *Re Angels of peacc come forth to mete him.* &c. An 1 that the Iewes this day vie to pray for the dead, is a cleare thing, and confessed by Protestantes, namely Munsterius, and Fagius in their Annotations vpon the 14 of Dent. and M. VVhitaker, in his first booke against F. Durcus. fol. 81.

Iudas vvas high priest when he caused prayers and sacrifice to be offered for the dead. It was the general practise of the Church. And is yet obserued by the Iewes.

CHAP. XIII.

Menclaus a fugiue Iewe is put to death. 9. Antiochus with his great armie is defeated wise, with losse of manie mer. 23. Philippe rebelling, peace is renewed. 24. And Iudas is made Lord of Ptolemais.

▼

- 1 I N the yeare an hundred fourtie nine Iudas vnderstood, *:: In the first booke, ch. 6 v.*
that Antiochus Eupator came with a multitude agaynst
2 Iurie, † and with him Lysias the procuratour, and cheefe ouer
the affayres hauing with him of footemen *:: an hundred tenne*
thousand, & of horsemen fise thousand, & elephants twentie
the number

here recorded, the cause is for that sometimes those only are counted vvhich were permanent, sometimes others are also counted vvhich came vncertainly. The like difficulties of differences occur often in the bookes of kinges and Paralipomenon.

two, chariots with hookes three hundred. † And Menelaus 3
 also ioyned him selfe with them: and with much deceite be-
 sought Antiochus, not for the weale of his contrie, but hoping
 that he should be appoynted to the principallitie. †. But the 4
 king of kinges stirred vp Antiochus mind against the sinner, &
 Lysias suggesting that he was the cause of al the euils, he com-
 manded (as the custome is with them) that being apprehended
 he should be killed in the same place. † And there was in the 5
 same place a tower of fiftie cubites, hauing an heape of ashes on
 euerie side: this had a prospect steepe downe. † From thence 6
 he commanded the sacrilegious person to be throwne downe
 into the ashes, al thrusting him forward to death. † And by 7
 such law it chanced the transgressour of the law to dye: & Me-
 nelaus not to be put into the earth. † And in deede very iustly, 8
 because he committed manie offences toward the altar of God,
 the fyre and ashes wherof was holie: himself was condemned
 into the death of ashes. † But the king furiose in mind, came 9
 to shew himselfe worse to the Iewes then his father. † Which 10
 things when Iudas vnderstood, he comanded the people that
 day and night they should inuocate our Lord, that as alwayes
 now also he would helpe them: † as who were asfraid to be 11
 deprived of the law, & their countrie, & the holie temple: and
 that he would not suffer the people that had of late taken breath
 a litle while, to be againe subdued to the blasphemous nations.
 † Al therefore doing it together, and crauing mercie of our 12
 Lord with weeping & fastinges, being prostrate for three dayes
 continually, Iudas exhorted them to prepare them selues. † But 13
 he with the ancients consulted, before the king should bring
 his armie to Iurie, and winne the citie, to goe out, and to com-
 mitte the euent of the thing to the iudgement of our Lord.
 † Committing therefore the power and charge of al to God, 14
 the creatour of the world, and hauing exhorted his companie
 to fight manfully, and to stand euen to death for the lawes, the
 temple, the citie, their countrie, and citizens: he placed his
 armie about Modin. † And hauing geuen a signe to his com- 15
 panie of :: the victorie of God, with most valient yong men
 piked out, by night setting vpon the kings court, in the campe
 he slew foure thousand men, and the greatest of the elephants,
 with them that had bene placed thereupon, † and he filled the 16
 campe of the enemies with exceeding feare and perturbation,
 and the thinges being prosperously atcheiued, they departed.
 † And

:: The vvvatch
 word this
 night was:
 The victorie of
 God.

priesthood, & so Matthathias was ordayned being of the same progenie and most sincere in religion.

:: This description of the Affideans made by their malicious enemie in calumnious and odious termes, sheweth vvel their singular zeale, & sinceritie in promoting Gods seruice And so their aduersaries malignant accusations more against them then al others, is a plaine testimonie of their more rare and more singular vertues.

:: Apostates and poltikes make their gayne by spoyling the faithful.

contaminated in the time of the confusion, considering that there was fastie for him by no means, nor accesse to the altar, † came to king Demetrius in the yeare an hundred fiftie, offering him a crowne of gold, & a palme, & besides these, * Talloes, which seemed to be of the temple. And that same day in deede he held his peace. † But hauing gotten a commodious time for his madnes, being called of Demetrius to counsel, and asked on what thing and counsels the Iewes rested, he answered: † They of the Iewes that are called: Affidians, of whom Iudas Machabeus is captaine, nourish battels, and moue seditions, neither doe they suffer the realme to be quiet. † For I also being defrawd of my ancestours glorie (I meane of the high priesthood) am come hither: † principally in deede keeping delicie to the kings commodities, but secondly also prouiding for my citizens, forby their naughtines al our stocke is not a little vexed. † But al these things being knowen, ô king, prouide I pray thee, both for the countrie, & for our stocke according to thy humanitie published to al men. † For as long as Iudas is aliuie, it is vnpossible that there be peace to the affayres. † And such things being sayd of him, the other freinds also behauing themselues as enemies against Iudas, incensed Demetrius. † Who forthwith sent Nicanor, chiefe ouer the elephants captaine into Iurie: † geuing him commission, that he should take Iudas himselfe: but them that were with him, he should disperse, & make Alcimus the high priest of the greatest temple. † Then the nations, which had fled from Iudas out of Iurie, ioyned them selues by troupes with Nicanor, :: esteeming the miseries, and calamities of the Iewes the prosperities of their owne affayres. † The Iewes therfore hauing heard of Nicanors coming, & the assemblie of the nations, being sprinkled with earth besought him, that ordayned his people to keepe them for euer, and that protecteth his portion by euident signes. † And the captaine commanding forthwith they removed from thence, and they came together to the castel of Dessiu. † And Simon the brother of Iudas had ioyned battel with Nicanor: but he was made afrayd with the sodaine coming of the aduersaries. † Neuertheles Nicanor hearing the manlines of Iudas companions, and greatnes of courege, that they had for the conflicts of their countrie, was afrayde to make tryall by bloud. † Wherefore he sent Posidonius, and Theodotius, & Mathias before to geue and take the right hands. † And

* a goldens bongh.

* li. i. c. 7. v. 26.

a

when

when there was long consultation of these things, and the
 captaine himself had moued it to the multitude, there was
 21 one sentence of them all to accord vnto amitie. † Therefore they
 appointed a day, wherein they might secretly deale among them
 selues, and seates were brought forth and sette for euery one.
 22 † But Iudas commanded armed men to be in places conuenient,
 lest perhaps some mischefe might sodainly arise from the ene-
 23 mies: & they made agreable communication. † Nicanor abode
 at Ierusalem, and did nothing vniustly, and the flockes of the
 multitudes, that had bene gathered together he diminished.
 34 † And he esteemed Iudas alwayes deare from the hart, and
 25 he was inclined to the man. † And he desired him to marrie a
 wife, and to beget children. He made a marriage, he liued
 26 quietly, and they liued in common. † But Alcimus seeing
 their charitie one towards an other, and the couenantes,
 came to Demetrius, and sayd that Nicanor assented to for-
 raine matters, and that he ment to make Iudas being a tray-
 27 tour to the kingdom, his successour. † Therefore the king
 being exasperated with this mans most wicked criminations,
 wrote to Nicanor, saying, that he in deede was greatly dis-
 pleased for the couenant of their amitie: neuertheles that
 he commanded him to send Machabeus quickly prisoner
 28 to Antioch. † Which thinges being known Nicanor was
 amased, and rooke it greuously, if he should vndoe those
 thinges which they had couenanted, being nothing hurt of
 29 the man. † But :: because he could not resist the king, he ob-
 serued oportunitie wherby to accomplish the commande-
 30 ment. † But Machabeus seeing that Nicanor dealt with him
 more austerely, and that he exhibited his accustomed meeting
 more sternely, vnderstanding this austeritie not to be of good,
 a few of his companie gathered together, he hid him self from
 31 Nicanor. † Which when he vnderstood that he was stoutly
 preuented of the man, he came to the most great & most holie
 temple: and the priestes offering the accustomed hostes, he
 32 commanded the man to be deliuered vnto him. † Who :: say-
 ing with an oath, that they knew not where he was, that was
 33 demanded, stretching out his hand to the temple, † he sware,
 saying: Vnles you wil deliuer Iudas prisoner vnto me, I wil
 beate downe this temple of God to the flat ground, and wil
 digge downe the altar, and this temple I wil consecrate to :: Li-
 34 ber pater. † And when he had sayd these thinges, he departed.

:: Nicanor a
 right worldlie
 politike, a fi-
 gure of Pilate
 and of such
 temporizing
 Iudges, coun-
 sellers, and
 courtiers, as
 lacke zeale in
 religion.

:: They knew
 not precisely
 vvhete Iudas
 was, neither
 vvould they
 search for him
 to deliuer him
 to the perfe-
 cutor.

:: Bacchus cal-
 led also *Liber*,

But

and by manie other names, feained by infidels to be au-
ctor and god of wine. And therefore drum-
kards dedicate feastes & tem-
ples to him.

But the priestes stretching forth their hands vnto heauen, inuo-
cated him that was alwayes the defender of their nation, say-
ing thus: † Thou ô Lord of al, which lackest nothing, woul- 35
dest a temple of thy habitation to be made amongst vs. † And 36
now ô Lord holie of al holies, preferue for euer this house
impolluted, which of late hath bene clenfed. † And Razias 37
one of the ancients of Ierusalem, was accused to Nicanor,
a man that was a louer of the citie, and wel reported of, who
for his affection was called father of the Iewes. † This man 38
long time kept the purpose of continencie in Iudaisme, and
content to geue his bodie and life for perseverance. † But 39
Nicanor willing to manifest the hatred that he had against the
Iewes, sent fife hundred souldiars to take him. † for he thought 40
if he had intrapped him, that he should doe the Iewes verie
great hurt. † But the multitudes coueting to rush into his 41
house, and to breake open the gate, & to set fyre therto, when
he was in taking, he strooke himselfe with a sword: † choo- 42
sing to dye nobly rather then to be made subiect to sinners,
and against his noble birth to suffer vnworthe iniuries. † But 43
wheras for hast he had not made the wound with a sure
stroke, and the multitudes brake in within the dores, running
backe boldly to the wal, he threwe downe him selfe manfully
headlong vnto the multitudes: † who quickly geuing place 44
to his fall he fel vpon his necke. † And when he had breathed, 45
incensed in minde he arose: and when his blood ranne with a
great streame, & he was wounded with most greuous wounds,
running he passed through the multitude: † and standing vpon 46
a certaine steepe rocke, & now being become without blood,
gryping his bowels, with both handes he cast them vpon mul-
titudes, inuocating the dominatour of life and spirit, that he
would restore these to him againe: & so he departed this life. *

∴ S. Augustin
epist. 61. ad
Dulcitium & l.
2. c. 23. ad epist.
2. Gaud. discuf-
sing this fact;
saith the holie
Scripture doth
tel it, not
praise it. As
to be admired
not to be imi-
tated, & that
either it vvas
not vvel done
by him, or at
least is not
conuenient in
this time of
grace.

* li. i. c.
7. 7. 39.

CHAP. XV.

*Nicanor intending to assault Iudas on the sabbath day, 5. blasphemeth most
proudly. 7. Iudas with al confidence in God erregeth his men. 11. con-
firming them with the relation of a vision in slepe. 21. so he with feruent
prayer, the enemy trusting his owne strength, ioyneth battel. 27. and kil-
leth thirtie fife thousand, and Nicanor amongst the rest. Whose head, and
hand cut off with the shoulder are hanged vp in Ierusalem: 33. his tongue
geuen to the birdes, and a festiual day obserued. 38. And herewith
the Author (of this second booke) concludeth the whole historie.*

- 1 **B**UT Nicanor as he vnderstood that Iudas was in the
 2 places of Samaria, he purposed with al violence to ioyne
 3 batel :: the day of the Sabbath. † But the Iewes that of neces- :: Ptophane
 4 sitie folowed him, saying do not so fearcely and barbarously, men make
 5 but geue honour to the day of the sanctification, and honour their aduan-
 6 him that beholdeth al thinges: † that vnhappy man asked, tage of reli-
 7 if there were a powre in heauen, that commanded the sabbath gious mens
 8 day to be kept. † And they answering: There is the liuing Lord good consci-
 9 himself in heauen, the potent, that commanded the seuenth ence, but Iu-
 10 day to be kept. † But he sayd: And :: I am potent vpon the das rightly in-
 11 earth, that commanded armes to be taken, and the kings as- structed in this
 12 sayres to be accomplished. Neuertheles he obteyned not to case defended
 13 accomplish his counsel. † And Nicanor in dede puffed vp his iust cause
 14 with exceeding pride, had thought to haue set vp a common also in the
 15 victorious memorie of Iudas. † But Machabeus alwayes sabbath. li. r.
 16 trusted with al hope that there would come ayde from God to c. 3. v. 40.
 17 them. † And exhorted his companie, that they should not :: O Luciferian
 feare at the coming of the nations, but should haue in minde blasphemie !
 the aydes geuen vnto them from heauen, and now should
 hope that they should haue the victorie from the Almightye.
 † And speaking vnto them out of the law, and the Prophetes,
 admonishing them also of the conflicts, that they had made
 before, he made them the more prompt: † and so their
 hartes being encoreged, withal he shewed the fraude of the
 Gentils, and their breaking of oathes. † And he armed euerie
 one of them, not with sence of buckler and speare, but with
 very good words, & exhortations, :: declaring a dreame worthy
 12 to be credited, wherby he reioyced them al. † And the vison
 13 was in this maner: Onias who had bene the highpriest, a good
 and benigne man, reuerent to behold, modest of maners, and
 comelie of speach, and who from a childe was exercised in
 14 vertues, that he stretching forth the handes "prayed for al the
 15 people of the Iewes. † After this that there appeared also an
 16 other man meruelous for age, and glorie, and for the port of
 17 great dignitie about him. † And that Onias answering sayd:
 This is a louer of his bretheren, & of the people of Israel: this
 is he that "prayeth much for the people, & for the whole citie,
 15 Ieremie the Prophete of God. † And that Ieremie put forth
 his righthand, and :: gaue vnto Iudas a sword of gold, saying:
 16 Take the holie sword a gift from God, wherwith thou shalt
 17 ouerthrow the aduersaries of my people Israel. † Being
 exhorted

with the citie
and people to
the Chaldees,
and not to re-
sist. But now
he deliuereth a
sword to Iu-
das, exhorting
him to fight:
according to
Gods will in
diuers cases,
and times, for
*there is a time of
warre, and a
time of peace.*
Ecclie 3. v 8.
:: Gods ho-
nour, & holie
things are
first and prin-
cipally to be
respected, be-
fore vvorldlic
freindes,
though they
also must be
regarded in
due order and
place.

exhorted therefore with the wordes of Iudas exceeding good,
by which the coreges might be stured vp, and the hartes of
the youngmen streingthned, they resolved to fight, and to en-
counter manfully: that manhood might decide the matter, be-
cause the holie citie, and the temple were in danger. † :: For
there was lesse care for their wiués, and children, and also for
their bretheren, and kinsmen: but the greatest and principal
feare was for the holines of the temple. † And they also that
were in the citie, tooke no litle care for them that were to
ioyne battel. † And when they did al hope that iudgement
would be geuen, and the enimies were present, and the armie
was set in aray, the beastes & horsemen disposed in conuenient
place, † Machabeus considering the coming of the multitude,
and the varietie of the prouision of armour, and the fiercenes
of the beastes, stretchingforth his handes vnto heauen, he
inuocated our Lord, that worketh wonders, who not accord-
ing to the might of armes, but according as it pleaseth him,
geueth victorie to the worthis. † And he layd inuocating in
this maner: Thou Lord which didst send thyne Angel in the
time of Ezechias king of Iuda, and didst kil an hundred eightie
siue thousand of the campe of Sennacharib: † & now ô Domi-
natour of the heauens send thy good Angel before vs, in feare
and trembling of the greatnes of thyne arme, † that they may
be afrayde, which with blasphemie come against thyne holie
people. And he in dede ended his prayer thus. † But Nicanor,
and they that were with him, with trumpets & songues came
nere. † But Iudas, and they that were with him, inuocating
God by prayers ioyned battel: † with the hand in dede figh-
ting, but in their hartes praying to our Lord, they ouerthrow
no lesse then siue and thirtie thousand, being greatly delighted
with the presence of God. † And when they had ceased, and
returned with ioy, they vnderstood that Nicanor was slaine,
for al his armour. † A shout therefore being made, and a great
crie, they blessed the Almighty Lord in their countrie lan-
guage. † And Iudas, who by al meanes was in bodie and mind
readie to dye for his citizens, commanded that Nicanors head,
and hand with the shoulder being cut of, should be caried to
Ierusalem. † Whither when he was come, hauing called his
countrimen, and the Priestes to the altar, he sent also for them
that were in the castel, † And shewing them the head of
Nicanor, & the wicked hand, which he stretchingforth against
the

33 holic house of almightie God, had mightely bragged. † The
 tongue also of impious Nicanor being cut out, he commanded
 to be geuen pecemeale to the birdes : and the hand of the
 34 furious man to be hanged vp against the temple. † Al therfore
 blessed the Lord of heauen, saying : Blessed be he, that hath
 35 kept his place vndefiled. † And he hung vp Nicanors head in
 the toppe of the castel, that it might be an euident, & manifest
 36 signe of the helpe of God. † Therfore al by common counsel
 decreed, by no meanes to let passe this day without solemnitic:
 37 † but to kepe the solemnitic the thirtenth day of the moneth
 Adar, which is called in the Syrian language, the day before
 Mardocheus day. *

f 38 These things therefore being done concerning Nicanor,
 & : from that time the citie being possessed of the Hebrewes,
 39 I also in these wil make an end of speaking. † And if wel, and
 as is competent for a storie that myself also would: but 'if nor
 40 so worthely it resteth to be pardoned me. † For as to drinke
 alwayes wine, or alwayes water is hurtful, but to vse now one
 now an other is delectable: so to the readers, if the speech be
 alwayes exact, it wil not be gratful. Here therefore it shal be
 ended.

More being
 vwritten in the
 first booke,
 this auctor
 maketh one
 conclusion of
 al, because o-
 ther persecu-
 ters being also
 ouercome the
 land was
 againe caulme
 after stormes,

ANNOTATIONS. CHAP. XV.

12. *Onias prayed for al the people.* And. v. 14. *Ieremie prayeth for the people.*]
 As against prayer of the faithful for the dead: *Ch. 12.* so against prayer of
 Sainctes for the militant Church, Protestants haue no better euasion, when
 they are pressed with these examples, then by denying the auctoritie of the
 Bookes. For seing the Prophet Ieremie, and the Highpriest Onias, being in
Limbo patrum (no holic soules ascending into heauen before Christ) did pray
 for the vvhole people of the Ievves, it is also certaine that they, and other
 Sainctes in glorie, do of their excellent charitie pray for those that are in this
 mortallife. Yet neither do vve Catholiques vrge this place, as though vve had
 no other to alleage, for vve shevr the same doctrine, by other holic Scriptures,
Gen. 48. Exo 32. Iere. 15. Luc. 16. 2. Petri 1. Apoc. 5. 6 8. and others: neither must
 vve omite these bookes, because our aduersaries denie them, seing the lerned
 Doctores, and holic Fathers confirme the same doctrine by those Scriptures.
 Among others ancient Origen, *tomo 18. in Ioan.* sayth, it appeareth that Sainctes
 departed from this life haue care of the people, as it is vvhritten (sayth he) in the
 Actes of the Machabees, manie yeares after the death of Ieremie: *this is Ieremie*
the prophet of God, vvo prayeth much for the people. Likervvise S. Bernard, *Ser. 3. vigil.*
Natiuit. Domini. & Ser. 11. againe Ser. 76. in Cantica, admonisheth that a good re-
 ligious man is like to this *Onias*: who prayeth to God for al the people.

39. *If not se vworthely.*] He demandeth not pardon, as though he suspected
 any error in his doctrine or in the history, but of his vnpolished stile in vvhriting.
 As S. Paul sayth that *himself was rude in speech, yet not in knowlege 2. Cor. 11. v. 6.*
 But we, who by Gods great goodnes haue passed now to the end of this En-

Prayer of
 Sainctes is
 evidently pro-
 ued by this
 place.

It is also pro-
 ued by manie
 other holic
 Scriptures.

Neither is this
 place to be o-
 mitted.

The auctor of
 this booke
 asketh pardon
 for his stile,
 glisth

not for the doctrine nor historie.

But the authors of these Annotations craue pardon for al defectes.

glish old Testament iustly fearing, that we haue not worthely discharged so great a worke: and in nowise presuming that we haue auoided al errors, as wel of doctrine as historie: much more we acknowledge that our stile is rude and vnpolished. And therefore we necessarily, and with al humilitie craue pardon of God, and al his glorious Sainctes. Like wise of the Chvrch militant, and particularly of your right vbeloued English readeris; to vvhom as at the beginning we directed and dedicated these our endeouours: so to you we offer the rest of our laboures, euen to the end of our liues: in our B. Sauour I E S V S Christ, to vvhom be al praise and glorie. Amen.

THE CONTINUANCE OF THE CHVRCH, AND RELIGION IN THE SIXTH AGE:

from the captiuitie in Babylon to the coming of our
Sauour, nere the space of 640. yeares.

Gods true Seruice hath alwayes continued in the visible Church.

SVCH is the providence of Almighty God, that not obscurely, or at some times only, but manifestly, and without intermission his Diuine Maiestie is acknowledged, his name glorified; his Religion professed, and his preceptes obserued by a visible knowne Church, from the beginning of the world to the end thereof, as we haue already shewed in the other five ages; and shal no lesse clerly declare the same in this sixth. For albeith the peculiar people of God were for their sines caried forth of their countrie, and held captiues in Babylon senentie yeares, and after their reduction were subiect to strangers ruling ouer them, and sometimes extremely afflicted with persecution, yet they stil persevered in the same sayth and religion, had succession of Priestes, and of one Highpriest, with conseruation also of the royal line of Dauid, euen to Christ our eternal King and Priest.

First therefore concerning Articles of sayth and religion, the beleefe in one God was so generally confessed by the whole Iewish nation, that their Priestes and Prophetes did vse it for a principle, in confirmation of other pointes, as wel doctrinal as moral. So Malachie teaching that our neighbour is to be beloued, God to be serued, and his lawes to be kept: Is there not one Father of vs al (sayth he. ch. 2. v. 10.) Hath not one God created vs? Why then doth euerie one of vs despise his brother, violating the covenant of our fathers? More expressly Ieremie in his Epistle (Baruc. 6.) sheweth the vanitie and absurditie of manie goddes: exhorting the people to serue the one omnipotent God, saying to him sincerely in their hartes; (v. 5.) Thou oughtest to be adored ô Lord. Likewise, when the Magicians of Chaldea ascribed the knowlege of dreames to false goddes, Daniel with the other three children (ch. 2. v. 18) prayed the God of heauen: and the mystetic was reueled to Daniel. and he declared and expounded the kings dreame. Who therupon confessed to Daniel (v. 47.) In very dede your God is the God of goddes, and Lord of kinges.

The

Faith in one God is the ground of al religion.

The same three children (Daniel. 3.) were cast into the burning furnace, and Daniel into the lions denne (ch. 6. & 14.) readie to dye for their sayth in one God. For this sayth also Mardocheus, as is written in the booke of Esther, was persecuted, and he with al the people were in extreme danger. And the auctor of the booke of wisdom teacheth that one God is knowne by consideration of his creatures: Al men are vaine, (sayth he. ch. 13. v. 1.) that by thinges sene, vnderstand not him that is: neither attending to the workes agnife who was the workman. So the auctor of Ecclesiasticus ch. 1. v. 8. professeth: There is one most high Creator omnipotent, and mightie king, and to be feared exceedingly, sitting vpon the throne, the God of Dominion.

As for the high Mysterie of three Diuine Persons in one God not so commonly reueled in the old testament, yet was it knowne and in some sorte uttered: As Aggeus 2. v. 5. & 6. I am with you, sayth the Lord of hostes, the word that I did couenant with you: when you came out of the land of Ægypt: and my Spirite shall be in the middes of you. Where, by the Lord of hostes, is commonly vnderstood God the Father; by his spirite, God the Holie Ghost; and the word may signifie God the Sonne: of whose Incarnation the Prophete playnly speaketh in the next verses. For in this consisteth the couenant betwix God and his people, that they should kepe his word of precepts and commandments expressed in the law: and he would send them the word, his onlie Sonne the Second Diuine Person to redeme mankind. Against the same three Persons seme to be distinguished in diuers places, God the Father is described according to mans smal capacitie, Daniel. 7. v. 9. thus: Thrones were sette, and

The B. Trinitie reueled to some and vttered obscurely in the old testament.

Distinction of Persons in one God.

The Father.

The Sonne.

pearced, can only be spoken by the second Diuine Person, who only is incarnate, and was pearced in his Passion. In the booke of wisdom is much written of wisdom increated, a terme appropriated to God the Sonne. especially ch. 2. 7. 8. 9. and 10. The like in Ecclesiasticus, ch. 1. 4. 24. And ch. 51. v. 14. is distinct mention of the Father & the Sonne, I haue inuocated (sayth the auctor, or anie saythful soule) our Lord, the Father of my Lord. There is likewise particular mention of the Holie Ghost in some places. As 2. Esd. 9. v. 20. Thou gauest them the good Spirite, which should teach them. for the office of internal teaching is appropriated to the Holie Ghost. Ioan. 14. v. 17. and 16. v. 13. The Spirite of truth, and he shal teach you al truth. Ezech. 36. v. 27. I wil put my Spirite in the middes of you, and wil make that you walke in my precepts. Zach. 7. v. 12. The wordes which the Lord sent in HIS SPIRITE, by the hand of the former Prophetes. Sapient. 1. v. 5. The Holie Ghost of discipline wil flye from him that feaneth. Ecclesiasticus 1. v. 9. He created her in the Holie Ghost. 24. v. 29. They that eate ME, shal yet hunger, and they that drinke ME, shal yet thirst. Where God calleth the Holie Ghost (which is receiued by grace) himselfe. Because al three Diuine Persons are one God. And that there be manie Diuine Persons in God, who is one in substance, is sufficiently signified by al those holie Scriptures, where God is called by the name Elohim, in the plural number; especially seing this name hath also the singular number, Eloha. As Iob. 12. v. 4. & 36. v. 2. Daniel. 2. v. 28. Habacuc. 1. v. 11. & 3. v. 3. which last place semeth most painly to speake of the Sonne of God, ELOHA MITHEMAN I A V O. God wil come from Theman, or from the South. And therefore where this word Elohim is vsed in the plural number (as in most places it is) it signifieth pluralitie of Persons in God.

Christ's Incarnation is more clerly foreshewed by the Tropbetes, who aboue other consolations, most especially comforted the people by their prophecies of Christ our Sauour. Ieremie 23. v. 5. I wil rayse vp to Dauid a iust branch, and he shal reigne a king, and shal be wise, and he shal doe iudgement and iustice in the earth. Ch. 31. v. 23. A woman shal compasse a man. Christ though in bodie a litle infant, yet in powre and wisdom was most perfect of al men, euen when he was in his mothers wombe. Ch. 33. v. 14. Behold the dayes wil come, sayth our Lord, and I wil rayse vp the good word. v. 15. I wil make the spring of iustice to bud forth vnto Dauid, & he shal do iudgement and iustice in the earth. Ieremies Lamentations are in greatest part of Christ and his Church. And some part can hardly be applied to anie other. ch. 3. v. 30. He shal geue the cheke to him that striketh him, he shal be filled with reproches, ch. 4. v. 20. Christ our Lord is taken in our sinnes. Baruch. 2. v. 35. God promising

to reduce

The Holie
Ghost.

Other places
proue plural-
itie of Per-
sons in God.

The mysterie
of Christs In-
carnation is
more frequent
& more plaine
in the holie
Scriptures es-
pecially in the
Prophetes.
Ieremie.

Baruch.

to reduce the people from Babylon, addeth: And I wil establish vnto them an other testament euerlasting (by Christ, whose kingdom is for euer) that I be their God, and they shal be my people. *Ch. 3. v. 36.* This is our God, and there shal none other be esteemed against him. *v. 38.* After these things he was sene vpon the earth, and was conuersant with men. Ezechiel peculiarly called by an Angel the sonne of man, was therein a special figure of our sauour, who so calleth him self. And the same prophet hath in plaine termes foreshewed the office of Christ, the true Pastor of al pastors. *ch. 34. v. 25.* I wil (sayth God by this prophete) raise vp ouer them one Pastor, who shal feede them, my seruant Dauid. that is, Christ prefigured by Dauid. His admirable visions in the three first chapters, and nine last pertaine properly and principally to the new Testament of Christ, and his Church, shewing the abundance of grace and glorie geuen by him to the elect. *Daniel. 7. v. 13.* With the cloudes of heauen there came in as it were the Sonne of man, and he came euen to the ancient of dayes, and in his sight they offered him. He came euen to the ancient of dayes, because in his Diuinitie he is equal to the Father: and in his humanitie he is offered to God in Sacrifice. *v. 14.* His powre is eternal: and his kingdom shal not be corrupted. *ch. 9. v. 24.* Seuentie weekes (of yeares) are abridged, that sinnes may be forgiven, grace be infused, prophesies be fulfilled, and the Holie one of holies be annointed. Al which belong only to Christ. *v. 26.* After sixtie two weekes Christ shal be slaine. *Aggeus 2. v. 8.* The desired of al nations shal come. *Zach. 3. v. 8.* I wil bring my seruant the Orient. *ch. 13. v. 7.* Strike the Pastour, and the shepe shal be disperfed, fulfilled in Christ's Passion *Mat. 26. v. 21.* *Malach. 3. v. 2.* Forthwith shal come to his temple the Dominator, whom you seke, & the Angel of the testament, whom ye desire. The booke of wisdom. *ch. 2. v. 12.* describeth the malice of the wicked against Christ. Let vs (say they) circumuent the iust, because he is vnprofitable to vs: and he is contrarie to our workes, and reprochfully obiecteth to vs the sinnes of the law. *v. 13.* He boasteth that he hath the knowlege of God, and nameth him self the Sonne of God. *Ecclesiasticus 24. v. 34.* God appointed to Dauid his seruant, to raise vp a king of him, most strong and sitting in the throne of honour for euer. Which eternal king proceeding from Dauid can be none but Christ our sauour. And al the praises of Patriarches, and Prophetes (in the last eight chapters) consist in their sayth, and expectation of Christ. Likewise the Priestes and people. *1. Mach. 14. v. 28. 35. and 49.* shewed their sayth of Christ to come, when they established Simon, and his progenie in the government and highpriesthood, for euer til there rise the faithful Prophet, to write the Prophet of whom al the prophetes did speake (*Luc. 24. v. 27.*)

Ezechiel.

Daniel.

Aggeus.

Zacharias.

Malachias.

Also the
bookes of
wisdom.

Ecclesiasticus.

& Machabees.

Amongst

Prophecies & figures of the B. virgin mother of God.

Amongst the rest *Jeremie*, ch. 31. v. 23. and *Ezechiel* ch. 44. v. 2. make also especial mention of some singular privileges of the most excellent virgin Mother of God. Of whom also *Iudith*, and *Esther* were apparent figures, who received special graces for the benefite of their nation, and so did this singular Virgin receive of God most eminent giftes, aboue al other mere creatures, for the benefite of the whole Church.

Angeles excel corporal creatures in multitude.

Of *Angels* the celestiall spirites, is frequent mention in the holie Scriptures of this age. Their multitude is innumerable, and therefore are insinuated to men by general termes. *Daniel*. 7. v. 10. Thousandes of thousandes ministered to him, and tenne thousand hundred thousandes assisted him. And their powre is most great, and to men most profitable. An *Angel* defended the three children in the fornace, walking with them in the fire. *Daniel*. 3. v. 49. 95. An other defended *Daniel* from the lions. ch. 6. v. 22.

And in powre.

The same or an other caried *Habacuc* from *Iurie* into *Babylon*. *Dan*. 14. v. 35. and restored him in his place againe. v. 38. The *Archangel Gabriel* instructed *Daniel*, ch. 8. v. 16. 17. ch. 9. v. 21. And ch. 10. v. 13. & 20. Other *Angels* the *Patrones* or *Guardians* of the *Persians* and *Grecians*, prayed for those countries; and *S. Michael*, v. 21. for the *Iewes*. An *Angel* spake in *Zacharie*, ch. 1. v. 9. An other *Angel* went to mete him. ch. 2. v. 3. And in respect of *Angelicall* offices, both *S. Iohn Baptist*, and our *Sauour* himself are figuratiuely called *Angeles*. *Malach*. 3. v. 1. No meruel therefore that *Iudas Machabeus* and his armie, 2. *Machab*. 11. v. 6. prayed for the assistance of a good *Angel*, which was granted them. v. 8. And so they went promptly, hauing an helper from heauen. v. 10. Their like prayer had the same effect in an other batel. 2. *Machab*. 15. v. 27.

They helpe men and are lawfully inuocated by men.

Diuels hating God, and al mankind neuer cease to tempt men to sinne.

Contrarie to these glorious *Angeles* are other *Spirites*, at first created in grace, which falling into pride, and most obstinate malice are perpetual enemies to God their Creator, and to al mankind, continually calumniating the workes of God, and of al his seruantes, wherof they are called *Diuels*, or *calumniators*. They neuer cease tempting al they can to euil, so to bring men to eternal death: For by the enuie of the diuel (*Sap*. 2. v. 7.) death (both of soule & bodie) came into this world. The iust stipend of sinne. Al sinnes offend God and please the diuels. But more particularly they desire to be honored as God with Sacrifice. Which therefore they require to them selues and their idols. And for this sinne of *Idolatrie*, aboue al others, God is most prouoked to wrath: & for the same most especially punished his people: as the Prophet *Baruch* (chap. 4. v. 6.) signifieth to the people, saying: You are sold to the *Gentils*. &c. You are deliuered to their aduersaries: and geuing the reason why, he addeth: v. 7. For you haue exasperated him that made you, the eternal God immolating to diuels. And not to God.

They seeke to be honored with sacrifice.

The same as the Prophetes teach, and what that Sacrifice is the soueraigne seruice due to God only, and not to any creature, how excellent soeuer. But of Sacrifice there is so much written, that it were ouer long and needles to recite the places. It importeth more to obserue the predictions of the most excellent, and perfect Sacrifice of the new Testament Malachie. 1. 11. From the rising of the sunne (sayth God by this Prophet) euen to the going downe, there is sacrificing, and there is offered in my name a cleane oblation. In the old testament they offered cattel, & birdes, by pouring out their blood about the altar, and drawing forth their bowels. For purging and cleansing wherof there was much washing and labour: but now in the Church of Christ, is the cleane Sacrifice of our Lords bodie and blood, in formes of bread and wine. It is also in itself so pure, that it can not be polluted (as the old sacrifices were, 1. 12.) by vnyuerſe Priestes, but is alwayes auaylable to some or other, ex opere operato. According to that the same Prophet testifieth, ch. 3. 4. The Sacrifice of Iuda and Ierusalem shal please our Lord. Which is necessarily vnderstood of the Christians sacrifice: for els this place were contrarie to that which God sayd to the Iewish priestes, ch. 1. 10. I haue no wil in you, and I wil not receiue gift at your hand. Daniel also prophetieth, ch. 9. 27. that in the half of the weke the hoste and the sacrifice shal fayle. ch. 12. 11. The continual sacrifice shal be taken away, thereby signifying that not only after the figure, the sacrifice prefigured should succede (for els there should be no daylie Sacrifice at all in the new Testament, which Malachie sayth plainly there shal be, not in one, or in fewe places, but from the rising of the sunne, euen to the going downe, &c.) but also that both the old and new sacrifices should be taken away in their seueral times. For so our sauour (Mat. 24. 15.) applieth the next wordes of this prophete, and abomination of desolation shal be let vp, not only as a signe before the destruction of Ierusalem, but also of the end of the world. Verified in part as in the figure, when the temple was destroyed, & diuers prophanations made in the same place: but more especially shal be fulfilled by Antichrist, abelishing the bolie Sacrifice of Christs bodie and blood, so much as he shal be suffered: as S. Hyppolitus writeth, lib. de Antichristo. & in oratione de consummatione mundi. Agreeable to S. Irenew. li. 4. c. 32. & li. 5. in fine S. Ierom. in Dan. 12. Theodoretus in eundem locum, and S. Christostom in opere imperfecto. Yea some Hebrew Rabbins acknowledge Transsubstantiation, in the Eucharist as R. Dauid Kimhi witnesseth vpon these wordes of Osee. 14. 8. They shal liue with wheate, and shal spring as a vine: Manie of our Doctores (sayth he) expound this, that there shal be mutation of nature in wheate, in the times of our Redemer Christ.

This Rabbi Dauid also, and the Chaldee Paraphrasis expound Ezechiels

Sacrifice is the proper seruice of God.

Sacrifice of the new testament, in all places.

More pure and excellent then the old.

The old ceased and the new succeeded.

which shal also be abandoned by Antichrist.

Transsubstantiation confessed by Rabbins.

Baptisme.

prophecie, ch. 36. v. 25. I wil powre out vpon you cleane water, of the remission of sinne, though they signifie not by what particular meanes. Which Christian Doctours vndoubtedly explicate of the Sacrament of Baptisme. And likewise his other prophecie, ch. 47. v. 1. waters issued forth vnder the threshold of the house to wards the East, can not be understood of anie other waters then of Baptisme.

Penance.

The purifications, oblations, and other workes of penance practised by the people, after their returne from captiuitie, written. 2. Esd. 9. 10. 13. testifie their obseruation of the law in this point, by which the Sacrament of penance in the new testament was prefigured.

Holie orders.

In like sorte the continuance of Priesthood, and priestlie functions is manifest in the bookes of Esdras, and of other Prophetes, which prefigured the Sacrament of holie Orders, in the Church of Christ.

Feastes.

In these times also the feastes instituted by the law, were obserued with more or lesse solemnitie, as time, place, and other opportunities serued. As Esdras testifieth. li. 1. c. 3. v. 2. Iosue (the highpriest) and Zorobabel (the duke) after their returne from captiuitie, built an altar (notwithstanding the threates of infidels) and offered vpon it holocaust to our Lord morning and euening. And they made the solemnitie of tabernacles, and other feastes, as wel in the Calendes, as in al the solemnities of our Lord, though the temple was not yet built againe (v. 6.) And afterwards vpon new occasion, Iudas Machabeus, 1. Mach. 4. & 2. Mach. 10. instituted a new feast, which our sauour obserued. Ioan. 10. v. 12.

Fastes ordinarie.

And extraordinarie.

The like obseruation was kept of fastes. For amongst the feastes which were al duly performed (1. Esd. 3. v. 5.) one was of Expiation which consisted in fasting from euen to euen. Leuit. 23. Num. 29. And besides the ordinarie, Esdras appointed a peculiar fast for special purposes, 1. Esd. 8. v. 21. And I proclaimed (sayth he) a fast, beside the riuer Ahaua, that we might be afflicted before the Lord our God: and might desire of him a right way for vs, and our children. And (v. 23.) we fasted and besought our God hereby: and it fel out prosperously vnto vs. Againe, 2. Esd. 9. v. 1. The children of Israel came together in fasting, and sackclothes, and earth vpon them. See more of fasting Iudith. 4. & 9. Esther 5. & 14. Zachar. 8. And of abstinence from certayne meates according to the law, Daniel 1. & 9. Iudith. 10. & 12. 2. Mach. 6. & 7.

Abstinence.

Forme of good life prescribed in the sapiential bookes.

More generally the whole forme of good life is excellently prescribed in the bookes of wisdom and Ecclesiasticus. Where vnder the general virtues of wisdom and Iustice, al are admonished to seeke diligently to know God, and to serue him. As much as to say, to haue fayth and good workes: the two feete, and legges, on which the godlie walke vnto life euerlasting. Let one shorte sentence here serue for example (wishing al men to reade more in the

in the bookes themselves) Sap. 6. v. 18. 19. & 20. is this gradation. The beginning of wisdom is the true desire of discipline; the care of discipline is loue; & leue is the keeping of her lawes: and the keeping of the lawes is the consummation of incorruption: & incorruption maketh to be next to God. *These are the steppes from earth to heauen, from this vale of miseries to eternal happines. first* A true and sincere desire of discipline, or of Gods true seruice: 2. *This desire or care of discipline breedeth loue of God:* 3. loue is the keeping of lawes, the commandments of God: for he that sayth he loueth God, and kepeh not his commandments is a liar: 4. keeping the lawes is the consummation of incorruption: making the soule perfect in vertues, and free from corruption of sinnes: 5. and this incorruption maketh to be next to God, ioyning man with God, which is the perfect beatitude of eternal life. And so he concludeth, v. 22. Therefore (from first to last by degrees) desire of wisdom leadeth to the euerlasting kingdom. Yet must we vnderstand that neither the first steppe of good desire, nor anie of the rest is in a mans owne powre as of himself, so much as to thinke a good thought, but Gods grace preuenteth sturreth men vp, and continually assisteth, in al good beginninges progresse, and perseurance, as the same diuine auctor teacheth a litle before, v. 14. wisdom preuenteth them that couete her, that she first may shew herself vnto them. *Tien to admitte, or refuse is in their powre, that haue good motions. And therefore sinne is rightly imputed, and damnation iustly inflicted vpon the wicked, because as Nehemias (2. Esd. 9. v. 17.) testifieth of the vngreatful people, they would not heare. And they hardened their neckes, and gaue the head to returne to their seruitude, as it were by contention, or strining against God, through their owne free wil; which appeareth here to remaine in sinners. On the other side the same Nehemias in confidence of reward for good workes, and of his voluntarie cooperating with Gods grace, feared not to pray (2. Esd. 5. v. 19) in these wordes: Remember me my God to good, according to al thinges which I haue done to this people.*

The ascending by steppes from earth to heauen.

VVithout Gods grace preuenting, no man can thinke or do anie thing meritorious.

Confidence of good workes done in grace.

Voluntarie vowes like to Euangelical counsels.

Perpetual virginitie.

1. Iouan. 2.

2. Cor. 3.

Some men morcouer besides the commandments of the law, voluntarily professed a peculiar state of holie life, a plaine squire, or rather an example of Euangelical counsels. As in the former ages the Nazerites, whose rule is prescribed Numeri 6. practised by Sampson (Iudic. 13.) and Samuel (1. Reg. 1.) and the Rechabites (1. Re. 35.) so in this last age next before Christ the Assideans, or Esseni. 1. Mach. 2. v. 42. of whom Iudas Machabeus in his time was head or captaine. 2. Mach. 14. v. 6. Ieremie the prophet (ch. 16 v. 2.) by Gods ordinance liued single vnmarrid at the time of the captiuitie. Thou shalt not take a wife, and thou shalt not haue sonnes and daughters in this place: to witte, in Ierusalem. Neither did he marie

when he was afterwarde in Egypt. But of his owne accord remayned a virgin al his life, as s. Ierom writeth, li 1. aduers. Iouinianum.

Prayers of
Sainctes.

Prayers of Sainctes after they are departed from this world is manifestly deduced of the sacred text, Iere. 15. v. 1. of Moyse and Samuel, not to be heard if they should pray for the people, whom God had decreed to punish, were consequently to be heard in some other case. And more expressly. 2. Mach. 15. v. 12. & 14. is recorded that Onias, and Ieremie did pray for al the people, and for al the holic citie. Reuerent estimation of Reliques, and other holic thinges is manifest by the fact of the same Prophet Ieremie, who by Gods ordinance (2. Mach. 2. v. 1. & 5.) hid the holic fire, and the Tabernacle, and the Arke, & the Altar of incense in a cave. that they should not be prophaned by infidels ransaking Ierusalem, and the temple: Oiber holic ornaments also, and vesseles were restored by the favourable king Cyrus, 1. Esd. 1. v. 7. & ch. 8. v. 30. In figure also of the holic Crosse on which Christ was to redeme mankind, those that mourned for the abominations in Ierusalem (Ezech. 9.) were signed in their fore-heades vwith the letter Thau, or. T. and so were saued from the common slaughter of the vsigned.

Reliques.

Holic vesseles.

Signe of the
Crosse.

Prayer for
the dead.

Prayer and Sacrifice for the dead is likewise clere, 2. Mach. 12. v. 43. &c. if either the text may be admitted for Canonical, saying (v. 46.) It is a holic and healthful cogitation to pray for the dead; or for good testimonie of Indas fact; being Highpriest, and doing that which the whole Church practised, and which the Iewes yet obserue to this day.

Resurrection.

Of the General Resurrection, is good testimie in the same place v. 43. and 44. as the ground of Indas his pietie towards the dead, wel and religiously thinking of the Resurrection. For vnles he hoped that they which were slaine should rise againe, it should seme superfluous, and vaine to pray for the dead. But seing he did beleue the Resurrection, he did right wel and piously. And seing the beleefe of resurrection is true, it foloweth, as this auctor inferreth, that it is a holic thing to pray for the dead.

Iudgement.

Malachie the last of the Prophetes, in the last chapter foresheweth, and describeth the General iudgement, in the end of this world: wherein the wicked shal be condemned, and the iust eternally rewarded. Which day shal come (sayth he) kindled as a furnace. All that do impietic (dying in that state) shal be stubble, and that day shal inflame them. And there shal rise to you that feare my name, the Sunne of iustice, and health in his winges, or glorious beames, healing and curing al body lie infirmities, and deseetes. Before which day he foretelleth of two signes, v. 5. The coming of Elias the Prophet. and. v. 6. & the conuersion of the Iewes to Christ: And thus much may here suffice, for particular pointes of religion in this age.

Euerlasting
punishment.
and eternal
reward.

The coming
of Elias, & con
uersion of the
Iewes.

It resteth to view the state and government of the Church in this time. Which may be considered according to the foure Monarchies of heathen nations: the Chaldees; the Medes & Persians; the Grecians; and the Romanes: Under the Chaldees, whose Emperial citie was Babylon, they were in captiuitie seuen tie yeares. By the Medes and Persians (for that Monarchie consisted of those two nations) they were released from captiuitie with manie fauoures, yet sometimes afflicted. Under the Monarchie of the Grecians, they were partly in extreme persecution of Antiochus Epiphanes, and of other Grecian kinges and princes, partly in warres for defence of Gods lawes. Before and after which persecution and warres, as wel under the Grecians, as the Romans til Christs Passion the Church was for most part in peace, yet some times afflicted. But omitting manie intricate difficulties about the times and reignes of sundrie heathen kinges, it wil suffice our purpose to shew the general state of the Iewish nation, with their owne particular gouerners spiritual and temporal, with more or lesse fauour of forreine Princes.

First therefore concerning their estate in their captiuitie in Babylon, we may here obserue Gods providence, in that before the citie and temple of Ierusalem were destroyed, and the whole nation made captiue, Ioachin (otherwise called Iechonias) the sonne of Ioachaz (who was also called Iechonias) King of Iuda was transported into Babylon, and his mother, and manie other principal persons. 4. Reg. 24. v. 15. Likewise Iosedech sonne of Saraias highpriest (1. Paral. 6. v. 15.) was carried into Babylon. And in the meane time Sedecius (uncle to Ioachin) reigned in Iuda, who in the eleuenth yeare, was taken and carried captiue into Babylon, and there died, Ioachin yet liuing in prison. And Saraias the Highpriest with others, was slayne in Rebla, when Ierusalem was destroyed. 4. Reg. 25. v. 18. & 21. To whom Iosedech succeeded in the highpriesthood. So that both the issue of Dauid, in the right line of our sauours genealogie, and the Highpriest of Aarons stocke, were in Babylon before the whole bodie of the nation was brought thither. This Iechonias (or Ioachin) remained in prison, til the death of Nabuchodonosor, the space of thirtie seuen yeares, and was then deliuered by Euilmerodach, and by him entertayned courteously as a prince, 4. Reg. 25. v. 27. He married there and had issue Salathiel; and Salathiel had Zorobabel. Who together with Iosue sonne of Iosedech highpriest, & Eldras, Nehemias, & others recited 1. Esd. 2. conducted the children of Israel from Babylon into their countrie. There were also in a former transmigration Daniel, and the other three children Ananias, Misael, & Azarias, (of the royal or principal blood) in the third yeare of Ioakim (otherwise called Eliacim sonne of Iosias. 4. Reg. 23. v. 34.) King of Iuda. Dan. 1. v. 1. 6. These with others were carried as hostages into Babylon, and brought vp more liberally. Where seruing God sincerely, abstyning from vnlawful

The state of the Church in the times of heathen Monarchies, in general.

Their state in the captiuitie.

King Iechonias, and Iosedech Highpriest were in Babylon before the whole nation was captiue.

Iechonias entertayned in captiuitie as a prince.

Daniel with other three children were carried before the kinges into Babylon.

They were
singularly e-
stemed.

Sometimes in
danger.
But preserved
by God.

Jeremie pro-
phesied in Je-
rusalem and in
Ægypt.

Ezechiel and
Daniel in Ba-
bylon.

The Monar-
chie of Medes
and Persians.

Cyrus licenced
the Jewes to
returne and
build vp their
temple.
Prophecie of
Christ: after
seuentie
weekes.

Mardocheus.
Æther.

meates, were protected by God, much also esteemed and promoted in that place. For Daniel about the age of twelue yeares, conuined the two wicked Iudges, and deliuered Susanna from their cruel handes. *Dani. 13.* And afterwardes for declaring and interpreting the kings dreame (*Dan. 2.*) and excellent wisdom, and gift of prophesie was admired by al, advanced by the king: but maligned by certaine enuious sorcerers, and great men. Wherby he was sometimes in great danger, but stil deliuered by Gods powre protecting him. *Dan. 6. & 14.* The other three children were likewise advanced. *Dan. 2. v. 49.* and therefore by diuers enuied, and for refusing to adore an idol set up by Nabuchodonosor were cast into a hote burning furnace, and there preserved. *Dan. 3.*

Jeremie, who before this time begane to prophesie whiles he was a childe, (*Iere. 1.*) continued in the time of captiuitie, in Ierusalem and Iurie, with much affliction, and stil prophesying finally dyed in Ægypt. Baruch his scribe, and also a Prophete, went sometimes into Babylon, and returned into Iurie (*Baruch. 1.*) instructing and exhorting the people.

Ezechiel was caried with king Iechonias, and Iosedech into Babylon, and there prophesied (*ch. 1. v. 2.*) part of the same time with Daniel, in great part the same things with Ieremie. And during the captiuitie, king Iechonias, Iosedech the highpriest, Ieremie, Baruch, Ezechiel prophetes, & innumerable others (some Martyres, and manie Confessors) parted from this world. But Daniel yet liued. And in place of Iosedech Highpriest Iosue succeeded, and the progenie of king Iechonias continuing in Salathiel, and Zorobabel, the nation had them and other eminent men, with temporal dependence vpon forreine princes in the next Monarchie of the Medes and Persians.

For when Darius king of Medes had slaine Baltazar king of the Chaldees, and so possessed Babylon, with the whole countrie he brought the Monarchie to the Medes & Persians. *Dan. 5. v. 11.* and within the space of one yeare he dyed; and Cyrus succeeding granted leaue to al the Jewes to returne into Iurie, and there to build vp their temple, and citie of Ierusalem, which Nabuchodonosor had destroyed. At which time Daniel had his vision, that Christ our Saviour should come into the world, within seuentie weekes (of seuen yeares to the weke, that is, in foure hundred ninetie yeares) after the perfect finishing of the temple, and citie. *Dan. 9. v. 24. & 25.* But when they were so built againe, that the weekes beganne to be counted, is very obscure: as it was the wil of God, that the prophesie, being certayne in itself, should not be ouer clere to euerie mans vnderstanding, but as likewise manie other prophesies, shut and sealed. *Dan. 12. v. 6. 9. 13.*

In this time of the Medes and Persians Monarchie, Mardocheus remaining in Chaldea, after the relaxation had that vision in a dreame, *Esther. 11.* after which folowed the historie of him, & Quene Esther, and wicked

wicked Aman; with the danger and deliuerie of al the Iewes in those partes. Aman.

Some thinke it likewise probable, that the historie of Iudith happened after the captiuitie; though others suppose that it was in the time of Manasses king Iudith. of Iuda. which not being our purpose to discusse and decide, we wil passe to thinges more certayne.

The prophetes Aggeus & Zacharias were twentie yeares after the relaxation, earnestly exhorted the princes & people to build up the temple which had bene begunne, and now was neglected vpon vaine feare, thinking, the time was not yet come of building the house of our Lord. Aggeus. Aggeus and Zacharias.

1. v. 2. Whereupon the prophet reproveth them, expostulating thus: Why, is it time for you to dwell in embowed houses, and this house (of our Lord) desert? And assureth them. v. 10. that their ground should remaine barren, and ch. 2. v. 15. their sacrifices vngateful, til they should build the temple: promising moreover that this new temple should be more glorious by Christs personal presence therein, then the former temple built by Salomon. But especially the Church of Christ prefigured by the temple, should farre excel the Synagoge of the old testament. ch. 2. v. 10. Great shall be the glorie of this last house more then of the first. which Zacharie confirmeth inuiting the Gentiles to come, and the Iewes to returne into Christs Church: ch. 2. v. 6. O flee out of the land of the North, sayth our Lord, because into the foure windes of heauen, haue I disperfed you. v. 7. O Sion flee thou that dwellest with the daughter of Babylon. And by diuers other visions and prophecies they forshew the conuersion of the Gentiles, and reiection of the Iewes for their obduration, but in the end they also shal be conuerted.

Malachie prophecied after the finishing of the temple, exhorting al to offer their sacrifices with puritie of hart, reprehending both priestes and people for not so doing. ch. 1. He also foresheweth the reiection of the Iewes, & calling of the Gentiles, with the change of the old sacrifices, and institution of a new farre more excellent, and more effectual, to be offered euerie where (v. 10. & 11.) He concludeth his prophecie ch. 4. foretelling the terrible day of Iudgement, and life or death euerlasting.

These later prophetes yet living, as Iosephus, Eusebius, Theodoretus and others testifie in their histories, the Grecians obtained so great a Monarchie by king Alexander the Great of Macedo, that being parted after his death amongst manie, yet al were great kingdomes, some longer some shorter time. In the beginning wherof when king Alexander came to Ierusalem, as Iosephus writeth. li. 11. c. 8. Antiquit. Iaddus the highpriest going forth in his pontifical attyre to meete him, the same king straightwayes fel downe at his fecte with al reuerece. And being demanded by his freindes, the princes of his armie, why he so much honored the highpriest, he answered, that he ho-

The Grecian Monarchie.

King Alexander honored Iaddus the Highpriest.

nored not the man for himself, but for his office, and God in him, who had appeared to him in slepe in that very habite, and ornaments, when he in Macedonia discoursed in his minde of making battel against the Persians, promising him assured victorie. Shortly after this it happened, that Manasses an Apostata highpriest, by intercession of Sanaballar, whose daughter he had unlawfully married, obtayned licence to build a temple in Garizim, which the Samaritanes afterwards pretended to be more ancient then the temple of Ierusalem, against which our Sauour gaue sentence. Ioan. 4. v. 22. It was also decided by king Ptolomeus in Alexandria (as Iosephus winebeth. li. 13 c. 6.) by way of arbitrament, finding that the temple of Ierusalem, and the Highpriestes therof had a perpetual succession from Salomons time, and that their pretence of Iacobs adoring in Garizim was not to the purpose, seeing there was no succession, that temple being lately built. Neuertheles the same Ptolomeus to gratifie Onias an other Apostata, sonne of good Onias Highpriest and Martyr (2. Macab. 4. v. 34.) gaue leaue to build an other temple in Ægypt, which stood likewise in schisme against the true temple of Ierusalem, wr. sting to their purpose the prophetic of Isaie. ch. 19. v. 19. In that day there shall be an altar of our Lord in the middes of Ægypt. Which S. Ierom sheweth to be understood of the Church of Christ. Before this last schismatical temple, and after the former were the Seuentie two Interpreters, or Translators of the Hebrew Bible into Greke, of whom S. Ierom and al ancient Fathers speake much, & esteeme of very great & Canonical auctoritie.

In the time of the Grecians Monarchie, prophane learning flourished more then before, and Philosophers abounded, but differed exceedingly amongst themselves, and all erred in the principles both of Natural & Moral knowlege. For whereas in dede God omnipotent was the only maker of the whole world, and al things therein, al these Philosophers supposed and taught, that some material thing was coeternal with God: and so they put the same thing to haue bene the beginning of al other things. Which some say was the water, some the Ayre, some the Earth, some the Eyre, some al these foure Elements, some the Atomos, or indiuisible smal bodies, some one thing some an other. Wherof S. Epiphanius writeth in compendio contra hereses. And the like absurde conceites they had of the chiefe Good, or Summum bonum. Which the Pithagorians thought to be no hing els but a certayne immortalitie of the soule, and so, as it may stil be in a bodie. And therefore seeing both men and beastes do dye, they held opinion, that when a soule parteth out of one bodie, it goeth into an other. Yea and maketh transmigration from one species or kind to an other. As from a mans bodie into the bodie of a horse, or an ox; and contrariwise from a brute beast into a man againe, and from one beast into an other. The Stoikes put the chiefe good in vertues, but could reach no further then to a certayne contentment of ioy in their

The schismatical temple in Garizim.

An other schismatical temple in Ægypt.

The Seuentie two Interpreters.

Prophane learning flourished amongst the Grecians, but they erred exceedingly in matters of Religion.

Primum principium.

Summum bonum. Pithagorians.

Stoikes.

their minds, not knowing the reward of Vertues to consist in seeing God. Platonikes, or Achademikes conceiued more of God, and pure spirites, Achademikes. but thought, both corporal and spirital creatures were coeternal with God. Peripatetikes. The Peripatetikes placed the chiefe good, or felicitie in the aggregation of best spirital, corporal, and worldlie things together. The Epicures esteemed carnal and bodlie pleasures above al. And al these and their followers iudged so diuersly of the right true felicitie, contradicting and condemning ech others opinions, that they were multiplied into innumerable sectes. As S. Augustin declareth out of Marcus Varro: and opposeth against them al, the one assured fayth and iudgement of Gods Church, in his 19. booke de ciuit. Dei. c. 4. And concludeth with the Royal Prophet, and S. Paul, that their cogitations are vaine, which wil haue happines to be in anie other thing but in seing God; or to be obtained by anie other meanes, without Gods grace And not only before & since, but also in the same times the auctors of The Bookes of wisdom & Ecclesiasticus taught right doctrine against those erronious Philosophers.

For profession also of true fayth and religion the Machabees both suffered, and labored most notably, when king Antiochus Epiphanes (1. Mach. 1. v. 43.) wrote to al his kingdom, that al the people should be one, and euerie one should leaue his owne law. And whosoeuer should not doe according to the word of Antiochus they should dye. Against which most wicked decree, and cruel execution therof, Gods grace so abounded that (v. 65.) manie of the people of Israel, determined with themselues, that they would not eate the vncleane things: and they chose rather to dye, then to be defiled with vncleane meates: and that they would not breake the holy law of God, & so were murthered: As is more particularly recorded, 2. Mach. 5. v. 14. how there were in the space of three dayes fourescore thousand slayne, fourtie thousand inprisoned, & no lesse sold. After this with more pretence of iustice, but with more malice, endeuoring to terrifie others; & to draw them to yelde, or make shew of conformitie to wicked lawes, ch. 6. v. 10. Two wemen were accused to haue circumcised their sonnes, whom when they had led about through the citie, with the infants hanging at their breastes, they threw downe headlong by the walles. And v. 11. other people were burnt with fire, for secretly keeping the day of the Sabbath. Thirdly, v. 18. Eleazarus being vrged to eate swines flesh, and intreated by his familiar freindes, to make shew of conformitie, would neither eate, nor feyne to eate it, but dyed most constantly, leauing an example of vertue & fortitude. Fourthly seuen bretheren and their mother (2. Mach. 7.) yelded also their lines in most glorious Martyrdom, because they would not yelde conformitie to wicked lawes.

The Machabees professed the same. Antiochus his Edict.

Martyres for this fayth.

For circumcision.

For keeping the Sabbath

For abstayning from swines flesh.

After

psal 93
1. Cor. 3.

Holie vvarres
for the Church
and religion.

Marthathias.

After which heroical constancie in suffering, it was also Gods providence, that others should shew their fortitude, in deliuering his Church from these calamities and dangers. For Matthathias of the tribe of Leui, and stocks of Aaron Priest, and (after the apostasie of Iason. li. 2. c. 4. v. 10.) High-priest, lamenting the pitifull state of Gods people, with resolute mind, and inuincible corege resisting wicked Antiochus (1. Mach. 2.) of iust Zele with his owne handes slew one, who for feare of death was readie to offer sacrifice to idols, & wishal killed the kings commissioner, who came to compel men to committe idolatrie: and then gathered troups to defend so hohie a cause. Against whom the enimies fighting on the sabbath dayes killed manie, which of scruple would not resist. But vpon further consideration, the rest resolved to defend themselves also on the sabbath day, if they were assaulted.

Iudas Macha-
beus.

Next to him succeeded his sonne Iudas Machabeus in both the offices of Highpriest & General captaine: who (as good order required) first pursued the wicked (towitte amongst his owne subiectes) inquiring them out, and such as troubled his people, them he burned with fire. 1. Mach. 3. v. 5. and his enimies were repelled for feare of him: al the workers of iniquitie were troubled: and saluation was directed in his hand. For he and his folowers 2. Mach. 8. v. 2. inuocated our Lord, that he would haue respect to his owne people; the temple; the citie; heare the voice of bloud crying vnto him, remember the most vniust deathes of innocentes, and the blasphemies done to his name. so he with a few (having made this preparation by prayer) ouerthrew the armies of Antiochus, with their foure principal captaines Apollonius (1. Mach. 3. v. 11.) and (v. 23.) Seron, (ch. 4.) Gorgias, and Lysias. Then cleansing the temple (v. 36. & li. 2. ch. 10.) renewed the holie vessels, which were destroyed by Antiochus, and dedicated a new altar. v. 47. & 56.

A religious
prayer.

The temple
cleansed.

Antiochus dy-
ed miserably.

Nicanor
slaine.

And whiles Iudas with his bresheren deliuered the people from al bordering enimies, 1. Mach. 5. & li. 2. ch. 10. & 11. Antiochus Epiphanes li. 1. c. 6. & li. 2. ch. 9. dyed most miserably. And his young sonne Antiochus Eupator reigned. Against whose captaines Iudas had stil more victories. li. 2. ch. 12. & 13. Then folowed the last battel of Nicanor sent by king Demetrius, where he was slaine by Iudas forces, in the middes of his armie. li. 1. ch. 7. & li. 2. ch. 15. wherof Demetrius hearing sent new forces with Bacchides and Alcimus, and more then two partes of Iudas smal campe fleying away, he with only eight hundred. li. 1. ch. 9. setting vpon the enemies defeated the strongest part of their armie: but an other part coming at his backe, great slaughter was made on both sides, and Iudas after manie heroical actes was now slaine in battel, dying with most renowned glorie. v. 18. al good men lamenting his death.

Iudas dyed
gloriously.

After

After him Ionathas his brother succeeded Highpriest, and general Ionathas. captaine, ch. 9. v. 28. who managing the common affayres with great wisdom, pietie, and corege; the wicked vsurper Alcimus, who not long before swearing that he would not hurt the Assideans, presently killed threescore of them in one day. li. 1. ch. 7. v. 15. and beginning to disface the temple, was suddenly strooken with a palse, and dyed miserably, li. 1. ch. 9. v. 54. Ionathas prospering against the enemies confirmed league with the Romanes and Lacedemonians, ch. 12. At last was deceiued, and both he and his sonnes were trecherously slaine by Tryphon, ch. 13. So Simon his brother was made Highpriest, and captaine general by publique consent. ch. 14. who after manie noble actes, ch. 15. was also vilanously slaine with two of his sonnes, by his sonne in law Ptolomee. And his other sonne Ioannes Hyrcanus succeeded, ch. 16. In his dayes the Iewes in Ierusalem writte to their bretheren in Egypt, exhorting them not to frequent the schismatical temple in Egypt, but to kepe the feastes which were instituted in Ierusalem. Thus much of the troublesome state of the Church, reduced to peace by the Machabees.

Shortly after which time, the Romane kingdom hauing bene often increased in the space of nere seuen hundred yeares from the building of Rome, was by Pompeius the great, subduing the East countries, extended so farre, that as Plinie writeth. li. 7. c. 26. Asia Minor was now as it were the middle part, which before was the vtermost borders of their dominions. And the same Pompeius, amongst the rest, taking Ierusalem, brought the Iewes vnder the Romane Empyre, nere fourescore yeares before Christ. vnder whom they enioyed some liberties, til Herod Ascalonita a stranger borne (his father an Idumean, his mother an Arabique) was first made gouernour of Galelee, then Tetrach of Iudea, and afterwards king therof. who being aduanced by the Romanes to royal dignitie, endeuouring by sundrie benefites to get the peoples fauoure, amongst other things enlarged and adorned their Temple, making it as it were a new edifice, in comparison of that which was built after the captiuitie: yea more excellent as some thinke, then that which Salomon built. But this new king made saile of spiritual offices. Namely he sold the office of the Highpriest for money, and that from yeare to yeare, or for shorte and limited time. In him was fulfilled the prophcie of the Patriarch Iacob, Gen 49. geuing it for a signe that Christ our Redemer should presently come into this world, saying: The scepter shall not be taken away from Iudas, and a duke out of his thigh, til he do come that is to be sent, and the same shall be the expectation of the Gentiles. And therefore Herod hearing by the Sages, that the true king of Iewes was borne, in extreme furie murdered the innocent Infantes. Mat. 2. And so both Iewes and Gentils were admonished that the Messias was borne of the seede, and right line of King Dauid. whose Genealogie before the captiuitie we noted in the

Alcimus dyed miserably.

Ioannes Hyrcanus.

The Romane Monarchie.

Herod the first strange king of the Iewes.

He enlarged the temple. But sold the office of Highpriest.

This king was a signe of Christs coming.

The genealogy of Christ from the captiuitie.

the fifth age of the world to Ioachaz sonne of Iosias. Now therefore to prosecute the same, we must obserue, that whereas S. Mathew saith: Iosias begate Iechonias, by this Iechonias he meaneth Ioachaz, otherwise called Iechonias; or els he ascribeth the nephew to the grandfather as his sonne: For Iosias was slaine at least eluen yeares before Iechonias the father of Salathiel, was borne. And thus later Iechonias was also called Ioachim, the first of the third Tassaradehad, so the second Salathiel. the 3. Zorobabel: 4. Abiud, 5. Eliachim, 6. Azor. 7. Sadoc. 8. Achim, 9. Eliud, 10. Eleazar, 11. Mathan, 12. Iacob, 13. Ioseph. the husband of Marie, of whom was borne the foureteenth, IESVS CHRIST. And this known by tradition, not written before S. Mattheues Gospel.

Succession of Highpriestes.

The succession also of the Highpriestes, declared in our former Recapitulations of the fourth and fifth ages, from Aaron to Iosedech, who was Highpriest in the captiuitie, after that his father Saraias was slaine, 4. Reg. 25. v. 18. continued, as partly by holie scriptures, the rest by other auctors appeareth in this order: After the same Iosedech, his sonne Iosue, then Ioachim, Eliachim, Eliasib, Ioiada, Ionathan, Iaddus, in the time of king Alexander: Onias the first, Simon Prifcus, Eleazarus, by whom the Seuentie two Interpreters were sent to king Ptolomeus Philadelphus. Manasses, who became an Apostata, Onias the second, Simon the second, of whom is worthe mention, Eccli. 50. Onias the third, whose brother Iason obtayned the office of the king by symonie, and became an Apostata, so was neuer lawful, neither those that folowed him. Menelaus of the tribe of Benjamin. Lisimachus his brother, & vicar. Alcimus though of Aarons stocke, yet for his Apostasie unlawful. At which time the true Highpriestes were of the Machabees, matthathias & his sonnes Iudas, Ionathas, and Simon, his sonne Ioannes Hyrcanus.

The true succession continued also in the times of vsurpers.

Then Aristobulus, Alexander, an other Hyrcanus, in whose time Pompeius tooke Ierusalem, Antigonus, after whom Herod put Anaelus in the office for money. And so the rest or most of them that folowed were symoniacal. Aristobulus, Iosue, Simon, Mathias, Iosephus, Iozarus, Eleazarus, Iosue, Anna, Ismael, Eleazarus, Simon, and Caiphas. Who in council (Ioan. 11. v. 49.) gaue sentence (which himselfe vnderstood not) that it was expedient, that one man dye for the people, and the whole nation perish not. Which the holie Euangelist ascribeth to his office, being highpriest of that yeare, he prophesied that IESVS should dye for the nation: and not only for the nation, but to gather into one the children of God, that were dispersed.

A petition to IESVS CHRIST.

IESVS REDEMER, correct in vs our errors, gather the dispersed, conserue them that are and shalbe gathered, make al one stocke in one fould under one Pastour, thy selfe IESVS CHRIST. To whom with the Father, and the Holie Ghost be al thanks, praise, honour, and glorie, now and for euer and euer. A M E N.

The prayer of Manasses, vvith the second & third Bookes of Esdras, extant in most Latin and vulgare Bibles, are here placed after al the Canonical bookes, of the old Testament: because they are not receiued into the Canon of Diuine Scriptures by the Catholique Church.

THE PRAYER OF MANASSES
KING OF IYDA, WHEN HE
WAS HELD CAPTIVE IN BABYLON.

LORD omnipotent God of our fathers, Abraham, & Isaac, 2. Paral. 30. v. 12. and Iacob, and of their iust sede, which didst make heauen and earth: with al the ornamentes of them, which hast bound the sea with the word of thy precept, which hast shut vp the depth, and sealed it with thy terrible and laudable name: whom al things dread, & tremble at the countinance of thy powre, because the magnificence of thy glorie is importable, & the wrath of thy threatning vpon sinners is intollerable: but the mercie of thy promise is infinite and vnsearchable: because thou art our Lord, most high, benigne, long suffering, and very merciful, and penitent vpon the wickednes of men. Thou Lord according to the multitude of thy goodnes hast promised penance, and remission to them that haue sinned to thee, and by the multitude of thy mercies thou hast decreed penance to sinners, vnto saluation. Thou therfore Lord God of the iust, hast not appointed penance to the iust, Abraham, & Isaac and Iacob, them that haue not sinned to thee, but hast appointed penance for me a sinner: because I haue sinned aboue the number of the sand of the sea. Myne iniquities Lord be multiplied, mine iniquities be multiplied, and I am not worthie to behold, & looke vpon the height of heauen, for the multitude of mine iniquities. I am made crooked with manie a band of yron, that I can not list vp my head, and I haue not respiration: because I haue stirred vp thy wrath, and haue done cuil before thee: I haue not done thy wil, and thy commandmentes I haue not kept: I haue set vp abominations, and multiplied offenses.

Ffffff

And

And now I bowe the knee of my hart, beseeching goodnes of thee. I haue sinned Lord, I haue sinned, & I acknowledge myne iniquities. Wherefore I beseech desiring thee, forgive me Lord, forgive me: and destroy me not together with myne iniquities, neither referue thou for euer, being angrie, euils for me, neither damme me into the lowest places of the earth: because thou art God, God, I say, of the penitent: in me thou shalt shew al thy goodnes, because thou shalt saue me vnworthie according to thy great mercie, and I wil prayse thee alwayes al the dayes of my life: because al the power of the heauens prayseth thee, and to thee is glorie for euer and euer. Amen.

THE THIRD BOOKE OF ESDRAS.

For helpe of the readers, especially such as haue not leysure to read al, vve haue gathered the contentes of the chapters; but made no Annotations; because the text it self is but as a Commentarie to the Canonical bookes; and therefore we haue only added the concordance of other Scriptures in the margin.

CHAP. I.

Iosias king of Iuda maketh a great Pasch, 7. geuing manie hostes to such as wanted for sacrifice: 14. the Priestes and Leuites performing their functions therein: 22. in the eighteenth yeare of his reigne: 25. He is slayne in battel by the king of Egypt, 32. and much lamented by the Iewes. 34. His sonne Ieconias succedeth. 37. After him Ioachim, 40. who is deposed by the king of Babylon. 43. Ioachin reigneth three monethes, and is caried into Babylon. 46. Sedecias reigneth eleuen yeares wickedly. 52. and he with his people is caried captiue into Babylon, the citie and temple are destroyed. 57. so remayned til the Monarchie of the Persians.

4. Reg. 23.

v. 21.

2. Paral. 35.

v. 1.



ND Iosias made a Pasch in Ierusalem to our Lord 1
& immolated the Phase the fourteenth moone of the
moneth: † appointing the Priestes by courses of 2
dayes clothed with stoles in the temple of our Lord.
† And he spake to the Leuites the sacred seruantes of 3
Israel, that they should sanctifie them selues to our Lord in the
placing of the holie arke of our Lord in the house, which king
Salomon sonne of Dauid built. † It shal not be for you to take 4
it vpon your shoulders. And now serue your Lord, and take the
care of that nation Israel, in part according to your villages and
tribes,

25. tribes, † according to the writing of Dauid king of Israel, and
 according to the magnificence of Salomon his sonne, al in the
 temple, and according to your fathers portion of principalitie,
 among them that stand in the sight of your brethren the children
 6 of Israel. † Immolate the Pasche, and prepare the sacrifices for
 your bretheren, and doe according to the precept of our Lord
 7 which was geuen to Moyses. † And Iosias gaue vnto the people
 that was found of sheepe, lambes, and kiddes, and goates thirtie
 8 thousand, calues three thousand. † These thinges were geuen
 to the people of the kinges goodes according to promise: and to
 the priestes for the Pasche, sheepe in number two thousand, and
 9 calues an hundred. † And Iechonias, and Semeias, and Natha-
 nael bretheren, and Halabias, and Oziel, and Coraba for the
 10 Pasche sheepe siue thousand, calues siue hundred. † And when
 these thinges were done in good order, the Priestes and the Le-
 11 uites stood hauing azymes by tribes. † And according to the
 portions of their fathers principalitie, in the sight of the people
 they did offer, to our Lord according to those thinges, which
 12 were written in the booke of Moyses: † and rosted the Pasche
 with fire as it ought: and the hostes they boyled in cauldrons, and
 13 in pottes with beneuolence: † and they brought to al that were
 of the people: and afterward they prepared for them selues and
 14 the priestes. † For the Priestes offered the fatte, vntil the houre
 was ended: and the Leuites prepared for them selues, and their
 15 brethren, the children of Aaron. † And the sacred singing men,
 the children of Asaph were by order according to the precept of
 Dauid and Asaph, and Zacharias, and Ieddimus, which was from
 16 the king. † And the porters at euerie gate, so that none trans-
 17 gressed his owne: for their brethren prepared for them. † And
 the thinges were consummate that perteyned to the sacrifice of
 18 our Lord. † In that day they celebrated the Pasche, and offered
 hostes vpon the sacrifice of our Lord, according to the precept
 19 of king Iosias. † And the children of Israel, that were found at
 that time, celebrated the Pasche: and the festiual day of Azymes
 20 for seuen dayes: † and there was not celebrated such a Pasche in
 21 Israel, from the times of Samuel the prophet: † and al the kinges
 of Israel did not celebrate such a Pasche as Iosias did, and the
 Priestes, and the Leuites, and the Iewes, and al Israel, that were
 22 found in their abode at Ierusalem. † In the eighteenth yeare, Io-
 23 sias reigning was the Pasche celebrated. † And the workes of
 Iosias were directed in the sight of his Lord in a hart ful of feare:

Exo. 12.

Leuit. 23.

Num. 28.

† and the things concerning him are written in the ancient times, 24
 touching them that sinned, and were irreligious against our Lord
 about al nations, and that sought not the wordes of our Lord
 vpon Israel. † And after al this fact of Iosias, came vp Pharao 25
 the king of Ægypt comming in Charcamis from the way vpon
 Euphrates, and Iosias went forth to meete him. † And the king 26
 of Ægypt sent to Iosias saying: What is there betwen me & thee
 king of Iuda? † I was not sent of the Lord to fight against thee: 27
 for my battel is vpon Euphrates, goe downe in hast. † And Iosias 28
 did not returne vpon his chariote: but endeououred to ouerthrow
 him, not attending the word of the prophet from the mouth of
 our Lord: † but he made battel against him in the field of Ma- 29
 geddo. And princes went downe to king Iosias. † And the king 30
 said to his seruantes: Remoue me from the battel, for I am weak-
 ned excedingly. And forthwith his seruantes remoued him out
 of the battel. † And he went vp into his second chariote: & com- 31
 ming to Ierusalem, dyed, and was buried in his fathers sepulchre.
 † And in al Iurie they mourned for Iosias, & the rulers with their 32
 wiues lamented him vntil this day. And this was geuen out to be
 done alwayes vnto al the stocke of Israel. † But these things 33
 were written before in the booke of the histories of the kinges of
 Iuda: and al the actes of the doing of Iosias, and his glorie and
 his vnderstanding in the law of our Lord: and the things that
 were done by him, and that are not written in the booke of the
 kinges of Israel and Iuda. † And they that were of the nation, 34
 taking Iechonias the sonne of Iosias, made him king for Iosias
 his father, when he was three and twentie yeares old. † And he 35
 reigned ouer Israel three monethes. And the king of Ægypt re-
 moued him, that he should not reigne in Ierusalem: † and he put 36
 a taxe vpon the nation of siluer an hundred talentes, and of gold
 one talent. † And the king of Ægypt made Ioacim his brother 37
 king of Iuda and Ierusalem: † and he bound the magistrates of 38
 Ioacim, and Zaracel his brother, and taking them brought them
 backe into Ægypt. † Ioacim was fise and twentie yeares old 39
 when he began to reigne in the land of Iuda and Ierusalem: and
 he did euil in the sight of our Lord. † And after this man came 40
 vp Nabuchodonosor the king of Babylon, and binding him with
 a bande of brasse, brought him into Babylon. † And Nabucho- 41
 donosor tooke the sacred vessels of our Lord, and carried away,
 and consecrated them in his temple in Babylon. † For his vnclea- 42
 nes, and lacke of religion is written in the booke of the times
 of the

4. Reg. 23.
v. 29.

2. Paral. 35.
v. 20.

4. Reg. 23.
v. 30.

2. Par. 36.
v. 1.

43 of the kinges. † And Ioachin his sonne reigned for him. And
 44 when he was made king, he was eightene yeares old. † And
 45 reigned three monethes and ten dayes in Ierusalem, and did euil
 46 in the sight of our Lord: † and after a yeare Nabuchodonosor 4. Reg. 24.
v. 1.
 47 sending, transported him into Babylon together with the sacred
 48 vessels of our Lord. † And he made Sedecias king of Iuda and v. 17.
 49 Ierusalem, when he was one and twentie yeares old: and he reig-
 47 ned eleuen yeares. † And he did euil in the sight of our Lord,
 48 and was not afraid of the wordes which were spoken by Ieremie Iere. 37.
v. 2.
 48 the prophet from the mouth of our Lord: † and being sworne
 of king Nabuchodonosor, forsworne he did reuolt: and his
 necke being hardened, & his hart, he transgressed the ordinances
 49 of our Lord the God of Israel. † And the princes of the people
 of our Lord did manie things wickedly, and they did impioussly
 aboute al the vncleannes of the nations: and they polluted the
 50 temple of our Lord that was holie in Ierusalem. † And the God
 of their fathers sent by his messenger to reclame them, for that
 51 he would spare them, and his tabernacle. † But they scorned at
 his messengers: and in the day that our Lord spake to them, they
 52 were mocking his prophetes. † Who was moued euen vnto
 wrath vpon his nation for their impietie, and commanded the
 53 kinges of the Chaldees to come vp. † These slewe their yong
 men with the sword, round about their holie temple, and spared
 54 not yong man, and old man, and virgin, and youth: † but al were
 deliuered into their handes: & taking al the sacred vessels of our
 Lord, and the kinges treasures, they caried them into Baby-
 55 lon, † and burnt the house of our Lord, and threwe downe the
 walles of Ierusalem: and the towres therof they burnt with fire,
 56 † and consumed al their honorable thinges, and brought them
 to naught, and those that were left of the sword, they led into
 57 Babylon. † And they were his seruants vntil the Persians reig- Iere. 25.
v. 12. &
29. v. 10.
 58 nered in the fulfilling of the word of our Lord by the mouth of
 Ieremie: † as long as the land quietly kept her sabbathes, al the Dan. 9.
v. 2.
 time of her desolation she sabbathized in the application of se-
 uentie yeares.

CHAP. II.

*Cyrus king of Persia permitteth the lewes to returne into their countrie: 10.
 and deliuereth to them the holie vessels, which Nabuchodonosor had taken
 from the temple. 16. Certaine aduersaries writing to king Artaxerxes, hinder
 those that would repayre the ruines of Ierusalem.*

2. Paral. 36. **C**YRVS king of the Persians reigning for the accomplish- 1
v. 22. ment of the word of our Lord by the mouth of Ieremie, 2
2. Esd. 1. † our Lord rayfed vp the spirit of Cyrus king of the Persians, 2
v. 1. & 6. and he proclaymed in al his kingdomes, and that by writing, 3
v. 3. † saying: Thus sayth Cyrus king of the Persians: The-Lord of 3
Iere. 26. Israel, the high Lord, hath made me king ouer the whole earth. 4
v. 12. & † and hath signified to me to build him a house in Ierusalem, 4
29. 7. 10. which is in Iurie. † If thete be any of your kinred, his Lord goe 5
Dan. 9. vp with him into Ierusalem. † Whosoener therefore dwel about 6
v. 2. the places, let them helpe them that are in the same place, in gold 7
and siluer, † in giftes, with horses, and beastes, and with other 7
things which by voves are added into the temple of our Lord, 8
which is in Ierusalem. † And the princes of the tribes, of the 8
villages and of Iurie, of the tribe of Benjamin, & the Priestes, and 9
the Leuites standing vp, whom our Lord moued to goe vp, and 9
to build the house of our Lord which is in Ierusalem, and they 10
that were round about them, † did helpe them with al their gold 9
and siluer, and beastes, and manie whose minde was stirred vp, 10
with many voves. † And Cyrus the king brought forth the sa- 10
cred vessels of our Lord, which Nabuchodonosor the king of Ba- 11
bylon transported out of Ierusalem, and consecrated them to 11
his Idol. † And Cyrus the king of Persians bringing them forth, 11
deliuered them to Mithridatus, who was ouer his treasures. 12
† And by him they were deliuered to Salmanasar president of 12
Iurie. † And of these this was the number: Cuppes for libamen- 13
tes of siluer two thousand foure hundred, basens of siluer thir- 13
tie: phials of gold thirtie, also of siluer two thousand foure 14
hundred: and other vessels a thousand. † and al the vessels of 14
gold and siluer, were fise thousand eight hundred sixtie. † And 15
they were numbered to Salmanasar together with them, that 15
came out of the captiuite of Babylon into Ierusalem. † But in the 16
1. Esd. 4. times of Artaxerxes king of the Persians, there wrote to him 16
v. 7. of them that dwelt in Iurie and Ierusalem, Balsamus, and Mithri- 17
datus, and Sabellius, and Rathimus, Balchemus, Sabellius scribe, 17
and the rest dwelling in Samaria, and other places the epistle fo- 18
llowing to king Artaxerxes. † **S**I R, thy seruantes Rathimus ouer 17
occurrentes, and Sabellius the scribe, and the other iudges of thy 18
court in Calesyria, and Phenice. † And now be it knowen to our 18
Lord the king, that Iewes came vp from you to vs, coming into 19
Ierusalem a rebellious, & very naughty citie, do build the fornaces 19
thereof, and set vp the walles, and rayse the temple. † And if 19
this

this citie, and the walles shal be finished, they wil not onlie not
 20 abyde to pay tributes, but also wil resist the kinges. † And be-
 cause that is in doing about the temple, we thought it should
 21 doe wel not to neglect this same thing: † but to make it knowen
 to our Lord the king, that if it shal seme good, ô king. it may be
 22 sought in the bookes of thy fathers, † and thou shalt find in the
 recordes, thinges writen of these, and thou shalt know that this
 23 citie hath bene rebellious, and trubling kinges, and citiis, † and
 the Iewes rebelles, & making battels in it from time out of mind,
 24 for the which cause this citie was made desolate. † Now ther-
 fore we doe thee to vnderstand, Lord king, that if this citie shal be
 built, and the walles therof shal be erected, there wil be no com-
 25 ming downs for thee into Cælèsyria, & Phenice. † Then wrote
 the king to Rathimus, the writer of the occurrentes, and to Bal-
 themus, and to Sabellius the scribe, and to the rest ioyned with
 26 them, and to the dwellers in Syria, and Phenice, as foloweth: † I
 haue read the epistle that you sent me. I commanded therefore
 search to be made, & it was found that the same citie is from the
 27 beginning rebellious to kinges, † and the men rebelles, and ma-
 king battels in it, & there were most valient kinges ruling in Ie-
 28 rusalem, and exacting tributes in Cælèsyria, & Phenice. † Now
 therefore I haue geuen commandment to forbid those men to
 build the citie, and to stay them that nothing be done more then
 29 is: † and that they proceede not farder, wherof are euils, so that
 30 there may be truble brought vpon the kinges. † Then these
 things being read which were writen of king Artaxerxes, Rathim-
 us, and Sabellius the scribe, and they that were apointed with
 them ioyning together in hast came to Ierusalem with a troupe
 31 of horsemen, and multitude, & companie: † and they begane to
 forbid the builders, and they ceased from building of the temple
 in Ierusalem, til in the second yeare of the reigne of Darius king
 of the Persians.

CHAP. III.

*After a solemne supper made to al the court, and chief princes, king Darius
 sleeping: 4. three esquires of the bodie keeping watch, proposed the question:
 10. Whether wine, or a King, or women, or the truth doth excel: 17. The first
 prayseth wine.*

1 **K**ING Darius made a great supper to al his domestical ser-
 2 uantes, and to al the magistrates of Media and Persia, † and
 to al that were purple, and to the prators, and consuls, and lue-
 renantes

tenants vnder him from India vnto Æthiopia, an hundred twen-
 tie seuen prouinces. † And when they had eaten and drunken, 3
 and returned full, then Darius went vp into his chamber, and
 slept, and awaked. † Then those three youngmen keepers of his 4
 bodie, which garded the kings bodie, sayd one to an other; † Let
 euerie one of vs say a word that may excel: & whose word soeuer 5
 shal appeare wiser then the others, to him wil king Darius geue
 great giftes, † to be couered with purple, & to drinke in gold, and 6
 to sleepe vpon gold, & a chariote with a bridle of gold, & a bonet
 of silke, and a cheyne about his necke: † and he shal sit in the 7
 second place next Darius for his wisdom. And he shal be called
 the cosin of Darius. † Then euerie one writing his word signed 8
 it, and they put it vnder the pillow of Darius the king, † and they 9
 sayd: When the king shal rise, we wil geue him our writings: and
 which soeuer of the three the king shal iudge, and the magistrates
 of Persia, that his word is the wiser, to him shal the victorie be 10
 geuen as is writen. † One wrote: Wine is strong. † An other 11
 wrote, a King is stronger. † The third wrote, Women are more 12
 strong: but aboue al things truth ouercometh. † And when the 13
 king was risen, they tooke their writings, and gaue him, and he
 read. † And sending he called al the Magistrates of the Persians, 14
 and the Medes, and them that weare purple, and the prerors, and
 the ouerseers; † and they sate in the council: and the writings 15
 were read before them. † And he sayd: Cal the youngmen, and 16
 they shal declare their owne wordes. And they were called, and
 went in. † And he sayd to them: Declare vnto vs concerning 17
 these things which are writen. And the first began, he that had
 spoken of the strength of wine, † and sayd: O ye men, how doth 18
 wine preuaile ouer al men that drinke! it seduceth the minde.
 † And also the mind of king and orphane it maketh vaine. Also 19
 of the bondman and the free, of the rich man and the poore,
 † and euerie mind it turneth into securitie and pleasantnes, and 20
 it remembreth not any sorrow and dewtie, † and al hartes it ma- 21
 keth honest, and it remembreth not king, nor magistrate, and it
 maketh a man speake al things by talentes. † And when they 22
 haue drunke, they remember not friendship, nor brotherhood:
 yea and not long after they take swordes. † And when they are re- 23
 couered and risen from the wine, they remember not what they
 haue done. † O ye men, doth not wine excel? who thinketh to 24
 doe so? And hauing sayd this, he held his peace.

The second prayseth the excellencie of a king: 13. The third (which is Zorobabel) commendeth women: 33. but preferreth truth aboute al 41. Which is so approued, and he is rewarded. 42. The king moreover at his request restoreth the holie vessels of the temple, and granteth meanes to build the citie of Ierusalem, and the temple.

1 **A**Nd the next began to speake, he that spake of the strength
 2 of a king. † O ye men doe not the men excel, which ob-
 3 teyne land and sea, and al thinges that are in them? † But a king
 4 excelleth aboute al thinges, and hath dominion ouer them: and
 5 euerie thing whatsoeuer he shal say to them, they doe. † And if
 6 he send them to warrayers, they goe, and throw downe moun-
 7 taines, and the walles, and towers. † They kil, and are killed: and
 8 the kings word they transgresse not. For if they shal overcome,
 9 they bring to the king al thinges whatsoeuer they haue taken for
 10 a praye. † In like maner also al others, for so many as are not sould-
 11 diars, nor fight, but til the ground: when they shal reape, a-
 12 gaine they bring tributes to the king. † And he being one onlie
 13 if he say: Kil ye, they kil: say he: forgeue, they forgeue. † say he:
 14 strike: they strike: say he, destroy, they destroy: † say he build,
 15 they build. † say he, cut downe, they cut downe, say he plant,
 16 they plant: † and al the people, & potestates here him, and beside
 17 this he sitteth downe, and drinketh, and sleepeth. † And others
 18 gard him round about, and can not goe euerie one, and doe their
 19 owne workes, but at a word are obedient to him. † O ye men,
 20 how doth not a king excel that is so renowned? And he held his
 peace. † The third that spake of women and truth, this is Zoro-
 babel, began to speake. † O ye men, not the great king, & many
 men, neither is it wine that doth excel. Who is it then that hath
 the dominion of them? † Haue not women brought forth the
 king, and al the people, that ruleth ouer land & sea: † and were
 they not borne of them, and did not they bring vp them which
 planted the vineyardes, whereof wine is made? † And they
 make the garmentes of al men, & they doe honor to al men, and
 men can not be separed from women. † If they haue gathered
 gold and siluer, and euerie beutiful thing, & see a woman comlie
 and fayre, † leauing al these thinges they fixe their looke vpon
 her, & with open mouth beholde her, and allure her more then
 gold and siluer, and euerie precious thing. † Man forsaketh
 his father that brought him vp, and his countrie, and ioyneth

himself to a woman. † And with a woman he refresheth his soul: 21
 and neither doth he remember father, nor mother, nor coun-
 trie. † And hereby you must know that women rule ouer you. 22
 Are you not sorie? † And a man taketh his sword, & goeth into 23
 the way to commit thestes and murders, & to sayle seas & riuers,
 † and seeth a lyon, and goeth in darkenes: and when he hath 24
 committed theft, and fraude, and spoyles, he bringeth it to his
 beloued. † And againe, man loueth his wife more then father 25
 or mother. † And many haue become madde for their wiues: and 26
 haue bene made bondmen for them: † and many haue perished 27
 and bene slayne, and haue sinned for women. † And now beleue 28
 me, that the king is great in his powre: because al countries are
 afrayd to touch him. † Neuertheles I saw Apemes the daughter 29
 of Bezaces the concubine of a meruelous king, sitting by the
 king at his right hand, † and taking of the crowne from his head, 30
 and putting it vpon her self, and with the palme of her lefthand
 she stroke the king. † And beside these things he with open 31
 mouth beheld her: and if she smile he laugheth, and if she be
 angrie with him, he flattereth, til he be reconciled to her fauour.
 † O ye men, why are not women stronger? Great is the earth, and 32
 high is the heauen: who doeth these things? † And then the 33
 king and they that weare purple looked one vpon an other. And
 he began to speake of truth. † O ye men, are not women strong? 34
 The earth is great and heauen is high: & the swift coute of the
 sunne turneth the heauen round into his place in one day. † Is
 not he magnifical that doth these thinges, and the truth great, 35
 and stronger aboue al thinges? † Al the earth calleth vpon the 36
 truth, heauen also blesseth it, and al workes are moued, and
 tremble at it, and there is not any thing with it vniust. † Wine 37
 is vniust, the king is vniust, women are vniust, al the sonnes of
 men are vniust, and al their workes are vniust, and in them is
 not truth, and they shal perish in their iniquitie: † and truth 38
 abydeth, and groweth strong for euer, and liueth, and preuay-
 leth for euer and euer. † Neither is there with it acception of 39
 persons, nor differences: but the thinges that are iust it doth to
 al men, to the vniust and malignant, and al men are wel pleased
 in the workes thereof. † And there is no vniust thing in the 40
 iudgement therof, but strength, and reigne, and power, and
 maiestie of wordes. Blessed be the God of truth. † And he left 41
 speaking. And al the people cryed, and sayd: Great is truth and
 it preuaileth. † Then the king sayd to him: Aske, if thou wilt any 42
 more

more, then the thinges that are writen, and I wil geue it thee; according as thou art found wiser then thy neighbours, & thou shalt sitte next to me, and shalt be called my cosin. † Then sayd he to the king: Be mindful of thy vow, which thou hast vowed, to build Ierusalem in the day that thou didst receiue the kindom: † and to send backe al the vessels that were taken out of Ierusalem, which Cyrus separated, when he sacked Babylon, and would haue sent them backe thither. † And thou hast vowed to build the temple, which the Idumeians burnt, when Iurie was destroyed of the Chaldees. † And now this is that which I aske Lord, & which I desire, this is the maiestie which I desire of thee, that thou performe the vowe which thou hast vowed to the king of heauen by thy mouth. † Then Darius the king rising vp, kissed him: and wrote letters to al the officers, and ouerseers, and them that weare purple, that they should condu& him, and them that were with him, al going vp to build Ierusalem. † And to al the ouerseers that were in Syria, and Phœnice, and Libanus he wrote letters, that they should draw Ceder trees from Libanus into Ierusalem, to build the citie with them. † And he wrote to al the Iewes which went vp from the kindome into Iurie for libertie, euerie mightie man, & magistrate, & ouerseer not to come vpon them to their gates, † and al the countrie which they had obtayned to be free vnto them, & that the Idumeians leaue the castels which they possesse of the Iewes, † and to the building of the temple to geue euerie yeare twentie talentes vntil it were throughly built: † & vpon the altars to burne holocausts dayly, as they haue commandment: to offer other ten talentes euery yeare, † & to al that go forth from Babylon to build the citie, that there should be libertie aswel to them as to their children, and to al the priestes that goe before. † And he wrote a quantitie also, and commanded the sacred stole to be geuen, wherein they should serue; † and to the Leuites he wrote to geue preceptes, vntil the day wherein the house shalbe finished, and Ierusalem builded. And to al that kepe the citie, he wrote portions and wages to be geuen to them. † And he sent away al the vessels whatsoeuer Cyrus had separated from Babylon, and al thinges whatsoeuer Cyrus sayd, he also commanded to be donne, and to be sent to Ierusalem. † And when that yong man was gone forth, lysting vp his face toward Ierusalem, he blessed the king of heauen, † and sayd: Of thee is victorie, and of thee is victorie, and of thee is victorie. † Blessed art thou which

hast geuen me wisdom, and I wil confesse to thee Lord God of our fathers. † And he toke the letters, and went into Babylon. 61 And he came, and told al his brethren that were in Babylon: † and they blessed the God of their fathers, because he gaue 62 them remission and refreshing, † that they should goe vp and 63 build Ierusalem, and the temple wherein his name was renowned, and they reioyced with musike and ioy seuen dayes.

CHAP. V.

Those that returned from captiuitie of Babylon into Ierusalem, and Iurie, are recited. 47. They restore Gods seruice: 66. but are hindered from building.

1. Esd. 2.
v. 1.

AFTER these things there were chosen, to goe vp the 1
princes of townes by their houses, and tribes, and their
wiues, and their sonnes and daughters, and their men seruantes
and women seruantes, and their cattel. † And Darius the king 2
sent together with them a thousand horsemen, til they conducted
them to Ierusalem with peace, & with musicke & with tymbrels,
and shaulmes: † and al the brethren were playing, and he made 3
them goe vp together with them. † And these are the names 4
of the men that went vp by their townes according to tribes,
and according to the portion of their principalitie. † Priestes: 5
The children of Phinees, the sonne of Aaron, Iesus the sonne of
Iosedec, Ioachim the sonne of Zorobabel, the sonne of Salathiel
of the house of Dauid, of the progenie of Phares, of the tribe 6
of Iuda. † Who spake vnder Darius king of the Persians the mer-
uelous wordes in the second yeare of his reigne the first moneth
Nisan. † And they are these, that of Iurie came vp from the cap- 7
tiuitie of the transmigration, whom Nabuchodonosor the king
of Babylon transported into Babylon, and returned into Ierusa-
lem. † And euerie one sought a part of Iurie according to his 8
owne citie, they that came with Zorobabel, and Iesus, Nehe-
mias, Arcores, Elimeo, Emmanio, Mardocheo, Beelsuro, Mech-
platochor, Olioro, Emonia one of their princes. † And the num- 9
ber of them of the same nation, of their rulers the children of
Phares, two thousand an hundred seuentie two: † The children 10
of Ates, three thousand an hundred fiftie seuen: † The children 11
of Phæmo, an hundred fourtie two: in the children of Iesus and
Ioabes, a thousand three hundred two: † the children of Demu, 12
two thousand foure hundred seuentie: the children of Choraba,
two hundred fise: the children of Banica, an hundred sixtie eight,
† the children of Bēbech, foure hundred three: the children of 13
Archad,

1. Esd. 2.
v. 2.
2. Esd. 7.
v. 6.

- 14 Archad, foure hundred twentie seuen: † the children of Cham,
 thirtie seuen: the children of Zoroar, two thousand sixtie seuen:
 15 the children of Adin, foure hundred sixtie one: † the children
 of Aderectes, an hundred eight: the children of Ciafo and Zelas
 an hundred seuen: the children of Azoroc, foure hundred thirtie
 16 nine: † the children of Iedarbone, an hundred thirtie two: the
 children of Ananias, an hundred thirtie: the children of Asoni,
 17 ninetie: † the children of Marfar, foure hundred twentie two:
 the children of Zabarus, nintie fiae: the children of Sepolemon,
 18 an hundred twentie three: † the children of Nepopas, fiftie
 fiae: the children of Hechanatus, an hundred fiftie eight: the
 19 children of Cebethamus, an hundred thirtie two: † the chil-
 dren of Crearpatros, which are of Enocadie and Modia, foure
 hundred twentie three: they of Gramas and Gabea, an hundred
 20 twentie one. † They of Besselon, and Ceagge, sixtie fiae: they
 21 of Bastaro, an hundred twentie two: † they of Bechenobes, fiftie
 fiae: the children of Liptis, an hundred fiftie fiae: the children
 22 of Labonni, three hundred fiftie seuen: † the children of Sichem,
 three hundred seuentie: the children of Suadon, & Cliomus, three
 23 hundred seuentie eight: † the children of Ericus, two thousand
 an hundred fourtie fiae: the children of Anaas, three hundred
 24 seuentie. The priestes: † the children of Iedus, the sonne of Eu-
 ther, the sonne of Eliafib, three hundred seuentie two: the chil-
 25 dren of Emerus, two hundred fiftie two: † the children of Pha-
 26 surius, three hundred fiftie seuen the children of Caree, two hun-
 dred twentie seuen. † The Leuites: The children of Iesus in
 Caduhel, and Bamis, and Serebias, and Edias, seuentie foure,
 the whole number from the twelfth yeare, thirtie thousand
 27 foure hundred sixtie two. † The sonnes, and daughters, and
 wiues, the whole number, fourtie thousand two hundred
 28 fourtie two. † The children of the Priestes, that sang in the
 29 temple: the children of Asaph, an hundred twentie eight: † And
 the porters: the children of Esmeni, the children of Azer, the
 children of Amon, the children of Accuba, of Topa, the chil-
 30 dren of Tobi, al an hundred thirtie nine. † Priestes that serued
 in the temple: the children of Sel, the children of Gaspha, the
 children of Tobloch, the children of Caria, the children of Su,
 the children of Hellu, the children of Lobana, the children of
 Armacha, the children of Accub, the children of Vtha, the chil-
 dren of Cetha, the children of Aggab, the children of Obai, the
 children of Anani, the children of Canna, the children of Geddu,

† the children of An, the children of Radin, the children of De- 31
 fanon, the children of Nachoba, the children of Casaba, the
 children of Gaze, the children of Ozui, the children of Sinone,
 the children of Attre, the children of Hasten, the children of
 Afiana, the children of Manei, the children of Nasissim, the chil-
 dren of Acufu, the children of Agista, the children of Azui, the
 children of Fauon, the children of Phafalon, † the children of 32
 Meedda, the children of Phufa, the children of Careé, the chil-
 dren of Burcus, the children of Saree, the children of Cœsi, the
 children of Nasith, the children of Agisti, the children of Pedon.
 † Salomon his children, the children of A Sophot, the children 33
 of Phafida, the children of Celi, the children of Dedon, the chil-
 dren of Gaddahel, the children of Sephegi, † the children of 34
 Aggia, the children of Sachareth, the children of Sabathen, the
 children of Caroneth, the children of Malith, the children of
 Ama, the children of Sasus, the children of Addus, the children
 of Suba, the children of Eura, the children of Rahotis, the chil-
 dren of Phasphat, the children of Malmon. † Al that serued the 35
 sanctuarie, and the seruantes of Salomon, foure hundred eightie
 two. † These are the children that came vp from Thelmela, 36
 Thelharfa: the princes of them, Carmellam, and Careth: † and 37
 they could not declare their cities, and their progenies, how they
 are of Israel. The children of Dalari, the children of Tubal, the
 children of Nechodaici, † of the Priestes, that did the function 38
 of priesthood: and there were not found the children of Obia,
 the children of Achisos, the children of Addin, who tooke a wife
 of the daughters of Pargeleu: † and they were called by his 39
 name, and the writing of the kinred of these was sought in the
 register, and it was not found, and they were forbid to doe the
 function of priesthood. † And Nehemias and Altharus sayd to 40
 them: Let not the holie thinges be participated, til there arise a
 hiegh priest lerned for declaration and truth. † And al Israel was 41
 beside men seruantes, and wemen seruantes, fourtie two thou-
 sand three hundred fourtie. † Their men seruantes and wemen 42
 seruantes, seuen thousand three hundred thirtie seuen. Singing
 men and singing wemen, two hundred three score fise. † Ca- 43
 mels, foure hundred thirtie fise. Horses, seuen thousand thirtie
 six. Mules, two hundred thousand fourtie fise. Beastes vnder
 yoke, fise thousand twentie fise. † And of the rulers themselues 44
 by their villages, when they came into the temple of God, which
 was in Ierusalem, to renew and raise vp the temple in his place,
 accor-

45 according to their power: † and to be geuen into the temple to
 the sacred treasure of the workes, of gold twelue thousand mnas,
 and siue thousand mnas of siluer, and stoles for Priestes an hun-
 46 dred. † And the Priestes and Leuites, and they that came out of
 the people, dwelt in Ierusalem, and in the countrie, and the sa-
 cred singingmen, and porters, and al Israel in their countries.
 47 † And the seuenth moneth being at hand, and when the chil- *1. Esd. 3.*
 dren of Israel were euerie man in his owne affayres, they came *v. 1.*
 together with one minde into the court, that was before the east
 48 gate. † And Iesus the sonne of Iosedec, and his brethren the
 priestes: Zorobabel the sonne of Salathiel, and his bretheren
 49 standing vp, prepared an altar, † that they might offer vpon it
 holocaustes, according to the thinges that are writen in the
 50 booke of Moyfes the man of God. † And there assembled there
 of other nations of the land, and al the nations of the land ere-
 cted the altar in his place, and they offered hostes, and morning
 51 holocaustes to our Lord. † And they celebrated the feast of
 Tabernacles, and the solemne day, as it is commanded in the
 52 lawe: and sacrifices dayly, as it behoued: † and after these the
 appointed oblations, and the hostes of the sabbathes, and of the
 53 newmoones, and of al the solemne sanctified dayes. † And
 as manie as vowed to our Lord from the new moone of the
 54 seuenth moneth, began to offer the hostes to God, and the
 temple of our Lord was not yet built. † And they gaue monie
 to the masones and workemen, and drinke and victuals with
 55 ioy. † And they gaue cartes to the Sidonians, and Tyrianes, that
 with them they should carie ceder beames from Lybanus, and
 should make boates in the hauen Ioppe, according to the decre
 56 that was writen for them by Cyrus king of the Persians. † And
 in the second yeare coming into the temple of God in Ierusalem,
 in the second moneth began Zorobabel the sonne of Salathiel,
 and Iosue the sonne of Iosedec, and their bretheren, and the
 Priestes and Leuites, and al that were come from the captiuitie
 57 into Ierusalem. † and they founded the temple of God in the
 newmoone of the second moneth of the second yeare, after that
 58 they came into Iurie and Ierusalem. † And they appoynted
 the Leuites from twentie yeares, ouer the workes of our Lord:
 and Iesus stood and his sonne, and the bretheren, al Leuites ioy-
 ning together, & executors of the lawe, doing the workes in the
 59 house of our Lord. † And al the Priestes stood, hauing stoles with
 60 trumpettes: † and Leuites the children of Asaph, hauing cymbals
 together

together praying our Lord, and blessing him according to Dauid
king of Israel. † And they song a song to our Lord, because his
sweetenes, and honour is for euer vpon Israel. † And al the
people sounded with trumpet, and cried out with a loud voice,
praying our Lord in the raising vp of the house of our Lord.
† And there came of the Priestes and Leuites, and presidentes by
their villages the more ancientes, which had sene the old house:
† and to the building of this with crie and great lamentation,
and manie with trumpettes and great ioy: † in so much that the
people heard not the trumpettes for the lamentation of the
people. For the multitude was sounding with trumpettes magni-
fically, so that it was heard far of. † And the enimes of the tribe
of Iuda, and Benjamin heard it, and they came to knowe what
the voyce of the trumpettes was: † And they knew that they
which were of the captiuitie doe build a temple to our Lord the
God of Israel. † And coming to Zorobabel & Iesus, the ouerseers
of the villages, they sayd to them: We will build together with
you: † For we haue in like maner heard your Lord, & we walke
like from the dayes of Asbazareth king of the Assyrians, who
transported vs hither. † And Zorobabel, and Iesus, & the princes
of the villages of Israel, sayd to them: † It is not for vs and you to
build the house of our God. For we alone wil build to our Lord of
Israel according as Cyrus the king of the Persians hath com-
manded. † And the nations of the land lying vpon them that are in
Iurie, and lifting vp the worke of the building, and bringing
ambushmentes, and peoples, prohibited them to build. † and
practising assaultes hindred them, that the building might not be
finished al the time of the life of king Cyrus, and they differred
the building for two yeares vntil the reigne of Darius.

CHAP. VI.

The Iewes by assistance of king Darius build vp the Temple in Ierusalem.

1. Esd. 5.
v. 1.

AND in the second yeare of the reigne of Darius prophe-
cied Aggeus, and Zacharias the sonne of Addo the prophet
to Iurie and Ierusalem in the name of God of Israel vpon them.
† Then Zorobabel the sonne of Salathiel standing vp, and Iesus
the sonne of Iosedec begane to build the house of our Lord,
which is in Ierusalem. † When the prophetes of our Lord were
present with them, and did helpe them. At the same time came
Sifennes to them, the deputie of Syria, and of Phenice, and Sata-
buzanes, and his felowes: † and they sayd to them: By whose
command-

2 commandment, build ye this house, and this rooffe, and perfitte al
 other thinges? And who are the workmen that build these
 5 thinges? † And the ancientes of the Iewes, which were left of
 the captiuitie by our Lord, had fauoure when the uisitation was
 6 made vpon them. † And they were not hindered from build-
 ding, til it was signified to Darius of al these thinges, and answer
 7 was receiued. † A copie of the letter, which they sent to Darius:
 SISENNES deputie of Syria and Phenice, and Satrabuzanes,
 8 and his felowes in Syria and Phenice presidents, to king Darius
 greeting: † Be al thinges knowen to our Lord, the king, that
 when we came into the countrie of Iurie, and had entered into
 Ierusalem, we found them building the great house of God.
 9 † And the temple of polished stones, and of great and precious
 10 matter in the walles. † And the workes to be a doing earnestly,
 and to succede, and prosper in their handes, and in al glorie to be
 11 perfited most diligently. † Then we asked the ancients saying,
 by whose permission build ye this house, & found these workes?
 12 † And therefore we asked them, that we might doe thee to know
 the men & the ouerseers, and we required of them a rolle of the
 13 names of the ouerseers. † But they answered vs saying: We are
 14 the seruantes of the Lord, which made heauen and earth. † And
 this house was built these manie yeares past by a king of Israel:
 15 that was great and most valiant, and was finished. † And be-
 cause our fathers were prouoking to wrath, and sinned agaynst
 God of Israel, he deliuered them into the handes of Nabucho-
 16 donosor the king of Babylon, king of the Chaldees. † And throw-
 ing downe this house they burnt it, and they led the people cap-
 17 tiuie into Babylon. † In the first yeare when Cyrus reigned the
 king of Babylon, Cyrus the king wrote to build this house.
 18 † And these sacred vessels of gold and siluer which Nabuchodo-
 nosor had taken out of the house which is in Ierusalem, and had
 consecrated them in his owne temple, Cyrus brought them forth
 agayne out of the temple which was in Babylon, and they were
 19 deliuered to Zorobabel, & to Salmanasar the deputie. † And it
 was commanded them that they should offer these vessels, & lay
 them vp in the temple, which was in Ierusalem, and build the
 20 temple of God itself in his place. † Then did Salmanasar lay the
 foundations of the house of our Lord, which is in Ierusalem:
 and from that time vntil now it is a building, and is not accom-
 21 plished. † Now therefore if thou thincke it good o king, let it
 be sought in the kings libraries of Cyrus the king, which are in
 B E H E N
 H h h h h h
 Babylon.

1. Esd. 6.
v. 1.

Babylon: † and if it shall be found, that the building of the house 22
of the Lord, which is in Ierusalem, began by the counsel of
Cyrus the king, and it be thought good of our Lord the king, let
him write to vs of these things: † Then Darius the king com- 23
manded search to be made in the libraries: and there was found
in Ecbatana a towne that is in the countrie of Media, one place
wherin were written these wordes: † IN THE FIRST YEARE of the 24
reigne of Cyrus, king Cyrus commanded to build the house of the
Lord which is in Ierusalem, where they did burne incense with
dayly fire, † the height wherof shall be of ten cubits, & the bredth 25
three score cubites, foure square with three stones polished, and
with a loft galerie of wood of the same countrie, & one new ga-
lerie, and the expenses to be geuen out of the house of Cyrus the
king. † And the sacred vesseles of the house of the Lord, as wel of 26
gold as of siluer, which Nabuchodonosor tooke from the house
of our Lord, which is in Ierusalem where they were layed, that
they be put there: † And he commanded Sisennes the deputie of 27
Syria & Phœnice, and Satrabuzanes, and his felowes & them that
were ordayned presidentes in Syria & Phœnice, that they should
refraine themselves from that place. † And I also haue geuen 28
commandment to build it wholly: and haue provided, that
they helpe them, which are of the captiuitie of the Iewes, til the
temple of the house of the Lord be accomplished. † And from 29
the vexation of the tributes of Cœlesyria & Phœnice, a quantitie
to be geuen diligently to these men for the sacrifice of the Lord,
to Zorobabel the gouernour, for oxen, and rammes, and lambes.
† And in like maner corne also, and salt, and wine, and oyle conti- 30
nually yeare by yeare, according as the priestes which are in Ieru-
salem, haue prescribed to be spent dayly: † that libamentes may be 31
offered to the most high God for the king & his children, & that
they may pray for their life. † And that it be denounced, that who- 32
soeuer shall transgresse anie thing of these which are written, or
shall despise it, a beame be taken of theyr owne, & they be hanged,
& their goodes be confiscate to the king. † Therefore the Lord also, 33
whose name is inuocated there, destroy euery king & nation, that
shall extend their hand to hinder or to handle il the house of the
Lord which is in Ierusalem. † I Darius the king haue decreed 34
that it be most diligently done according to these things.

CHAP. VII.

The house of God is finished, 7. and dedicated, 10. the feast of Pasch is also
celebrated seven dayes with *Agnes*

17 **T**HEN Sifennes the deputie of Cœlesytia, and Phœnice, and 1. *Esd. 6.*
 1 Satrabuzames, and their felowes, obeying those thinges v. 13.
 2 which were decreed of Darius the king, † applied the sacred
 3 workes most diligently, working together with the ancientes of
 4 the Jewes, the princes of Sytia. † And the sacred workes prospered,
 5 Aggeus & Zacharias the prophetes prophecying. † And they
 6 accomplished al thinges by the precept of our Lord the God of
 7 Israel, and by the counsel of Cyrus, & Darius, and Artaxerxes the
 8 king of the Persians. † And our house was a finishing vntil the
 9 three and twentieth day of the moneth of Adar, the sixth year
 10 of Darius the king. † And the children of Israel, and the Priestes
 11 and Leuites, and the rest that were of the captiuitie, which were
 12 added did according to those thinges that are written in the
 13 booke of Moyses. † And they offered for the dedication of the
 14 temple of our Lord, oxen an hundred, rammes two hundred,
 15 lambes foure hundred. † And kiddes for the sinnes of al Israel,
 16 twelue, according to the number of the tribes of Israel. † And
 17 the Priestes and Leuites stood clothed with stoles by tribes, ouer
 18 al the workes of our Lord the God of Israel, according to the
 19 booke of Moyses, and the porters at euerie gate. † And the
 20 children of Israel, with them that were of the captiuitie celebra-
 21 red the phase the fourteenth moone of the first moneth, when the
 22 Priestes and Leuites were sanctified. † Al the children of the
 23 captiuitie were not sanctified together, because al the Leuites
 24 were sanctified together. † And al the children of the captiuitie
 25 immolated the phase, both for their brethren the Priestes, and
 26 for them selues. † And the children of Israel did eate, they that
 27 were of the captiuitie al that remayned apart from al the abomi-
 28 nations of the nations of the land seeking our Lord. † And they
 29 celebrated the festiual day of Azymes seuen dayes feasting in
 30 the sight of our Lord. † Because he turned the counsel of the
 31 king of the Assirians toward them, to strengthen their handes to
 32 the workes of our Lord the God of Israel.

CHAP. VIII.

*Esdras going from Babylon to Ierusalem, 9. carich king Artaxerxes foun-
 10 rable letters, 14. with licence to take gold, siluer, and al thinges necessarie at
 11 their pleasure. 31. The chief men that goe with him are recited: 51. He
 12 voweth a fast praying for good successe in their iorney. 56. weigheth the
 13 gold and siluer, which he deliuereth to the Priestes, and Leuites. 69. And
 14 seuerely admonisheth the people to repentance, for their mariages made with
 15 infideles.*

1. *Esd.* 7.
2. 1.

AND after him when Artaxerxes king of the Persians reigned, came Esdras the sonne of Azarias, the sonne of Helcias the sonne of Salome, † the sonne of Sadoc, the sonne of Achitob, the sonne of Ameri, the sonne of Azahel, the sonne of Bocci, the sonne of Abisue, the sonne of Phinees the sonne of Eleazar, the sonne of Aaron the first priest. † This Esdras came vp from Babylon being scribe & wise in the law of Moyfes, which was geuen of our Lord the God of Israel to teach and to doe. † And the king gaue him glorie, because he had found grace in al dignitie and desire in his sight. † And there went vp with him of the children of Israel, and the Priestes, and the Leuites, and the sacred singers of the temple, and the porters, and the seruantes of the temple into Ierusalem. † In the seuenth yeare when Artaxerxes reigned in the fifth moneth, this is the seuenth yeare of his reigne, going forth of Babylon in the newmoone of the fifth moneth, † they came to Ierusalem according to his commandment, according to the prosperitie of their iourney, which their Lord gaue them. † For in these Esdras had great knowlege, that he would not pretermite anie of those thinges, which were according to the law, and the preceptes of our Lord, and in teaching al Israel al iustice and iudgement. † And they that wrote the writings of Artaxerxes the king, coming deliuered the writing which was granted of Artaxerxes the king to Esdras the Priest, & the reader of the law of our Lord, the copie wherof here foloweth. † KING Artaxerxes to Esdras the Priest, and reader of the law of the Lord, greeting. † I of curteisie esteeming it among benifites, haue commanded them that of their owne accord are desirous of the nation of the Iewes, and of the Priestes and Leuites, which are in my kingdom, to goe with thee into Ierusalem. † If anie therfore desire to goe with thee, let them come together, and set forward as it hath pleased me, and my seuen freindes my counsellers: † that they may visite those thinges which are done touching Iurie and Ierusalem, obseruing as thou hast in the law of the Lord. † And let them carie the gistes to the Lord the God of Israel, which I haue vowed and my freindes to Ierusalem, and al the gold and siluer, that shall be found in the countrie of Babylon to the Lord in Ierusalem, with that, † which is geuen for the nation it self vnto the temple of their Lord which is in Ierusalem: that this gold and siluer be gathered for oxen, and rammes, and lambes, and kiddes, and for the thinges that are agreeable to these, † that they may offer hostes to the Lord vpon the altar of their Lord, which is in Ierusalem.

† And

17 † And al thinges whatsoeuer thou with thy brethren wilt doe
 with gold and siluer, doe it at thy pleasure according to the pre-
 18 cept of the Lord thy God. † And the sacred vessels, which are
 geuen thee to the workes of the house of the Lord thy God,
 19 which is in Ierusalem. † And other thinges whatsoeuer shall
 helpe thee to the workes of the temple of thy God, thou shalt
 20 geue it out of the kings treasure. † When thou with thy bre-
 thren wilt doe ought with gold and siluer, doe according to the
 21 wil of the Lord. † And I king Artaxerxes haue geuen command-
 ment to the keepers of the treasure of Syria and Phænice, that
 what thinges soeuer Esdras the Priest and reader of the law of
 the Lord, shall write for, they geue him vnto an hundred talentes
 22 of siluer, likewise also of gold. † And vnto an hundred measures
 of corne, & an hundred vessels of wine, and other thinges what-
 23 soeuer abound without taxing. † Let al thinges be done to the
 most high God according to the law of God, lest perhaps there
 arise wrath in the reigne of the king, and of his sonne, and his
 24 sonnes. † And to you it is sayd, that vpon al the Priestes, and
 Leuites, and sacred singers, and seruantes of the temple, & scribes
 25 of this temple † no tribute, nor any other taxe be sette, and
 26 that no man haue auctoritie to obiekt any thing to them. † But
 thou Esdras according to the wisdom of God appoynt iudges,
 and arbiters in al Syria and Phænice: and teach al them that
 27 know no the law of thy God: † that whosoever shall trans-
 gresse the law, they be diligently punished either with death, or
 with torment, or els with a forfeite of money, or with banish-
 28 ment. † And Esdras the scribe sayd: Blessed be the God of our
 fathers, which hath geuen this wil into the kings hart, to glorifie
 29 his house, which is in Ierusalem. † And hath honoured me in the
 sight of the king, and of his counsellers, and freindes, and them
 30 that weare purple. † And I was made constant in minde accord-
 ing to the ayde of our Lord my God, and gathered together of
 31 Israel men, that should goe vp together with me. † And these *1. Esd. 8.*
 are the princes according to their kindredes, and seueral princi- *v. 12*
 32 palities of them that came vp from Babylon the kingdom of Ar-
 taxerxes. † Of the children of Phares, Gersomus: and of the
 children of Siemarith, Amenus: of the children of Dauid, Ac-
 33 chus the sonne of Sceccilia: † Of the children of Phares, Zacha-
 34 rias, and with him returned an hundred fiftie men. † Of the chil-
 dren of leader Moabilion, Zarai, and with him two hundred
 35 fiftie men: † Of the children of Zachues, Iechonias of Zechoel,

and with him two hundred fiftie men: † of the children of Sala, 36
 Maafias of Gotholia, & with him feuentie men: † of the children 37
 of Saphatia, Zarias of Michel, and with him eightie men: † of 38
 the children of Iob, Abdias of Iehel, and with him two hundred
 twelue men: † of the children of Bania, Salimoth, the sonne of 39
 Iofaphia, and with him an hundred sixtie men: † of the children 40
 of Beer, Zacharias Bebei, and with him two hundred eight men: 41
 † of the children of Ezead, Ioannes of Ecetan, and with him an 42
 hundred ten men: † of the children of Adonicam, which were
 last, and these are their names, Eliphalam the sonne of Gebel, and 43
 Semeias, and with him feuentie men. † And I gathered them 44
 together to the riuer that is called Thia, and we camped there 45
 three dayes, and vewed them againe. † And of the children of 46
 the Priestes and Leuites I found not there. † And I sent to Elea-
 zarus, and Eccelon, and Masman, and Maloban, and Enaathan, 47
 and Samea, and Ioribum, Nathan, Enuagam, Zacharias, and
 Mosolam the leaders them selues, and that were skilful. † And I 48
 sayd to them that they should come to Loddeus, who was at the
 place of the tresurie. † And I commanded them to say to Lod-
 deus, and his brethen, and to them that were in the tresurie, 49
 that they should send vs them that might doe the function of
 priesthood in the house of the Lord our God. † And they brought 50
 vnto vs according to the mightie hand of the Lord our God cun-
 ning men: of the children of Moholi, the sonne of Leui, the
 sonne of Israel, Sebebia, & his sonnes and brethren, which were
 eightene: † Asbia, and Amin of the sonnes of the children of 51
 Chananeus, and their children twentie men. † And of them that
 serued the temple, whom Dauid gaue, and the princes themselues
 to the ministerie of the Leuites of them that serued the temple,
 two hundred twentie. Al their names were signified in writings.
 † And I vowed there a fast to the yong men in the sight of God, 52
 that I might aske of him a good iourney for vs, and them that
 were with vs, and for the children, and the cattel because of am-
 bushementes. † For I was ashamed to aske of the king footemen 53
 and horsemen in my companie, to guard vs, against our aduersa-
 ries. † For we sayd to the king that the power of our Lord wil be 54
 with them that seeke him with al affection. † And agayne we
 besought the Lord our God according to these thinges: whom 55
 also we had propicious, and we obeyned of our God. † And I
 separated of the rulers of the people, and of the Priestes of the
 temple, twelue men, and Sedebia, and Asanna, and with them
 of their

56 of their brethren ten men. † And I weyed to them the gold and
 siluer, and the vessels of the house of our God perceyning to the
 57 Priestes, which the king had geuen, and his counsellers, and the
 princes, and al Israel. † And when I had weyed it, I deliuered of
 58 siluer an hundred fiftie talentes, and siluer vessels of an hundred
 talentes, and of gold an hundred talentes. † And of vessels of
 59 gold seuen score and twelue brasse vessels good of shyning
 brasse, resembling the forme of gold. † And I sayd to them :
 You are also sanctified to our Lord, and the vessels be holie, and
 the gold and siluer is vowed to our Lord the God of our fathers.
 60 † Watch and keepe, til you deliuer them to some of the rulers of
 the people, and to the Priestes, and Leuites, and to the princes of
 the cities of Israel in Ierusalem, in the treasure of the house of
 61 our God. † And those Priestes and Leuites that receiued the gold
 and siluer and vessels, brought it to Ierusalem into the temple of
 62 our Lord. † And we went forward from the riuer Thia, the
 twelfth day of the first moneth, til we entred into Ierusalem.
 63 † And when the third day was come, in the fourth day the gold
 being weyed, and the siluer, was deliuered in the house of the
 64 Lord our God, to Marimoth Priest the sonne of Iori. † And with
 him was Eleazar the sonne of Phinees : and with them were Io-
 65 sadus the sonne of Iesus, and Medias, and Banni the sonne of a
 Leuite, by number and weight al thinges. † And the weight of
 66 them was writen the same houre. † And they that came out of
 the captiuitie, offered sacrifice to our Lord the God of Israel, oxen
 67 twelue, for al Israel, rammes eightie six, † lambes seuentie two,
 bucke goates for sinne twelue, and for health twelue kyne, al
 68 for the sacrifice of our Lord. † And they read againe the pre-
 ceptes of the king to the kinges officers, and to the deputies of
 Cœlesyria, and Phœnice: and they honored the nation, and the
 69 temple of our Lord. † And these thinges being finished, the
 rulers came to me, saying: The stocke of Israel, and the princes,
 70 and the Priestes, and the Leuites, † and the strange people, and
 71 nations of the land haue not separated their vncleannes from the
 Chananeites, and Hetheites, and Pherezeites, and Iebuseites, and
 71 Moobites, & Egyptians, and Idumeians. † For they are ioined
 72 to their daughters both themselues, and their sonnes: and the
 holie sede is mingled with the strange nations of the earth, and
 the rulers and magistrates were partakeis of that iniquitie from
 the beginning of the reigne it self. † And forth with as I heard
 these thinges, I rent my garments and the sacred tunike: and
 tearing

1. Esd. 9.
 v. 1.

tearing the heares of my head, and my beard, I sate sorowful and
 heauie. † And there assembled to me mourning vpon this ini- 73
 quitie, as manie as were then moued by the word of our Lord the
 God of Israel, and I sate sad vntil the euening sacrifice. † And I 74
 rising vp from fasting, hauing my garmettes rent and the sacted
 tunike, kneeling, and stretching forth my handes to our Lord, † I 75
 sayd: Lord I am confounded, and ashamed before thy face, † for 76
 our sinnes are multiplied ouer our heades, and our iniquities are
 exalted euen to heauen. † Because from the times of our fathers 77
 we are in great sinne vnto this day. † And for the sinnes of vs, and 78
 of our fathers we haue bene deliuered with our brethren, and
 with our Priestes to the kinges of the earth, into sword and cap-
 titiutie, and spoile with confusion vnto this present day. † And 79
 now what a great thing is this that mercie hath happened to vs
 from thee ô Lord God, & leaue thou vnto vs a roote, and a name
 in the place of thy sanctification, † to discouer our light in the 80
 house of the Lord our God, to geue vs meate in al the time of our
 bondage. † And when we serued, we were not forsaken of the 81
 Lord our God: but he sette vs in fauour, appointing the kinges of
 the Persians to geue vs meate, † and to glorifie the temple of the 82
 Lord our God, and to build the desolations of Sion, to geue vs
 stabilitie in Iurie, and Jerusalem. † And now what say we Lord, 83
 hauing these thinges? For we haue transgressed thy preceptes,
 which thou gauest into the handes of thy seruants the prophetes,
 † saying: That the land into which ye entred to possesse the in- 84
 heritance therof, is a land polluted with the coinquinations of
 the strangers of the land, and their vncleanes hath filled it wholly
 with their filthines. † And now your daughters you shal not 85
 match with their sonnes, and their daughters you shal not take
 for your sonnes. † And you shal not seeke to haue peace with 86
 them for euer, that growing strong you may eate the best things
 of the land, and may distribute the inheritance to your children
 for euer. † And the thinges that happen to vs, al are done for our 87
 nauhtie workes, and our great sinnes. † And thou gauest vs such a 88
 roote, and we are returned againe to transgresse thy ordinances,
 that we would be mingled with the vncleannes of the nations of 89
 this land. † Wilt not thou be wrath with vs to destroy vs, til there
 be no roote left nor our name? † Lord God of Israel thou art 90
 true. For there is a roote left vntil this present day. † Behold, now 91
 we are in thy sight in our iniquities. For it is not to stand any
 longer before thee in these matters. † And when Esdras, with 92
 adoration

adoration confessed weeping, lying flat on the ground before the temple, there were gathered before him out of Ierusalem a verie great multitude, men and women, and yong men and youg wemen. For there was great weeping in the multitude it self. † And when he had cried, Iechonias of Ieheli of the children of Israel, sayd to Esdras: We haue sinned against our Lord, for that we haue taken vnto vs in mariage strange women of the nations of the land. † And now thou art ouer al Israel, in these therefore let there be an orhe from our Lord to expel al our wiues that are of strangers with their children. † As it was decreed to thee of the ancestors according to the law of our Lord, rising vp declare it. † For to thee the busines pertaineth, and we are with thee: doe manfully. † And Esdras rising vp adiured the princes of the Priestes and Leuites, and al Israel to doe according to these things and they sware.

CHAP. IX.

Esdras fasting for the sinnes of the people, commandeth that they separate al strange wemen from them. 18. The Priestes and Leuites, which had offended herein, are recited. 38. He readeth the law before the people: 48. certaine doe expound to the multitudes in seueral places. 51. And so they are dismissed with ioy.

1 **A**ND Esdras rising vp from before the court of the temple, went into the chamber of Ionathas the sonne of Nafabi. † And lodging there he tasted no bread, nor dranke water for the iniquitie of the multitude. † And there was proclamation made in al Iurie, & in Ierusalem to al that were of the captiuitie gathered in Ierusalem, † that whosoever shal not appeare with in two or three dayes, according to the iudgement of the ancients sitting vpon it, their goods should be taken away, and himselfe should be iudged an alien from the multitude of the captiuitie. † And al were gathered that were of the tribe of Iuda, and of Benjamin within three dayes in Ierusalem: this is the ninth moneth, the twentieth day of the moneth. † And al the multitude sate in the court of the temple trembling, for the present winter. † And Esdras rising vp sayd to them: You haue done vnlawfully taking to you in mariage strang wiues, that you might adde to the sinnes of Israel. † And now geue confession, & magnificence to our Lord the God of our fathers: † and accomplish his wil, and depart from the nations of the land, and from your wiues the strangers. † And al the multitude cried, and they sayd with a

lowde voice: As thou hast sayd, we wil doe. † But because the 11
 multitude is great, and winter time, and we can not stand in the
 ayre without succour: and this is a worke for vs not of one day,
 nor of two, for we haue sinned much in these thinges: † Let the 12
 rulers of the multitude stand, and that dwel with vs, and as manie
 as haue with them forreine wiues, † and at a time appointed let 13
 the priestes out of euerie place, and the iudges assist, vntil they
 appeaze the wrath of our Lord concerning this busines. † And 14
 Ionathas the sonne of Ezeli, and Ozias of Thecam tooke vpon
 them according to these wordes: and Bosoramus, and Leuis, and
 Sabbathæus, wrought together with them. † And al that were 15
 of the captiuitie stood according to al these thinges. † And Es-
 dras the priest chose vnto him men the great princes of their fa-
 thers according to their names: & they sate together in the new-
 moone of the tenth moneth to examine this busines. † And 17
 they determined of the men that had outlandish wiues, vntil the
 newmoone of the first moneth. † And there were found of the 18
 priestes entermingled that had outlandish wiues. † Of the sonnes 19
 of Iesus the sonne of Iosedec, and his brethren: Maseas, and
 Eleazarus, and Ioribus, and Ioadeus, † and they put to their 20
 handes to expel their wiues: and to offer a ramme to obtrayne
 pardon for their ignorance. † And the sonnes of Semmeri: Ma- 21
 seas and Elles, Ieelech, and Azarias. † And of the children of Fo- 22
 fere: Limofias, Hismaenis, and Nathanee, Iussio, Reddus, and
 Thalsas. † And of the Leuites: Iorabdus, and Semeis, and Colnis, 23
 and Calitas, and Façteas, and Coluas, and Eliomas, † and of the 24
 sacred singing men, Eliasib, Zaccarus. † And of the porters, Salu- 25
 mus, and Tolbanes. † And of Israel: of the sonnes of Foro, Ozi, 26
 and Remias, and Geddias, & Melchias, and Michelus, Eleazarus,
 and Iammebias, and Bannas. † And of the sonnes of Iolaman: 27
 Chamas, and Zacharias, and Iezuelus, and Ioddius, and Erimoth,
 and Helias. † And of rhe sonnes of Zathoim: Eliadas, and Lia- 28
 sumus, Zochias, and Larimoth, & Zabdis, and Thebedias. † And 29
 of the sonnes of Zebes: Ioannes, and Amanias, and Zabdias, and
 Emeus. † And of the sonnes of Banni: Olamus, & Maluchus, and 30
 Ieddeus, and Iasub, and Azabus, & Ierimoth. † And of the sonnes 31
 of Addin: Nathus, and Moofias, & Caleus, and Raanas, Maseas,
 Mathathias, and Beseel, and Bonnus, and Manasses. † And of the 32
 sonnes of Nuæ: Noneas, and Aseas, and Melchias, and Sameas,
 and Simon, Beniamin, and Malchus, and Marras. † And of the 33
 sonnes of Asom: Carianeus, Mathathias, & Bannus, & Eliphalach,
 and

34 and Manasses, and Semei. † And of the sonnes of Banni: Ieremias, and Moadias, and Abramus, & Iohel, and Baneas, & Pelias, and Ionas, and Marimoth, & Eliasib, and Mathencus, and Eliasis, and Orizas, and Dielus, and Semedius, & Zambris, and Iosephus.
 35 † And of the sonnes of Nobei: Idelus, and Mathathias, and Sabadus, and Zecheda, Zedmi, and Iessei, Baneas. † Al these married
 36 outlandish wiues, and did put them away with their children.
 37 † And the Priestes and the Leuites, and they that were of Israel, dwelt in Ierusalem, and in the whole countrie in the newmoone
 38 of the seuenth moneth. And the children of Israel were in their habitations. † And al the multitude was gathered together into
 39 the court, which is on the east of the sacred gate: † and they sayd to Esdras the high priest, and reader, that he should bring the law
 40 of Moyse, which was deliuered of our Lord the God of Israel.
 41 † And Esdras the high priest brought the law to al the multitude of them from man vnto woman, and to al the priestes to heare
 42 the law in the newmoone of the seuenth moneth. † And he read in the court, which is before the sacred gate of the temple,
 43 from breake of day vntil euening before men and women. And they al gaue their minde to the law. † And Esdras the priest, and
 44 reader of the law stode vpon a tribunal of wood, which was made. † And by him stood Mathathias, and Samus, and Ananias,
 45 Azarias, Vrias, Ezechias, and Balsamus on the right hand, † and on the left Faldeus, Misael, Malachias, Ambusthas, Sabus, Nabadias, and Zacharias. † And Esdras tooke the booke before al the
 46 multitude: for he was chiefe in glorie in the sight of al. † And when he had ended the law, they stood al vpright: and Esdras
 47 blessed our Lord the most high God, the God of Sabaoth omnipotent. † And al the people answered: Amen. And listing vp
 48 their handes falling on the ground, they adored our Lord. † Iesus and Banæus, and Sarebias, and Iaddimus, and Accubus, and Sabbathæus, and Calithes, & Azarias, and Ioradus, and Ananias, and
 49 Philius Leuites, † who taught the law of our Lord, and read the same in the multitude, & euerie one preferred them that vnder-
 50 stood the lesson. † And Atharathes sayd to Esdras the high priest and the reader, and to the Leuites, that taught the multitude,
 51 † saying: This day is sanctified to our Lord. And they al wept, when they had heard the law. † And Esdras sayd, departing therefore eate ye al the fatest things, & drinke al most swete things,
 52 and send giftes to them that haue not. † For this is the holy day of our Lord, & be not sad. For our Lord wil glorifie you. † And

the Leuites denounced openly to al, saying: This day is holie, be not sad: † And they went al to eate, and drinke, and make merie, 55 and to geue giftes to them that had not, that they might make merie, for they were exceedingly exalted with the wordes that they were taught. † And they were al gathered in Iertusalem to 56 celebrate the ioy, according to the testament of our Lord the God of Israel.

THE FOVRTH BOOKE OF ESDRAS.

CHAP. I.

Esdras is sent to expostulate with the ungrateful Iewes for neglecting Gods manie great benefites.



TH E second booke of Esdras the prophet, the sonne 1
of Sarei, the sonne of Azarei, the sonne of Helcias,
the sonne of Sadanias, the sonne of Sadoch, the
sonne of Achitob, † the sonne of Achias, the sonne 2
of Phinees, the sonne of Heli, the sonne of Amerias, the sonne
of Asiel, the sonne of Marimoth, the sonne of Arna, the sonne
of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of
Phinees, the sonne of Eleazar, † the sonne of Aaron of the tribe 3
of Leui; who was captiue in the countrie of the Medes, in the
reigne of Artaxerxes king of the Persians. † And the word of 4
our Lord came to me, saying: † Goe, and tel my people their wic- 5
ked deedes, and their children the iniquities, that they haue done
against me, that they may tel their childrens children: † because 6
the sinnes of their parentes are increased in them, for they being
forgetful of me haue sacrificed to strange goddes. † Did not I bring 7
them out of the land of Ægypt from the house of bondage?
But they haue prouoked me, & haue despised my counsels. † But 8
doe thou shiake of the heare of thy head, and throw al euils vpon
them: because they haue not obeyed my law. And it is a people
without discipline. † How long shal I beare with them, on 9
whom I haue bestowed so great benefites? † I haue ouer- 10
throwen manie Kinges from them. I haue stroke Pharao with his
seruantes, and al his hoste. † Al nations did I destroy before their
face, & in the East I dissipated the peoples of two prouinces Tyre
and

1. Esd. 7.
v. 1.

Exod 14.

12 and Sidon, and I slew al their aduersaries. † But speake thou to
 13 them, saying: Thus sayth our Lord: † I made you passe through
 the sea, and gaue you fenced streates from the beginning. I gaue
 14 you Moyse for your gouernour, and Aaron for the Priest: † I *Exo. 13.*
 gaue you light by the pillar of fire, & did manie meruelous things
 15 among you: but you haue forgotten me, sayth our Lord. † Thus
 sayth our Lord omnipotent: The quayle was a signe to you, I gaue *Exo. 16.*
 16 you a campe for defense, and there you murmured: † And you
 triumphed not in my name for the destruccion of your enemies,
 17 but yet vntil now you haue murmured. † Where are the benefites,
 that I haue geuen you? Did you not crie out to me when you *Nem. 14.*
 18 were hungrie in the desert, † saying: Why hast thou brought vs
 into this desert to kil vs? it had bene better for vs to serue the E-
 19 gyptians, then to dye in this desert. † I was sorie for your mour- *Exod. 16.*
 nings, & gaue you manna to eate. You did eate bread of Angels. *Num. 20.*
 20 † When you thirsted did not I cleaue the rocke, & waters flowed *Sap. 16.*
 in abundance? for the heates I couered you with the leaues of *v. 20.*
 21 trees. † I deliuered vnto you fatte landes: The Chananeites, and *Isa. 9.*
 Pherezeites, and Philistheans I threw out from your face: what *v. 4.*
 22 shal I yet doe to you, sayth our Lord? † Thus sayth our Lord om-
 nipotent: In the desert when you were thirstie in the riuer of the *Exo. 15.*
 23 Amorrheites, and blaspheming my name, † I gaue you not fire *v. 25.*
 for blasphemies, but casting wood into the water, I made the
 24 riuer swete. † What shal I doe to thee Iacob? Thou wouldest not *Exo. 32.*
 obey ô Iuda. I wil transerre my self to other nations, and wil
 25 geue them my name, that they may keepe my ordinances. † Be- *Isa. 1.*
 cause you haue forsaken me, I also forsake you: when you aske *v. 15.*
 26 mercie of me, I wil not haue mercie. † When you shal inuocate
 me, I wil not heare you. For you haue defiled your handes with
 27 bloud, and your sete are quicke to commit murders. † Not as
 though you haue forsaken me, but yourselues, sayth our Lord.
 28 † Thus saith our Lord omnipotent, haue not I desired you, as a
 father his sonnes, and a mother her daughters, and as a nurse
 29 her litle ones, † that you would be my people; and I your God,
 30 and to me for children, and I to you for a father? † So haue I
 gathered you, as the henne her chickenes vnder her winges. But
 now what shal I doe to you? I wil throw you from my face. *Mat. 23.*
 31 † When you shal bring me oblation, I wil turne away my face *v. 37.*
 from you. For I haue refused your festiual dayes, & newmoones, *Isa. 66.*
 32 and circumcissions. † I sent my seruantes the prophetes to you, *v. 5.*
 whom being taken you slew, and mangled their bodies, whose
 bloud

bloud I wil require, sayth our Lord. † Thus sayth our Lord omni- 33
 potent, your house is made desolate, I wil throw you away, as
 the winde doth stubble, † and your children shal not haue issue: 34
 because they haue neglected my commandment, and haue done
 that which is euil before me. † I wil deliuer your houses to a 35
 people comming, who not hearing me do beleue: to whom I
 haue not shewed signes, they wil do the thinges that I haue com-
 manded. † The prophetes they haue not sene, and they wil be 56
 mindful of their iniquities. † I cal to witnes the grace of the 37
 people comming, whose litle ones reioyce with ioy, not seing me
 with their carnal eyes, but in spirit beleuing the thinges that I
 haue sayd. † And now brother behold what glorie: and see 38
 people comming from the east, † to whom I wil geue the con- 39
 duction of Abraham, Isaac, and Iacob, and of Osee, and Amos,
 and of Ioel, and Abdias, and Ionas, and Michæas, † and Naum 40
 and Habacuc, of Sophonias, Aggæus, Zacharias, and Malachias,
 who also is called the Angel of our Lord.

Malach. 3.
v. 1.

CHAP. II.

The Synagogue expostulateth with her children for their ingratitude; 10. shewing that they shal be forsaken, and the gentiles called.

THVS saith our Lord: I brought this people out of bondage, †
 to whom I gaue commandment by my seruantes the Pro-
 phetes, whom they would not heare, but made my counsel fru-
 sttate. † Their mother that bare them, sayth to them: Goe chil- 2
 dren, because I am a wydow and forsaken. † I brought you vp 3
 with ioy, & haue lost you with mourning & sorow, because you
 haue sinned before our Lord your God, & haue done that which
 is euil before him. † But now what shal I doe to you? I am a wy- 4
 dow and desolate, goe my children, & aske mercie of our Lord.
 † And I cal thee ô father a witnes vpon the mother of the chil- 5
 dren, that would not keepe my testament, † that thou geue them 6
 confusion, & their mother into spoile, that there be no genera-
 tion of them. † Ler their names be disperfed into the Gentiles, let 7
 them be destroyed out of the land: because they haue despised my
 sacrament. † Woe be to thee Assur, which hidest the wicked with 8
 thee. Thou naughtie nation, remember what I did to Sodom &
 Gomorrha: † whose land lieth in cloddes of pitch, & heapes of 9
 ashes: so wil I make them, that haue not heard me, saith our Lord
 omnipotent. † Thus saith our Lord to Esdras: Tel my people, that 10
 I wil geue them the kingdom of Ierusalem, which I ment to geue
 to Israel

Gen. 19.
v. 2.

11 to Israel. † And I wil take to me the glorie of them, and wil geue
 12 them eternal tabernacles, which I had prepared for them. † The
 wood of life shal be to them for an odour of oyntment, and they
 13 shal not labour, nor be wearied. † Goe & you shal receiue. Aske
 for your selues a few dayes, that they may abide. Now the king-
 14 dom is prepared for you, watch ye. † Cal thou heauen and earth
 to witnes: for I haue destroyed euil, and haue created good, be-
 15 cause I liue sayth our Lord. † Mother embrace thy children,
 bring them vp with ioy. As a doue confirme their feete: because
 16 I haue chosē thee, sayth our Lord. † And I wil raise againe the
 dead out of their places, and out of the monumentes I wil bring
 17 them forth, because I haue knowen my name in Israel. † Feare
 not o mother of the children, because I haue chosē thee, saith
 18 our Lord. † I wil send thee ayde, my seruantes I saie, and Iere-
 mie, at whose counsel I haue sanctified, and prepared for thee
 19 twelue trees loden with diuerse frutes, † and as manie foun-
 taines flowing milke and honie: and seuen huge mountaines, *Exod. 15.*
 hauing the rose and the lilie, in the which I wil fil thy children *v. 27.*
 20 with ioy. † Iustifie thou the widow, iudge for the pupil, geue
 21 to the needie, defend the orphane, cloth the naked, † cure the
 broken & feeble, mocke not the lame, defend the maimed, and
 22 admitte the blind to the vision of my glorie. † The old man & the
 23 yong keepe with in thy walles: where thou shalt finde the dead,
 committe them to the graue signing it, & I wil geue thee the first *Tobie. 1.*
 24 seate in my resurrection. † Pause and rest my people, because *v. 12.*
 25 thy rest shal come. † As a good nurce nourish thy children,
 26 confirme their feete. † The seruantes that I haue geuen thee,
 none of them shal perish. For I wil require them of thy
 27 number. † Be not wearied. For when the day of affliction and
 distresse shal come, others shal weepe, and be sad, but thou shalt
 28 be merie and plenteous. † The gentiles shal enuie, and shal be
 29 able to doe nothing against thee, sayth our Lord. † My handes
 30 shal couer thee, that thy children see not hel. † Be pleasant
 thou mother with thy children, because I wil deliuer thee sayth
 31 our Lord. † Remember thy children that sleepe, for I wil bring
 them out of the sides of the earth, & wil doe mercie with them:
 32 because I am merciful, sayth our Lord omnipotent. † Embrace
 thy children til I come, & shew them mercie: because my foun-
 33 taines runne ouer, and my grace shal not faile. † I Esdras receiued
 commandment of our Lord, in mount Oreb; that I should goe
 to Israel: to whom when I came, they refused me, and reiected the
 the

commandement of our Lord. † And therefore, I say vnto you 34
gentiles, which heare, and vnderstand, Looke for your pastor, he
wil geue you the rest of eternitie : because he is at hand, that
shal come in the end of the world. † Be ye readie for the rewardes 35
of the kingdom , because perpetual light shal shine to you for
time euerlasting. † Flee from the shadow of this world : receiue 36
ye the pleasantnes of your glorie. I openly cal to witnes my
fauour. † Receiue the commended gift and be pleasant, geuing 37
thankes to him that called you to the heauenlie kingdomes.
† Arise, & stand & see the number of them that are signed in the 38
feast of our Lord. † They that haue transferred them selues from 39
the shadow of the world, haue receiued glorious garmentes of
our Lord. † Receiue ô Sion thy number , and shut vp thyne 40
made white, which haue accomplished the law of our Lord.
† The number of thy children, which thou didst wish is ful. Desire 41
the powre of our Lord that thy people may be sanctified, which
was called from the beginning. † I Eſdras saw in mount Sion a 42
great multitude, which I could not number, and they did al
praye our Lord with songes. † And in the middes of them was 43
a young man high of stature, appearing aboue ouer them al, & he
put crownes vpon euerie one of their heades, and he was more
exalted. And I was astonied at the miracle. † Then asked I an 44
Angel, and sayd : Who are these Lord ? † Who answering sayd to 45
me : These are they that haue laid of the mortal garment, and
taken an immortal, and haue confessed the name of God. Now
they are crowned, and receiue palmes. † And I sayd to the Angel: 46
That yongman what is he , which putteth the crownes vpon
them, and geueth palmes into their handes ? † And answering he 47
sayd to me: The same is the Sonne of God, whom they did con-
fesse in the world: & I begane to magnifie them, that stood strong-
gly for the name of our Lord. † Then sayd the Angel to me: Goe, 48
tel my people , what maner of meruelous thinges and how
great , thou hast sene of the Lord God.

CHAP. III.

*The workes of God are wonderful from the beginning, 7. and men vngreatful
13. In Abraham God chose to himself a peculiar people: who neuertheless
were froward, and obbinate. 23. He also chose David, but stil the people
were sinful: 28. the Babylonians also, by whom they are afflicted, are no lesse
but rather greater sinners.*

1 **I**N the thirtieth yeare of the ruine of the cite I was in Babylon,
 2 and was troubled lying in my chamber, and my cogitations
 3 came vp ouer my hart: † because I saw the desolation of Sion, and
 4 the abundance of them that dwelt in Babylon. † And my spirit
 5 was tossed exceedingly, and I began to speake to the highest ti- *Gen. 1.*
 6 morous wordes, † and sayd: O Lord dominatour thou spakest
 7 from the beginning, when thou didst plant the earth, and that *Gen. 2.*
 8 alone, and didst rule ouer the people, † and gauest Adam a dead *v. 7.*
 9 bodie: but that also was the worke of thy handes, & didst breath
 10 into him the spirit of life, and he was made to liue before thee:
 11 † and thou broughtst him into paradise, which thy right hand had
 12 planted, before the earth came. † And him thou didst com-
 13 mand to loue thy way, and he transgressed it, & forthwith thou
 14 didst institute death in him, and in his posteritie, and there were
 15 borne nations, and tribes, and peoples, and kinreds, wherof there
 16 is no number. † And euerie nation walked in their owne wil, &
 17 they did meruclous thinges before thee, and despised thy pre-
 18 ceptes. † And agane in time thou broughtst in the flood vpon *Gen. 7.*
 19 inhabitantes of the world, and didst destroy them. † And there
 20 was made in euery one of them, as vnto Adam to dye, so to them
 21 the flood, † But thou didst leaue one of them, Noe with his house
 22 and of him were al the iust. † And it came to passe, when they
 23 began to be multiplied, that dwelt vpon the earth, & multiplied
 24 children and peoples and manie nations: and they begane againe
 25 to doe impietie more then the former. † And it came to passe
 26 when they did iniquitie before thee, thou didst choose thee a
 27 man of them whose name was Abraham. † And thou didst loue *Gen. 12.*
 28 him and to him onlie thou didst shew thy wil. † And thou didst
 29 dispose vnto him an euclasting testament, and toldst him that
 30 thou wouldst neuer forsake his seede. And thou gauest him
 31 Isaac, and to Isaac thou gauest Iacob and Esau. † And Iacob thou
 32 didst seuer to thy selfe, but Esau thou didst separate. And Iacob
 33 grewe to a great multitude. † And it came to passe when *Exo. 19.*
 34 thou didst bring forth his sede out of Ægypt, thou broughtst it
 35 vpon mount Sinai. † And thou didst bowe the heauens, and
 36 fasten the earth, and didst shake the world, and madest the dep-
 37 thes to tremble, and troubledst the world, † and thy glorie
 38 passed foure gates of fire, and of earthquake, and winde, and
 39 frost, that thou mightst geue a law to the seede of Iacob, and to
 40 the generation of Israel diligence. † And thou didst not take
 away from them a malignant hart, that thy law might bring
 forth

forth fruite in them: † For Adam the first bearing a vicious hart transgressed and was ouercome, yea and al that were borne of him. † And it was made a permanent infirmitie, and the law with the hart of the people, with the wickednes of the roote, and that which is good departed, and the wicked remainned. † And the times passed, & the yeares were ended: and thou didst raise vp vnto thee a seruant named Dauid, † and spakest vnto him to build a citie of thy name, and to offer vnto thee in it frankencense, and oblations. † And this was done manie yeares, and they that inhabited the citie forsooke thee, † in al things as Adam and al his generations: For they also vsed a wicked hart. † And thou didst deliuer thy citie into the hands of thine enimies. † Why, doe they better things, that inhabite Babylon? And for this shal she rule ouer Zion? † It came to passe when I was come hither, and had sene the impieties that can not be numbred: and my soul saw manie offending this thirteenth yeare, & my hart was astonished: † because I saw how thou bearest with their sinne, and didst spare them that did impiously, and didst destroy thine owne people, and preserue thine enimies, and didst not signifie it. † I nothing remember how this way should be forsaken: doth Babylon better things then Zion? † Or hath anie nation knowen thee beside Israel: or what tribes haue beleued thy testamentes as Iacob? † Whose reward hath not appeared, nor their labour fructified. For passing through I passed among the nations, and I saw them abound, and not mindeful of thy commandmentes. † Now therefore wey our iniquities in a ballance, and theirs that dwell in the world: & thy name shal not be found, but in Israel. † Or when haue not they sinned in thy sight, that inhabite the earth? or what nation hath so obserued thy commandmentes? † These certes by their names thou shalt finde to haue kept thy commandmentes, but the nations thou shalt not finde.

CHAP. III.

Mans witte and reason is not able to vnderstand the counsel and iudgement of God, 22. why his people are afflicted by wicked nations, 33. nor of times, and thinges to come.

AND the Angel answered me, that was sent to me, whose name was Vriël, † and sayd to me: Thy hart exceding hath exceded in this world, & thou thinkest to comprehend the way of the Highest. † And I sayd: It is so my Lord. And he answered me, & sayd: I am sent to shew thee three wayes, & to propose to thee

4 thee three similitudes. † Of the which if thou shalt declare to me
 one of them, I also wil shew thee the way which thou desirest
 5 to see, and wil teach thee whence a wicked hart is. † And I sayd,
 Speake my Lord. And he sayd to me: Goe, wey me the weight of
 the fire, or measure me the blast of the winde, or cal me backe
 6 the day that is past. † And I answered, and sayd: what man borne
 7 can doe it, that thou askest me of these things? † And he sayd
 to me: If I should aske thee, saying: How great habitations are
 there in the hart of the sea, or how great vaines be there in the
 beginning of the depth, or how great vaines be there aboute the
 8 firmament, and what are the issues of paradise: † thou wouldest
 perhaps say to me: I haue not descended into the depth, nor into
 9 hel as yet, neither haue I ascended at anie time into heauen. † But
 now I haue not asked thee, sauing of the fire, and the winde, and
 the day by the which thou hast passed, and from the which thou
 canst not be separated: and thou hast not answered me of them.
 10 † And he sayd to me: Thou canst not know the thinges that are
 11 thine which grow together with thee: † and how can thy vessel
 comprehend the way of the Higheest, and now the world being
 outwardly corrupted, vnderstand the corruption euident in my
 12 sight: † I sayd to him: Better were it for vs not to be, then yet
 liuing to liue in impieties, and to suffer, and not to vnderstand for
 13 what thing. † And he answered me, & said: Going forth I went
 forward to a wood of trees in the silde, and they deuised a deuise, *Iud. 9.*
 14 † and sayd: Come and let vs goe, and make warre against the sea,
 that it may retyre backe before vs, and we may make vs other *2. Par. 25.*
 15 woodes. † And in like maner the waues of the sea they also deu-
 ised a deuise, and sayd: Come let vs goe vp, let vs ouerthrow the
 woodes of the silde, that there also we may consummate an other
 16 countrie for our selues. † And the woodes deuise was made
 17 vaine, for fire came, and consumed it. † Likewise also the deuise
 18 of the waues of the sea. For the land stood, & stayed them. † For
 if thou wert iudge of these, whom wouldest thou begin to iu-
 19 stifie, or whom to condemne? † And I answered, and sayd: Ve-
 rely they deuised a vayne deuise. For the earth is geuen to the
 20 wood, and a place to the sea to carie her waues. † And he answe-
 red me, and sayd: Thou hast iudged wel, and why hast thou
 21 not iudged for thy self? † For as the earth is geuen to the wood,
 and the sea for the waues therof: so they that inhabite vpon the
 earth, can vnderstand onlie the thinges that are vpon the earth:
 and they vpon the heauens, the thinges that are aboute the height

of the heauens. † And I answered, and sayd: I besech thee Lord, 22
that sense may be geuen me to vnderstand. † For I meant not to 23
aske of thy superiour things, but of those that passe by vs dayly.
For what cause Israel is geuen into reproche to the gentiles,
the people whom thou hast loued, is geuen to impious tribes,
& the law of our fathers is brought to destruction, & the written
ordinances are no where: † and we haue passed out of the world, 24
as locustes, and our life is astonishment and dreade, and we are
not worthie to obtaine mercie. † But what wil he doe to his 25
name that is inuocated vpon vs? and of these things I did aske.
† And he answered me, and sayd: If thou search very much, thou 26
shalt often meruail: because the world hastening hasteneth to
passe, † and can not comprehend the things which in times to 27
come are promised to the iust: because this world is ful of ini-
stice and infirmities. † But concerning the things that thou de- 28
mandest I wil tel thee: for the euil is sowed, and the destru-
ction therof is not yet come. † If then that which is sowed be 29
not turned vp, and the place depart where the euil is sowed, that
shal not come where the good is sowed. † Because the grayne 30
of il seede hath bene sowed in the hart of Adam from the begin-
ning: and how much impietie hath it ingendered vntil now, and
doth ingender vntil the floore come? † And esteeme with thy self 31
the graine of the il seede, how much fruite of impietie it hath
ingendred: † When the eares shal be cut, which are innume- 32
rable, what a great floore wil they begin to make? † And I answe- 33
red, and sayd: How, and when shal these things be? why are
our yeares few and euil? † And he answered me, and sayd to me, 34
Hasten not aboute the Highest. For thou doest hasten in vaine to
be aboute him, for thy excesse is much. † Did not the soules of the 35
iust in their cellars, aske of these things, saying: How hope I so,
and when shal the fruite come of the floore of our reward?
† And Ieremiel the Archangel answered to those things, and 36
sayd: When the number of the sedes in you shal be filled, because
he hath weyed the world in a balance, † and with a measure hath 37
he measured the times, and in number he hath numbered the
times, and hath not moued, nor stirred them, vntil the foresayd
measure be filled. † And I answered, and sayd: O Lord Domina- 38
tour, we also are al ful of impietie. † And lest perhaps for vs the 39
floores of the iust be not filled, for the sinnes of the inhabitantes
vpon the earth. † And he answered me, and sayd: Goe, and aske a 40
woman with childe, if when she hath accomplished her nine
monethes,

41 monethes, her wombe can yet hold the infant within it? † And I
 42 sayd it can not Lord. And he sayd to me, in hel the cellars of the
 43 soules are like to the matrice. † For as she that is: In trauail maketh
 44 hast, to escape the necessitie of trauailing: so this also hasteneth
 45 to render those thinges which are commended to it. † From
 46 the beginning it shal be shewed thee touching those thinges,
 47 which thou doest couet to see. † And I answered, and sayd: If I
 48 haue found grace before thine eyes, & if it be possible, and if I by
 49 fitte, † shew mee if there be more to come then is passed, or moe
 50 things haue passed, then are to come. † What passed, I know: but
 51 what is to come, I know not. † And he sayd to me: Stand vpon
 52 the right side, and I wil shew thee the interpretation of the simi-
 28 litude. † And I stood, and saw: and behold a burning fornace
 53 passed before me, & it came to passe when the flame passed, I saw:
 54 and behold the smoke ouercame. † After these thinges there
 55 passed before me a clowd ful of water, and with violence casting
 56 in much raine: and when the violence of raine was cast, the
 57 droppes therein ouercame. † And he sayd to me: Thinke with
 58 thyself, as the raine increaseth more then the droppes, and the
 59 fire then the smoke: so did the measure that passed, more a
 60 bound. But the droppes, and the smoke ouercame: † and I
 61 prayed, & sayd, shal I liue thinkest thou vntil these dayes? or what
 62 shal be in those dayes? † He answered me, and sayd: Of the signes
 63 wherof thou askest me, in part I can tel thee, howbeit of thy life
 64 I was not sent to tel thee, neither doe I know.

CHAP. V.

Diuers signes of thinges to come are shewed to Esdras by an Angel: 16. for the comfort of the people in captiuitie:

1 **B**UT concerning signes: behold the dayes shal come, wherein
 2 they that inhabite the earth shal be raken in a great number:
 3 and the way of truth shal be hid: and the countrie shal be barren
 4 from fayth. † And iniustice shal be multiplied about that
 5 which thy self seest, & about that which thou hast heard in time
 6 past. † And they shal put their foote into the countrie which now
 7 thou seest to reigne, and they shal see it desolate. † And if the
 8 Highest geue thee life, thou shalt see after the third trumpet, and
 9 the sunne shal sodenly shine agayne in the night, and the moone
 10 thrise in a day, † and out of wood blood shal distil, and the stone
 11 shal geue his voice, and the peoples shal be moued: † and he
 12 reigne, whom they hope not that inhabite vpon the earth, and

Math. 24.

foules shal make their flight away. † & the sea of Sodom shal cast 7
 the fishes, and shal make a noise in the night, which manie knew
 not, and al shal heare the voice therof, † and there shal be made 8
 a confusion in manie places, and the fire shal often be sent backe,
 and the sauage beastes shal goe to other places, and wemen in
 their monethlie flowers shal bring forth monsters, † and in 9
 swete waters shal salt waters be found, and al frendes shal ouer-
 throw one an other: and then shal witte be hid, and vnderstan-
 ding shal be separated into his cellar: † and it shal be sought of 10
 manie, and shal not be found: and iniustice shal be multiplied,
 and incontinenie vpon the earth. † And one countrie shal 11
 aske her neighbour, and shal say: Hath iustice doing iust passed
 through thee? and she shal denie it. † And it shal be in that time, 12
 men shal hope, and shal not obtaine: they shal labour, and their
 wayes shal not haue successe. † These signes I am permitted to 13
 tel thee: and if thou pray againe and weepe, as also now, and fast
 seuen dayes, thou shalt heare againe greater things then these:
 † And I awaked, and my bodie did shiuer exceedingly: and my 14
 soule laboured, that it fainted: † and the Angel that came, 15
 that spake in me, held me, and strengthened me, and sette me
 vpon my feete. † And it came to passe in the second night, and 16
 Salathiel the prince of the people came to me, and sayd to me:
 Where wast thou? and why is thy countenance heauie? † Know- 17
 est thou not that Israel is committed to thee in the countrie of
 their transmigration? † Rise vp therefore, and taste bread, and 18
 forsake vs not, as the pastour his flocke in the hand of wicked
 wolues. † And I sayd to him: Goe from me, & approach not vnto 19
 me. And he heard, as I sayd: and he departed from me. † And I 20
 fasted seuen dayes howling & weeping, as Vriël the Angel com-
 manded me. † And it came to passe after seuen dayes, and againe 21
 cogitations of my hart molested me very much, † and my soule 22
 resumed the spirit of vnderstanding: & agayne I began to speake
 wordes before the Highest: † and I sayd: Lord Dominatour of 23
 euerie wood of the earth, & al the trees therof, thou hast chosen
 one vineyard: † & of euerie land of the world thou hast chosen 24
 thee one ditch: & of al the flowers of the world thou hast chosen
 thee one lillie: † and of al deptes of the sea, thou hast filled thee 25
 one riuer: and of al the builded cities, thou hast sanctified vnto
 theyself Zion: † and of al created soules, thou hast named thee 26
 one doue: and of al beastes that were made, thou hast prouided
 thee one shepe: † and of al multiplied peoples, thou hast purcha- 27
 sed

fed thee one people: and a law approued of althou hast geuen
 28 to this people, whom thou didst desire. † And now Lord, why
 hast thou deliuered one vnto manie? And thou hast prepared
 vpon one roote others, and hast dispersed thy onlie one in manie:
 29 † and they haue troden vpon it, which gaineſayd thy couenants,
 30 and which beleued not thy testamentes. † And if hating thou
 31 hateſt thy people, it ought to be chaſtiſed with thy handes. † And
 it came to paſſe, when I had ſpoken the wordes, and the Angel
 32 was ſent to me, that came to me before the night paſt, † and he
 ſayd to me: Heare me, and I wil inſtruct thee: and harken to me,
 33 and I wil adde before thee. † And I ſayd: Speake my Lord. And he
 ſayd to me: Thou art become exceedingly in exceſſe of minde for
 34 Iſrael: haſt thou loued it more then him: that made it? † And I
 ſayd to him: No Lord, but for ſorrow I haue ſpoken, for my
 veynes torment me euerie houre, to apprehend the pathe of the
 35 Higheſt, and to ſearch part of his iudgement. † And he ſayd to
 me: Thou canſt not. And I ſayd: Why Lord? To what was I
 borne, or why was not my mothers wombe my graue, that I
 might not ſee the labour of Iacob, & the wearines of the ſtocke
 36 of Iſrael? † And he ſayd to me: Number me the thinges that are
 not yet come, and gather me the diſperſed droppes, and make me
 37 the withered flowers grene againe, † and open me the ſhur cel-
 lars, & bring me forth the blaſtes incloſed in them, ſhew me the
 image of a voice: and then wil I ſhew thee the labour that thou
 38 deſireſt to ſee. † And I ſayd: Lord Dominatour, for who is there
 that can know theſe thinges, but he that hath not his habitation
 39 with men? † And I am vnwiſe, and how can I ſpeake of theſe
 40 thinges, which thou haſt asked me? † And he ſayd to me: As thou
 canſt not doe one of theſe thinges, which haue bene ſayd: ſo canſt
 thou not finde my iudgement, or in the end the charitie, which I
 41 haue promiſed to the people. † And I ſayd: But behold Lord thou
 art nigh to them that are nere the end: and what ſhal they doe
 42 that haue bene before me, or we, or they after vs? † And he ſayd
 to me: I wil reſemble my iudgement to a crowne. As there ſhal
 not be ſlacknes of the laſt, ſo neither ſwiftnes of the former.
 43 † And I answered, and ſayd: Couldſt thou not make them that
 haue bene, and that are, and that ſhal be, at once; that thou mayſt
 44 ſhew thy iudgement the quicker? † And he answered me, and
 ſayd: The creature can not haſten aboute the Creatour, nor the
 45 world ſuſtayne them that are to be created in it, at once. † And
 I ſayd: As thou didſt ſay to thy ſeruant, that quickening thou didſt
 quicken

quicken the creature created by thee at once, and the creature susteined it: it may now also beare them present at once. † And he 46
 sayd to me: Aske the matrice of a woman, & thou shalt say to it: 47
 And if thou bring forth children, why by times? Aske it therefore, 48
 that it geue ten at once. † And I sayd, it can not verily: but accor- 49
 ding to time. † And he sayd to me: And I haue geuen a matrice to 50
 the earth for them, that are sown vpon it by time. † For as the in- 51
 fant bringeth not forth the thinges that pertyne to the aged, so 52
 haue I disposed the world created of me. † And I asked, and sayd: 53
 Wheras thou hast now geuen me a way, I wil speake before thee:
 for our mother, of whom thou toldest me, yet she is yong: now
 draweth nigh to old age. † And he answered me, and sayd: Aske 54
 her that beareth children, and she wil tel thee. † For thou shalt 55
 say to her: Why are not they whom thou hast brought forth,
 now like to them that were before thee, but lesse of stature?
 † And she also wil say vnto thee: They that are borne in the 56
 youth of strenght are of one sort, and they of an other, that are
 borne about the time of old age, when the matrice fayleth.
 † Consider therefore thou also, that you are of lesse stature, then 57
 they that were before you: † and they that are after you, of lesser 58
 then you, as it were creatures now waxing old, and past the
 strenght of youth. † And I sayd: I besech thee Lord, if I haue 59
 found grace before thine eyes, shew vnto thy seruant, by whom
 thou doest visite thy creature.

CHAP. VI.

*God knowing al thinges before they were made, created them 54. for man
 and considere. h the endes of al.*

Prouer. 8. **A**ND he sayd to me: In the beginning of the earthlie world, 1
 and before the endes of the world stood, and before the 2
 congregation of the windes did blow, † and before the voyces
 of thunders sounded, & before the flashings of lightnings shi- 3
 ned, and before the fundations of paradise were confirmed,
 † and before beautiful flowers were sene, and before the moued 4
 powers were established, and before the innumerable hostes of
 Angels were gathered, † and before the heightes of the ayre were 5
 aduanced, and before the measures of the firmamentes were na-
 med, and before the chymneies were hote in Sion, † and before 6
 the prelent yeares were searched out, and before their inuentions
 that now sinne, were put away, and they signed that made fayth
 their treasure: † then I thought, and they were made by me only, 6
 and

and not by any other: and the end by me, and not by any other.

- 7 † And I answered, and sayd: What separation of times shal there be? and when shal the end of the former be, and the beginning
 8 of that which foloweth? † And he sayd to me, from Abraham
 9 vnto Isaac, when Iacob and Esau were borne of him, the hand
 of Iacob held from the bigynning the heele of Esau, † for the
 end of this world is Esau, and the beginning of the next Iacob.
 10 † The hand of a man betwen the heele and the hand. Aske no
 11 other thing Esdras. † And I answered, and sayd: O Lord domi-
 12 natour, if I haue found grace before thyne eyes, † I pray thee
 shew thy seruant the end of thy signes, wherof thou didst shew
 13 me part the night before. † And he answered, and sayd to me:
 14 Arise vpon thy feete, and heare a voice most ful of sound. † And
 it shal be as it were a commotion, neither shal the place be moued
 15 wherin thou standest. † Therefore when it speaketh be not thou
 afrayd, because of the end is the word, and the foundation of the
 16 earth vnderstood, † for concerning them the word trembleth
 and is moued, for it knoweth that their end must be changed.
 17 † And it came to passe, when I had heard, I rose vpon my feete,
 and I heard: and behold a voice speaking, and the sound therof
 18 as the sound of manie waters: † and it sayd: Behold the dayes
 come, and the time shal be when I wil begyne to approach, that
 19 I may visite the inhabitantes vpon the earth. † And when I wil
 begin to enquire of them that vniustly haue hurt with their in-
 iustice, and when the humilitie of Sion shal be accomplished.
 20 † And when the world shal be ouersigned that shal beginne to
 passe, I wil doe these signes: Bookes shal be opened before the
 21 face of the firmament, and al shal see together, † and infantes
 of one yeare shal speake with their voices, & wemen with child
 shal bring forth vntimely infantes not ripe of three or foure mo-
 22 nethes, and shal liue, and shal be rayfed vp. † And sodenly
 shal appeare sown places not sown, & ful cellers shal sodenly
 23 be found emptie: † and a trumpet shal sound; which when al
 24 shal heare, they wil sodenly be afrayd. † And it shal be in that
 time, freindes as enimies shal ouerthrow freindes, and the earth
 shal be afrayd with them: & the waynes of fountaynes shal stand,
 25 and shal not runne in three howres: † and it shal be, euerie one
 that shal be leaft of al these, of whom I haue foretold thee, he
 shal be saued, and shal see my saluation, & the end of your world.
 26 † And the men that are receiued, shal see, they that tasted not
 death from their natiuitie, and the hart of the inhabitantes shal

be turned into an other sense. † For euil shal be put out, and de- 27
 ceite shal be extinguished, † but fayth shal florish, and cor- 28
 ruption shal be ouercome, and truth shal be shewed, which was
 without fruite so manie dayes. † And it came to passe, when he 29
 spake to me, & I loe by litle & litle looked on him before whom
 I stood, † and he sayd to me these wordes: I am come to shew 30
 thee the rime of the night to come. † If therfore thou pray 31
 agayne, and fast agayne seuen dayes, agayne I wil tel thee greater
 thinges by the day which I haue heard. † For thy voice is heard 32
 before the Highest. For the strong hath sene thy direction, and
 hath fore sene the chastitie which thou hast had from thy youth:
 † and for this cause he hath sent me to shew thee al these thinges, 33
 and to say to thee, haue confidence, and feare not, † and hasten 34
 not with the former times to thinke vayne thinges, that thou
 hasten not from the last times. † And it came to passe after these 35
 thinges, and I wept agayne, and in like maner I fasted seuen dayes,
 to accomplish the three weekes, that were told me. † And it came 36
 to passe in the eight night, and my hart was troubled agayne in me,
 and I began to speake before the Highest. † For my spirit was in- 37
 flamed exceedingly, and my soul was distressed. † And I sayd: O 38
 Lord, speaking thou didst speake from the beginning of creature
 from the first day, saying: Let heauen be made and earth: and thy
 word was a perfect worke. † And then there was spirit, and 39
 darknesse was caried about, and silence, the sound of the voyce
 of man was not yet from thee. † Then thou didst command the 40
 lighsome light to be brought forth of thy treasures, wherby thy
 worke might appeare. † And in the second day thou didst create 41
 the spirit of the firmament, and commandest it to diuide, and
 to make a diuision betwen the waters, that a certayn part should
 depart vpward, and part should remaine beneth. † And in the 42
 third day thou didst command the waters to be gathered toge-
 ther in the seueneth part of the earth: but sixe partes thou didst
 drie and preferue, that of them might be seruing before thee
 thinges sowed of God, and tilled. † For thy word proceded, and 43
 the worke forthwith was made. † For sodenly came forth fruite 44
 of multitude infinite, and diuerse tastes of concupiscence, and
 flowers of vnchangeable colour, and odours of vnsearcheable
 smel, and in the third day these thinges were made. † And in the 45
 fourth day thou didst command to be made the brightnesse of
 the sunne, the light of the moone, the disposition of the starres:
 † and didst command them that they should serue man, that 46
 should

47 should be made. † And in the fifth day: thou saydst to the se-
 uenth part, where the water was gathered together, that it
 should bring forth beastes, and foules, and fishes: and so was it
 48 done, † the dumme water and without life, the thinges that by
 Gods appointment were commanded, made beastes, that therby
 49 the nations may declare thy meruelous workes. † And then thou
 didst preferue two soules: the name of one thou didst cal He-
 50 noch, and the name of the second thou didst cal Leuiathan, † and
 thou didst separate them from eche other. For the seuenth part,
 where the water was gathered together, could not hold them.
 51 † And thou gauest to Henoeh one part, which was dried the
 third day, to dwelt therin, where are a thousand mountaynes.
 52 † But to Leuiathan thou gauest the seuenth part being moyst, and
 53 kepst it, that it might be to deuoure whom thou wilt, and when
 thou wilt. † And in the sixt day thou didst command the earth,
 to create before thee cattel, and beastes, and creéping creatures:
 54 † and ouer these Adam, whom thou madest ruler ouer al the
 workes, which thou didst make, & out of him are al we brought
 55 forth, and the people whom thou hast chosén. † And al these
 thinges I haue sayd before thee ô Lord, because thou didst create
 56 the world for vs. † But the residue of the nations borne of Adam
 thou saydst that they were nothing, and that they were like to
 spittle, and as it were the dropping out of a vessel thou didst liken
 57 the abundance of them. † And now Lord, behold these nations
 which are reputed for nothing, haue begune to rule ouer vs, and
 58 to deuoure vs: † but we thy people whom thou didst cal thy first
 59 onlic begotten emulatour, are deliuered into their handes: † and
 if the world was created for vs, why doe not we possesse inheri-
 tance with the world? how long these thinges?

CHAP. VII.

*Without tribulations no man can attayne immortal life: 17. which the iust shal
 inherite: and the wicked shal perish. 28. Christ wil come, and dye for man-
 kind. 36. Prayers of the iust shal profite til the end of this word, but not after
 the general iudgement. 48. Al sinned in Adam. 52. and haue added more
 sinnes, 57. but it is in mans powre, 62. by Gods grace, to liue eternally.*

1 **A**ND it came to passe when I had ended to speake these
 † wordes, the Angel was sent to me, which had bene sent to
 2 me the first nights, † and he sayd to me: Arise Eldras, and heare
 3 the wordes which I am come to speake to thee. † And I sayd:
 Speake my God. And he sayd to me: The sea is set in a large place,

that it might be deepe and wide: † but the entrance to it shal be
 set in a strait place, that it might be like to riuers. † For who
 witting wil enter into the sea, and see it, or rule ouer it: if he
 passe not the streite, how shal he come into the bredth? † Also
 an other thing: A citie is built, and set in a plaine place, and it is
 ful of al goodes. † The entrance therof narrow, and set in a stepe
 place, so that on the right hand there was fire, & on the left depe
 water: † and there is one onlie pathe set betwen them, that is,
 betwen the fire and the water, so that the pathe can not con-
 teyne, but onlie a mans steppe. † And if the citie shal be geuen a
 man for inheritance, if he neuer passe through the peril set be-
 fore it, how shal he receiue his inheritance? † And I sayd: So
 Lord. And he sayd to me, So it is: Israel also a part. † For I made
 the world for them: and when Adam transgressed my constitu-
 tion, that was iudged which was done. † And the entrance of
 this world were made streite, and sorowful, & paynful, and few
 and euil, and ful of dangers, & stuffed very much with labour.
 † For the entrances of the greater world are large and secure, and
 making fruite of immortalie. † If then they that liue entring
 in enter into these streite and vayne thinges: they can not re-
 ceiue the thinges that are layd vp. † Now therefore why art thou
 troubled, wheras thou art corruptible? and why art thou moued,
 wheras thou art mortal? † And why hast thou not taken in thy
 hart that which is to come, but that which is present? † I an-
 swered, and sayd: Lord dominatour: behold thou hast disposed by
 thy law that the iust shal inherite these thinges, and the impious
 shal perish. † But the iust shal suffer the streites, hoping for the
 wyde places, for they that haue done impiouly, haue both suffe-
 red the streites, and shal not see the wide places. † And he sayd
 to me: There is no iudge aboue God, nor that vnderstandeth
 aboue the Highest. † For manie present doe perish, because the
 law of God which was set before, is neglected. † For God com-
 manding commanded them that came, when they came, what
 doing they should liue, and what obseruing they should not be
 punished. † But they were not perswaded, and gayne sayd him,
 and made to them selues a cogitation of vanitie, † and proposed
 to them selues deceites of sinnes, & they sayd to the Highest that
 he was not, and they knew not his wayes, † and dispised his law,
 and denyed his couenaunces, and had not fidelitie in his ordi-
 nances, and did not accomplish his workes. † For this cause Es-
 dras, the emptie to the emptie, and the ful to the ful. † Behold the

Deut. 8.

time shal come, and it shal be when the signes shal come, which
 I haue foretold thee, and the bride shal appeare, and appearing
 27 she shal be shewed that now is hid with the earth: † and euerie
 one that is deliuered from the foresaid euils, he shal see my mer-
 28 uelous things. † For my sonne IESVS shal be reueled with them
 that are with him, and they shal be merie that are least in the
 29 foure hundred yeares. † And it shal be after these yeares, and my
 30 sonne CHRIST shal dye: and al men that haue breath, † and the
 world shal be turned into the old silence seuen dayes, as in the
 31 former iudgementes, so that none shal be leaft. † And it shal be
 after seuen dayes, and the world shal be rayed vp that yet wa-
 32 keth not, and shal dye corrupted: † and the earth shal render
 the thinges that sleepe in it, & the dust them that dwel in it with
 silence, and the cellars shal render the soules that are commen-
 33 ded to them. † And the Highest shal be reueled vpon the seate
 of iudgement, and miseries shal passe, and long sufferance shal be
 34 gathered together. † And iudgement onlie shal remayne, truth
 35 shal stand, and fayth shal waxe strong, † and the worke shal
 folow, and the reward shal be shewed, and iustice shal awake;
 and iniustice shal not haue dominion. † And I sayd: First A- *Gen. 18.*
 36 braham prayed for the Sodomites, and Moyse for the fathers *Exod. 32.*
 37 that sinned in the desert. † And they that were after him for Is-
 38 rael in the dayes of Achaz, and of Samuel, † and Dauid for *2. Reg. 24.*
 the destruction, and Salomon for them that came vnto the san- *v. 17.*
 39 ctification. † And Elias for them that receiued raine, and for the *2. Paral. 6.*
 40 dead that he might liue, † and Ezechias for the people in the *v. 13.*
 41 dayes of Sennacherib, and manie for manie. † If therefore now *3. Reg. 17.*
 when corruptible did increase, and iniustice was multiplied, *v. 18.*
 and the iust prayed for the impious: why now also shal it not be *4. Reg. 19.*
 42 so? † And he answered me and sayd: This present world is not *v. 15.*
 the end, much glorie remaineth in it: for this cause they prayed
 43 for the impotent. † For the day of iudgement shal be the end
 of this time, and the beginning of the immortalie to come,
 44 wherein corruption is past: † intemperance is dissolued, incre-
 45 dultie is cut of: and iustice hath increased, truth is sprong. † For
 then no man can saue him that hath perished, nor drowne him
 46 that hath ouercome. And I answered, † and sayd: This is my
 word the first and the last, that it had bene better not to geue the
 earth to Adam, or when he had now geuen it, to restraine him
 47 that he should not sinne. † For what doth it profit men pre-
 sently to liue in sorow, and being dead to hope for punishment?

Rom. 5.
v. 2.
 † O what hast thou done Adam? For if thou didst sinne, it was not 48
 made thy fal only, but ours also which came of thee. † For what 49
 doth it profit vs if immortal time be promised to vs: but we haue
 done mortal workes? † And that euerlasting hope is foretold vs: 50
 but we most wicked are become vayne? † And that habitations 51
 of health and securitie are reserued for vs, but we haue conuert
 naughtely? † And that the glorie of the Highest is reserued to 52
 protect them that haue slowly conuert: but we haue walked in
 most wicked wayes. † And that paradise shal be shewed, whose 53
 fruite continueth incorrupted, wherein is securitie and remedie:
 † but we shal not enter in: for we haue conuert in vnlawful 54
 places. † And their faces which haue had abstinence, shal shyne 55
 about the starres: but our faces blacke aboute darkenes. † For 56
 we did not thinke liuing when we did iniquitie, that we shal be-
 ginne after death to suffer. † And he answered, and sayd: This is 57
 the cogitation of the battel which man shal fight, who is borne
 vpon the earth, † that if he shal be ouercome, he suffer that 58
 which thou hast sayd: but if he ouercome he shal receiue that
 which I say: † for this is the life which Moyse spake of when 59
 he liued, to the people, saying: Choose vnto thee life, that thou
 mayst liue. † But they beleued him not, no nor the Prophetes 60
 after him, no nor me which haue spoken to them. † Because 61
 there should not be sorow vnto their perdition, as there shal be
 ioy vpon them, to whom saluation is perswaded. † And I answe- 62
 red, and sayd: I know Lord, that the Highest is called merciful in
 that, that he hath mercie on them which are not yet come into 63
 the world, † and that he hath mercie on them which conuerse in 64
 his law: † and he is long suffering, because he sheweth long suf-
 ferance to them that haue sinned, as it were with their owne 65
 workes: † and he is bountiful, because he wil geue according 66
 to exigentes: † and of great mercie, because he multiplieth more 67
 mercies to them that are present, and that are past, and that are
 to come. † For if he shal not multiplie his mercies, the world 68
 shal not be made aliue with them that did inherite it. † And he 69
 geueth: for if he shal not geue of his bountie, that they may be
 releued which haue done iniquitie, the tenth thousand part of
 men can not be quickned from their iniquities. † And the iudge
 if he shal not forgeue them that are cured with his word, and
 wype away a multitude of contentions: there should not per-
 haps be least in an innumerable multitude, but very few.

God is merciful in this world, yet fewe are saued. 6. Gods workes, and disposition of his creatures are meruelous. 15. Esdras prayeth for the people of Israel: 37. and saluation is promised to the iust, and punishment threatned to the wicked.

1 **A**ND he answered me, & sayd: This world the Highest made
2 for manie, but that to come for few. † And I wil speake
a similitude Esdras before thee. For as thou shalt aske the earth,
and it wil tel thee, that it wil geue much more earth wherof
earthen worke may be made, but a litle dust whetof gold is
3 made: so also is the act of this present world. † Manie in decde
4 are created, but fewe shall be saued. † And I answered, and sayd:
Then o soul swallow vp the sense, and deuoure that which is
5 wise. † For thou art agreed to obey, and willing to propheticie.
6 For there is no space geuen thee but only to liue. † O Lord if
thou wilt not permitte thy seruant, that we pray before thee, and
thou geue vs feede to the hart, and tillage to the vnderstanding,
wherof may the fruite be made, wherby euerie corrupt person
7 may liue, that shall beare the place of a man? † For thou art alone,
and we are one workmanship of thy handes, as thou hast
8 spoken: † and as now the bodie made in the matrice, and thou
doest geue the members, thy creature is preserued in fire & water:
and nine monethes thy workmanship doth suffer thy creature
9 that is created in it: † and it self that keepeth, and that which
is kept, both shall be preserued: and the matrice being preserued
rendreth agayne at some time the thinges that are growen in it.
10 † For thou hast commanded of the members, that is the brestes
11 to geue milke vnto the fruite of the brestes, † that the thing
which is made, may be nourished til a certayne time, and after-
12 ward thou mayst dispose him to thy mercie. † For thou hast,
brought him vp in thy iustice, and hast instructed him in thy law,
13 and hast corrected him, in thy vnderstanding: † and thou shalt
mortifie him, as thy creature: and shalt geue him life, as thy
14 worke. † If then thou wilt destroy him that is made, with so
great labours: it is easie by thy commandment to be ordayned,
15 that also which was made, might be preserued. † And now
Lord I wil speake, of euerie man thou rather knowest: but con-
16 cerning thy people, for which I am sorowfull, and concernittg
thine inheritance, for which I mourne, and for Israel for whom
I am pensue, and concerning Iacob, for whom I am sorowfull.

*Mat. 20.
v. 16.*

† Therefore

† Therefore wil I begin to pray before thee for me, & for them: 17
 because I see our defaultes that inhabite the earth. † But I haue 18
 heard of the celeritie of the iudge that shal be. † Therefore heare 19
 my voyce, and vnderstand my word, and I wil speake before thee.
 † The beginning of the wordes of Esdras before he was assump- 20
 ted: and I sayd: Lord which inhabitest the world, whose eyes
 are eleuated vnto thinges on high and in the ayre: † and whose 21
 throne is inestimable, and glorie incomprehensible: by whom
 standeth an host of Angels with trembling, † whose keeping 22
 is turned in wynde and fire, thou whose word is true, and sayings
 permanent: † whose commandment is strong, and disposition 23
 terrible: whose looke dryeth vp the depthes, and indignation
 maketh the mountaynes to melt, and truth doth testifie. † Heare 24
 the prayer of thy seruant, & with thine eares receiue the petition
 of thy creature. † For whiles I liue, I wil speake: and whiles I vn- 25
 derstand, I wil answer: † Neither doe thou respect the sinnes of 26
 thy people, but them that serue thee in truth. † Neither doe thou 27
 attend the impious endeouours of the nations, but them that with
 sorowes haue kept thy testimonies. † Neither thinke thou of 28
 them that in thy sight haue conuerted falsly, but remember them
 that according to thy wil haue knowen thy feare. † Neither be 29
 thou willing to destroy thē that haue had the maners of beastes:
 but respect them that haue taught thy law gloriously. † Neither 30
 haue indignation towards them, which are iudged worse then be-
 astes: but loue them that alwayes haue confidence in thy iustice,
 and glorie. † Because we and our fathers languish with such 31
 diseases: but thou for sinners shalt be called merciful. † For if 32
 thou shalt be desirous to haue mercie on vs, then thou shalt be
 called merciful, to vs hauing no workes of iustice. † For the iust 33
 which haue manie workes layd vp, of their owne workes shal
 receiue reward. † For what is man, that thou art angrie with 34
 him: or the corruptible kinde, that thou art so bitter touching
 it? † For in truth there is no man of them that be borne, which 35
 hath not done impiously, and of them that confesse, which haue
 not sinned. † For in this shal thy iustice be declared, and thy 36
 goodnes, o Lord, when thou shalt haue mercie on them, that
 haue no substance of good workes. † And he answered me, 37
 and sayd: Thou hast spoken somethinges rightly: and accord-
 ing to thy wordes, so also shal it be done, † because I wil not in 38
 dede thinke vpon the worke of them that haue sinned before
 death, before the iudgement, before perdition: † but I wil 39
 reioyce

2. Reg. 8.

v. 46.

2. Paral. 6.

v. 36.

reioyce vpon the creature of the iust, and I wil remember their
 40 pilgrimage also, and saluation, and receiuing of reward. † Ther-
 41 fore as I haue spoken, so also it is. † For as the husbandman
 soweth vpon the ground manie seedes, and planteth manie
 plantes, but not al which were sowed in time, are preserued,
 nor yet al that were planted, shal take roote: so they also that are
 42 sowed in the world, shal not al be saued. † And I answered, and
 43 sayd: If I haue found grace, let me speake. † As the seede of the
 husbandman, if it come not vp, or receiue not the rayne in time, if
 44 it be corrupted with much rayne, perisheth: † so likewise also
 man who made with thy handes, and thou named his image:
 because thou art likened to him, for whom thou hast made al
 thinges, and hast likened him to the seede of the husbandman.
 45 † Be not angrie vpon vs, but spare thy people, and haue mercie
 46 on thy inheritance. And thou hast mercie on thy creature. † And
 he answered me, and sayd: The thinges that are present to them
 47 that are present, and that shal be, to them that shal be. † For thou
 lackest much to be able to loue my creature aboue me: and to
 thee often times, euen to thyselfe I haue approached, but to the
 48 vniust neuer. † But in this also thou art meruelous before the
 49 Highest, † because thou hast humbled thyselfe as becometh thee:
 & hast not iudged thyselfe, that among the iust thou maist be very
 50 much glorified. † For which caule manie miseries, and miserable
 thinges shal be done to them that inhabite the world in the later
 51 dayes: because they haue walked in much pride. † But thou for
 thyselfe vnderstand, & for them that are like vnto thee seeke glo-
 52 rie. † For to you paradise is open, the tree of life is planted, time
 to come is prepared, abundance is prepared, a citie is builded, rest
 53 is approued, goodnes is persited, & persit wisdom. † The roote of
 euil is signed from you: infirmitie, and mothe is hid from you: &
 54 corruption is fled into hel in obliuion. † Sorowes are past, & the
 55 treasure of immortalitie is shewed in the end. † Adde not ther-
 56 fore inquiring of the multitude of them that perish. † For they
 also receiuing libertie, haue despised the Highest, and contem-
 57 ned his lawe, and forsaken his wayes. † Yea and moreouer they
 58 haue troden downe his iust ones, † and haue sayd in their hart, *Psal. 13.*
 59 that there is no God: and that, knowing that they dye. † For as *Or 52.*
 the thinges aforesayd shal receiue you: so thirst and tor-
 ment, which are prepared shal take them: for he would not man
 60 to be destroyed. † But they them selues also which are created,
 haue defyled his name which made them: & haue bene vnkinde

to him that prepared life: † Wherefore my iudgement now ap- 6r
 proceheth. † Which thinges I haue not shewed to al, but to thee, & 62
 to few like vnto thee: And I answered, and sayd: † Behold now 63
 Lord thou hast shewed me a multitude of signes, which thou
 wilt beginne to doe in the later times. but thou hast not shewed
 me at what time.

CHAP. IX.

*Certaine signes shal goe before the day of iudgement. 14. More shal perish then
 be sau'd. 25. Prayer with other good workes, are meanes to saluation.*

AND he answered me, and sayd; Measuring measure thou 1
 the time in it selfe: and it shal be when thou seest, after a
 certaine part of the signes which are spoken of before shal passe,
 † then shalt thou vnderstand, that the same is the time wherein 2
 the Highest wil beginne to visite the world that was made by
 him: † And when there shal be sene in the world mouing of 3
 places, and truble of peoples, † then shalt thou vnderstand, 4
 that of these spake the Highest from the dayes that were
 before thee, from the beginning. † For as al that is made in 5
 the world hath a beginning, and also a consummation, and the
 consummation is manifest: † so also the times of the Highest 6
 haue the beginning manifest in wonders and powers, and the
 consummations in worke and in signes. † And it shal be, every 7
 one that shal be sau'd, and that can escape by his workes, and by
 sayth, in which you haue beleeu'd; † shal be leaft out of the fore- 8
 sayd dangers, and shal see my saluation in my land, and in my
 costes, because I haue sanctified my selfe from the world. † And 9
 then shal they be in miserie, that now haue abused my wayes:
 and they that haue reiected them in contempt, shal abide in tor-
 ments. † For they that knew not me, hauing obtained benefits 10
 when they liued: † and they that loathed my law, when they yet 11
 had libertie; † and when as yet place of penance was open to 12
 them vnderstoode not, but despised: they must after death in tor-
 ment know it. † Thou therefore be not yet curious, how the im- 13
 pious shal be tormented: but inquire how the iust shal be sau'd,
 and whose the world is, and for whom the world is, and when. 14
 † And I answered, and sayd: † I haue spoken hertofore, and now 15
 I say; and hereafter wil say: that they are moe which perish then
 that shal be sau'd: † as a floud is multiplied aboue, more then 16
 a droppe. † And he answered me, and sayd: Like as the field so 17
 also the sedes: and as the flowvers, such also the colouts: and as

the workeman, such also the worke : and such as the husbandman, such is the husbandrie : because it was the time of
 18 the world. † And now when I was preparing for them, for these that now are before the world was made, wherein they should
 19 dwell: and no man gaynsayd me. † For then euery man, and now the creator in this world prepared, and haruest not sayling, and
 20 law vnsearchable their manners are corrupted. † And I considered the world, and behold there was danger, because of the
 21 cogitations that came in it. † And I saw, and spared it very much: and I kept vnto my selfe a grape kernel of a cluster, and a plant
 22 of a great trybe. † Let the multitude therefore perish, which was borne without cause, and let my kernel be kept, & my plant:
 23 because I finished it with much labour. † And thou if thou adde
 24 yet seuen other dayes, but thou shalt not fast in them, † thou shalt goe into a field of flowers, where no house is built: & thou
 shalt eat only of the flowers of the field; and flesh thou shalt
 25 not tast, and wine thou shalt not drinke, but only flowers. † Pray to the Highest without intermission, and I wil come, and wil
 26 speake with thee. † And I went forth, as he sayd to me, into a field which is called Ardath, and I sate there among the flowers.
 And I did eate of the herbes of the field, and the meate of them
 27 made me ful. † And it came to passe after seuen dayes, and I sate downe vpon the grasse, and my hart was trubled agayne as before.
 28 † And my mouth was opened, and I beganne to speake before the Highest, and sayd: † O Lord thou shewing thy selfe
 29 to vs; wast shewed to our fathers in the desert, which is not troden; and vnfruitful, when they came out of Ægypt: and saying
 30 thou saydst: † Thou Israel heare me, and sede of Iacob attend to my wordes. † For behold, I sowe my lawe in you, and it shal bring
 31 forth fruite in you, and you shal be glorified in it for euer. † For our fathers receiuing the law obserued it not, and kept not my
 32 ordinances, and the fruite of the law did not appeare: for it could not, because it was thine. † For they that receiued it, perished;
 33 not keeping that which had bene sowed in them. † And behold it is the custome, that when the earth hath receiued sede,
 34 or the sea a shippe, or some vessel meate or drinke: when that shal be destroyed wherein it was sowne, or into the which it was
 35 cast: † that which was sowne, or cast in, or the thinges that were receiued, are destroyed withal, and the thinges receiued now
 36 tarye not with vs: but it is not so done to vs. † We in dede that receiued the law, sinning haue perished, and our hart that receiued it:

Exod. 19.
 & 24.
 Deut. 4.

Exod. 32.

ceined it: † For the law hath not perished, but hath remayned 37
 in his labour. † And when I spake these things in my hart, I loo- 38
 ked backe with myne eyes, and saw a woman on the right side,
 and behold she mourned, and wept with a lowd voice, and was
 sorrowful in mynde exceedingly, and her garments rent, and
 ashes vpon her heade. † And I left the cogitations, wherin I 39
 was thinking, and I turned to her and sayd to her: † Why weepest 40
 thou? and why art thou sorie in mynde. And she sayd to me:
 † Suffer me my Lord, that I may lament my selfe, & adde sorrow: 41
 because I am of a very pensive mynde, and am humbled exce-
 dingly. † And I sayd to her, What ayleth thee: tel me. And she 42
 sayd to me: † I thy seruant haue beene barren, and haue not 43
 borne childe, hauing a husband thirty yeares. † For I euerie 44
 howre, and euerie day, and these thirty yeares do beseeche the
 Highest night and day. † And it came to passe, after thirtie 45
 yeares God heard me thy handmayd, and saw my humilitie, and
 attended to my tribulation, and gaue me a sonne: and I was very
 ioyful vpon him, and my husband, and al my citizens, and we
 did glorifie the Strong exceedingly. † And I nourished him with 46
 much labour. † And it came to passe when he was growen, and 47
 came to take a wife, I made a feast day.

C H A P. X.

*The state of Ierusalem is presigured by a woman mourning, 25. and after-
 wardes reioycing.*

AND it came to passe, when my sonne was entred into his 1
 inner chamber, he fel downe, and dyed: † and we al ouer- 2
 threwe the lights, and al my citizens rose vp to comfort me, and
 I was quiet vntil the other day at night. † And it came to passe, 3
 when al were quiet to comfort me, that I might be quiet: and I
 arose in the night, and sted: and came as thou seest into this field.
 † And I meane nowe not to returne into the citie, but to stay 4
 here: and neither to eate, nor drinke, but without intermission
 to mourne, and to fast vntil I dye. † And I left the talke wherin I 5
 was, and with anger answered her, & sayd: † Thou foole aboute 6
 al wemen, seest thou not our mourning, & what thinges chance
 to vs? † Because Sion our mother is sorrowful with al sor- 7
 rowe, and humbled, and mourneth most bitterly. † And now 8
 wheras we al mourne, and are sadde: wheras we ate sorrowful,
 and art thou sorrowful for one sonne? † For aske the earth, 8
 and it wil tel thee: that it is she, that ought to lament the fall
 of so

10 of so manie things that spring vpon it. † And of her were al
 borne from the beginning, and others shal come: and behold,
 almost al walke into perdition, and the multitude of them con-
 11 ineth to destruction. † And who then ought to mourne more, but
 she that hath lost so great a multitude, rather then thou which
 12 art sorie for one? † And if thou say vnto me, that my mour-
 ning is not lyke the earthes: because I haue lost the fruite of my
 wombe, which I bare with sorrowes, and brought forth with
 13 paynes: † but the earth according to the maner of the earth,
 and the present multitude in it hath departed as it came: and I
 14 saye to thee, † as thou hast brought forth with payne, so the
 earth also geueth her fruite for man from the beginning to him
 15 that made her. † Now therefore kepe in with thy sorrowe, and
 16 beare stoutly the chances that haue befallen thee. † For if thou
 iustifie the end of God, thou shalt in time both receiue his coun-
 17 sel, and also in such things thou shalt be praysed. † Goe in ther-
 18 fore into the citie to thy husband. And she sayd to me: † I wil
 not doe it, neither wil I enter into the citie, but here wil I dye.
 19 † And I added yet to speake to her, & sayd: † Doe not this word,
 20 but consent to him that counseleth thee. For how manie are the
 chances of Sion? Take comfort for the sorrowe of Ierusalem.
 21 † For thou seest that our sanctification is made desert, and our
 22 altar is throwen downe, and our temple is destroyed, † and our
 psalter is humbled, and hymne is silent, and our exultation is
 dissolued, and the light of our candlesticke is extinguished, and
 the arke of our testament is taken for spoyle, & our holie things
 are contaminated, and the name that is inuocated vpon vs, is al-
 most prophaned: and our children haue suffred contumelie, and
 our Priestes are burnt, & our Leuites are gone into captiuitie; &
 our virgins are defloured, and our wiues haue suffered rape, and
 our iust men are violently taken, and our litle ones are lost, and
 our yong men are in bondage, and our valiants are made impo-
 23 tent: † and that which is greatest of al, the seale of Sion, because
 she is vnsealed of her glorie: For she is also deliuered into the
 24 handes of them that hate vs. † Thou therefore shake of thy great
 heauines, and lay away from thee the multitude of sorrowes,
 that the Strong may be propitious to thee agayne, and the
 25 Highest wil geue thee rest, rest from thy labours. † And it came
 to passe, when I spake to her, her face did shine suddenly, and
 her shape, and her visage was made glistening, so that I was
 afrayde excedingly at her, & thought what this thing should be.

to thee, that my sonne comming into the bryde chamber dyed,
 and that a fal chanced vnto him, this was the ruine of Ierusa-
 49 lem that is made. † And behold, thou hast seene the similitude of
 her: and because she lamented her sonne, thou beganst to com-
 fort her: and of these thinges that haue chanced, these were to be
 50 opened to thee. † And now the Highest seeth that thou wast
 sorie from the hart: and because with thy whole hart thou suf-
 ferest for her, he hath shewed thee the cleatnes of her glorie, and
 51 the sayrenes of her beautie. † For therefore did he say to thee,
 52 that thou shouldest tarie in a field where house is not built. † For
 I knew that the Highest beganne to shew thee these thinges:
 53 † therefore I sayd vnto thee, that thou shouldest goe into a field,
 54 where is no fundation of building. † For the worke of mans
 building could not be borne in the place, where the citie of the
 55 Highest began to be shewed. † Thou therefore feare not, neither
 let thy hart dread: but goe in, and see the beautie, and greatnes of
 the building, as much as the sight of thyne eyes is capable to see:
 56 † & afterward thou shalt heare as much, as the hearing of thyne
 57 eares is capable to heare. † For thou art blessed aboue manie, and
 58 art called with the Highest as few. † And to morrow night thou
 59 shalt tarie here: † and the Highest wil shew thee those visions of
 the thinges on high, which the Highest wil doe to them that in-
 60 habite vpon the earth in the later dayes. † And I slept that night,
 and the other next, as he had sayd to me.

CHAP. XI.

*An eagle appeareth to Esdras coming forth of the sea, with thre heades, and
 twelue winges: sometimes one reigning in the world, sometimes an other, but
 euerie one vanisheth away. 36. A lion also appeareth coming forth of the
 wood, to suppress the eagle.*

1 **A**ND I sawe a dreame, & behold an eagle came vp out of the
 sea: which had twelue winges of fethers, and three heades.
 2 † And I saw, and behold she spred her winges into al the earth,
 and al the windes of heauen blew vpon her, and were gathered
 3 together. † And I saw, and of her fethers sprang contrarie fe-
 4 thers, and they became litle winges, and smale. † For her heades
 were at rest, and the midle head was greater then the other hea-
 5 des, but she rested with them. † And I saw, and behold the eagle
 flew with her winges, and reigned ouer the earth, and ouer them
 6 that dwel in it. † And I saw, that al thinges vnder heauen were
 subiect to her, and no man gaynt sayd her, no not one of the
 creature

creature that is vpon the earth. † And I saw, and behold the eagle 7
 rose vp vpon her talons, and made a voice with her wings,
 saying: † Watch not al together, sleepe euerie one in his place, & 8
 watch according to time. † But let the heades be preferued to 9
 the last. † And I saw, and behold the voice came not out of her 10
 heades, but from the middes of her bodie. † And I numbered 11
 her contrarie wings, and behold they were eight. † And I saw, 12
 and behold on the right side rose one wing, and reigned ouer al
 the earth. † And it came to passe, when it reigned, an end came 13
 to it, and the place therof appeared not: and the next rose vp, &
 reigned, that held much time. † And it came to passe, when it 14
 reigned, & the end of it also came, that it appeared not as the for- 15
 mer. † And behold, a voice was sent forth to it, saying: † Heare 16
 thou that hast held the earth of long time. Thus I tel thee before
 thou beginne not to appeare. † None after thee shal hold thy 17
 time, no nor the halfe therof. † And the third listed vp it selfe, 18
 and held the principalitie as also the former: and that also ap-
 peared not. † And so it chanced to al the other by one & by one 19
 to haue the principalitie, & agayne to appeare now here. † And
 I saw, and behold in time the rest of the wings were sent vp on 20
 the right side, that they also might hold the principalitie: and of
 them there were that held it, but yet forthwith they appeared
 not. † For some also of them stooode vp, but they held not 21
 the principalitie. † And I saw after these things, and behold the 22
 twelue wings, and two litle wings appeared not: † and nothing 23
 remayned in the bodie of the eagle but two heades resting, and
 six litle wings. † And I saw, and behold from the six litle win- 24
 ges two were diuided, and they remayned vnder the head, that is
 on the right side. For foure taried in their place. † And I saw, and 25
 behold the vnder wings thought to set vp them selues, and to
 hold the principalities. † And I saw, and behold one was set vp, 26
 but forthwith it appeared not. † And they that were second did 27
 sooner vanish away then the former. † And I saw, and behold 28
 the two that remayned, thought with them selues that they also
 would reigne: † and when they were thincking thereon, behold 29
 one of the resting heades, which was the midde one awaked, for
 this was greater then the other two heades. † And I saw that 30
 the two heades were complete with themselues. † And behold 31
 the head with them that were with him turned, and did eate the
 two vnder wings that thought to reigne. † And this head terri- 32
 fied al the earth, & ruled in it ouer them that inhabite the earth
 with

with much labour, and he that held the dominian of the whole
 33 world about al the wings that were. † And I saw after these
 things, and behold the middle head sodenly appeared, not, as did
 34 the wings. † And there remained two heads, which reigned also
 themselves ouer the earth, and ouer them that dwelt therein.
 35 † And I saw, and behold the head on the right side deuoured
 36 that which was on the left. † And I heard a voice saying to me,
 37 Looke against thee, and consider what thou seest. † And I saw,
 & behold as a lion rayfed out of the wood roaring: and I saw that
 he sent out a mans voyce to the eagle. And he spake saying:
 38 † Heare thou, and I wil speake to thee, and the Highest wil say
 39 to thee: † Is it not thou that hast ouercome of the foure be-
 astes, which I made to reigne in my world, and that by them the
 40 end of their times might come? † And the fourth coming ouer-
 came al the beastes that were past, and by might held the world
 with much feare, and al the world with most wicked labour,
 and he inhabited the whole earth so long time with decepte.
 41 † And thou hast iudged the earth not with truth. † For thou hast
 42 afflicted the meeke, and hast troubled them that were quiet, and
 hast loued lyers, & hast destroyed their habitations that did fru-
 ctifie, and hast ouerthrowen their walles that did not hurt thee.
 43 † And thy contumelie is ascended euen to the Highest, and thy
 44 pride to the Strong. † And the Highest hath looked vpon the
 proud times: and behold they are ended, and the abominations
 45 therof are accomplished. † Therefore thou eagle appeare no
 more, and thy horrible wings, & thy litle wings most wicked,
 and thy heades malignant, and thy talons most wicked, and al thy
 46 bodie vayne, † that al the earth may be refreshed, and may re-
 ceiue deliuered from thy violence, and may hope for his iudge-
 ment, and mercie that made it.

CHAP. XII.

The eagle vanisheth away, 5. Esdras prayeth, 10. and the former visions are declared to him.

1 **A**ND it came to passe, whiles the lyon spake these wordes to
 2 the eagle: I saw, † and behold the head that had ouercome,
 and those foure wings appeared not which passed to him, and
 were set vp to reigne: and their reigne was sinall, and ful of tu-
 3 mult. † And I saw, and behold they appeared not, and al the
 bodie of the eagle was burnt, & the earth was afraid exceedingly,
 and I by the tumult and traunce of minde, and for great feare
 4 awaked, and sayd to my spirit: † Behold thou hast geuen me this,

in that, that thou searchest the wayes of the Higheſt. † Behold 5
 yet I am wearie in minde, and in my ſpirit I am very feeble, and
 there is not ſo much as a litle ſtrength in me for the great feare,
 that I was afrayd of this night. † Now therfore I wil pray the 6
 Higheſt, that he ſtrengthen me euen to the end. † And I ſayd : 7
 Lord Dominatour, if I haue found grace before thine eyes, and if
 I am iuſtified before thee aboute manie, and if in deede my prayer
 be aſcended before thy face, † ſtrengthen me, and ſhew vnto me 8
 thy ſeruant the interpretation, and diſtinction of this horrible
 viſion, that thou mayſt comfort my ſoule moſt fully. † For thou 9
 haſt counted me wortheie to ſhew vnto me the later times. And
 he ſayd to me : † This is the interpretation of this viſion. † The 10
 eagle which thou ſaweſt coming vp from the ſea, this is the 11
 kingdom which was ſene in a viſion to Daniell thy brother. † But 12
 it was not interpreted to him, therfore I do now interpret it to
 thee. † Behold the dayes come, and there ſhal riſe a kingdom 13
 vpon the earth, and the feares ſhal be more terrible then of al the
 kingdomes that were before it. † And there ſhal twelue kinges 14
 reigne it it, one after an other. † For the ſecond ſhal beginne to 15
 reigne, and he ſhal continue more time then the reſt of the
 twelue. † This is the interpretation of the twelue winges which 16
 thou ſaweſt. † And the voice that ſpake which thou heardſt, now 17
 coming forth of her heads, but from the middes of her bodie,
 † this is the interpretation, that after the time of that kingdom, 18
 ſhal riſe no ſmal contentions, and it ſhal be in danger to fal: and it
 ſhal not fal then, but ſhal be conſtituted againe according to the
 beginning therof: † And wheras thou ſaweſt eight vnder wings 19
 cleauing to the wings therof, † this is the interpretation, eight 20
 kinges ſhal ariſe in it, whoſe times ſhal be light, and yeares ſwift,
 and two of them ſhal periſh. † But when the middeſt time ap- 21
 procheth, foure ſhal be kept til a time, when the time therof
 ſhal beginne to approach to be ended, yet two ſhal be kept to the 22
 end. † And wheras thou ſaweſt three heads reſting, † this is the 23
 interpretation: in her laſt dayes the Higheſt wil rayſe vp three
 kingdomes, and wil cal backe manie thinges into them, and they 24
 ſhal rule ouer the earth, † and them that dwell in it, with much
 labour aboute al them that were before them. For this cauſe
 they are called the heads of the eagle. † For theſe ſhal be they that 25
 ſhal recapitulate her impieties; and that ſhal accompliſh her laſt
 thinges. † And wheras thou ſaweſt a greater head not appearing, 26
 this is the interpretation therof: that one of them ſhal dye vpon
 his bed,

27 his bed, and yet with torments. † For the two that shall remayne,
 28 the sword shall eat them. † For the sword of one shall deuoure
 him that is with him: but yet this also at the last shall fall by the
 29 sword. † And whereas thou sawest two vnder wings passing ouer
 30 the head that is on the right side, † this is the interpretation: these
 are they whom the Highest hath kept to their end, this is a smal
 31 kingdom, and full of trouble. † As thou sawest the lyon also,
 whom thou sawest awaking out of the wood, and roaring, and
 speaking to the eagle, and rebuking her, and her iniustices by al
 32 his wordes as thou hast heard: † this is the wynde which the
 Highest hath kept vnto the end for them; and their impieties:
 and he shall rebuke them, and shall cast in their spoyles before
 33 them. † For he shall sette them in iudgment aliue: and it shall be,
 34 when he hath reprobued them, then shall he chastise them. † For
 the rest of my people he shall deliuer with misericorde, them that are
 saued vpon my borders, and he shall make them ioyful til the end
 shall come, the day of iudgment, wherof I haue spoken to thee
 35 from the beginning. † This is the dreame which thou sawest,
 36 and these be the interpretations. † Thou therefore only hast bene
 37 worthie to know this secreete of the Highest. † Write therefore
 in a booke al these things which thou hast sene, and put them
 38 in a hidden place: † and thou shalt teach them the wise men of
 thy people, whose hearts thou knowest able to take, and to kepe
 39 these secretes. † But doe thou stay here yet other seuen dayes,
 that there may be shewed thee whatsoeuer shall seme good to the
 40 Highest to shew thee. † And he departed from me. And it came
 to passe, when al the people had heard that the seuen dayes were
 past, and I had not returned into the citie, and al gathered them
 selues together from the least vnto the greatest: & came to me, &
 41 spake to me saying: † What haue we sinned to thee, or what haue
 we done vniustly against thee, that leauing vs thou hast sitten in
 42 this place? † For thou alone art remayning to vs of al peoples, as
 a cluster of grapes of the vineyard, and as a candle in a darke
 43 place, and as an haue and shippe saued from the tempest. † Or
 44 are not the euilles that chance, sufficient for vs? † If then thou
 shalt forsake vs, how much better had it ben to vs, if we also had
 45 bene burnt with the burning of Sion? † For we are not better
 then they that dyed there. And they wept with a lowd voice.
 46 And I answered them, and sayd: † Be of good chere Israel; and
 47 be not sorowful thou house of Iacob. † For there is remembrance
 of you before the Highest, and the Strong hath not forgotten

you in tentation. † For I have not forsaken you, neither did I 48
 depart from you: but I came into this place, to pray for the deso-
 lation of Sion, and to seeke mercie for the low estate of your
 sanctification. † And now goe euery one of you into his house, 49
 and I wil come to you after these dayes. † And the people de- 50
 parted, as I sayd to them, into the citie: † but I sate in the field 51
 seuen dayes, as he commanded me: and I did eate of the
 flowers of the field only, of the herbes was my meate made in
 those dayes.

CHAP. XIII.

*A vision of a winde (as it first semed, but) in dede, v. 3. of a man: 5. strong
 against the enimies: 21. with the interpretation.*

AND it came to passe after seuen dayes, and I dreamed a 1
 dreame in the night. † And behold there rose a winde from 2
 the sea, that troubled al the waues therof. † And I saw, and behold 3
 that man grew strong with thousandes of heauen: and when he
 turned his countenance to consider, al thinges trembled that
 were sene vnder him: † and wherfoeuer voyce proceded out of 4
 his mouth, al that heard his voices begane to burne, as the earth
 is quiet when it feeleth the fire. † And I saw after these, and be- 5
 hold a multitude of men was gathered together, of whom there
 was no number, from the foure windes of heauen, to fight
 against the man that was come vp out of the sea. † And I saw, and 6
 behold he had grauen to himself a great mountaine, & he flew
 vpon it. † And I sought to see the countrie, or the place whence 7
 the mountaine was grauen, & I could not. † And after these thin- 8
 ges I saw, and behold al that were gathered to him, to ouer-
 throwe him, feared exceedingly, yet they were bold to fight.
 † And behold as he sawe the violence of the multitude that 9
 came, he lifted not vp his hand, nor held sword, nor anie warlyke
 instrument but only as I saw, † that he sent forth out of his mouth 10
 as it were a blaste of fire, and from his lippes a spirit of flame, &
 from his tongue he sent forth sparkles & tempests, and al thinges
 were mingled together with this blast of fire, & spirit of flame, &
 multitude of tempests. † And it fel with violence vpon the mul- 11
 titude, that was prepared to fight, and burned them al, that sud-
 denly there was nothing sene of an innumerable multitude,
 but only dust, & the sauour of smoke: and I saw, and was afraid.
 † And after these thinges I saw the man himself descending from 12
 the mountaine, and calling to him an other peaceable multitude,
 † and

13 † and there came to him the countenance of manie men some
 reioycing, and some sorrowing: and some bond, some bringing
 of them that were offered. And I was sicke for much feare, and
 14 awaked, and sayd. † Thou from the beginning hast shewed thy
 seruānt these meruelous thinges, and hast counted me worthe
 15 that thou wouldest receiue my petition. † And now shew me
 16 yet the interpretation of this dreame. † For as I thinke in my
 iudgement, woe to them that were least in those dayes: & much
 17 more woe to them that were not least. † For they that were not
 18 least, were sorrowful. † I vnderstand now what thinges are
 layde vp in the later dayes, and they shal happen to them, yea and
 19 to them that are least. † For therefore they came into great
 20 dangers, and manie necessities, as these dreames do shew. † But
 yet it is easier, aduenturing to come into it, then to passe, as a
 cloud from the world, and now to see the thinges that happen
 21 in the later time. And he answered me, and sayd: † Both the in-
 terpretation of the vision I wil tel thee: and also concerning the
 22 thinges that thou hast spoken I wil open to thee. † Wheras thou
 23 speakest of them that were least, this is the interpretation. † He
 that taketh away danger at that time, he hath garded himself.
 They that haue fallen into danger, these are they that haue wor-
 24 kes, and sayth in the Strongest. † Know therefore that they are
 25 more blessed which are least, then they that are dead. † These are
 the interpretations of the vision, wheras thou sawest a man
 26 coming from the hart of the sea, † the same is he whom the
 Highest preserueth much time, which by himself shal deliuer his
 27 creature: and he shal dispose them that are least. † And wheras
 thou sawest procede out of his mouth, as it were winde, and
 28 fire, and tempest: † and wheras he held no sworde, nor warlike
 instrument: for his violence destroyed the multitude that came
 29 to ouerthrow him: this is the interpretation. † Behold the
 dayes come, when the Highest shal begin to deliuer them, that are
 30 vpon the earth: † and he shal come in excesse of minde vpon
 31 them that inhabit the earth: † And one shal thinke to ouerthrow
 an other: one citie an other citie, one place an other place, and
 32 nation against nation, and kingdom against kingdom. † And it
 shal be, when these thinges shal come to passe, and the signes
 shal happen, which I shewed thee before: and then shal my
 33 sonne be reueled, whom thou sawest, as a man coming vp. † And
 it shal be when all nations shal heare his voice: and euery one in
 his countrie shal leaue their warre, that they haue toward each

Mat. 24.
Luc. 21.

other: † and an innumerable multitude shall be gathered in one, 34
 as willing to come to ouerthrow him. † But he shall stand vpon 35
 the top of mount Zion. † And Zion shall come, and it shall be 36
 shewed to al prepared and builded, as thou sawest the moun-
 taine to be grauen without handes. † And the same my sonne 37
 shall reprove the thinges that the gentils haue inuented, these
 their impieties which came nere to the tempest, because of their
 euil cogitations, and torments wherewith they shall begin to be
 tormented. † Which were likened to the flame, and he shall de- 38
 stroy them without labour by the law that was likened to the
 fyre. † And whereas thou sawest him gathering vnto him an other 39
 peaceable multitude. † These are the ten tribes, which were 40
 made captiue out of their land in the dayes of Osee the King,
 whom Salmanasar the King of the Assyrians led captiue: and he
 transported them beyond the riuer, and they were transported
 into an other land. † But they gaue themselues this counsel, to 41
 forsake the multitude of nations, and to goe forth into a farther
 countrie, where mankind neuer inhabited. † Or there to ob- 42
 serue their ordinances, which they had not kept in their coun-
 trie. † And they entred in by the narrow entrances of the riuer 43
 Euphrates. † For the Highest then wrought them signes, and 44
 stayed the vaines of the riuer til they passed. † For by that coun- 45
 trie was a great way to goe, of one yeare and a half: for the coun-
 trie is called Arfareth. † Then did they inhabite there til in the 46
 later time: and now againe when they beginne to come, † againe 47
 the Highest shall stay the vaines of the riuer, that they may passe:
 for these thou sawest a multitude with peace. † But they also that 48
 were least of the people, these are they that be within my border.
 † It shall come to passe therefore, when he shall beginne to de- 49
 stroy the multitude of these nations, that are gathered, he shall
 protect them that haue overcome the people: † and then shall 50
 he shew them very manie wonders. † And I sayd: Lord domina- 51
 tour, shew me this, why I saw a man comming vp from the hart
 of the sea, and he sayd to me: † As thou canst not either search 52
 these thinges, or know what thinges are in the depth of the sea:
 so can not any man vpon the earth see my sonne, or them that
 are with him, but in the time of a day. † This is the interpreta- 53
 tion of the dreame which thou sawest, and for the which thou
 only art here illuminated. † For thou hast least thine owne law, 54
 and hast bene occupied about my law, and hast sought it. † For 55
 thou hast disposed thy lyfe in wisdom, and thine vnderstanding
 thou

4. Reg. 17.

Erod. 14.
Iosue. 3.

56 thou hast called mother: † and for this I haue shewed thee riches
with the Highest. For it shal be after other three dayes, I wil
speake other things to thee, and I wil expound to thee weightie
57 and meruelous things. † And I went forth, and passed into the
felde, much glorifying & praising the Highest for the meruelous
58 things that he did by time. † And because he gouerneth it, and
the things that are brought in times, & I sate there three dayes.

CHAP. XIII.

*God appeareth in a bush, 6. reuealing some things to be published, and some
things to be hid. 10. As the world waxeth old, all things become worse:
27. The people of Israel are ungrateful. 32. All shal be iudged in the Re-
surrection according to their deedes.*

1 **A**ND it came to passe the third day, and I sate vnder an oke.
2 † And behold a voice came forth against me out of a
bush, and sayd: Esdras, Esdras: and I sayd: Loe here I am Lord.
3 And I arose vpon my feete. And he sayd to me: † Reueling I was
reueled vpon the bush, and spake to Moyles, when the people *Exod. 3.*
4 serued in Ægypt, † and I sent him, and brought my people out
of Ægypt, and brought him vpon mount Sina, & held him with
5 me manie dayes. † And I told him manie meruelous things, &
shewed him the secrets of times, and the end: and I commanded
6 him, saying: † These wordes thou shalt publish abroad, and
7 these thou shalt hyde. † And now to thee I say: † The signes which
8 I haue shewed, and the dreames which thou hast sene, and the
interpretations which thou hast sene, lay them vp in thy hart.
9 † For thou shalt be receiued of al, thou shalt be conuerted the re-
sidue with thy counsel, and with the like to thee, til the times be
10 finished. † Because the world hath lost his youth, and the times
11 draw nere to waxe old. † For the world is diuided by twelue
12 partes, & the tenth part, & half of the tenth part are passed: † and
13 there remaineth hereafter the half of the tenth part. † Now there-
fore dispose thy house, and correct thy people, & comfort the
14 humble of them, & forsake now corruption, † and put from thee
mortal cogitations, and cast from thee humane burdenes, and doe
from thee now infirme nature, & lay at one side cogitations most
troublesome to thee, & make speedie transmigration from these
15 times, † for the euiles which thou hast sene to haue chanced
16 now, worse then these wil they doe againe: † for looke how *Mat. 24.*
much the world shal become weake by age, so much shal euiles *1. Ioan. 2.*
17 be multiplied vpon the inhabitants. † For truth hath removed it
self

self farther of, and lying hath approached, for now the vision
 which thou sawest, hasteneth to come. † And I answered, and 18
 sayd before thee ô Lord: † For behold I wil goe, as thou hast 19
 commanded me, & wil rebuke the people that now is. But them
 that shal yet be borne, who shal admonish? † The world therefore 20
 is set in darknes, and they that dwel in it without light. † Because 21
 thy law is burnt, therefore no man knoweth the workes that
 haue bene done by thee, or that shal begin. † For if I haue found 22
 grace with thee, send the Holie Ghost to me, & I wil write al that
 hath bene done in the world from the beginning, the thinges
 that were written in thy law, that men may finde the pathe: and
 they that wil liue in the later times, may liue. † And he answered 23
 me, and sayd: Goe gather together the people, and thou shalt say
 to them, that they seeke thee not for fourtie dayes. † And doe 24
 thou prepare thee manie tables of boxe, & rake with thee Sarea,
 Dabria, Salemia, Echanus, and Asiel, these fiue which are readie
 to write sweetly. † And come hither, & I wil light in thy hart a 25
 candle of vnderstanding, which shal not be put out til the thinges
 be finished, which thou shalt begine to write. † And then some 26
 thinges thou shalt open to the perfect, some thou shalt deli-
 uer secretly to the wyse. For to morrow this houre thou shalt
 begine to write. † And I went as he commanded me, & gathered 27
 together al the people, and sayd: † Heare Israel these wordes: 28
 † Our fathers were pilgrimes from the beginning in Ægypt, and 29
 were deliuered from thence. † And they receiued the law of life, 30
 which they kept not, which you also after them haue trans-
 gressed: † and the land was geuen you by lotte, and the land of 31
 Sion, and your fathers, and you haue done iniquitie, and haue not
 kept the wayes which the Highest commanded you. † And 32
 wheras he is a iust iudge, he hath taken from you in time that
 which he had geuen. † And now you are here, and your brethren 33
 are among you. † If then you wil rule ouer your sense, & instruct 34
 your hart, you shal be preferued aliue, and after death shal ob-
 taine mercie. † For the iudgement shal come after death, when 35
 we shal returne to lyfe againe: and then the names of the iust
 shal appeare, and the dedes of the impious shal be shewed. † Let 36
 no man therefore come to me now, nor aske for me vnul fourtie
 dayes. † And I tooke the fiue men, as he commanded me, and 37
 we went forth into the field, and taried there. † And I was come 38
 to the morrow, & behold a voice called me, saying: Esdras open
 thy mouth, and drinke that which I wil geue thee to drinke.
 † And

Gen. 47.
 Dent. 4.
 Act. 7.

Exech. 3.

39 † And I opened my mouth, & behold a ful cuppe was brought
me, this was ful as it were with water: but the colour therof like
40 as fire. † And I tooke it, and dranke; and when I had drunken
of it, my hart was tormented with vnderstanding, and wisdom
41 grewe into my brest. For my spirit was kept by memorie. † And
42 my mouth was opened, and was shut no more. † The Higheft
gaue vnderstanding vnto the fise men, and they wrote excesses
43 of the night which were spoken, which they knewe not. † And
at night they did eate breade, but I spake by day, & by night held
44 not my peace. † And there were written in the fourtie dayes
45 two hundred foure bookes. † And it came to passe when they had
46 ended the fourtie daies, the Higheft spake, saying: † The former
things which thou hast written, set abrode, and let the worthie
and vnwortheie reade: but the last seuentie bookes thou shalt
keepe, that thou mayest deliuer them to the wyse of thy people.
47 † For in these is the vaine of vnderstanding, and the fountaine
of wisdom, and the streame of knowledge, and I did see.

CHAP. XV.

*Esdras is bid to denounce, that assuredly manie euiles wil come to the world. 9.
God wil protect his people, the wicked shal be punished, and lament their
final miseries; God reuenging for the good.*

1 **B**EHOOLD speake into the eares of my people the wordes of
prophecie, which I shal put into thy mouth, sayth our Lord:
2 † and see that they be written in paper, because they be faithful
3 and true. † Be not afrayd of the cogitations against thee, neither
4 let the incredulities trouble thee of them that speake. † Because
5 euerie incredulous person shal dye in his inctedulitie. † Behold
I bring in, sayth our Lord, vpon the whole earth euils, sword,
6 and famine, and death, and destruction. † Because iniquitie hath
fully polluted ouer al the earth, and their hurtful workes are
7 accomplished. † Therefore sayth our Lord: † I wil not now
8 kepe silence of their impieties which they doe irreligiously, nei-
ther wil I beare with those thinges, which they practise vniustly.
Behold the innocent & iust blood crieth to me, & the soules of
9 the iust crie continually. † Reuenging I wil reuenge them, sayth
our Lord, and I wil take al innocent blood out of them vnto me. *Apoē 6 v.
10. & 19.*
10 † Behold my people is led to slaughter as a flocke, I wil no more *v. 2.*
11 suffer it to dwell in the land of Ægypt. † But I wil bring them
forth in a mightie hand and valiant arme, and wil strike with
12 plague as before, and wil corrupt al the land thereof. † Ægypt
shal

shal mourne, and the foundations thereof beaten with plague,
 and with the chastisement which God wil bring vpon it. † The
 husbandmen that til the ground shal mourne, because their seedes
 shal perish by blasting, and haile, and by a terrible statre. † Woe to
 the world and them that dwell therein. † Because the sword is at
 hand and the destruction of them, and nation shal rise vp against
 nation to fight, & sword in their handes. † For there shal be insta-
 bilitie to men, & growing one against an other they shal not care
 for their king, & the princes of the way of their doings, in their
 might. † For a man shal desire to go into the citie & can not. † Be-
 cause of their prides the cities shal be troubled, the houses raised,
 the men shal feare. † Man shal not pitie his neighbour, to make
 their houses nothingworth in the sword, to spoyle their goodes
 for famine of bread, & much tribulation. † Behold, I cal together
 sayth God, al the kinges of the earth to feare me, that are from
 the Orient, & from the South, from the East, & from Libanus, to
 be turned vpon themselves, and to render the thinges that they
 haue geuen them † As they doe vntil this day to myne elect, so
 wil I doe, and render in their bosome. Thus sayth our Lord God:
 † My righthand shal not spare sinners, neither shal the sword
 cease vpon them that shede innocent blood vpon the earth.
 † Fire came forth from his wrath, and hath deuoured the fun-
 dations of the earth, and sinners as it were straw set on fire.
 † Woe to them that siane, and obserue not my comandmentes,
 sayth our Lord. † I wil not spare them: depart o children from the
 poure. Defile not my sanctification: † because the Lord knoweth
 al that sinne against him; therefore hath he deliuered them into
 death and into slaughter. † For now are euils come vpon the
 world, and you shal tarrie in them. For God wil not deliuer you,
 because you haue sinned against him. † Behold an horrible vi-
 sion, and the face of it from the east. † And the nations of dra-
 gons of Arabians shal come forth in manie chariots, & as a winde
 the number of them is caried vpon the earth, so that now al
 doe feare and tremble, that shal heare them. † the Carmonians
 madde for anger, and they shal goe forth as wild boares out of
 the wood, & they shal come with great power, and shal stand in
 fight with them, & they shal waste the portion of the land of the
 Assirians. † And after these thinges the dragons shal preuaile
 mindful of their natiuitie, and conspiring shal turne themselves
 in great force to pursue them. † These shal be troubled and hold
 their peace at their force, and shal turne their fete into flight.

† And

Mat. 24.

Luc. 21.

33 † And from the territorie of the Assirians the besiegers shal be-
 seige them, and shal consume one of them, and there shal be
 feare and trembling in their armie, and contention against their
 34 kinges. † Behold cloudes from the east, and from the north
 vnto the south, and their face very horrible, ful of wrath and
 35 storme. † And they shal beate one against an other, and they
 shal beate downe manie starres, and their starre vpon the earth,
 36 and bloud shal be from the sword vnto the bellie. † And mans
 dung vnto the camels litter, and there shal be much feare, and
 37 trembling vpon the earth. † And they shal shake that shal see
 that wrath, and tremble shal take them: and after these thinges
 38 there shal manie showers be moued: † from the south, and
 39 the north: and an other portion from the west. † And the
 windes from the east shal preuaile vpon it, and shal shut it
 vp, and the cloudes which he raised in wrath, and the stare to
 make terrour to the east winde, and the west shal be destroyed.
 40 † And there shal be exalted great and mightie cloudes ful of
 wrath, and a stare to terrifie al the earth, and the inhabitantes
 therof, and they shal powre in vpon euerie high, and eminent
 41 place a terrible starre, † fire, and haile, and flying swordes, and
 manie waters, so that al fildes also shal be filled, and al riuers
 42 with the fulnes of manie waters. † And they shal throw downe
 cities, and walles, and mountaines, and hilles, and the trees of
 the woodes, and the grasse of the medowes, and their corne.
 43 † And they shal passe constant vnto Babylon, and shal raise her.
 44 † They shal come together against her, and shal compasse her,
 and shal power out the starre, and al wrath vpon her, and the
 dust and smoke shal goe vp euen into heauen, and round about
 45 shal lament her. † And they that shal remaine vnder her, shal
 46 serue them that terified her. † And thou Asia agreeing into the
 47 hope of Babylon, and the glorie of her person, † woe be to thee
 thou wretch, because thou art like to her, and hast adorned thy
 daughters in fornication, to please & glorie in thy louers, which
 48 haue desired alwayes to fornicate with thee. † Thou hast imita-
 ted the odious in al her workes, and in her inuentions: therefore
 49 sayth God: † I wil send in euils vpon thee, widowhood, pouertie,
 and famine, and sword, and pestilence, to destroy thy houses
 50 by violation, and death, and glorie of thy vertue. † As a flower
 shal be withered, when the heate shal rise that is sent forth vpon
 51 thee, † thou shalt be weakned as a litle poore soule plagued
 and chastised of wemen, that the mightie and the louers may

Apo. 13.

not receiue thee. † Wil I be zealous against thee sayth our Lord; 52
 † vnles thou hadst slayne myne elect at al times, exalting the 53
 slaughter of the handes, and saying vpon their death, when
 thou wast drunken. † Adorne the beautie of thy countenance. 54
 † The reward of thy fornication is in thy bosome, therefore 55
 thou shalt receiue recompence. † As thou shalt doe to my elect, 56
 sayth our Lord, so shal God do to thee, and shal deliuer thee vnto
 euil. † And thy children shal dye for famine: and thou shalt fal 57
 by the sword, and thy cities shal be destroyed, & al thine shal fal
 in the filde by the sword. † And they that are in the mountaines, 58
 shal perish, with famine, and shal eate their owne flesh, & drinke
 klood, for the famine of bread and thirst of waters. † Vnhappie 59
 by the seas shalt thou come, and againe thou shalt receiue euils.
 † And in the passage they shal beate against the idle citie, and 60
 shal destroy some portion of thy land, and shal deface part of thy
 glorie, againe returning to Babylon ouerthrowen. † And being 61
 throwen downe thou shalt be to them for stubble, and they shal
 be to thee fire: † and deuoure thee, and thy cities, thy land, and 62
 thy mountaynes, al thy woodes and fruitful trees they wil burne
 with fire. † Thy children they shal lead captiue, & shal haue thy 63
 goodes for a praye, and the glorie of thy face they shal destroy.

C H A P. XVI.

*Al are admonished, that extreme calamities shal fal vpon this world, 36. the
 penitent returning to iustice shal escape, 55. & as al thinges were made by Gods
 omnipotent powre at his wil, so al thinges shal serue to the reward of the blese-
 sed, and punishment of the wicked.*

WOE to thee Babylon & Asia, woe to thee Ægypt, and 1
 Syria. † Gird your selues with sackclothes and shirtes 2
 of heare, & mourne for your children, & be sorie: because your
 destruction is at hand. † The sword is sent in vpon you, and who 3
 is he that can turne it away? † Fire is sent in vpon you, and who 4
 is he that can quench it? † Euiles are sent in vpon you, and who 5
 is he that can repel them? † Shal anie man repel the lion being 6
 hungrie in the woode, or quench the fire in stubble, forth with
 when it beginneth to burne? † Shal anie man repel the arrow 7
 shot of a strong archer? † Our strong Lord sendeth in euiles, 8
 and who is he that can repel them? † Fire came forth from his 9
 wrath, and who is he that can quench it? † He wil lighten, who 10
 shal not feare, he wil thunder, and who shal not be afraide?
 † Our Lord wil threaten, and who shal not vterly be destroyed 11
 before

12 before his face? † The earth hath trembled, and the foundations
 thereof, the sea tosseth vp waues from the depth, and the floudes
 of it shal be destroyed; and the fishes thereof at the face of our
 13 Lord, and at the glorie of his powre: † because his right hand is
 strong which bendeth the bow, his arrowes be sharpe that are
 shot of him, they shal not misse, when they shal begine to be
 14 shot into the endes of the earth. † Behold euiles are sent, and
 15 they shal not returne til they come vpon the earth. † The
 fire is kindled and it shal not be quenched, til it consume the
 16 foundations of the earth. † For as the arrow shot of a strong ar-
 cher returneth not, so shal not the euils returne backe, that shal
 17 be sent vpon the earth. † Woe is me, woe is me: who shal de-
 18 liuer me in those dayes? † The beginning of sorrowes and much
 mourning, the beginning of famine and much destruction.
 The beginning of warres and the potestates shal feare, the be-
 19 ginning of euiles and al shal tremble. † In these what shal I doe,
 20 when the euiles shal come? † Behold famine, and plague, and
 21 tribulation, and distresse are sent al as scourges for amendment,
 22 † and in al these they wil not conuert themselues from their ini-
 quities, neither wil they be alwayes mindful of the scourges.
 22 † Behold, there shal be good cheape victuals vpon the earth, so
 that they may thinke that peace is directly coming toward them,
 and then shal euiles spring vpon the earth, sword, famine, and
 23 great confusion. † For by famine manie that inhabit the earth
 shal dye, and the sword shal destroy the rest that remained alieue
 24 of the famine, † and the dead shal be cast forth as dung, and
 there shal be none to comfort them. For the earth shal be left
 25 deserr, and the cities therof shal be throwen downe. † There shal
 26 not be left a man to til the ground and to sow it. † The trees
 27 shal yeeld fruites, and who shal gather them? † The grape shal
 become ripe, & who shal tread it? For there shal be great desola-
 28 tion to places. † For a man shal desire to see a man, or to heare
 29 his voyce. † For there shal be leaft ten of a citie, and two of
 the filde that haue hid themselues in thicke woodes, and cliffes
 30 of rockes. † As there are left in the oliuet, and on euerie tree,
 31 three or foure oliues. † Or as in a vineyard when it is gathered
 there are grapes left by them, that diligently search the vine-
 32 yard: so shal there be left in those dayes three or foure, by them
 33 that search their houses in the sword. † And the earth shal be
 left desolate, and the fildes thereof shal waxe old, & the wayes
 thereof, and al the pathes thereof shal bringforth thornes,

because no man shal passe by it. † Virgins shal mourne hauing 34
 no bridegromes, wemen shal mourne hauing no husbandes,
 their daughters shal mourne hauing no helpe: † their bride- 35
 gromes shal be consumed in battel, and their husbandes be de-
 stroyed in famine. † But heare these thinges, and know them ye 36
 seruantes of our Lord. † Behold the word of our Lord, re- 37
 ceiuue it: beleue not the goddes of whom our Lord speaketh.
 † Behold the euiles approach, and slacke not. † As a woman 38
 with childe when shee bringeth forth her child in the ninth 39
 moneth, the houre of her deliuerance approaching, two or three
 howres before, paines come about her wombe, and the infants
 coming out of her wombe, they wil not tarrie one moment.
 † So the euiles shal not slacke to come forth vpon the earth, and 40
 the world shal lament, and sorowes shal hold it round about.
 † Heare the word, my people: prepare yourselues vnto the 41
 fight, & in the euiles so be ye as strangers of the earth. † He that 42
 selleth as if he should flee, and he that byeth as he that should
 lose it. † He that playeth the marchant, as he that should take no 43
 fruite: and he that buildeth as he that should not inhabite. † He
 that soweth, as he that shal not teape: so he also that pruneth a 44
 vinyard, as if he should not haue the vintage. † They that marie 45
 so as if they should not get children, & they that marie not, so as
 it were widowes. † Wherfore they that labour, labour without 46
 cause: † for foreners shal reape their fruites, & shal violently take 47
 their goodes, and ouerthrow their houses, and lead their chil-
 dren captiue, because in captiuitie, and famine they beget their 48
 children. † And they that play the marchantes by robrie, the lon-
 ger they adorne their cities and houses, and their possessions and 49
 persons: † so much the more wil I be zealous toward them,
 vpon their sinnes, sayth our Lord. † As a whore enuieth an ho- 50
 nest & very good woman: † so shal iustice hate impietic when 51
 she adorneth herselfe, and accuseth her to her face, when he shal
 come that may defend him that searcheth out al vpon the earth.
 † Therefore be not made like to her, nor to her workes. † For 52
 yet a little while & iniquitie shal be taken away from the earth, 53
 & iustice shal reigne ouer you. † Let not the sinner say he hath not 54
 sinned: because he shal burne coales of fire vpon his head, that
 sayth I haue not sinned before our Lord God and his glorie.
 † Behold our Lord shal know al the workes of men, and their in- 55
 uentions, & their cogitations, and their hartes. † For he sayd: Let 56
 the earth be made, and it was made: let the heauen be made, & it

57 was made. † And by his worde the starrs were made, & he know-
 58 eth the number of the starres. † Who searcheth the depth and the
 treasures therof: who hath measured the sea, & capacite therof.
 59 † Who hath shut vp the sea in the midst of waters, & hath han-
 60 ged the earth vpon the waters with his word. † Who hath spred
 61 heauē as it were a vault, ouer the waters he hath founded it. † Who
 hath put fountaines of waters in the desert, and lakes vpon the
 toppes of mountaines, to sendforth riuers from the high rocke
 62 to water the earth. † Who made man & put his hart in the midds
 63 of the bodie, and gaue him spirit, life and vnderstanding. † And
 the inspiration of God omnipotent that made al thinges, and
 64 searcheth al hid thinges, in the secretes of the earth. † He know-
 eth your inuention, and what you thinke in your hartes sin-
 65 ning, and willing to hide your sinnes. † Wherefore our Lord in
 searching hath searched al your workes, and he wil put you al to
 66 open shame, † and you shal be confounded when your sinnes
 shal come forth before men, and the iniquities shal be they, that
 67 shal stand accusers in that day. † What wil you doe? or how
 68 shal you hide your sinnes before God and his Angels? † Behold
 God is the Iudge, feare him. Cease from your sinnes, and now
 forget your iniquities to doe them anie more, & God wil bring
 69 you out, and deliuer you from al tribulation. † For behold the
 heate of a great multitude is kindled ouer you, and they shal take
 certaine of you by violence, & shal make the slaine to be meate
 70 for idols. † And they that shal consent vnto them, shal be to them
 71 in derision, and in reproch, and in conculcation. † For there shal
 be place against places, and against the next cities great insurre-
 72 ction vpon them that feare our Lord. † They shal be as it were
 madde sparing no bodie, to spoyle and waste yet them that feare
 73 our Lord. † because they shal waste and spoyle the goodes, and
 74 shal cast them out of their houses. † Then shal appear the
 75 probation of mine elect, as gold that is proued by the fire. † Here
 my beloued, sayth our Lord: Behold the dayes of tribulation
 76 are come: and out of them I wil deliuer you. † Doe not feare,
 77 nor stagger, because God is your guide. † And he that kepeth
 my commandmentes, and precepts, sayth our Lord God: Let
 not your sinnes ouerway you, nor your iniquities be aduanced
 78 ouer you. † Woe to them that are entangled with their sinnes,
 and are couered with their iniquities, as a silde is entangled with
 the wood, & the path therof couered with thornes, by which no
 man passeth, & it is closed out, & cast to be deuoued of the fire.

psal. 146.
v. 4.
Iob. 38.



A table of the Epistles, taken forth of the old Testament, vpon certayne festiual dayes.

The other feastes, and al the sundayes haue their Epistles in the new Testament: As is there noted.

- In the feast of our Blessed Ladies Conception. *Prou. 8. v. 22. to the v. 36.*
 S. Iohn Euangelist. *Eccli. 15. v. 1. to v. 7.*
 The Epiphanie. *Isaie, 60. v. 1. to v. 7.*
 Candlemasse day, *Malach. 3. v. 1. to v. 5.*
 S. Thomas Aquinas. *Sap. 7. v. 7. to. v. 15.*
 The Annunciation of our B. Ladie, *Isaie. 7. v. 11. to v. 16.*
 S. Marke. *Ezechiel. 1. v. 5. to v. 14.*
 S. Philippe and S. Iames. *Sap. 5. v. 1. to. v. 6.*
 S. Iohn ante portam Latinam, *the same.*
 The Natiuitie of S. Iohn Baptist. *Isa. 49. v. 1. to. v. 6. & v. 23.*
 Visitation of our B. Ladie. *Cant. 2. v. 8. to v. 15.*
 The octaue of S. Peter and S. Paul. *Eccli. 44. v. 10. to. v. 16.*
 S. Marie Magdalen. *Cant. 3. v. 2. to. 6. & ca. 8. v. 6. to. 8.*
 S. Anne, *Prouerb. 31. v. 10. to the end of the chap.*
 The Assumption of our B. Ladie. *Eccli. 24. v. 11. to. 21.*
 Decollation of S. Iohn Baptiste. *Iere. 1. v. 17. to the end.*
 The Natiuitie of our B. Ladie. *Prouerb. 8. v. 22. to. 36.*
 S. Mathew. *Ezech. 1. v. 10. to. 15.*
 S. Martin. *Eccli. 44. v. 25. & ca. 45. v. 1. to. v. 9.*
 S. Cecilie. *Eccli. 51. v. 13. to. 18.*
 S. Catherin. *Eccli. 51. v. 1. to. 13.*
 In the Anniiuersarie of the dead. *2. Mach. 12. v. 42. to the end of the chapter.*

Deo Gratias.

AN HISTORICAL TABLE OF THE
TIMES, SPECIAL PERSONS, MOST
NOTABLE THINGES, AND CANONICAL
BOOKES OF THE OLD TESTAMENT.

Anni mundi.	Patriarches.	Especial pointes of the sacred historie of Gods Church euer visible.	Schismes and infidelitie.	Canonical Scriptures.
a The first yeare & first weeke.	Adam the first man, of whom al mankind is propagated.	a Creation of heauen and earth, and al thinges therein, in six dayes. <i>Gen. 1.</i> Man last created was made lord of al corporal creatures of this lower world, & placed in paradise. <i>Gen. 2.</i> For transgressing Gods commandment Adam and Eue were cast out of paradise. But by Gods grace repenting had promise of a Redeemer. <i>Gen. 3.</i>		Genesis conteyneth the historie of the visible Church, from the beginning of the world to the death of Ioseph in the yeare of the world. 2340.
b 130.	Seth borne.	Cain the first borne became a husbandman, Abel next borne, a shepheard. <i>Gen. 4.</i> God respecting Abels sacrifice, and not Cains, Cain killed Abel. <i>Gen. 4.</i> Seths children and other faythful were called the sonnes of god to distinguish the true Church from the wicked citie begune by Cain. <i>Gen. 6.</i>	Cain went forth from the face of our Lord; begane a new city opposite to the Citie of God. <i>Gen. 4. v. 16.</i>	
c. 235.	Enos borne.	In the dayes of Enos begane publique prayers of manie assembling together (besides Sacrifice, which was before) <i>Gen. 4. v. 26.</i>	His generations in the right line to Lamech, who slew him, are these, without notice of time when they	
d 325. e 395. f 460.	Cainan Malaleel Iared,			

Anni mundi.	Patriar-ches.	The sacred Historie.	Schifmes and infidelitie.	Scriptures.
g 622.	Enoch,	Enoch a Prophet plead	were borne or	
h 687.	Mathu-	God in al his wayes. None	dyed : Enoch ,	
i 874.	lala.	borne in the earth like to	Irād , Mauiael,	
k 930.	Lamech.	Enoch. <i>Eccli.</i> 49. v. 16.	Mathufael, La-	
		k Adam dyed at the age of	mech. <i>Gen.</i> 4.	
		930. yeares. <i>Gen.</i> 5. v. 5. To	v. 17.	
		whom Seth succeded chief	Somedeclining	
l 987.		Patriarch. And so in the	from God, and	
		rest.	matchig in ma-	
		l Enoch in the yeare of his	riage with Ca-	
		age 365. was sene no more:	ins race begate	
		because God tooke him.	those monstros-	
		<i>Gen.</i> 5. v. 24. <i>Enoch was trans-</i>	ous men buge	
		lated that he should not see	of stature, most	
m 1042.		death. <i>Heb.</i> 11. v. 5.	wicked & cruel	
n 1056.	Noe bor.	m Seth dyed in the yeare of	called gigantes.	
o 1140.		his age. 912.	<i>Gen.</i> 6. v. 4.	
		o Enos dyed anno ætatis;		
		905.		
p 1265.		p Cainan dyed, an æt 980.		
q 1290		q Malaleeldyed, an. æt. 895.		
r 1422.		r Iared dyed, an. æt. 962.		
s 1536.		s Noe the preacher of ius-		
		tice, forewarned al men		
		that except they repented,		
		God would destroy them		
t 1556.	Sem bor.	with a flood.		
	<i>And the</i>	And by Gods commande-		
	<i>next two</i>	ment built an Arke (or		
	<i>yeares</i>	shippe) wherin himself, &		
	Cham, &	his familie, with other li-		
	laphet.	uing creatures, were pre-		
		ferred from drowning.		
		v Lamech dyed (before his		
		father) in the yeare of his		
		age, 777.		
		w Mathufala dyed, an. æt.		
		969. immediaty before the		

Anni mundi.	Patriarches.	The sacred Historie .	Schismes and infidelitie.	Scriptures.
x 1656.		<p>flood, as semeth most probable.</p> <p>x The same yeare of the world, 1656. the 17. day of the second moneth Noe with his three tonnes his wife, and their wiues, in al eight persons, and seuen payres of euerie kinde of cleane liuing creatures, and two payres of vnclane entered into the Arke. And presently it rayned fourtie dayes and nightes together. Wherby al liuing creatures on the earth out of the arke were drowned. <i>Gen. 7.</i></p>	<p>Al Cains race, with other wicked infideles were vtrerly destroyed, by the fould. <i>Gen. 7.</i></p>	

THE END OF THE FIRST AGE,
AND BEGINNING OF THE SECOND.

y 1658.	<p>Arphaxad borne the sonne of Sem.</p>	<p>The whole earth being couered with water, NOE with his familie, and other liuing creatures remained in the arke twelue monethes and ten dayes (<i>a iust yeare of the sunne</i>) then coming forth built an altar and offered sacrifice. Which God accepting blessed them for new increate. <i>Gen. 8. & 9.</i></p>		
z 1693.	Cainan. *	<p>c Heber consented not to the building of Babel. And therfore his familie kept stil their former language, which thenceforth for distinction sake, was called</p>	<p>Nemrod the sonne of Chus, and nephew to Cham, about thre score years after the</p>	<p>* Not affirming but supposing that Cainan was the sonne of Arphaxad, we place him here: and sale 30. yeares after.</p>
a 1723.	Sale,			
b 1753.	Heber,			
c 1787.	Phaleg.			
d 1817.	Reu.			
e 1850.	Sarug.			
f 1879.	Nachor,			
g 1908.	Thare,			

Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.
b 1979.	Abraham borne.	<p>the Hebrew tongue. He liued to see Abrahams father. And Noe, Sem, Arphaxad, Phaleg, and other most godlie men liued some part of Abrahams time; who was neuer corrupted in fayth, nor religion.</p> <p>i By Gods commandment, Abraham at the age 75. yeares hauing bene much persecuted for religiō, went forth of his countrie Chaldaea. Wherupon his father Thare went as farre as Haran, in the confines of Mesopotamia. And Lot went further with him into Chanaan. Which countrie God then promised to geue him. and to multipliē his seede, and therein to blesse al nations. <i>Gen. 11. v. 31. & 12. v. 1. & 7.</i></p>	<p>flood, by force and sutteltie drawing manie folowers, begane a new sect of infidels. And after wardes was the principal auctor of building the towre of Babel. Where the tongues of the builders were confounded, & so they were separated into manie nations, about 130. yeares after the flood. <i>Gen. 10. v. 25.</i> After Nemrod his sonne Belus reigned in Babylon, about the yeare of the world. 1871. which was 215. yeares after the flood.</p> <p>And after him his sonne Ninus beginning to reigne about the yeare 1936. set vp idolatrie, causing his father to be honored as the great God, called <i>Belus Iuppiter</i>: & his grandfather Nemrod, other wise called <i>Saturnus</i>, or <i>Sator deorum</i>, the father of goddes.</p>

THE END OF THE SECOND AGE,
AND BEGINNING OF THE THIRD.

k 2055.		<p>k By occasion of famine in Chanaan, Abraham went into Ægypt with his wife, and Lot. <i>Gen. 12. v. 10.</i></p>	
l 2056.		<p>l They returned into Chanaan, became very rich: and God renewed his great promises to Abraham. <i>Gen. 13.</i></p> <p>m Lot [amongst others] be-</p>	

Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
n 2064.		ing taken captiue, Abraham with three hundred and eightene men rescued them al. Wherupon Melchisedech offered sacrifice in bread & wine: blessed Abraham, & receiued tithes of him. <i>Gen. 14.</i>	o Agar conceiued & brought forth a sonne, who was named Ismael. <i>Gen. 16.</i>	
o 2065.		n Sara long barren perswaded Abraham to take her handmaid Agar to wife.		
p 2078.		p Circumcision was instituted, that Abraham, and his sonnes, & al the men of his familie might be distinguished from others. <i>Gen. 17.</i> Sodom and Gomorrha with other cities were burnt with brimstone. From whence Lot was deliuered by Angeles. <i>Gen. 19.</i>		
q 2079.	Isaac, borne.	q Sara conceiued and bare a sonne called Isaac, <i>Gen. 21.</i>	Ismael attempting to corrupt Isaac in maners (which S. Paul calleth persecution. <i>Gal. 4.</i>) was cast out of Abraham's house together with his mother. <i>Gen. 21. v. 19.</i> And neuertheles had twelue sonnes, al dukes before Isaac had anie	
r 2104.		r Abraham by Gods commandement was readie to offer Isaac in sacrifice, but was stayed by an Angel. And former promises were renewed. <i>Gen. 22.</i>		
f 2116.		f After the death of Sara, Abraham married Cetura, by whom he had six sonnes. <i>Gen. 25.</i>		
t 2119.		t Isaac married Rebecca the daughter of Bathuel, sonne of Nachor Abrahams brother. <i>Gen. 24.</i>		
v 2139.	Iacob & Esau, borne.	w Abraham dyed at the age		
w 2154.				

Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
x 2216.		of 175. yeares. <i>Gen. 25.</i>	issue, Which <i>S.</i>	
y 2217.		x Isaac blessed Jacob thinc- king him to be Esau. <i>Gen. 27.</i>	<i>Paul noteth. 1. Cor.</i>	
z 2224.	Ruben.	y Jacob going into Meso- potamia to flye the danger of his brothers threatcs,	15. v. 46, First that is natural, after- ward that which is spiritual.	
a 2225.	Simeon.	saw in sleepe a ladder rea- ching from the earth to hea- uen. <i>Ge. 28.</i> And being there	Esau also had much issue, and prospered in the world. But	
b 2226.	Leui.	he serued his vnclc Laban	his progenie, as	
c 2227.	Iudas.	seuen yeares for his youn- ger daughter Rachael, re- ceiued Lia the elder; and	also Isaels, & al Abrahams of	
	Dan. [li.	serued other seuen for Ra- chael. And six more for cer- taine fruiçt of the flockes.	spring by his last wife Cetura	
	Nephtha	<i>Gen. 29. & 30.</i>	were excluded from the prom- ised enherita- nce, & other	
	Gad.	e Jacob returning from Me- sopotamia wrestled with an Angel, & was called Israel.	blessinges. <i>Gen.</i>	
	Afer.	<i>Gen. 32. & 35. v. 10.</i>	25. v. 5. & 6. & ch. 28. v. 4. & 14.	
	Issachar.	f Rachael dyed, and was bu- ried in Bethleem. <i>Gen. 35.</i>	Apis king of Argiues, of Iup- piters race, go- ing into Ægypt,	
	Zabulon.	v. 18. & 19.	taught the peo- ple to plant vi- nes, and make	
d 2230.	Ioseph: b.	g Ioseph was sold, and car- ried into Ægypt; & shortly after cast into prison, where he interpreted the dreames of two Eunuches. <i>Gen. 37.</i>	wine, to plow with oxen, and	
e 2236.		39. & 40.	to sow & reape.	
		h Isaac dyed, at the age of 180. yeares.	corn, was made their king and after his	
		i Ioseph interpreting king Pharao his dreames, and geuing wise counsel to pro- uide for the scarcitie to come, was made ruler of Ægypt. He then married, &	death honored in the forme of	
f 2246.	Benia- min. bor.			
g 2247.				
b 2259.				
i 2260.				

Anni. mūdi.	The line of Leui.	The line of Iudas.	The sacred historic.	Schismes and infidelitie.	Scriptures.
	Caath.	Phares.	had two sonnes Manasses, and Ephraim in the seuen yeares of plentie. <i>Gen. 41.</i> k Iacob sent his tenne sones into Ægypt to bye corne. Where they were threated as suspected spies, and one was kept in prison, til they should bring their brother Benjamin. <i>Gen. 42.</i> l They returning into Ægypt with Benjamin in their companie, Ioseph first terrified them, afterwards manifested himself vnto them. And sending for his father and whole kinred, they all went into Ægypt. <i>Gen. 43. 44. 45. & 46.</i> m Iacob blessed and adopted the two sonnes of Ioseph, preferring Ephraim the younger before Manasses. <i>Gen. 48.</i> prophecied of al his twelue sonnes; and in Iudas of Christ. <i>Gen. 49. v. 10.</i> And then dyed. n Ioseph buried his father in Chanaan, and nourished his bretheren with their families, as their patron & superior. <i>Gen. 50. v. 18.</i> o He dyed at the age of 110. yeares. <i>Gen. 50.</i>	an oxe, for their great god. <i>S. Aug. li. 18. c. 5. de ciuit.</i> As people increased, so idolatric was multiplied, and innumerable goddes feared and serued with superstitious rites in al heathen nations. Amongst which first the Assirians, and at last the Romanes held the principality, others in respect of them were of lesse powre, or of shorter time, & as it were dependentes of them: as <i>S. Augustin obserueth. li. 18. c. 2. de ciuit.</i>	Iob either of the progenie of Nachor, or as semeth more probable of Esau, liued the same time; in which the children of Israel were pressed with seruitude in Ægypt. Himselfe writte the historie of his affliction in the Arabian tongue which moyses translated into Hebrew.
l 2269.					
m 2286.	Amrā.	Efron.			
o 2340.			After his death the Superioritie of the children of Israel descended not to his	About thistime was Atlas the great Astrono-	The booke of Exodus conteyneth

Anni mūdi.	The line of Leui.	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
p2401. 92404.	Aaron. borne. Moyfes borne.	Aram.	<p>sonnes, but to his bretheren and rested in Leui the third brother liuing longest of al the twelue, to the age of 137. yeares. Exodi. 6. v. 16. whose genealogie is there declared to shew the descent of Aaron and Moyfes.</p> <p>r Moyfes an infant of three monethes was put in a basket on the water, & taken thence by Pharaos daughter, nurced by his owne mother, and brought vp in Pharaos court. <i>Exod. 2.</i></p> <p>f At the age of fourty yeares he went to his bretheren to comfort them.</p> <p>Where killing an Ægyptian that oppressed an Israelite, he was forced to flee into Madian. <i>Exod. 2.</i></p> <p>t After other fourtie yeares God appeared to Moyfes in a bush burning & not wa. sling. Sent him into Ægypt with powre to worke miracles, & to bring the children of Israel out of that bondage.</p> <p>v Pharao and the Ægyptians resisting were plagued with tenne sundrie afflictions. At last the Israelites were deliuered, and Pharao with al his armie drowned.</p> <p><i>Exo. 3. 10. 15.</i></p>	<p>mer brother of Prometheus, grandfater to Mercurius the elder, whose nephew Mercurius, otherwise called Trifmegistus, the master of moral philosophie, must nedes be a good while after Moyfes. <i>S. Aug. li. 18. c. 39. de ciuit.</i> Also Cecrops the first king and builder of Athens, was in Moyfes time, after him Cadmus built Thebes, and the first that brought letters into Grece, more ancient then manie Panimes goddess <i>S. Aug. li. 18. c. 8. &c.</i></p>	<p>the affliction and deliuerie of the children of Israel, & precepts of Gods law.</p>
f2244.					
t2484.		Aminadab.			

THE BEGINNING OF THE FOVRTH AGE.

Anni. mūdi.	High- priests.	The line of Iudas.	The sacred historie.	Schismes and infidelitie.	Scriptures.
x 2485.	Aaron.		<p>17 The law was geuen in Mount Sina the fifteth day after their going out of Ægypt. <i>Exod. 19. 20.</i></p> <p>x The tabernacle, withal thinges perteyning therto, was prepared in the first yeare, and erected the first day of the second yeare of their abode in the desert. <i>Exod. 40.</i></p> <p>y In the same second yeare Aaron was consecrated Highpriest, and his sonnes Priestes, for an ordinarie succession: Moyses remaying Superior extraordinarie during his life. <i>Leuis. 8.</i></p> <p>z Balaam a forcerer hyred by Balac king of Moab to curse the Israelites, was forced by Gods powre to prophesy good things of them. <i>Num. 21. 23. 24.</i></p> <p>a Moyses and Aaron doubting that God would not geue water out of a rock to the murmuring people, were foretold that they should dye in the desert, and not enter into the promised land. <i>Num. 20.</i></p> <p>b Aaron dyed in the mount Hor, and his sonne Eleazar was made Highpriest. <i>Num. 20.</i></p> <p>c Moyses repeted the law,</p>	<p>In the absence of Moyses the people forcing Aaron to consent, made & adorned a golden calse for God. <i>Exod. 32.</i></p> <p>Nadab & Abiu offered strange fire in sacrifice and were burnt to death. <i>Leuis. 10.</i></p> <p>Chore, Dathan, & Abiron with manie others murmuring & rebellig against Moyses & Aaron were partly swallowed alieue into the earth, others burnt with fire from heauen. <i>Num. 16.</i></p>	<p>Leuiticus conteyneth the Rites of Sacrifices, Priestes, Feastes, Fastes, and Vowes. Numeri, so called because in it are numbered the men of twelue tribes able to beare armes, also the Leuites deputed to Gods seruice about the tabernacle, and the mansions of the people in the desert with other thinges hap pening in the 40. yeares of their abode there</p>
b 2523.	Eleazar				
c 2524.					

Anni mūdi.	High- priests.	Theline of Iudas.	The sacred Historic.	Schifmes and infidelitie.	Scriptures.
f 2531,			<p>commending it earnestly to the people. Then dyed, and was secretly buried by Angels in the valley of Moab. <i>Deut.</i> 34.</p>	<p>Al nations generally besides the Iewes, seruing many false goddes, those thought themselves most religious that were most superstitious, & studious of art Magike, Nigromancy & the like. And euerie countrie yea almost euerie towne & vil-</p>	<p>Deuteronomie is an abridgement and repetition of the law, conteyned more largely in the former bookes.</p>
g 2533.			<p>To whom Iosue succeeded in temporal government his spiritual remaying in the Highpriest <i>Num.</i> 27. v. 20.</p>	<p>lage had their peculiar imagined goddes, as S. Athanasius discourseth, <i>Orat. contra idola.</i></p>	<p>The booke of Iosue, is the first of those which are properly called Historical, declaring how the Israelits conquered & possessed the land of Chanaan, it conteyneth the historie of 32. yeares.</p>
b 2536.		Naasson.	<p>d Al the children of Israel that came forth of Ægypt aboute the age of twentie yeares dyed in the desert except two, Iosue & Caleb. <i>Num.</i> 26. v. 64. 65.</p>	<p>The Romanes otherwise most prudent accounted al inuenters of artes, conquerours of countreies, & al atchiuers of great explores at least after their deaths to</p>	
			<p>e Presently after Moyses death Iosue brought the people ouer Iordan into Chanaan. <i>Iosue.</i> 3. And in the space of seuen yeares conquered the land. <i>Iosue.</i> 6. &c.</p>		
			<p>f And diuided the same amongst the tribes. <i>Iosue.</i> 13.</p>		
			<p>g The tribes of Ruben Gad and half Manasses hauing receiued enheritance on the other side of Iordan, <i>Num.</i></p>		
			<p>32. v. 33. and now returning thither made an altar by the riuer side, which the other tribes suspecting to be for sacrifice, and so to make a schifme, prepared to fight against them: but they answering that it was only for a monument; al were satisfied, <i>Iosue</i> 22.</p>		
			<p>h Iosue at the age of 110.</p>		

Anni mūdi.	High- priests.	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
i 2556.	Phine- es.		<p>yeares dyed. <i>Iosue. 24. v. 29.</i> & had no proper successor. i Eleazarus the Highpriest dyed the same yeare, <i>Iosue.</i> 24. v. 33. And his sonne Phi- nees succeeded.</p>	<p>begoddes. And not only men, but also manie other thinges were held for goddes.</p>	
l 2564.			<p>k After the death of Iosue the people were afflicted by forreine nations, God so permitting for their sinnes, but repenting he raised vp certaine captaines, who were called Iudges, of di- uers tribes without ordina- rie succession, to deliuer & defend the countrie from inuasions. These were in al fourtenne in the space of nere 300 yeares.</p>		<p>The booke of Iudges sheweth the state of the people of God the space of nere three hundred yeares after the death of Iosue, when they had sometimes temporal gouerners of diuers tribes, some times none.</p>
m 2588.			<p>l Othoniel the first Iudge, of the tribe of Iuda, deliue- red the Israelites from mo- lestation of the king of Sy- ria. He gouerned (compre- hending also the intermis- sion) fourtie yeares, <i>Iudic. 3.</i> v. 11. m Aod of the tribe of Ben- jamin the second Iudge, killed Eglon king of Moab, and so deliuered Israel, and slew tenne thousand Moa- bites. <i>Iud. 3. v. 20. 29.</i> n Samgar a husbandman the third Iudge, killing six hun- dred Philisthimes with the culter of a plough defended Israel. <i>Iudic. 3. v. 31.</i> He with</p>	<p>Neither did it suffice their phancies to cō- mend them- selues and their goodes to the protection of few goddes but diuers thin- ges: yea and the same thinges according to di- uers state to di- uers goddes, and goddeses. As S. Augustin noteth. <i>li. 4. c. 8.</i></p>	

Anni mūdi.	High-priests.	The line of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
o 2663.	Abisue.	Salmon.	<p>Aod, and the times, wanting iudges, governed seuentie five yeares.</p> <p>o Barach by direction of Debora a prophetesse, fighting against Sisara, chiefe captaine, of Iabin king of Asor, Iahil a stout woman slew the same captaine, striking a naile in his head, <i>Iud.</i> 4. They gouerned 38. yeares.</p> <p>p Gedeon confirmed by miracles that he was sent of God ouertherw the Madianites, and deliuered Israel, gouerning fourtie yeares. <i>Iudic.</i> 6. 7. 8.</p> <p>q Abimelech the base sonne of Gedeon vniustly vsurping auctoritie, killed his seuentie bretheren one only escaping, but within three yeares was hated of his followers, and slaine by a woman. <i>Iud.</i> 9.</p> <p>r Thola defended the countrie from inuasion of enemies three yeares. <i>Iud.</i> 10.</p> <p>s Iair a potent noble man defended the people twentie two yeares. <i>Iud.</i> 10. v. 3.</p> <p>t Iepte first reiected but afterwards intreated by the arcientes of the people, fought for them and ouerthrew the enemies. And vpon an vndiscrete vow offered his daughter in sacrifice. <i>Iud.</i> 11.</p>	<p><i>de ciuit.</i> that they thought it not sufficient to commend their landes & possessions to one god, or goddesse, but the fieldes to one, mou'raines to another, little hilles to another, valleys, or medowes to another. Likewise their corne not al to one, but the fede newly sowne to one, beginning to brewerd to another, when it riseth & beginneth to haue knottes to another, when it bladeth to another, when the care springeth to another, when it is ripe readie to be reaped to another. And so without end more and more vaine goddes were imagined by the duels suggestion,</p>	
p 2701.					
q 2741.					
r 2744.					
s 2767.	Bocci.				
t 2789.		Booz.			

Anni- mūdi.	High- priests.	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
w2795.			<p>γ He killed in ciuil warre fourtie two thousand Ephraimites, and gouerned six yeares. <i>Iud. 12.</i></p> <p>ν Abesan a fortunate good man ruled in peace seuen yeares. <i>Iudic. 12. γ. 9.</i></p>	<p>who so deluding men brought them to eternal ruine.</p>	
x2802.			<p>About this time Booz of the tribe of Iuda married Ruth a Moabite: by whom the right line of Iudas descended by Phares to Dauid. <i>Ruth. 4. γ. 18. &c.</i></p>	<p>The people in this time of peace fel againe to idolatrie. For which God suffered the Philistines to afflict them. <i>Iud. 13.</i></p>	<p>The booke of Ruth amongst other mysteries sheweth the genealogie of Dauid, of whose sede Christ was borne.</p>
γ2812.		Obed.	<p>κ Ahialon gouerned likewise in peace tenne yeares. <i>Iud. 12. γ. 11.</i></p>	<p>The tribe of Dan, set vp idolatrie, <i>Iud. 18.</i></p>	
χ2820.	Ozi.		<p>γ Abdon an other noble man gouerned eight yeares. <i>Iud. 12. γ. 13.</i></p>	<p>A hainous crime being committed in the tribe of Benjamin and not punished, the other Israelites made battle against them & being themselves also great sinners lost manie men in two</p>	
b2840.	Heli, otherwise Zaraias.		<p>ζ Samson from his birth a Nazareite of admirable strenght did manie heroidal actes, killed manie Philistines in his life, & more by his owne death. He gouerned twentie yeares. <i>Iud. 13. γ. 5. &c. ch. 16. γ. 31.</i></p>	<p>& being themselves also great sinners lost manie men in two</p>	
b2880.	Isai, or Iesse.		<p>α Heli of the stocke of Aaron by the line of Ithamar was Highpriest and gouerned Israel fourtie yeares. <i>1. Reg. 4. γ. 18.</i></p>	<p>conflict, but in the third the tribe of Benjamin was almost destroyed. <i>Iud. 19. γ. 20.</i></p>	<p>The foure bookes of Kings shew the state of the Church from the</p>
			<p>β Samuel (whose mother being long barren had presented him an infant in the temple, according to her vow) was a Nazareite and a prophet from a child. <i>1.</i></p>		

Anni mūdi.	High-priests.	Kinges of Iuda.	The sacred Historie.	Schifines and infidelitie.	Scriptures.
c2900.	Marai-oth.	Dauid b.	<i>Reg. 1. & 3.</i> And after the death of Heli, gouerned the people of Iſrael before Saul twentie yeares. And with him twentie yeares more. <i>c</i> By the importunitie of the people to haue a king, God appointed Samuel to annoint Saul. <i>1. Reg. 10.</i> who at first gouerned wel, but afterwards declining from God was deposed, & Dauid annointed by the same prophet Samuel. <i>1. Reg. 16.</i> Yet Saul was not actually deprived of the scepter so long as he liued. <i>1. Reg. 31.</i> <i>d</i> Dauid king & prophet ruled his kingdom as a right patterne of al good kinges: made the booke of Psalmes full of al diuine knowlege, prepared meanes for building the temple, ordained diuers sortes of musitians, and reigned fourtie yeares. <i>2. Reg. totus. 2. Par. 23. &c.</i> <i>e</i> Salomon excelling in wisdom, prospered in this world. <i>3. Reg. 3. &c.</i> <i>f</i> He built the temple and adorned the same with al excellent furniture requisite for Gods seruice: disposing al in order, as Dauid had ordained.	About the yeare of the world. 2830. Troy was taken and destroyed by the Grecians. In which battel were Agamemnon, Vlisses, Achilles, Nestor, & many others not in dede so renowned for anie vertues or factes of their owne, as Homer, Horace, Virgil, Onid, & others by poetical libertie & flatterie sette them forth. But most follie appeareth in that the cite of Rome was afterwards commended to those goddes, which were taken in Troy, notable to defend them selues from inuasion and spoile. <i>S. Aug. li. 1. c. 3. ciuit.</i>	first kinges of Gods people to their captiuitie. And the two bookes of Paralipomenon do repete briefly some things written before, partly adde things omitted in other bookes
d2920.	Abiathar, or Achitob.	Dauid king.			The psalmes written by Dauid, a summarie of al holie Scriptures.
e2960.	Sadoc.	Salomon.			
f2964.					

THE END OF THE FOVRTH AGE.

THE BEGINNING OF THE FIFTH AGE.

Anni mūdi.	High-priests.	kinges of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
g 2972.			<p>g The temple being finished in seuen yeares, was then dedicated most solemnly, with exceeding deuotion of the king, and al the people with abūdance of sacrifices</p> <p>And afterwardes the same king Salomon writte three sapiential bookes. The Prouerbes, Ecclesiastes & the Cārticle of Canticles.</p>	<p>Ieroboam the first king of t he tenne tribes made a wicked schisme, setting vp two golden calues in Bethel and Dan: which most of the people serued as their goddes.</p>	<p>The Prouerbes. Ecclesiastes. Canticle of Canticles.</p>
h 3000.		Roboam.	<p>But in his old age fel from God, and it is vncertaine whether he dyed penitent or no. He reigned fourtie yeares. 3. Reg. 11.</p> <p>h King Roboam leauing the aduise of ancientes and following young counsellers, offended the people: and his seruant Ieroboam was made king of tenne tribes: only Iuda & Benjamin remaining to him. He reigned seuentene yeares. 3. Reg. 14. v. 21.</p>	<p>He reigned 22. yeares. 3. Reg. 12. After him were these kinges of diuerse families of the same tenne tribes. Nadab sonne of Ieroboam reigned two yeares 3. Reg. 14. Basa of the tribe of Issachar reigned 24 yeares. 3. Reg. 15.</p>	
i 3017.		Abias.	<p>i His sonne Abias reigned wickedly three yeares. 3. Reg. 15. v. 2.</p>	<p>Ela two yeares. 3. Reg. 16.</p>	
k 3020.	Azarias	Asa.	<p>k Asa a good king destroyed idolatrie, and reigned 41 yeares. 3. Reg. 15. v. 10.</p>	<p>Zambri but seuen dayes. 3. Reg. 16. v. 15. Amri 12. yeares where</p>	
l 3061.		Iosaphat.	<p>l Iosaphat gouerned the kingdom wel 25. yeares, 3. Reg: 22. v. 42. & 43. sauing that he ioyned affinitie with Achab king of Israel,</p>	<p>of Thebni reigned in ciuil warre against him three yeares. v. 22. Achab</p>	
	Iohannam.				

Ann mūd.	Higb- priests. Iuda.	Kings of Iuda.	The sacred history.	Schemes and infidelitic.	Scriptures.
23086.		Ioram.	and with Iezabel. 2. <i>Paral.</i> 18. 7. 1. m Ioram reigned wickedly eight years. 4. <i>Reg.</i> 8. 7. 17. 18. 1. <i>Paral.</i> 21. 7. 5. 6. The three next are omitted by S. Mathew.	married Iezabel a Sidonian, and served Baal, reigning 21. years. 3. <i>Reg.</i> 10. 7. 1.	Elias, Elizeus and divers other Prophets preached, & did many miracles in the Kingdom of Iuda and Israel, not writing any particular bookes.
23094.		Iozada.	n By the evil counsil of his mother Athalia, Ochozias governed wickedly one yeare, & was slaine by Iehu together with Ioram king of Israel. 4. <i>Reg.</i> 8. 7. 27. 28. 9. 7. 27. 28. <i>Paral.</i> 22. 7. 2. 9.	2. <i>Reg.</i> 22. 7. 51. Ioram twelve yeares. 4. <i>Reg.</i> 3.	
23099.		Ochozias.	o Quene Athalia murdering the children of her owne sonne the late king, usurped the Kingdom six yeares. 4. <i>Reg.</i> 11. 7. 1.	Iehu killed Ioram and Iezabel, destroying the whole house of Achab reigned 8. yeares. 4. <i>Reg.</i> 9. 7. 10.	
23102.		Iozas.	p The youngest sonne of Ochozias called Iozas being saved from the slaughter, was made king by meanes of Iozada Higbpriest, and Athalia his mother. 4. <i>Reg.</i> 11. 7. 4.	Iozas reigned. 17. yeares. 4. <i>Reg.</i> 13.	
		Zacharias.	He governed well during the life of Iozada. But afterwards fell to idolatry, & called Zacharias the Higbpriest and sonne of Iozada to be slaine. 1. <i>Paral.</i> 24. 7. 22.	Iozas reigned sixtene yeares. 4. <i>Reg.</i> 13. 7. 10.	
		Sabat. be Iozahan.	And shortly after the same king was treacherously slaine when he had reigned 21. yeares. 4. <i>Reg.</i> 12. 7. 20. 21. <i>Paral.</i> 24. 7. 25.	Ieroboam 21. yeares. 4. <i>Reg.</i> 14. 7. 23.	
23142.		Amalias.	q Amalias beginning well did some good things, 4	Zacharias reigned but six monethes. 4. <i>Reg.</i> 13. 7. 8.	
		Sellum.	and some good things, 4	Sellum but one moneth. 4. <i>Reg.</i> 15. 7. 15.	
				Manahem reigned 10. yeares. 4. <i>Reg.</i> 15. 7. 17.	
				Phacozia two	

Anni mudi.	High- priests.	Kings of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
7371.	Helcias		Reg. 14. v. 3. But after the spoile of the Idumeans he worshipped their idols. 1. Paral. 29. v. 14. And reigned 29. yeares. <i>ibidem.</i>	yeares. 4. Reg. 15. v. 13. Phacee reigned 20. yeares. 4. Reg. 15. v. 17.	
		Ozias, or Atarias.	7 Ozias sometime reigned well, 4. Reg. 16. v. 3. but afterwards presuming to offer incense on the altar was repelled by the Highpriest, & presently strooken with leprosie, and cast out of the temple and citie. He lived after that he was king. 52. yeares. 2. Par. 26. v. 16.	Olee reigned nine yeares. 4. Reg. 17.	In the da yes of king Ozias was I- saias the Prophet. Likewise Olee: Isel: Amos: Ab- dias: and Jonas.
7373.	Azarias		7 Ioathan a godlie king go- verned a great part of his fathers time, and after his death fixtene yeares. 4. Reg. 15. 2. Par. 27.	The kingdom of Israel having stood about two hundred and fiftie ye- ares was subdued by the Assirians & much people carried captiue into Assyria. 2. Reg. 17. v. 6.	Michas prophecied in the reigne of Ioathan: the former prophets yet living.
7379.	Vrias.	Achaz.	7 Achaz a wicked king, af- ter manie benefits received from God, fell to idolatrie, reigning fixtene yeares, de- stroyed holie things, shut vp the temple, and peruer- ted manie of the people. 4. Reg. 16. 2. Paral. 28.	The Grecians enemie fourth yeare bet forth enter laies in honour of Iup- piter Olympius, wherof began: the count of O- lympus, about the yeare of the world 3247.	
7385.		Ezechias.	7 Ezechias a most godlie king advanced true religio, which was much decayed. He recovered health being mortally sicke, which was confirmed by miracle in the funne: returning backe: and made a Canticle of praise with thanks to God, and reigned 29. yeares. 4. Reg. 18.	And after six Olympiades, that is, 24. ye- ares. Rome was built. New inhabi- tantes being sent from Assi-	Nahum and Habacuc prophecied after the captiuitie of the tenne tribes.

Anni mudi.	High-priests.	Kinges of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
13284.		Manasses	<p>2. Paral. 29. 30. 31. 32. <i>w</i> Manasses for his great sinnes was caried captiue into Babylon, where he repented and was restored to his kingdom: he reigned & liued in captiuitie 55. yeares. 4. Reg. 21. 2. Par. 33.</p>	<p>ria into Iurie, mixed their paganisme with the Israelites religion, made manie wicked, and detestable Sectes. 4. Reg. 17. v. 29.</p>	<p>About this time happened the historie of Tobie, who liued in al 102. yeares. Tob. 14. v. 2.</p>
x 3339.		Amon.	<p>x Amon reigned euil two yeares. 4. Reg. 21. 2. Par. 33.</p>		<p>Sophonias prophecied in the reigne of Iosias king of Iuda.</p>
y 3341.		Iosias.	<p>y Iosias a very good king purged the Church of idolatrie, repayed the temple, celebrated a most solempne Pasch, was slaine in battel by the king of Ægypt, (which al the people much lamented, especially Ieremie the prophet) when he had reigned 31. yeares. 4. Reg. 22. 23. 2. Par. 34. 35.</p>	<p>In the time of Numa the second king of the Romanes, Pithagoras taught transmigration of soules from one bodie to an other.</p>	<p>Ieremie also begane to prophecie beig a child in the dayes of Iosias, & continued in the captiuitie of the two tribes. Baruch was his Scribe and also a Prophet.</p>
z 3372.		Ioachaz, or Iechonias.	<p>z Ioachaz otherwise called Iechonias, reigning but three monethes was caried into Ægypt (where afterwards he dyed 4. Reg. 23. v. 34.) and Eliakim, otherwise called Ioakim, his brother was made king: Who in the third yeare of his reigne was caried into Babylon, 4. Reg. 23. v. 34. 2. Par. 36. v. 4. 5. and with him Daniel, and the other three children.</p>		<p>Daniel begane to prophecie also verie young in Babylon, and continued after</p>
	Zaraias		<p>Dan. 1. Shortly after which time happened the historie of Sufanna. Dan. 13.</p>		

Anni. mūdi.	High- priests.	Kinges of Iuda.	The sacred historie.	Schismes and infidelitic.	Scriptures.
a 3383.		Ioachin, <i>otherwise</i> Iecho- nias,	And the same Ioakim after his reigne of three yeares, liued other eight yeares in captiuitie. 4. Reg. 24. v. 1. 2. Par. 36. v. 4. & 5. a Ioachin called also Iecho- nias, sonne of the former Iechonias, or Ioachaz, reigned but three monethes & was caried into Babylon & with him Ezechiel the Prophet and others. And his vnclē Matthanias, otherwise named Sedecias was made king who reigned eleuen yeares. 4. Reg. 24. 2. Paral. 36.	A certaine cap- taine picking a quarel apprehended Ieremie and by consent of principal men, cast him into a dungeon the king not knowing thereof. 4. Reg. 25. Iere. 37. 38.	the relaxa- tion from captiuitie. Ezechiel prophecied also in the captiuitie, in the countrie nere to Ba- bylon.
b 3394.	Iose- dech.		b In the eleuenth yeare of Sedecias when king Iecho- nias the younger was prisoner in Babylon, Ierusalem was taken, the Temple destroyed, and the people caried captiue into Babylon. 4. Reg. 25. 1. Paral. 36. In the meane time Daniel was in singular great estimatiō both with the faith- ful people, and Paganes, and was aduanced to auctoritie as also by his meanes the other children, for which they were enuid and persecuted but were miraculously protected. Dan. 1. ad 7. & 13. 14.	Ismael killed Godolias the gouernour, and others. 4. Reg. 25. Iere. 41. Manie Iewes fled into Egypt and fel to ido- latrie, resisting & contemning Ieremies admo- nitions to the contrarie. Iere. 42. 43. 44.	

THE END OF THE FIFTH AGE.

THE BEGINNING OF THE SIXTH AGE.

Anni mūdi .	High- priests .	The line of Dauid.	The sacred historie.	Schismes and infidelitie.	Scriptures.
c 3418.	Iesus sonne of Io- sedech.	<i>From the captiuitie, the Iewes had no kings: but the line of Dauid con- tinued in these per- sons from Iechonias to Christ.</i>	c In the captiuitie by dili- gence of the prophetes, ma- nie Iewes had great zeale in true religion. And about the 24. yeare of the cap- tiuitie Assuerus otherwise called Astiages, made Esther Quene, and wicked Aman seeking to destroy al the Iewes in those partes, was himself hanged on the gal- lowes which he had prepar- ed for Mardocheus. <i>Esther.</i>	When the Mo- narchie came to the Chaldees by the powre of Nabuchodo- nosor king of Babylon, there was greatest confusion of manie goddes, and of al kindes of idolatrie.	The historie of Esther mardocheus and Aman written in the booke of Esther in the captiui- tie.
d 3420.		Salathiel.	7. & c. d Euilmerodach deliuered Iechonias (or Ioachin) from prison, and enterreyned him as a prince. 4. <i>Reg. 25. v. 27.</i>		
e 3464.			e Baltazar being slaine, Da- rius king of Meles & Per- sians possessed Babylon: & Cyrus succeeding Darius, released the Iewes from captiuitie, and gaue licence to Zorobabel, & Iesus to re- duce the people into Iurie. 2. <i>Paral. 36. v. 22. 1. Esd. 1.</i>	And great dis- fention among themore lerned Grecians. For the Pithago- rians put their chief happines, or <i>Summum bo- num</i> , in the im- mortalitie of the soule. The Stoicks in moral vertues. The A- chademikes cōcciued much	Eldras write the relexa- tion of the Iewes from captiuitie. And Nehe- mias the re- paration of Ierusalem.
f 3465.		Zoroba- bel.	f The Iewes being returned into Ierusalem sette vp an altar and offered sacrifice. 1. <i>Esd. 3. v. 2.</i>		
g 3466.			g The next yeare they be- gane to build the temple. 1. <i>Esd. 3. v. 8.</i>		
h 3469.	Ioa- chin.	Abiud.	h Artaxerxes (other wise called Cambyfes, also Assue- rus) forbade to perfect the		

Anni mudi.	High-priests.	The line of David.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
i 3470.			temple. And Iesus the Highpriest returned into Babylon. 1. <i>Esd.</i> 4. v. 7.	of pure spirites, as Angels, but could affirme nothing. The Peripatetikes placed the con-	
k 3490.	Eliasib.		; Daniel vnderstood by vision that Christ should come within seuentie wekes which make 490. yeares from the perfecting of the temple, & the walles of Ierusalem. <i>Dan.</i> 9. v. 25.	sumation of al, in the aggregation of spiri- tual, corporal, and worldlie prosperitie.	Aggeus. Zacharias.
l 3500.			l Iudith killed Holofernes, either about this time, or in the dayes of Manasses before the captiuitie. <i>Presat. Iudith.</i>	The schismatical Samaritanes opposed against the building of the temple. 1. <i>Esd.</i> 4.	Iudith, either here, or before the captiuitie.
m 3502.		Eliacim.	m The temple being perfected Malachias (<i>who is supposed to be Esdras</i>) exhorted to offer sacrifice with sinceritie. <i>Mal.</i> 1. & 2.	The Saduces acknowledging only the five bookes of Moy ses reiected al	Malachias.
n 3508.			n And Nehemias brought the kings Edict for the reparation of Ierusalem. 2. <i>Esd.</i> 2.	other Scrip- tures, and denied the resur- rection.	
o 3509.			o Esdras, Nebemias and others labored in repaying Ierusalem, but were often interrupted. 2. <i>Esd.</i> 3.	The Scribes ex- pounded holie Scriptures so- phistically.	
p 3530.	Ioiada.	Azor.	p About this time the citie was wel repayed with three walles. 2. <i>Esd.</i> 3. & 7. And so, by the iudgemēt of some expositers, the count of seuentie wekes begane,	The Pharises were precise in the letter cor- rupting the sense, making large hemmes	

Anni mūdi.	High-priests.	The line of Dauid.	The sacred Historic.	Schismes and infidelitie.	Scriptures.
9394.	Jonathan.		according to the prophēcie of Daniel. <i>ch. 9. v. 26.</i>	of their garments, often washing themselves, and the like.	
	Iaddus.	Sadoc.	9 Nehemias returning from Persia (or Chaldea) into Iurie found thicke water , for the fire, which Ieremie had hid in a deepe caue. 2. <i>Mach. 1. v. 20. & 23.</i>		
r3644.			r Alexander the great honored Iaddus the Highpriest. <i>Ioseph. li. 11. c. 8. Antiq.</i>		
f3689.	Onias.	Achim.	f Onias a most zelous godlie Highpriest. 2. <i>Mach. 4.</i> was persecuted by Simon a churchwarden , slaine by Andronicus a courtly minion , <i>v. 34.</i> And after his death prayed for al the people. <i>ch. 15. v. 12.</i>		
t3700.	Simon. Priscus.		t Iesus the sonne of Sirach writte the booke of Ecclesiasticus in the time of this Simon Highpriest, as semeth <i>ch. 50. v. 24. & 25.</i>	Sanaballat a Grecian obtayned licence for his sonne in law Manasses, the Apostata highpriest, to build a temple in Garizim. <i>Ioseph. li. 11. c. 8. Antiq.</i>	Ecclesiasticus conteyneth manie moral precepts, and is a storehouse of vertues: and holie mysteries.
v3720.	Elcazarus.	Eliud.	v The seuentie two Interpreters being sent by Eleazarus Highpriest to Ptolomeus Philadelphus king of Ægypt translated the Hebrew Scriptures into Greke	Ananias an other false pretender built an other schismatical temple in Ægypt.	
w3750.	<i>Manasses an Apostata.</i>		w An other Iesus (Nephew of the former) translated Ecclesiasticus into Greke. <i>Prolog. Eccli:</i>	In the time of Onias the se-	
x3810.	Onias.	Eleazar.	x Philo the elder writte the booke of wisdom in Greke. <i>S. Ierom in pref.</i>		The booke of wisdom is also reple-
	Simon. Onias.				

Anni mūdi.	High-priests.	The line of Dauid.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
y 3825.	Mathathias.	Mathan.	y Antiochus Epiphanes persecuted the Church most cruelly, like as Antichrist wil doe nere the end of the world. 1. <i>Mach.</i> 1. v. 11. & 2. <i>Mach.</i> 5. 6 7.	cond, his brother Iason obtayned for money to be high-priest.	nished with much doctrine of vertue, and of diuine mysteries.
z 3846.	Iudas. <i>Machabees.</i>	Mathan.	z In defence of the Church with others made warres, killed, and ouerthrew al their enemies, advanced religion, censed the temple, & deliuered the people from persecution. 1. <i>Mach.</i> 2. & c. 2. <i>Mach.</i> 8. & seq.	Antiochus set vp the abomination of desolation wherof Daniel prophesied. <i>ch.</i> 9.	The bookes of Machabees conteine the historie of the Iewes from Alexander the great to the time of Ioannes Hyrcanus high-priest, about two hundred yeares.
a 3847.	Iudas.	Iacob.	d After the warres, the Iewes in Ierusalem writte to the Iewes in Ægypt, exhorting them to kepe the feastes, and other rités, as they were obserued in Iurie 2. <i>Mach.</i> 1. & 2.	After Iason followed more vsurpers of the Highpriesthood. Menelaus.	
b 3853.	Iona-thas.	Iacob.	e Pompeius the great taking Ierusalem subdued the Iewes to the Romanes. He entered into the holy place, called Sancta Sanctorum, there prophaned holie thinges, caried away Aristobulus (who had bene Highpriest) prisoner, & confirmed Hyrcanus in his place.	Lisimachus. Alcimus.	
c 3869.	Simon.	Iacob.	After whom Cassius also spoyled the temple. 5. <i>Angli.</i> 18. c. 45. <i>de ciuit.</i>		
d 3878.	Ioānes. <i>Hyrcanus.</i>	Iacob.	f S. Iohn Baptist was borne of Elizabeth, who had bene long barren.		
e 3887.	Aristobulus.	Ioseph the husband of the most B. Virgin. <i>Maria.</i>			
e 3847.	Alexan-der.	Ioseph the husband of the most B. Virgin. <i>Maria.</i>			
f 4000.	Hyrcanus.	Ioseph the husband of the most B. Virgin. <i>Maria.</i>			

Anni mūdi.	High-priests.	The line of Dauid.	The sacred Historic.	Schismes and infidelitie.	Scriptures.
		I E S V S C H R I S T.	And six monethes after, Christ our SAVIOUR was borne, of the B. Virgin Marie, in Bethleem; circumcised, adored by the Sages, and presented in the Temple. When king Herod reigned in Iudea.	Herodians held opinion that Herod was Christ, the Messias, whom the Iewes had long expected.	
	Anti-gonus				
	Anae-lus.				
g4001.	Aristo-bulus.		g Ioseph fled with the child & his mother into Ægypt, and Herod murdered the innocent infantes.	<i>But Christ the Sonne of God coming into this world cut of all these, & other old sectes. And from time to time cutteth of al haresies, that rise against his Church.</i>	
	Iosue.				
h4006.	Simon. mathias		h Returning from Ægypt they dwelt in Nazareth.		
i 4012.	Iose-phus.		i Christ at the age of twelue yeares remainyng in Ierusalem vnknown to his parentes was found the third day in the temple amongst the Doctors.		
	Ioza-rus.				
	Eleazar Iosue.				
k4030.	Annas Ismael. Eleazar Simon.		k S. Iohn Baptist preached and baptized in Iordan. Of whom Christ amongst others, was baptized, and fasted in the desert fourtie dayes.		The first holie Scripture of the new Testament was S. Mathewes Gospel written about the yeare of Christ 41. And the last was S. Iohns Gospel the yeare 99.
l4034.	Cai-phas.		l Christ crucified, redemed mankind; arose from death; ascended to heauen; & sending the Holie Ghost planted his perpetual visible Church.		

The end of the sixth age, and of the old Testament.

A PARTICULAR TABLE OF THE MOST PRINCIPAL THINGS CON-

teyned as wel in the holie text, as in the Annotations
of both the Tomes of the old Testament.

*In which, the letter A. directeth to the former volume;
B. to the latter; and the numbers to the pages.*

- A** ARON of the tribe of Leui designed to assist his brother Moyfes *a* 163. called the prophet of Moyfes *a* 169. He yielded to make an idol *a* 243. was consecrated Highpriest *a* 275. In him & his seede the Priesthood of the written law was established. *a* 206. 275. 278. *b.* 438. 610. He once murmured against Moyfes *a* 348. He & Moyfes offended in doubting of Gods wil *a* 365. *b.* 196. He died in mount Hor *a* 366. And is particularly praised *b* 438.
- Abel offered sacrifice sincerely, *a* 13. 15. 31. and was slaine by his brother. *ibidem.*
- Abdias prophesied the captiuitie, and relaxation of the Iewes: and the Incarnation of Christ the Redeemer of mankind *b* 840.
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- Abimelech killed his brethren and vsurped gouernment *a* 534.
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- Aggeus prophesied after the relaxation from captiuitie, exhorting to build the temple *b.* 865. 999.
- Ahiah prophesied the diuision of Salomons Kingdome *a.* 731. and afterwards the vtter ruine of Ieroboams house *a.* 738.
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- Aman required diuine honour *a.* 1040. he fauoured traytors *a.* 1053. persecuted the Iewes *a.* 1041. and him selfe was hanged *a.* 1046.
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- Genealogies are recited from Adam to Noe. *a* 18. 818. From Noe to Abraham, *a* 44. 50. 819. From Abraham by Isaac, and Iacob, to Dauid, *a* 821. From Dauid to Iosias, *a* 823. and to his sonnes, *a* 939. Also from his sonne Iechonias to Christ *b* 1004.
- Genealogies of Leui to Aaron and Moyles, *a* 168. 828. 939. *b* 1004.
- Gentiles shal be conuerted to Christ, *a* 51. 85. 146. 453. 463. 529. 681. 716. *b* 16. 119. 425. 484. 498. 521. 543. 544. 558. 636. 702. 743. 812. 813. 839. 872.
- Giantes before Noes floud, *a* 22. 1033. 1090. others after the floud *a* 402.
- Gloria Patri*: &c. added after euerie *Psalme* by Ecclesiastical tradition *b* 266.
- Glorie eternal *a* 35. 712. *b* 34. 83. 156. 492.
- God is one in substance *a* 30. 47. 160. 196. 702. 934. *b* 41. 182. 362. 988. Knowne by his workes

- Grace is necessarie, otherwise none can merite *a* 245. *b* 65. 217. 293. 405. 512. 513. 520. 549. 667. 995. It requireth mans cooperation, *a* 401. 422. 463. 603. 704. 891. *b* 33. 43. 217. 323. 394. 408. 528. 536. 603. 812. 869. 995.
- Grace is also necessarie to perfeuere *a* 412. *b* 129. 293. 397. 679.
- Grace sufficient is geuen to euery one, effectual of Gods especial mercie to some, *b* 678.
- Al grace is from the fulnes of Christ *b* 538. 881. It enableth man to kepe the commandments *a* 458. 704. *b* 584. 742. 865.
- Gradual Psalmes are prayers and prophecies *b* 234.
- Gratitude acknowlegeth benefites received, *b* 447.
- H
- Habacuc prophesied before the captiuitie of Iuda *b* 857.
- An other Habacuc being caried by an Angel from Iurie into Babylon, brought meate to Daniel in the lions denne *b* 809. 858.
- Happines in this life consisteth in fleeing sinne, and seruing God *b* 15. 16. 267. 317.
- Happines eternal is in seeing God *a* 247. *b* 38. 317.
- Hardnes of hart *a* 164. 171. 201.
- Hayle did not extinguish the fire *a* 180. *b* 367.
- Head of the Church in the Law of nature was by succession of Patriarches *a* 35. 50. 206. In the written Law by succession of Highpriestes *a* 277. 327. 713. 939. *b* 1004. See *the historical table.*
- One head is necessarie of euerie communitie *a* 350. *b* 284. 920.
- Heauen not open to men before Christ, *a* 31. 118. 202. 293. 396. 407. 515. 711.
- Heber consented not to build Babel *a* 45.
- Hebrew was the only tongue of al men before Babel. *ibidem.*
- Hebrew Bibles now extant are not more certaine then the Latin: *a* Prefat. *b* 260.
- Hel often signifieth the place of soules called *Limbus*, not graue, *a* 118. 130. 131. 1081. 1085. *b* 37. 393. 877.
- Heli was punished for not correcting his sonnes *a* 584.
- Heliodorus a sacrilegious commissioner was seuerely beaten by Angels. *b* 952. 953.
- Heresie and idolatrie breede manie sectes *a* 49. 798. *b* 202. 421. It is described by the resemblance of a wicked woman *b* 410.
- Heretikes and false prophetes are known by going forth from the Church *a* 18. They are proud, *a* 45. *b* 272. 588. They seeke to destroy *a* 695. *b* 461. 955. They peruert the truth by wrangling *b*. 605. 691. 693. 694. 837. They teach manie absurdities *a* 1071. They foolishly compare their errors with Catholique Religion, *a* 801. They allure most by temporal and carnal motiues *a* 374. 386.
- Heretical seruice, & sermons not to be heard *a* 356. 359. See *schisme.*
- Herod the first stranger king of the Iewes *b* 1003.

- Histories** haue a mystical sense a 571. 943. 945. 956. 1000. 1002. 1005.
The Holie Ghost was sent the fif-
 tith day after Pasch a 219. b 828.
The seuen gistes of the Holie Ghost
 are most eminent in Christ b
 467.
Holie things, a 616. 706. 770. 874.
See places.
Holofernes presuming in strength
 of his armie, a 1019. was slaine
 by Iudith a 1029.
Honour is due to Kinges, though
 they be wicked a 1046.
Hospitalitie is meritorious a 69.
Hours of the Churches seruice b
 231. disliked by Heretikes, but de-
 fended by the Scriptures, and ho-
 lie Fathers b 232.
Humilitie most necessarie in grea-
 test auctoritie b 419.
Hyperbola is a frequent figure in
 holie Scriptures a 53. 417. 871.
 1069. b 582. 593. 629. 654. 732. 929.
Hypochrisie is often ioyned with
 crueltie. b. 624.

I

- Iacob** the Patriarch was a plaine
 sincere man a 84. replenished
 with manie vertues a 106. He
 lawfully bought the firstbirth-
 right, a 85. was content with
 meane estate a 94. His prophe-
 cies and blessings a 149. He was
 blessed in Abraham b 438.
Idoles, and Images at large a 217.
 314. 465. Diuers sortes of idoles, b
 209. 360. 361. 365. 565. 630. 671.
 They can not helpe themselues
 nor others a 464. b 209. 514.
 634. 639. 686.
- Iechonias** king of Iuda was prefer-
 ued in Babylon a 817. b 586. 997.
Iehoua is none of the right names
 of God a 168.
Iephthe sinned in vowing rashly: not
 in performing his vow. a 542.
Ieremie a Priest, Prophet, Virgin &
 Martyr. b. 548. 575. prophesied
 in Ierusalem and Ægypt. b. 998.
 He hidde himselfe from his per-
 secuters. b. 615. which God ap-
 prooued. b. 616. He hidde holie
 fire, the Arke, and Altar of in-
 cense. b. 949.
Iericho walles fel miraculously a
 480.
Ieroboam rebelled against Salomon
 a 731. He lawfully possessed the
 kingdom of tenne tribes. *ibidem*
 But most wickedly raised schisme
 and idolatrie a 734.
Ierusalem hath foure significations.
 a. 4. It was first called Iebus a.
 497. 503. 557. Afterward Ieru-
 salem. *ibid.* and was the chosen
 Citie of God. a. 609. 645. 730.
 &c. b 101. 117. 124. &c. Often
 impugned and protected, a. 684.
 787. 790. 802. &c. b. 149. 236.
 238. 249. At last destroyed by the
 Chaldees. a. 815. 933. b. 563. 596.
 599. 647. 703. Yet not al the peo-
 ple destroyed. a. 815. b. 565. 655.
 Reedified. a. 965. &c. It was most
 wicked in the time of Christ. b.
 454. Lastly destroyed, by the Ro-
 maines. b. 489. 545.
Iesus the sonne of Sirach writte the
 booke of Ecclesiasticus. An other
 Iesus his nephewe, translated it
 into Greke b 343. 373.

- Iethro prefigured the wisdom of Induration of hart *a.* 170. 171. &c. 404. 582.
- Christian Gentiles. *a.* 213.
- Iewes the peculiar people of God. Infidelitie, or spiritual fornication obscureth the vnderstanding. *b.* 814.
- a.* 43. 161. 194. 462. *b.* 140. 142. 191. 699. 822. 884. They murmured tenne times more notoriously. *b.* 148. 607. and very often, *b.* 833. 888. Their reiection *a.* 146. 453. 575. *b.* 69. 119. 455. 489. 527. 543. 544. 560. Made contemptible, *b.* 544. 627. 740. 836. 873. 880. 885. They persecuted Christ. *b.* 346. and his Church *b.* 880. Their ruine described by a metaphor of proud women *b.* 457. They shal be conuerted in the end of the world. *a.* 408. 540. *b.* 340. 702. 813. 834. 849. 878. 996.
- Iezabel most wicked, *a.* 754. perished miserably. *a.* 781.
- Ilandes among other nations shal be conuerted to Christ. *b.* 483. 508. 537.
- Images of false gods are Idoles. *a.* 103. 245. 412. 553. 556. 906. *b.* 195. 364. 776.
- Image of a dead man honoured with diuine honour was the beginning of Idolatrie *b.* 364.
- Images of Cherubimes *a.* 229. 254. 711. *b.* 813.
- Image, or statua of a man. *a.* 612.
- Images of palmetrees, and other thinges *a.* 700. 720. 935.
- Imprecations are oftentimes zealous and lawful desires *b.* 265. or prophecies. *b.* 127. 823.
- Incense vsed amongst especial ceremonies. *a.* 239. 259. 294. 337. *b.* 254.
- Indulgences *a.* 1070.
- Ingratitude aggrauateth other finnes. *b.* 819. it was great in the Iewes. *b.* 851.
- Iniurie to be remitted with three conditions. *b.* 414.
- Intention excuseth some errours. *b.* 289.
- Job probably of Esaus progenie *a.* 114. was a King or an absolute Prince. *a.* 1059. His booke most part in verse. *a.* 1060. He was an admirable example of patience, *a.* 1059. 1062. 1114. His afflictions encreased by degrees. *a.* 1111. He was a right plaine man. *a.* 1063. His wife signified carnal cogitations. *a.* 1064. His freindes erred, *a.* 1064. 1108. He sinned not in complaining of his afflictions. *a.* 1065. He prefigured Christ. *a.* 1060. 1069. 1094. He had nine conflictes with his aduersaries. *a.* 1066. &c. 1111. He conuincd Eliu with silence. *a.* 1103. In some thinges he sinned venially. *a.* 1106. 1108. and did penance *a.* 1109. His cause was iustified against his aduersaries. *ibid.* They were pardoned for his sake, and himselfe rewarded. *a.* 1109.
- Ioel prophecied. before the captiuitie of the tenne Tribes. *b.* 824.
- S. Iohn Baptist was foreshewed by Isaie *b.* 507. by Malachie. *b.* 887.
- Iohn Hyrcanus sonne of Simon was High-

- Highpriest after the warres of Irregularities *a* 304.
the Machabees. *b*. 946. 1003. 1004.
- Ioiada Highpriest caused Q. Athalia to be slaine, and Ioas to be crowned King of Iuda *a* 785.
- Ionas being sent to preach in Ninieue fled from that function. *b*. 842. in a tempest was cast into the sea, and swallowed by a whale, *ibid*. He prayed in the whalles bellie, and was cast safe on the land, *b*. 843. He preached the destruction of Ninieue: the coming of Christ: & conuersion of al Nations. *b*. 841. He was a figure of Christs Resurrection. *b*. 845.
- Ionathas Highpriest and general gouernour. *b*. 920. 1003.
- Ioram slaine by Iehu *a*. 780.
- Iosaphat the place where probably shal be the General Iudgement *b*. 828.
- Ioseph endued with manie vertues *a*. 121. suddenly aduanced *a*. 127. called the Saviour of the world *a*. 128. was a figure of Christ. *a*. 151. a Prophet. *a*. 152. *b*. 445. He had duple portion. *a*. 499. 826.
- Iosias king of Iuda destroyed Idolatrie: and made a great Pasche *a*. 810. was very deuout and liberal. *a*. 812.
- Io sue gouernour of Israel *a*. 468. He conquered, and diuided the land of Chanaan *a* 473. &c. *in al his booke*. *b* 440. He slew one and thirtie kinges *a* 493. exhorted, and blessed the people *a* 509.
- Iron did swimme vpon the water *a* 773.
- Isaac borne by promise *a* 72. prefigured Christ *a* 76. He and Iacob were blessed in Abraham *b* 438. He blessed Iacob in place of Esau *a* 89.
- Isaias an Euangelical Prophet *b* 452. also an Apostolical, announcing Christ, & his Church. *b* 460. 521. *& seq*. In the former part of his prophecie he admonisheth and threatneth the people for their sinnes: in the latter part he comforteth them *b* 452. He went naked when God so commanded him *b* 477. He inueigheth against euil Pastors *b* 530.
- Israelites chosen not for their merite, but by mere grace *a* 462. They encreased exceedingly. *a* 323. were guided by a cloud, and pillar of fire *a* 191. 345.
- Iubiley yeare *a* 312.
- Iudgement and Iustice, what they signifie in holy scripture. *b* 495. 529.
- Iudgement general. *a*. 34. 48. 203. 576. 712. 936. 1095. *b* 22. 97. 138. 178. 498. 828. 888. 996.
- Iudgement beginneth at the house of God (or with the Clergie) *b* 687.
- Iudges of Israel were figures of Christ *a* 516. They were extraordinarily raised to saue the people *a* 520. They were finally holie men *a* 516. *b* 440.
- Iudges are called gods *a* 221. 223. they ought not to be partial *a* 437.
- Iudiths booke Canonical Scripture *a* 989. 1010. 1023. *b* 999. she was a

- figure of the Blessed Virgin, and of the Church *a* 1032. she ledde a most holy life *a* 1021. 1025. 1033. and a special example of holy widowhood *a* 1034.
- Jurisdiction pertaineth to the Ordinary Clergie *a* 433. to Prophets by extraordinarie commission *a* 692. *b* 449.
- Iust men alwayes some in the Church *a* 21. 24. 26. 35. 48. 201. 204. 465. *b* 453. 682.
- Iustice necessarie. *a* 481. 559. 560. 754.
- Iustice and mercie must be mixed. *a* 563. *b* 199.
- Iustice consisteth in declining from euil & doing good. *b* 76. 529. 550.
- Iustice may consist with venial finnes. *a* 1066. 1079. *b* 34. 35.
- Iustification by faith & good woorkes. *a* 472. *b* 43
- K
- Kinges shal be conuerted to Christ. *a* 72. *b* 17. 522.
- A King desired by the Iewes *a* 585. was disliked by God. *a* 586. 594.
- Kinges haue priuileges about Dukes. *a* 533. 587. They are annointed with oile. *a* 590. 604. 639. 645. 779. They receiue spiritual grace therby. *a* 591.
- Good Kinges are called the Kinges of God. *a* 884. They are bound to destroy Idolatrie, and infidelity. *a* 810. 891. 901. 916. 927. 942 *b* 17. 344. and to aduance Religion *a* 918. *b* 17.
- Kinges honoured wth glorious titles for their zeale in religion *a* 475. They receiue the law at the Priests handes *a* 433. and direction in principal actions. *a* 620. 633.
- Badde Kinges. *b* 17.
- Kinges of Iuda had continual succession *a* 939.
- Kinges of the tenne tribes with their families were destroyed *a* 937.
- Kinges ought to vse manie counsellers, not to relie much vpon one, *a* 1054. 1058.
- Kingdomes are often changed *b* 478. 513.
- Kingdomes of great powre hardly agree, *b* 574.
- Knowledge of al thinges in God taketh not away freewil *a* 604. 620. *b* 349.
- Knowledge of the truth in controuerfies is a priuilege of the Highpriest, *a* 433. 715.
- Humaine knowledge is vnperfect *a* 1103. it can not comprehend Gods workes *b* 374. it is a good knowledge to knowe that we are ignorant *b* 755.
- Knowledge of God includeth the keeping of his precepts. *b* 814.
- L
- Laban sinned in geuing Lia for Rachel to Iacob *a* 96. also in pursuing and threatning Iacob *a* 100. 448. and more greuously in Idolatrie, *a* 103.
- Lacedemonians descended from Abraham *b* 923. 958.
- Laiheadshippe of the Church is reiected by most Heretiques, and by al Catholiques *b* 410.
- Lamentations of Ieremie are composed in verse, in order of the Hebrew

- brew Alphabet, and conteine
manie Mysteries *b* 650.
- Lamentations, a Song, and Woe *b*
677.
- Lampes in the Tabernacle *a* 233. in
the Temple *a* 720.
- Last foure things to be remembred
b 384.
- Latria is honour due to God only *a*
219. 411.
- Law of God is most excellent wise-
dom *a* 406. 463. It maketh his
people most renowned *a* 460. *b*
373. it is outwardly sharp, but in-
wardly swete *b* 548.
- Lawes positive doe bind in consci-
ence *a* 8. Good lawes are the safe-
ty of the commonwealth, wic-
ked lawes the ruine. *b* 465.
- Law of like paine *a* 311. 437. *b* 790.
- Law of Moyse ceased after Christ,
but the New Law is to the end
of the world *b* 665.
- Leauen not offered in Sacrifice *a* 25.
265. 273.
- Lending isa worke of mercie *b* 415.
- Lents fast is in imitation of moyles,
Elias, and Christ *a* 249. 749. 9:4.
- Leprosie iudged by Priests *a* 285.
- Leui liued longest of al his brethren
a 167 *b* 1080.
- Leuiathan a huge fish signifying
the diuel *a* 107.
- Light an accident made the first day.
a 2.
- Limbus, or Abrahams bosome *a*
515. 711. *See Hel.*
- Loaves of proposition *a* 229. 310.
- Lot received Angels in his house *a*
69. his wife turned into a pillar of
salt *a* 70. Of him proceded the
- two families of Moabites, and
Ammonites *a* 43. 71.
- Lotte in trial, diuision, or election, is
guided by God *a* 296. 482. 502. 591.
- Loue, but beleue not enemies, *b*
390.

M

Machabees so called of Iudas Machabeus, *b* 889. and Iudas had this title of his valiant strength *b* 899.

Two bookes of Machabees Canonical *b* 890. the auctor asketh pardon for his stile, not doubting of the truth, *b* 987.

Both the bookes in great part conteine the same historie, *b* 891.

Seuen brothers Machabees Martyres, *b* 962. and their mother *b* 965.

Magistrates, *a* 213. 246. *b* 154.

Malachias the Prophet is supposed by some to be Esdras *b* 883. He prophecied after the Temple was reedified *b* 883. 999.

Man made to Gods image *a* 2. 5. 17.

Man in his creation had tenne prerogatiues, *a* 5.

Manasses King of Iuda repented in captiuitie, *a* 807. 926.

Manna had twelue miracles. *a* 209. al which are more eminent in the B. Sacrament, none at al in the Protestantes communion. *a* 210.

Mansions and trauels of the Israelites, signified the trauels for eternal life. *a* 390.

Mardocheus detected traitors. *a* 1040. *b* 998. He was in extreme danger, *a* 1044. but deliuered, and aduanced. *a* 1045. 1048. 1051.

Marie the most B. virgin brufeth
the

- the serpents head *a* 12. she was prefigured by Aarons rodde. *a* 359. by Iael, 524. 526. by Gedeons fleece, *a* 529. by Iudith *a* 1032. by Esther *a* 1051. Of her, manie Prophetes foretold, *b* 462. 467. 603. 757. 758. 992. She was free from al sinne *a* 12. *b* 331. she was not bound to the law of Purification *a* 284. she excelled in al perfection *b* 336. 338. 342.
- Mariage** not commanded to euerie person *a* 6. Pluralitie of wiues lawful in the Patriarches, not in Christians. *a* 62. 63. 84. 97. 433.
- Mariage** was forbidde by the law of Moyses in certaine degrees of kindred, *a* 121. 297. 298. 302. 378. 498. Other impediments of mariage. *a* 397.
- Mariage** of the brothers wife (deceased without issue) was lawful in the law of nature, *a* 121. 299 and was ordayned by the law of Moyses *a* 448. 570.
- Mariage** forbidde to be made with Infideles *a* 78. 248. 730. 958. 981. Yet sometimes dispenced withal in the old Testament *a* 547. 570. 641. 1039. 1056.
- Mariage** in the newe Testament is a Sacrament prefigured in the law of nature *a* 32.
- Maried** persons haue a notable example in Tobias and Sara *a* 1003.
- Martyres** of the Machabes *b* 893. 956. &c. to 965. and 1001.
- Matthathias** Highpriest and general captaine *b* 897. 982. 1002.
- Meditation** requireth foure preparations, *b* 430.
- Melchisedec** a King & a Priest, *a* 55. supposed to be a distinct person from Sem *a* 56. He offered sacrifice in bread and wine *a* 58. and therein was a figure of Christ *a* 56.
- Mercie** of God electeth whom he wil saue, other wise al should be damned *a* 85. *b* 199. It is neuertheles mixed with iustice *b* 938.
- S. Michael** Patron of the Church *b* 798.
- Michas** of the tribe of Ephraim, made and adored an idol. *a* 553.
- Micheas** prophecied before the captiuitie of the tenne tribes *b* 845.
- Ministers** amongst Heretiques are contemptible *a* 554.
- Miracles** are testimonies of truth *a* 164. 175. 360. 376. 748. *b* 781. 808. False prophetes may doe strange thinges, but not true miracles *a* 175. 748. *b* 589.
- Modestie** in familiar conuersation prescribed, *b* 389.
- Monarchie** of the Assyrians was begunne by Ninus *a* 42.
- Monarchie** of the Chaldees by Nabucodonosor *b* 628. 771.
- Monarchie** of the Medes and Persians, was set vp by Darius *b* 788. 988.
- Monarchie** of the Grecians by Alexander *b* 891. 999.
- Monarchie** of the Romanes by Pompeius *b* 792. 1003.
- Moyses** was protected by Gods special prouidence *a* 157. His killing of the Ægyptian was lawful, but not to be imitated *a* 159. He was as the God of Pharao *a* 170. He was a Priest *a* 275. *b* 181. Chiefe gouernour

- gouvernour of the people, both temporal and spiritual. *a* 164. 206.
 275. So long as he held vp his handes in prayer, the people prevailed in battle. *a* 211. He sawe more Mysteries then other Prophets. *a* 247. *b* 438. His face appeared glorious *a* 249. He was buried by Angels, *a* 468. His praises, *b* 438.
- Murmuration seuerly punished, *a* 348. 350. 355. 379. 1020.
- Musique is of great force *a* 604. grateful in Diuine seruice *a* 860. *b* 10. &c.
- Mysteries are spiritual hid thinges aboute natural capacite *a* 91. 141. 196. 320. See Names, Numbers Scriptures.

N

- Naamans example excuseth not English Schismatiques *a* 771.
- Naboth was vniustly slaine by Iezabels procurement. *a* 755.
- Nabuchodonosor vainly purposed to subdue al the earth *a* 1012. He confessed no God but himselfe *a* 1014. 1018.
- Nabuchodonosor was not changed into the substance of a beast, but in shape, *b* 785. 787. It is probable that he is eternally taued, *b* 785.
- Nachors progenie, from whom Israel descended by Rebecca, *a* 76. 82. 514.
- Nadab and Abiu were burnt to death for offering strange fire *a* 280.
- Nabum prophesied the destruction of Ninue after Ionas *b* 853.
- Name of God most proper is, He WHICH IS. *a* 162.
- Names were geuen to al corporal creatures by Adam. *a* 7.
- Names are sometimes mystical *a* 65. 76. 105. 111. 112. 349. 977.
- Names are sometimes translated according to their signification *a* 832.
- Nations and principal tongues seuentie two. *a* 43.
- Nazareites a Religious order *a* 335. 545. 709.
- Nehemias writte the booke which is also called the secōd of Esdras, *a* 962. His commiseration of his countries calamities *a* 963. by his especial industrie Ierusalem was reedified 964. &c.
- Nemrod an Arch heretique *a* 42. 45. 48. Afterwards called Saturnus, the father of goddes *a* 49.
- Nigardnes is iniurie to manie *b* 393.
- Niniaites repenting, fasted, & were spared from ruine *b* 844. The greatnes of the citie. *ibid.* at last it was destroyed. *b* 855. 856. 863.
- Noe a iust man *a* 21. 24. 26. and perfect *a* 24. *b* 438. a figure of Christ *a* 40.
- Noes flood a notorious example of Gods iustice *a* 28. his sacrifice was very grateful to God. *a* 47. 47.
- Noultie in Religion is a marke of Infidelitie, and heresie *a* 429. It pleaseth carnal men, *a* 462.
- Numbers are sometimes mystical *a* 141. 267. 320. 427. 328. 1110. *b* 234. 266. 670. 830.

- O
 Obedience ought to be prompt, and sometimes blinde, *a* 9. 602. *b* 397. 477. 567.
 Obstinate sinners doe rarely repent in the end *b* 378. but become desperate *b* 488. 531.
 Occasion of sinne must be auoided, *a* 88. 138. 1095. *b* 379. 386. 435.
 Olimpiades beganne to be counted about the yeare of the world, 3247. *b* 1089.
 Ominous speech *a* 82. 598.
 Onias a most godlie Highpriest *b* 951. and Martyr *b* 956.
 Oolla and Ooliba the kingdomes of Israel and Iuda *b* 715.
 Oratories in priuate houses *a* 1023.
 Origenes heretic, that al shal be saued *b* 188.
 Original sinne is contracted from Adam *a*, 9. 30. *b* 99. 396. 431. 513.
 Osee prophesied of the captiuitie of both the kingdomes, *b* 810.
 Othes false, or of vnlawful thinges doe not binde. *a* 269.
 Othes by false goddes are vnlawful, *a* 421.
 Othes require truth, iustice, and consideration *b* 406. 554. 556.
 Oyle vsed in consecration of Altars, *a* 59. 101. of Priestes *a* 95. 277. of Kinges *a* 590. 604. 639. 645.
 Oyles were of two sortes *a* 95.
 Oza was striken dead for touching the Arke, *a* 647.
- P
 Parables are pithie Allegorical sentences. *a* 1092. *b* 268. 281.
 Paradise is defended by Angeles, fire, and sword *a* 13.
 Paralipomenon signifieth a supplement of thinges omitted, *a* 817.
 Parentes must be honoured and loued, first of al neighbours *a* 216. *b* 374.
 Partialitie is iniustice *b* 391.
 Paschal lambe with the rites and signification *a* 184. was a figure of Christs real presence in the B. Sacrament *a* 187.
 Paschal feast *a* 225. 307. 381. 430.
 Pasch made very solemnely by King Iosias *a* 811. 930.
 Pastors shal alwaies be amongst the faithful people; *b* 339. 697. 738. 850. Their office is to feede, and to rule, *b* 850. 851. 886. They must doe as they teach, *a* 970. Otherwise they are iniurious to Gods word, *b* 394. They must crie and not cease *b* 533. 539. 678. 734. 845. 871. 935. When they haue leasure frō preaching, they must imploy their labours in writing, *b* 428.
 Patience much commended in the Prouerbes, in manie places. It kepeth from desperation *b* 376. and bringeth content *b* 849.
 Patriarches in the Law of nature were al Priestes, and gouerned the Church *a* 212. They continued by perpetual succession to the Law of Moyse *a* 35. 50. 206.
 Peace is forbidden with Infidels *a* 216.
 Peace is a reward of keeping Gods law, *a* 315. 856. 1017. *b* 233. 273. &c.
 Peace and warre, both necessarie vpon iust occasions, *b* 321.
 Peacemakers

Pufflanimitie in a superior is iniustice. *b* 391. In al others a sinne, contrarie to iust zeale; *b* 417.
Pythagoras taught transmigration of soules. *b* 1000.

Quales were sent miraculously amongst the Israelites: *a* 207. *b* 193.

Queene of Saba visited Salomon, and admired his wisdom. *a* 717.

R

Rachel a figure of the Catholique Church. *a* 103. She was buried in Bethlehem. *a* 111. Her weeping was propheticall. *b* 603.

Rahab deliuered two Israelites from danger. *a* 472.

Rainbow was before Noes flood, but was afterwards set for a signe of Gods mercie. *a* 38.

Razias killing himself is not to be imitated. *b* 984.

Rechabites a religious order *b* 613. 995.

Reciduiation aggranateth sinnes. *b* 611.

Redemption by Christ. *a* 12. *c.* *b* 16. *c.* See Christ.

Relaxation of the captiuitie shewed. *b* 747. performed. *b* 933. 944. *c.*

Religious orders. *a* 335. 545. *b* 613. 995.

Reliques. *a* 153. 191. 290. *b* 949. 996.

Remission of sinnes. *a* 294. 577. 926. *c.*

Remission of iniuries with discretion. *a* 1048.

Repentance necessarie. *a* 32. 47. 1074. *b* 65. 465. See Penance.

Restitution. *a* 213. 276.

Resurrection. *a* 34. 48. 203. 712. 936. 1083. *b* 49. 485. 546. 743. 996.

Rewardest of good woorkes. *a* 76. 1102. *b* 199. 393. 395. 448. 543. 579.

Rewardest temporal in the old Testament. *a* 157. 190. 451. 682.

Rocke of the Church is Christ; who also made S. Peter the rocke thereof. *b* 5. 77.

Rodde of Aaron brought forth buddes, flowers, and fruct. *a* 359.

Rome begane to be built about the yeare of the world. 3271. *b* 1089.

Romane Monarchie was greater then the former. *b* 792. 1003.

Ruth a Moabite prefigured the vocation of Gentiles. *a* 564. She was very commendable for her vertues. *a* 569. A comfote to the Gentiles in that Christ descended from her. *b* 473.

S

Sabbath daie (that is our saturday) instituted. *a* 7. 216. 250. 307. 430. 756. *b* 947.

Sackcloth worne for penance, *a* 774. 802. 977. 1011. 1042. 1080. *b* 501. 795. 824. 838.

Sacramentes of Circumcision. *a* 65. of hostes for sinne. 267. of consecrating Priests. 275. of diuers washings, and purifications. 288. and manie others in the old Law. More in number, lesse in effect.

- fact, then the Sacramentes of Christ. *a* 705.
- Sacramentes of the New law for most part were prefigured in the old Testament. *a* 199. 203. 705.
- Sacrament of the Eucharist was prefigured. *a* 150. 188. 210.
- Sacrifice is due to God only, as Lord of al creatures. *a* 5. 31. 47. 198. 262. *b* 424. 842. 993. And to no creature how excellent soeuer. *a* 15. 219. 528. 705.
- Sacrifice is the proper office of a Priest. *a* 57. Three kinds of Sacrifices. *a* 262.
- Sacrifice ordained for three causes *a* 264. *b* 58r. Diuers for diuers sinnes: *a* 267. for diuers feastes: *a* 380. with distinct hostes appointed by the Law. *a* 425.
- Sacrifice in beastes, birdes, and other things mystical. *a* 60. 362.
- Sacrifice by the Law of Moyse limited to one place. *a* 423. 510. 707. 873. by dispensation in other places. *a* 519. 545. 707. 893. And in the new Testament one onlie Sacrifice in al places of the world. *b* 884. 993.
- Sacrifices of the old Law to be changed. *b* 69. 98. 884. 993.
- Sacrifice of the Eucharist perpetual to the end of the world. *b* 280. 544. 885. 993.
- Sacrilege severely punished. *b* 953.
- Sacrilegious murder reuenged. *a* 908.
- Sainctes are to be honoured. *a* 8. 34. 218. 531. 935. *b* 252. Are lawfully
- and profitably inuocated. *a* 333. 245. 710. 1068. 1110. *b* 503. 541. 575. 697. 778. 987. 996. They may know our thoughtes. *a* 605. 107. *b* 541. 578.
- Salathiel the sonne of Iechonias, and father of Zorobabel, was borne and died in the captiuitie of Babylon. *a* 824. 947. 951. *b* 865.
- Salomon signifieth *Pacifier*: was also called *Ecclesiastes*, *the Preacher*; and *Idida beloved*: He writte three bookes. *b* 333. 334. He was also called the *Gatherer*. *b* 314. & *Lamuel* *b* 315. He prefigured Christ in diuers respectes. *a* 856. *b* 131. 166.
- Salomon deposed Abiather by extraordinary commission. *a* 692.
- Salomons saluation is doubtful. *a* 732. 866. *b* 354.
- Salt signifieth discretion, and was required in euerie sacrifice. *a* 265. 361. It maketh ground barren. *a* 537.
- Saluation dependeth vpon grace and merites. *a* 33. *b* 267. 994. *See workes meritorious.*
- Samaria the head cittie of the tenne Tribes. *a* 737.
- Samaritanes Schismaticques. *a* 734. fel into manie sectes *a* 744. 798. 94r.
- Samson a Nazareite, and a figure of Christ. *a* 545. 553. He did manie strange great thinges. *a* 548. &c. He sinned not in killing himself with the Philistines. *a* 553. &c. 94r.
- Samuel of the tribe of Leui prophesied a childe. *a* 574. He annointed Saul King. *a* 590. Also David. 604. He appeared after his death. *a* 63r.

- a 631. b 441.
- Sanaballat procured licence for Manasses to build a schismatical temple. b 960. 1000.
- Sapiential bookes teach the way to serue God, b 267. All five are Canonical Scripture. b 268.
- Saraias Highpriest slaine in Rebla. a 816. b 997.
- Satisfaction. a 32. 270.
- Sauour properly pertaineth to Christ: is also attributed to some men. a 128. 521.
- Saul the first King of the Israelites began wel. a 587. 595. He afterwards offended in disobedience, and presumption. a 596. 602. 837. He was releued in spiritual affliction by Dauids musique a 704. Of great enuie he hated and persecuted Dauid. a 610. In distresse he consulted a Pithon spirite. a 629. And in desperate extremitie killed himselfe. a 635.
- Scandal hurteth the weake, not the perfect. b 233.
- Schisme and heretical conuenticles must be auoided a 355. 358. 510. 511. 756. 771. 887. 896. 949. b 56. 232. 238. 526. 696. 710. 777. 862. 894. 896.
- Schismatical Temples in Garizim, and in Egypt b 800. 960. 1000.
- Schoole of paganisme was set vs in Ierusalem by Iason an Apostata. b. 955.
- Scriptures are of most eminent auctoritie. a 3. They haue foure senses. a 4. Yea many literal senses. b 19. 188. Mystical sense is sometimes as certaine as the literal. b 821. They are hard to be vnderstood a 3. 16. 21. 46. 115. 435. b. 214. 216. 485. 490. 674. 680. 758.
- Scriptures seeming contrary, are reconciled by tenne rules a 820.
- They can not in deede be contrary one place to an other. *ibid.* b 293.
- They are best expounded by the holie Fathers a. 251. b 13.
- Secresie intly enuyned, or promised bindeth in conscience. b 434.
- Sectes of Panimes; Barbarisme, Scythisme, and Grecisme a. 48.
- Manie Sectes also of the Schismatical Samaritanes. a 798. 941. Innumerable amongst the Grecians b 1000.
- Sepulchers, a 33. 151. 515. Christs sepulcher glorious. b. 468. 527.
- Serpentes most craftie. a. 9.
- Serpent of brasse erected for curing infirmitie. a 336. b 366. Afterwards broken in peeces. a 799.
- Seruire of false goddes doth not appease them. a 915.
- Seven times signifie seven yeares. b. 783.
- Seuentic two Interpreters of the Hebrew Bible into Greke b 1000
- Shamfastnes is sometimes good, sometimes vicious. b 379.
- Simon Highpriest and general capitaine b 936. 1003.
- Simonie committed by Giezi a 770.
- Sinne entred by enuie of the Diuel. a 11.
- Sinnes before the flood were great in foure respectes. a 23.
- Sinnes of commission and omission. a 272. b 820.
- Sinnes lesse and greater, or venial and

- and mortal. *a* 401. 497. *b* 399.
- Sinnes of al sortes must be punished
a 9. 33. 40. 351. 685. 512. 894. *b* 65.
 95. 188. 345. 413. 459. 335. 557. 569.
 576. 591. 631. 719. 817. 888.
- Sinners for punishment are suffered
 sometimes to fall into other sin-
 nes. *a* 415. 463. 492. 577. 910. *b*
 389. 572. 679. 697. 808. 833.
- Al sinnes are remissible during this
 life, *a* 577. 798. 1031. *b* 65. 188.
 328. 552. 579. 666. 706.
- Some sinners are of the Elect, and
 shal be called, and iustified. *b*
 811.
- Sinful people are often vnconstant.
b 627.
- Slouth breedeth contempt in this
 life, and damnation in the next.
b 404.
- Sodomie and Gomorra were des-
 troyed with brimstone *a* 70.
- Sonnes of God are the faithful god-
 lie people. *a* 20.
- Sophonias prophesied the captiui-
 tie of the two tribes. *b* 861.
- Soules of men are dayly created. *a* 6.
b 318.
- Soules departed, may be releued
 by Sacrifice and prayers *a* 33.
 202. 637. 711. 995. *b* 24. 284. 979.
 996.
- Soules sometimes appeare, as-
 suming bodies after death. *a*
 632.
- Spartians otherwise called Laced-
 demonians descended from A-
 braham. *b* 933. 934.
- Succession a special prooffe of true
 doctrine. *b* 926. 934.
- Succession of spiritual Gouvernors
 prooueth their auctoritie. *a* 35.
 50. 115. 206. 317. 713. 828. 830.
 939. 984. *b* 926.
- Succession of Patriarches, and of
 Highprietes. *See* *Supreme head of*
the Church, and the Historical table.
- Succession conferred in the Ma-
 chabees, after the apostacie of
 Manasses, Alcimus. &c. *b* 956.
 1004.
- Sunne a very excellent creature,
 but not so excellent as man. *b*
 398.
- Sunne stood the space of a day. *a*
 488. Returned backe tenne de-
 grees. *a* 805. *b* 505.
- Supreme head of the Church. *a* 35.
 50. 171. 327. 433. 475. 846. 657.
 899. 905. 912. 960. *b* 1004.
- Sureneshipe is dangerous. *b* 276.
- Sufanna was deliuered from false
 sentence, by Daniel conuincing
 the wicked Iudges. *b* 805.
- Suspension from Priestlie function.
a 811.
- Sustenance is the proper hyre of
 spiritual woorkmen. *a* 55.
- Swearing by creatures. *a* 131. *See*
Othes.
- Swete answer appeaseth anger. *a*
 532. *b* 289. 381.

T

- Tabernacle described. *a* 230. *See*
 finished and erected. *a* 259. It
 signified the Church of Christ.
ibid.
- Temperance in feasting. *a* 134.
 1037.
- Temple intended by Dauid. *a* 648.
 848. was built by Salomon. *a*
 699.

699. 871. It was destroyed by the Chaldees. *a* 815. 933. *b* 648. 658. and reedified after the relaxation from captiuitie. *a* 945. *Ec.* But the former was more excellent. *a* 948. *b* 868.

The second was prophaned, and much impaired by Antiochus Epiphanes. *b* 893. 959. but recovered and clenfed by Iudas Machabeus. *b* 905. 970. 1002.

It was enlarged and adorned by Herod. *b* 1003. and finally destroyed by the Romanes *b* 545.

Temples schismatical were built in Garizim: and in Egypt. *b* 960. 1000.

Temporal paine remaineth due. after sinne is remitted. *a* 33.

Tenne Tribes in great part fel into schisme and Idolatrie. *a* 734. but not al. *a* 744. 750. 941. 992. 1010.

Manie of them returned from captiuitie. *a* 982. *b* 600. 602. 743.

Two Tribes, and tenne tribes are called by fundrie names. *b* 810.

Tentations happen to the strongest, but hurt them not. *b* 919.

Teraphim signifie images, as well lawful as vnlawful. *a* 103. 612. *b* 813.

Thau the Hebrw letter had the forme of a Crosse. *b* 688.

Time is short in comparison of eternitie. *a* 1077. 1084.

Time or season is to be considered and obserued. *b* 320.

Tithes paid in the law of nature and of Moyses. *a* 59. 319. 418. 986. *b* 887.

Tobias his booke is Canonical. *a*

989. 990. He neuer yielded to schisme, nor idolatrie. *a* 941. 991.

He prophecied. *a* 1008.

Tongues diuided in Babel. *a* 43.

Traditions were long before Scriptures. *a* 3. They are necessary and certaine. *a* 397. 409.

Traitors do commonly calumniate good gouernours. *b* 954.

Translations doe not fully expresse the sense of the original rounge. *b* 374.

Transubstantiation confessed by Rabbines. *b* 993.

Treasure of satisfactorie workes in the Church. *a* 1069.

Tribulations are profitable to men. *a* 115. 1067. *b* 64. 133. 170. 218. 273. 322. 339. 347. 531. 551. 711.

Trinitie of Diuine Persons in God. *a* 30. 47. 67. 196. 702. 934. *b* 86. 93. 792. 989.

Truth must be auouched. *b* 380.

V

Vanitie described by Salomon. *b* 317. *Ec.*

Venial finnes. *a* 157. *b* 34. 305.

Verse more pleasant to the minde, and more easie to be remembred. *a* 460. *b* 11.

Vertues described and commended in al the fine Sapiential bookes. *b* 267. *Ec.* more particularly *b* 282. *to the page* 313.

Vertue afflicted moueth to compassion. *b* 957.

Vestments of Bishop's and Priestes. *a* 234. signifie vertues requisite in Clergie men. *a* 236.

Vine-tree signifieth the Church. *b* 698.

Virginitie *a* 542. It is a great blessing, and meritorious state in the Church of Christ *b* 530. preferred aboue Marriage *b* 531. 995.
 Vision of God is perfect felicitie. *a* 247. *b* 38
 Visions of the Prophetes are often obscure. *b* 675. 749. 871.
 Vnion domestical, and ciuill is necessarrie before peace can be made with strangers *b* 743.
 Vocation to spiritual functions is necessarrie *a*, 234. 251. 323. 326. 346. 392. *b* 588.
 Vowes. *a* 95. 319. 335. 384. 385. 444. 709. 824. *b*. 140. 323. 613. 843.
 Vnlawful vowes do not bind. *a* 542. Yet lethe is otherwise probably excused in sacrificing his daughter *a* 543.
 Vsurie is forbidde *a* 224. 313. 443. *b*. 34. 105. 310. 705. 714.

W

Warres often made by Gods seruants. *a* 55. 211. 366. 385. 403. 414. 440. & Seq. In the bookes of Iosue, Iudges, Kinges, and Paralipomenon. Also *b* 896. 986. Smale numbers ouercame greater. *b* 931. &c. In warres a iust cause is the best armour. *b* 966.
 Water made sweet by Moyses throwing in a piece of wood. *a* 195.
 By Elizeus casting in salt. *a* 763
 Water drawne out of rockes. *a* 211. 365. 417. 978. *b* 144. 193. 207.
 Water procured by Elizeus. *a* 765.
 Waters of the redde sea stood like to walles. *a* 193. Likewise of Iordan. *a* 474. *b* 207.

Water of lustration holie. *a* 340.
 Wemen being virtuous and prudent, are preferred before riches beautie &c. *b* 315. Some most excellent both in the old, and new Testament. *b* 316.
 Wemen in extreme hunger did eate their owne children. *a* 774. *b*. 655. 658. Likewise men some times did the same. *b* 663. 681
 Widhood is a holie state of life. *a* 1035.
 The booke of Wisdome is canonical Scripture. *a* 989. *b* 343. 349.
 Wisdome taken three waies: Increated, which is God himselfe; Spiritual wisdome; and Humane wisdome. *b* 270. 353. 355.
 Wisdome spiritual comprehendeth al vertues, and diuine gistes and compriseth all the meanes whereby God is serued. *b* 267 consisteth in keeping the law of God. *b* 582.
 Wisdome (and therby eternal glorie) is attained by gradation from vertue to vertue. *b* 352. 995.
 Wisdome considereth things past, present, and to come. *a* 463 especially it considereth the Creator, and supernatural vertues. *a* 1091.
 Wisemen are most humble. *b* 313. worldly wise are not to be consulted in spiritual things. *b* 385
 Worldlie men thinke the Church may be destroyed by persecution. *a* 165.
 Workes necessary to saluation. *a* 33. *b* 267. 994.
 Al workes are not sinful. *a* 23.
 Workes without true faith, or grace

Z

- grace may merite temporal reward but not eternal *a* 784. *b* 34 728. 764.
- Workes done in grace are meritorious *a* 61. 200. 347. 352. 442. 539. 567. 704. 895. 936. 970. 988. 995. *b* 76. 227. 395. 764. 851. 995.
- Workes of mortification *a* 272. 593. 1021. *b* 126. 331. 395. 901.
- Workes of supererogation *a* 920 936. *b* 530. 613. 952. 995.
- All voluntarie workes shall be rewarded or punished *a* 15. 722. 988. *b* 31. 271. 273. 376. 383. 666. 706.
- Y**
- Yeates mystical: The seventh year the ground rested *a* 312. debtes were remittē amongst the Iewes *a* 428. the fiftith yeare was iudicelie, with remission of seruitude and restauration of inheritance *a* 312.
- Younger must regard and esteem the iudgement of elders *b* 433.
- Younger brother for mysterie preferred before the elder, as Iacob before Esau *a* 85. Ephraim before Manasses *a* 146. David & Salomon before their elder brethren *a* 604. 688.
- Youth is the fittest time to get vertue, and knowledge. *b* 332. 448.
- Zacharias Highpriest was slaine by Ioas King of Iuda *a* 908.
- Zacharias the Prophet exhorted to build the Temple *b* 868.
- Zeale is an indignation rising of loue. *b* 827.
- Zeale is making, in iust, religious, causes, discretely vsed *a* 982. 986. 993. *b* 55. 126. 898.
- Zeale of Simeon and Leui was iust but not discrete, *a* 109. 149. 1023.
- Zeale of Moyles against Idolaters, *a* 244. of Phinees against fornicators *a* 374 *b* 196. 439. of David to Gods publike seruice *a* 647. 648. *b* 55. 115. 126. 256 of Elias against false Prophets *a* 747 of Matthias against persecutors of the Church *b* 896 and of his sonnes, and other Machabees in aduancing Religion *b* 899 &c.
- Zeale of David, Ezechias, and Josias aboute other Kinges in destroy-ing Idolatrie, *b* 445.
- Zeale of certaine Christian Kinges rewarded with glorious titles, *a* 475.
- Zorobabel chief dukes, and Iesus the Highpriest with others built an Altar, *a* 947. and the Temple after the captiuite, *a* 951. *b* 866. Which was a figure of the Church of Christ *b* 868.

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