THE SECOND TOME OF THE
HOLIE BIBLE
FAITHFULLY TRANSLATED INTO ENGLISH,
OUT OF THE AUTHENTICAL LATIN.

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

With ARGUMENTS of the Books, and Chapters:
ANNOTATIONS: TABLES: and other helps,
for better understanding of the text: for discoverie of
CORRUPTIONS in some late translations: and
for clearing CONTROVERSIES in Religion.

BY THE ENGLISH COLLEGE OF DOWAY.

Spiritus Sancto inspirati, locuti sunt apud Dei hemones. 2 Pet. 1.
The holy men of God spake, inspired with the Holy Ghost.

Printed at Doway by LAURENCE KELLAM,
at the signe of the holie Lambe.

M.DC. X.
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M. D. C. X.
approbatio.

Nos infraepti, in alma Duacensi universitate Sacrae Theologiae Doctores & Professores, hanc Anglicanm Vercis Testamenti translationem, quam tres diversiens nationis eruditisimi Theologi, non solum fidelem, sed ropter diversa quae ei sunt adiuncta, valde utilem fidei fasholicae propaganda actuenda, & bonis moribus promuendis, sunt testati: quorum testimonia ipsorum synoge phis munita vidimus; Cuius item Translationis, & Amationum Auctores nobis de fidei integitate, & eruditionis præstantia probè sunt notis his rebus adducti & nix, fructuose eulgaris posse censimus. Duaci. 8. Novembris. 1609.

Guilelmus Estv Sacte Theologiae Doctor, & ia Academia Duacen Professur.

Bartholomaeus Petrv Sacra Theologiae Doctor & in Universitate Duacensi Professor.

Georgius Colvenrivs S. Theologiae Doctor, & eiusdem in Academia Duacena Professor.
PROEMIAL ANNOTATIONS
upon the Booke of Psalms.

The authoritie of this Booke was ever authenti-
cal, and certaine, as the assured word of God, and
 Canonical Scripture. But concerning the author,
there be divers opinions. For although it be manifiest by
the testimonie of Philo, and Iosephus, that in their time,
and alwaies before, only King Daud was by al Hebrew
Doctors holde for Author of al the Psalms: yet after that
lerned Origen, and other Christian Doctors, expounded
manie Psalms of Christ, the Iewes being pressed ther-
with, begaue to deigne that al were Daudis: alleging for
their new opinion, the titles of divers Psalms, and some
other difficulties, ministering occasion of much neede
dispute, stil acknowledging the whole booke to be Ca-
nonical. Whereupon S. Ierom, and S. Augustin, some-
times admitted those as authores of certaine Psalms,
whose names are in the titles thereof. S. Cyprian, S. Cyril,
S. Athanasius, and others agree in general, that Daud
writte not al: but differ much in particular, touching other
supposed authores. In so much that Melchisedech, Moses,
Asaph, Eman, Ieduhun, The sonnes of Core, Solomone, Ierome,
Ezechiel, Esdras, Aggæus, and Zacharias, are al (with more or
lesse probabilitie) reputed authores of severall Psalms. Ne-
evertheless is femeth that S. Ierom rather related other mens
judgement, then shewed his owne: as we shal note by and
by. And S. Augustin (li. 17. c. 14. de cœnit) maturely dis-
cussing this doubt, faith plainly, that their judgement seemed
to him more credible, who attribute al the hundred fiftie Psalms
to Daud alone. Further explicating that wheras some Psal-
mes haue Daudis owne name in their titles, some haue
other mens names, some none at al, this diversitie importeth
A 2

This booke undoubtedly is canonical Scripture.
Late Hebrew Doctors and some Catholi-
ques hold divers authors of sundry
Psalms.

It is much more probable that Daud was author of
al.
Proued by S. Augustin, S.
Chrystothen, and
greatest part of Do-
ctors.
not divers authores, but signifies other things, either pertaining to the same persons, or by interpretation of their names, belonging to the present matter, as our Lord inspired him. Likewise S. Chrysofome resolutely judgeth, that only King David was author of this whole Book. Moved especially by this argument, for that Christ and the Apostles alleging the Psalms, do oftentimes name David as author, and never anie other. Also Origen, S. Basil, S. Ambrose, S. Hilare, Theodoretus, Cassiodorus, Beda, Eutimius, and most part of ancient and late writers, with the most common voice of Christians, call this booke the Psalms of David: and the General Councils of Carthage, Florence, and Trent, in the Catholique of Canonical Scriptures recite this booke, by the name of Davids Psalmter.

Moreover it is cleare, Acts 2. that the second Psalme, though it want his name, is Davids. And other Scriptures 2. Paral. 7. v. 6. and 1. Esd. 3. v. 10. say plainly, that David made the Psalms, 104. 105. 106. 117. 135. beginning: Confesse to our Lord, because he is good, because his mercie is for ever. V Which he appointed the Levites to sing, or play on instruments: 1 Paral. 1. &. 16. and yet they have not his name in their titles. Again, 2. Reg. 23. David is only intitled the egreious, or excellent Psalmist of Israel. Neither were Asaph, Eman, and Idithun anie where called Prophetes (as are all the writers of holic Scriptures) but only masters of musicke, 1. Paral. 25. And the sonnes of Core were only porters: 1. Paral. 26. Finally S. Ierom (whose judgement the whole Church singularly esteemeth, in all questions belonging to holic Scriptures) semeth as much inclined, that only the Royal Prophet David was author of this whole booke, as to the contrary. For in his Epistle to Paulinus, prefixed before the Latin Bible, comprehending the principal arguments of secular bookees, when he cometh to the Psalms, without mention of other authors, faith: David our Simonides, Pindar, and Alceus; Plautus also, Catullus, and Cervin.
vpon the Psalmes.

vpon the Psalmes.

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

Touching therefore the argument, or contenestes of this divine Psalter, all Catholique Doctors uniformly 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 the old Testament by the termes of the Law and Prophetes, in one place (Luc. 24. v. 44.) semeth not only to reduce al to the Law and Prophetes jointly, but also to the Psalmes alone, or severally. But whether this be our Saviour's divine meaning or no in that place, out of this and manie other places, all the ancient Fathers teach expressly 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 contents of other holie Scriptures, faith: This sacred booke of divine Canticles, doth exhibite both a general song, and exposition of diviine thinges. S. Basil calleth the Psalmodie of Dauird the common and most plentiful storehouse of al sacred doctrine: the treasure of perfect Theologie. S. Ambrose accounteth it the regifter of the whole Scripture. Origen, S. Cyprian S. Ierom, S. Chrysostom, S. Gregorie, S. Beda S. Bernard, Cassiodorus, Eutimius, and others vsethe same, or very like termes. S. Augustin particularly distinguishing al the Scriptures into foure sortes of booke, sheweth that the Psalmes conteyne al: The Law (faith he) teacheth somethinges, the Historie somethinges, the Proverbes also and Prophetes teach somethinges: but the booke of Psalmes teacheth al. It proposteth the law, recounteth thinges of old, prescribeth the due ordering of mens actions, and prophecies thinges to come. Briefly it is a common treasure of good doctrine, aptly administering that is necessarie to everie one. And a little after, exemplifying in particular points: It is not here (faith A ; he).
Proemial Annotations

be) all greatness of vertue, and is not the right square of justice? Is not the combline of chastity? the consummation of prudence? is not what soever may be called good, lerned in the Psalms? Here is the knowledge of God, the discovery of Christ to come in flesh, the hope of general Resurrection, fear of torments, promise of glory, revelation of mysteries. Even all good things are here, as in a common great treasure, laide up and heaped together.

See then and observe here (Christian reader) the admirable wisdom, and goodness of God. The means of mans salvation being disposed, that his owne free consent, and cooperation is thereto necessarily required, according to that most approved doctrine of the same S. Augustin: "Qui creavit te, sine te, non justificabit te sine te. He that created thee, without thee, doth not justifie thee without thee": to help our weaknesses, and sweetly to draw our minde, otherwise auster from trauel and paine, the Holie Ghost hath ordained that in small season, and in pleasant manner, we may attain necessary knowledge 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 divine Psalms, which one booke (as euer one shalbe able to lerne it, more or lesse perfectly) openeth and sheweth the way, to understand all other Scriptures, and so to finde, & enjoy the hidden treasures of Gods word: in like manner as a key openeth a lock. For the whole Sacred Bible is a sealed booke, and notrightly understood, til the scale, or lock be opened, by the key of Godes spiritue, giving knolwledge, which the Holie Ghost, amongst other ways, inspireth very often, by sacred Musike or Psalmody. As S. Gregorie noteoth in holie Scrip-

ture (4. Reg. 3. v. 15.) where Eliseus not yet knowing Gods will in a particular case, called for a Psalmist (or player on instruments) and when the Psalmist sang, the hand of our Lord came upon Eliseus, and presently he prescribing what should be done, procured plenty of water without rayne, where 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 convenient and a special meanes, to attaine quietnes or cheerfulnes of mind.

But as this holy Psalter is the key of other Scriptures, so itselfe is most especially a sealed, and locked booke, requiring manie keyes. Euerie Psalme (faith S. Hilarie) hath a peculiar key, and oftentimes there be so manie lockes and keyes of one Psalme, as there be divers persons that speake, to divers endes and purposes. For albeit divers mysteries are sometimes connected, and so require sundrie keyes, yet there is but one principal, & proper key of eoch Psalme: otherwise it should be divided into manie Psalmes. Our first endeour therefore must be, to find the proper key of every Psalme, that is, to know what is principally therein conteyned. To this purpose the lerned Expositers of this booke, have observed manie general pointes, or severall matters, to which all the contents may be reduced, as it were, to manie keyes, and means of entrance into the sense, and true understanding of all the Psalmes. And the same may likewise be called the tenne stringes of this divine instrument. Vpon one of which, every Psalme principally playeth, touching the rest more or lesse, as cause requireth, for more melodious harmonie, and perfect musicke.

The first key, or string, is God himself: One in Substance; Three in Persons. Almighty, Alperfect, Powre, Wisdom, Goodnes, Maiestie, Justice, Mercie, & other Divine Attributes. The second, is Gods workes of Creation, Conservation, and Gouerning of the whole world. The third, Gods Providence, especially towards man, in protecting and rewarding the just: in permitting, and punishing the wicked. The fourth, is the peculiar calling of the Hebrew people, their beginning in Abraham, Isaac, and Jacob: their marvelous increase in Egypt: divers estates,
manie admirable and miraculous thinges done amongst them; with their ingratitude, rejection, and reprobation. The fifth principal key, and string is Christ, the promised Redeemer of mankind; prophesying his Incarnation, Nativity, Travels, Sufferings, Death, Resurrection, Ascension, and Glorifie. The sixt is the propagation of Christ's name and Religion, with Sacrifice and Sacramentes, in the multitude of Gentiles believing in him, even to the uttermost coasts of the earth, the Catholique Church cver visible. The seuenth is the true maner of serving God, with sincere faith, and good works. The eight, holy Davids Interposeth manie thinges concerning himselfe. As Gods singular benefits towards him, for which he rendereth thankes, and divine praises, recounteth his enemies, dangers, and afflictions of mind & bodie, namely by Saul, Abifalon and others, humbly beseeching, and obtaining Gods protection. He also expresseth in himselfe a perfect image, and pattern of a sincere and hartie penitent: bewailing, confessing, and punishing his owne sinnes. The ninth is the end and renouation of this world, with the general Resurrection, and Judgement. The tenth is eternal felicite, and punishment, according as euerie one deserveth in this life. These are the tenne keys of this holy Booke; and tenne stringes of this Divine Psalm.

Moreover to finde which of these is the proper key, and principal string of euerie Psalm, let euery Diuines vie foure special wayes. First by the title, added by Esdras, or the Seuentie two Interpreters, for an introduction to the sense of the same Psalm. So it appeareth that the third Psalm treateth literally of Davids danger, and deliverie from his sonne Abifalon: which is the eight key, though mystically it signifieth Christ's 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 contained, it may some times be found by allegation and application.
application of some special part thereof in the new Testament. So it is evident Acts 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5. that the second Psalm pert cyneth to Christ, impugned and persecuted by diuers aduersaries. V Which is the first key. Thirdly, when greater things are affirmed of anie person, or people, as of Dauid, Salomon, Jewish nation, or the like, then can be verified of them, it must necessarily be understood of Christ, or his Church, in the new Testament, or in Heauen. So the conclusion of the 14. Psalm: He that doth these things, shall not be moved for ever, can not be verified of the tabernacle, nor temple of the Jewes; but of eternal Beatitude in heauen. V Which is the tenth key. Though the greater part of the Psalm sheweth, that just and true dealing towards our neighbours, is necessarie for attayning of eternal Glorie. Fourthly, when, both the title and Psalm, or part thereof some hard and obscure, some part being more cleare, the true sense of all may be gathered, by that which is more evident. According to S. Augustins rule, lii. c. 9. & li. iii. c. 26. Doct. Christ. So the title, and former part of the fifth Psalm, being more obscure, are explained by the last verses, shewing plainly that God will justly judge all men, both just and wicked, in the end of this world. V Which is the ninth key. By these and like meanes the principal key being found, it will more easilly appeare, what other keyes belong to the same, and what other stringes are also touched. At least the studious may by these helps make some entrance, and for more exact knowledge search the judgement of ancient Fathers, and other learned Doctours.

But besides this singular great commoditie, of compendious handling much Divine matter in small rowme, this booke hath an other special excellencie, in the kind of stile, and maner of uttering, which is Meeter, and Verse, in the original Hebrew tongue. And though in Grecie, Latin, and other languages, the same could not in like forme be
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exactly translated yet the number, and distinction of verses is so obscured, that it is apt for musicke, as well voices as instruments, and to all other uses of God's servants. Neither is musical manner of uttering God's word and praises, lesse to be esteemed, because profane Poets have in this kind of stile uttered light, vain, and false things. For the abuse of good things, doth not derogate from the goodness thereof, but rather commendeth the same, which others desire to imitate. And therefore, that this holy Psalmodie was before any profane poetye now extant, For Homer the most ancient of that sort, wrote his poeme, at least two hundred and fourtie yeares after the destruction of Troy: as Apollodorus witnesseth; others, namely Solinus, Herodotus, and Cornelius Nepos say longer. Where kind David our Divine Psalme, reigned within one hundred years, after the Troianes warres. There were in dede Amphion, Orpheus, and Musco before David, 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 Job, almost al in verse; and the two Canticles of Moses, Exodus, and Deut. 32. It is moreover recorded that Iubal (long before Noe's flood) was the father of them, that sang on harpe, and organ. Musicke therefore is manie other respectes most excellent, and most profitable. This holi Psalmodie (saint S. Augustin) is a medicin to old spiritual sore, it bringeth present remedie to new wounded: it maketh the good to persever in well doing, it cureth at once al predominating passions, which vexe mens souls. A little after: Psalmodie doth put away evil spirits, issueth good Angels to help vs, it is a shield in night terrors, a refreshing of day travels, a guard to children, an ornament to jongmen, a comfort to oldmen, a most seeming grace to womem. Verto beginners it is an introduction, an augmentation to them that goe forward in vertue, a stable firmament to the perfect. It converseth
upon the Psalms.

ioyneth the whole Church militant in one voice, and is the spiritual eternal savour of the celestial Armies, as Saints and Angels in heaven.

To all this we may add other causes, which moved the Royal Prophet to write this divine poëtrie. First he had from his youth (by God's special providence) a natural inclination to Muske; wherein he shortly so excelled, that before all the Musitians in Israel, he was selected to recreate King Saul, whom an evil spirit vexed. And his skil, together with his devotion, had such effect, that when he played on the harp, Saul was refreshed, and vexed better. For the evil spirit departed from him: faith the holy text. Wherefore he made these Psalms, that him selfe and others might by singing them, employ this gift of God to his more honour. Secondly, verse being more easie to lerne, more firmly kept in mind, and more pleasant in practice (for as wine, so muske doth recreate the hart of man) the Holie Ghost condescending to man's natural disposition, inspired David to write these Psalms in meeter, mixing the power of divine doctrin, with delectable melodie of song, that whyle the ear is allured with savete harmonie of muske, the hart is induced with benignit knowlidge, pleasant to the mind, and profitable to the soule. Thirdly, David singulary illuminated with knowlidge of great, and most divine Mysteries, induced also with most gracious disposition of mind, the man chosen according to God's owne hart (1. Reg. 13.) would utter 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 well appeareth by sundrie his excellent, and effectual discourses, in the books of Kings, and Paralipomenon. For which cause Moses also described the passage of Israel forth of Ägypt, through the red 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 instru-
instruments praising God. Likewise in an other Canticle
he comprised the whole law, a little before his death. So also
Barac and Deborah: and after them Judith, long praises to
God for their victories in verse. Salomon wrote the end of
his Proverbes, and a whole booke (intituled Canticles) &
the Prophet Jeremie his Lamentations in verse. Anna ha-
ting obtained her prayer for a sonne, gave thankes to God
with a Canticle. The like did King Ezechias for recovery of
health. The Prophets Isaias, Ezechiel, Ionas, Abacuc,
and the three children in the fornace: againe in the new
Testament, the B. virgin mother, inst Zacharie, & devout
Simeon gave thankes; & sang praises to God in Canticles.

Fourthly, albeit the holie King was not permitted, to
build the gorgious Temple for God's service, as he greatly
desired to have done, yet he provided both storie of mus-
trians ( foure thousand in number, of which 18. 8. were
maisters to teach ) & made these Psalmes as godlie ditties,
for this holie purpose, in all solemnities of feastes, and day-
lie sacrifice, when the Temple should afterward be built.

Fiftly, he made these Psalmes not only for his owne, &
others private devotion, nor yet so especially for the pub-
lique Diuine service in the Temple, and other Synapo-
gues of the Iewes, but most principally for the Christian
Catholike Church, which he knew should be spread in
the whole earth. For seeing the marvelous great, and frequent
use thereof in the Christian Clergie, and Religious people
of both sexes. As he prophecied in divers Psalms. All the
earth sing to thee: Sing Psalmes to thy name. Againe, I will
sing Psalms to thee ( o God ) in the Gentiles, in all peoples, and
Nations. V Whiche him selue never did, but his Pсалmes are
euer since Christ, song by Christians, converted from gen-
tilitie, as wee see in the Churches Service. For the whole
Psalter is distributed to be sung, in the ordinarie office of
our Breuiarie euerie weke. And though extraordinarily,
for the varietie of times, and feastes, there is often altera-
tion,
tion, yet still the greater part is in Psalms. Certaine also of the same Psalms, are without change, or intermission repeated euerie day. And such as haue obligation to the Canonical Houres, must at least read the whole Office privately, if they be not present where it is song. The Office also of Masse, ordinarily beginneth with a Psalme. In Litanies, and almost all publique Prayers, and in administration of other Sacraments, and Sacramentals, either whole Psalms, or frequent verses are inserted. Likewise the greatest part of the Offices, of our B. Ladie, and of the dead are Psalms. Besides the seuen Pœnitential, and fiftene Gradual Psalms, at certaine times. So that Clergie mens daily office consisteth much in singing, or reading Psalms. And therefore all Byshops especially, are strictly bond by a particular Conon (Disq. 38. cap. Omnes psalentes) to be skilful in the Psalms of David, and to see that other Clergie men be well instructed therin. According to the Holie Ghosts admonition, by the pen of the same Royal Prophet (Psalm 46.) Psallite sapienter; or: intelligenter, that is. Sing Psalms with knowledge, and understanding them. Not that euerie one is bond to know, and be able to discouer difficulties, but competently, according to their charge undertaken in Gods Church. Otherwise euerie one that is, or intendeth to be a Priest, may remember what God denounces to him, by the Prophet Osee (c. 4.) Because thou hast repelled knowledge, I will repel thee, that thou do not the function of Priesthood unto me. Thus much touching the Author, the contents, the poetical stile, & final cause of this Holie Psaltery.

As for the name, S. Ierome; S. Augustin, and other Fathers teach, that wheras amongst innumerable musical instruments, six were more specially used in Davids time, mentioned by him in the last Psalme. Trumpet, Psalter, Harp, Timbrel, Organ, and Cimbal. This booke hath his name of the instrument called Psalter, which hath tenne strings, signifying the tenne commandements, and is made in
Proemial Annotations

forme (as S. Jerom, and S. Bede suppose) of the Greke, letter Λ delit, because as that instrument rendredeth sound from above, so we should attend to heauenlie vertues, which come from above: Likewise vsing the harpe, which signifieth mortification of the flesh, & other instruments, which signifie and teach other vertues, we must finally referre to Gods glorie, rejoyce spiritually in hert, and render al praise to God.

Concerning interpretation of holie Scriptures.

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 private interpretation. 2. Pet. 1. but by the same Spirite wherwith it was written, which our Sauiour gave to the Church, to abide for euer, the Spirite of truth; to reach al truth. Ioan. 14. 16. Neither pertaineth it to euerie one, to discerne the true spirite, but to some. 1. Cor. 12.

Holie Scriptures consist not in reading, but in understanding.

S. Jerom Dialogo aduers. Luciferians.

They consist in understanding.

Holly Fathers do best expound them.

Some Mysteries are hidden.

They prove our humility.

Scriptures are to be expounded by the common spirite of the Church, not by private men.
THE BOOKE OF
PSALMES

Psalm 1.
The royal prophet David placed this Psalm as a Preface to the rest, containing, 1 true happiness, which consists in sining sinnes, and serving God.

The good do prosper, 5. not the wicked: 6. as will appear in the end of this world.

Mat. 5.

Blessed is the man, that hath not gone in right way to the counsel of the impious, & hath not yielded eternal felicity in the way of sinners, and hath not sittted in the city of pestilence: [b not consented to evil suggestions.

d not finally persisted in wicked life.

Isa. 1.

2. But his will is in the way of our Lord, and in his law he is wholly occupied & delighted in keeping God's commandments.

3. And he shall be as a tree, that is planted nigh to the streams of waters, which shall give his fruit in his time: [useth God's grace well,

more grace is continually given.

4. And his leaf shall not fail: and all things whatsoever he doeth shall prosper. [such grace he shall possess. n all things work to the good of them that love God sincerely.

5. The impious not so: but as dust, which the wind driveth. The wicked from the face of the earth.

6. Therefore the impious shall not rise againe in judgement; nor sinners in the counsel of the just. [at the last day, the wicked shall not rise with hope nor comfort, but in desolation.

7. For our Lord knoweth the way of the just, and the way of the impious shall perish.

ANNO-
ANNOTATIONS.  PSALME. I.

They are happy (in hope) that decline from evil.

Justice consisteth in saving evil and doing good.

Of Christ.

Christ's glory, the world repining themat, 4. shall be propagated in all the world. 7. His divine power as well spiritual in converting mens hearts as external, in severe injustice, is prophesied.

a Book several. V V Why did the Gentiles rage, and peoples medi- rate vaine things?

b and Leves serene invaine against Christ.

c Pilate and 5 The kings of the earth stood vp, and the princes came together in one against our Lord, and against his Christ.

d Annas and Caiaphas.

e The voice of > Let vs breake their bonds a sunder, and let vs cast away wicked men, their yoke from vs.

f & especially libertines striving to shake of al discipline.

g God for at He that dwelleth in the heavens, shall laugh at them: and this wilt turne our Lord shal scorn them.

the hearts of manie.

h severely re. > Then shall he speake to them in his wrath, & in his fury pretend, he shall trouble them.

i and instly punish the obstinate.

k Christ that But I am appointed king by him ouer Sion his holy hill, reigne in his preaching his precept.

kingdome the Church.

l God the Fa. > The / Lord said to me; Thou art my Sonne, I this day haue ther spoken begotten thee.

to in God the Sonne.

m Christ as > Aske of me, and I will give thee the Gentiles, for thine in- man hath the inheritance, and thy possession to the ends of the earth.

Church for his inheritance. 0 Spread through the whole world.

† And
of Psalmes. If Thou shalt rule them in a rod of iron, and as a potters vessel thou shalt break them in pieces.

Psalm 2:10 And now ye kings understand: take instruction you that judge the earth.

shall be converted, and submit themselves to Christ's discipline.

Psalm 2:11 Serve our Lord in true feare: and rejoyce to him with trem bleing.

None is secure before death.

Psalm 2:12 Apprehend discipline left sometime our Lord be wrath, and you perish out of the iust way.

[From the way of salvation.]

Psalm 2:13 When his wrath s shall burne in short time, blessed are al, that trust in him.

in the end of this short life both the evil and good.

So this Psalme concludes with the ninth key.

Annotations. Psalm II.

2. Kings and Princes against Christ.] When Christ, and his Apostles preached the Gospel, both Jews and Gentiles, with their Princes, Kings, and Emperors most furiously resisted, but all in vain: For they could not hinder the will and power of God. But the more they persecuted, the more was increased the zeal, and number of Christians.

Psalm 2:8 The gentiles shyn inheritance.] By this promise of God to Christ, S. Augustin convinced the Donatistes; & in them the Protestantans, that say, the Church of Christ failed, and became small, or insensible; as though Christ the Sonne of God, could sometimes lose his inheritance, which is the Catholique Church, gathered of the Gentiles, and his possession extended to the endes of the earth.

Psalm 2:9 As a potters vessel.] If a potters vessel (as S. Ierom in hunc Psalm tom. 8.) is broken while 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, scarcely repeating, then long obdurates; yet that which is impossible to man, is possible to God. Matt. 10. For as I lay in the potters hand, so are you in my hand, saith our Lord.

Psalm 2:10 Ye Kings understand.] Not onlie innumerable other people of all nations, but also after a while, Kings and Emperors beleived in Christ. And such as at first persecuted, became most Christian, Catholique, Defenders of the faith.

Psalm 2:10 Take instruction you that judge the earth.] Petilianus, Gaudentius, & other Donatistes inuyerging against Christian Kings, for punishing heretikes, most falsly auoched, that Christianitie never found kings but inuisious, enimies, and persecuters. To whom S. Augustin answere eth in feuerall bookes, that Christian Kings, and Princes are not enemies to Christianitie: but are enemies to heretikes, the rebellles of Christ, and his Church. For according to this prophesie of king Davids, Christian Kings are instructed, and know it is their dutie, to the service of God, to defend the Church against Heretikes, and other Infidelles.

And it is the propsectie of Apostataes to favour heretikes. So good Constant in the great maintained Catholique vittie, and Italian the Aposhta to make grea ters division, tooke Churches from Catholiques, and gave them to Donatistes, t o nourish Christians.

Psalm 2:17
to nourish dissention, and so to overthrow all Christians. But God will protect the
true Church, against all such subtle, and malicious devices: because it is Christ's
inheritance.

Joy and fear.
11. Songs with trembling. ] God's service is tempered with two affections:
with joy, in consideration of his goodness, mercy, & meekness; and with fear, in
respect of his justice, and severe judgment. The one is a remedy against de-
speration: the other against presumption.

David persecuted by his sonne.
The 8. key.

King David conceaught his danger, when his sonne Absalom conspired a-
against him: 4. and thanketh God for his deliverie. 9. acknowledging at
help to be from God. Mystically, Christ's persecution, Death, Burial, and
Resurrection.

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

a O God let
me know how

do ye rise vp against me.
greviously I have sinned. b that at Israel (1. Reg. 15. v. 13.) with at their
hast foloweth Absalom. So against Christ, the Priests, the People,
& Gentiles at conspired.

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

c But I a-
ouch that

g my head.
God always defendeth me, f greeing me victorie,
g & confirming my kingdom.

† With my voice I haue cried to our Lord: and he hath heard 5
h heaven. me from his h hollie hill.
i I lay downe † "I haue i slept, and haue k benc at rest: and haue l risen vp, 6
k and rested because our Lord hath taken me.

in expectation of thy help. 1 And am delivered. Christ dyed,

was buried, & rose againe.

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

me, and so 1 besiche thee to do.

n The strength † Because thou haft broken all that are my adversaries without 8
and furie. cause: thou haft broken the n teeth of sinners.

o health and † Salvation o is our Lordes: and thy p blessing vpon thy 9
sarie cometh people.
from God. p Abundance of grace promised to Gods servantes.

ANNO-
OF PSALMES.

ANNOTATIONS. P S A L M E. III.

1. P s a l m e of Dauid. All Interpreters agreeably teach, that king Dauid made not the titles, which are before the Psalmes. Nethertheless they are authentical, as endited by the Holy Ghost. And it is most probable Efdras added those titles which are in the Hebrew: and the Scienctie interpreters wriote the other, in their Grecie Edition. Both which S. Ierom translated into Latin.

In these titles five things may be noted. First, the former two having no title at all, the general name of Psalme, common to all, is particularlly appropriated to some, and other names to others. Which in all are twelve to write: Psalme Inscription, Prayer, Canticle, Psalme of Canticle, Canticle of Psalme, Hymne, Testimonic, Understanding, Praise of Canticle, Alleluia, & Gradual Canticle.

Secondly, in the titles of some Psalmes are the names of certaine persons, which by S. Augustins judgement, cited in the Proemial Annotations, and others, prove not the same persons to be authores of those Psalmes, but signifies some other thing. Thirdly, in some titles the time is signified, when the Psalme was made, or song. Fourthly, the matter contenied in the Psalme, or upon what occasion it was made, is expresséd in some titles. Fiftly divers other resines are often viséd, in the titles of sundrie Psalmes, to the end. For the Otheone. For psaltes, and the like, at which we shall briefely explicite, where they first occurre.

First therefore this third Psalme is called the Psalme of Dauid, not because he is author thereof, for he is also author of the former, where his name is not expresséd, as is evident by the testimonie of all the Apostles. Acts. 4. v. 25. but because it treateth particularly and literally of him.

1. W hen he fled from the face of Absalom. Here the time is signified, when this Psalme was made, towrned immediately after the ouerthrow of his rebellious soune Absalom, mentioned. 2. Reg. 18. before his returne to Jerusalem. For al beit of humane, natural, and fatherlie affection, he greatly lamented the death of his soune, yet the rendered thankes and praises to God, as reason and dutie bond him.

6. I have slept, and have beene at rest, and have rising vp. King Dauid by his sleepeing in persecution, and by his resting, and deliverie from his persecutors, prefigured Chrits Death, Burial, & Resurrection. As appeareth, Ioan. 2. v. 19. Where the Evangelist saith: that after Chrits Resurrection, his discipes became the scripture, to wrtie, this and other like propheties. 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 another thing, in shadowes and figures, and both literal. Whereupon S. Gregory teacheth (6. 30. c. 1. Moral.) that holly Scripture (amongst other incomparable excellences) furnisht al other doctrines, in the vetric manner of speaking: because by one and the same speach, it reporteth a thing done, and proclameth a Mystere: so relating thinges past, that with the vetric same worde, it forceth newe thinges to come.

P S A L M E. IIIII.

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

When
c VVhen Saul unustly persecuted me, mercie on me, and heare my prayer.

f Why do you feare your hartes, why do you hart harden? love you your vanity, and seeke lying?

i Every godly And know ye that our Lord hath made his holie one soule. k Rich meruelous: I our Lord wil heare me, when I shal crie to with vertues, him.

l Euerie just soule hath confidence in God, that he wil heare his crie.

m Instructd Be ye m angrie, and n sinne not; the things that you say in is good & no- your hartes, in your p chambers be ye forie for. cessarie against sinne. n but then ismost neded to beware not to exceede in passion.

hau e therefore a continual purpose never to sinne. o Evil cogitations.

p bewaile & repent before you sleepe.

q Not only Saccifice ye the factifice of q justice, and hope in our Lord. 6 external but Manie say: r Who sheweth vs good things?

most especially sacrifice of justice, and observation of Gods command-
ments is most necessarie & The solide rewardes promised by God?

c reson and The light of thy countenance o Lord is signed upon vs; thou 7 grace are haft gotten i gladnesse in my hart.

freely gotten to man, whereby he may know that God wil reward the just. Heb. 11.v.6.

c VVherin a just man inwardly 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 beautilie rewarders, God gave temporal wealth in the old testament.

y In this con- In y peace in the selfe same I wil sleepe, and rest: 9 sidiece the just may rest contented.

z Gods pro- z Because thou Lord hast Z singularly sett me in hope. 10 wise heuerie just person in particular.

ANNOTATIONS. PSALME. IIII.

1. Vvito the end.) The Hebrew word Lamentateth, signifieth to him that annou-
ceth. And so the Hebrewes interprete, that the Psalmes, which have this word in their titles, were directed either to him, that excelled others in skil of musikes
OF PSALMES.

Psalm 135. Musike; or had authoritie over other musicianes: or to him, whose office was to phrase, to the singing victorie and triumphes. But the Latin, according to the greeke, hath in end in the title: facsum, Vnto the end, which (most commonly signifying perpetuiter, or continuo) in the titles of the Psalmes rather signifieth, that the matter conteyned in the Psalme, pertaineth to future times, or persons; especially to the new Testament. And so S. Augustin expoundeth it here of Christ, who is the end (or perfection) of the law. Nor that the principal contences belong to Christ, in his owne Person, but to his mystical bodie the Church, and faithful people, whom the Prophet hee teacheth to have confidence in God, moderation in their affections, & patience in tribulation, which is the seuenthe key, proposing his owne example, & prophetically Christes. The same whereunto Christ eth shorteth, saying: Ioan. 16. v. vili. Have confidence, I have overcome the world. Signifying that his servantes, through his grace, may also overcome it.

6. Sacrifice of justice. Not only external sacrifice of diuers kinds, were necessary in the law of nature, and of Moses, and one most excellent and complement of all, in the new Testament, but also spiritual sacrifice was ever, and is required, and that of three sortes. First, Sacrifice of sorrow, and contrition for sinnnes (Psal. 50.) An afflicted spirit is a sacrifice to God. The second is sacrifice of penance, of justice, here mentioned. The third is Sacrifice of praise. (Psal. 49.) Immolatens Justice, to God the sacrifice of praise. Concerning the second proposed in this place: Hee Praise, offereth sacrifice of justice, that rendereth to every one that is due. First to God our Creator, a renunciation of our felues, even our houes, at his diuine pleasure; as to our Master, we must render faith and belolle, in all that hee propoundeth; as to our Father, hope, confidence, & reuerential feare; as to our Lord and King, payment of tribute, that is obedience of his law and commandments; as to our Captaine, the trowel of warfare in this life; as to our Priest, patience and reconciliation, when he cureth our wounds, by chastiment for sinnnes; as to our Spouse, chastity of body and mind, seeing all carnal and spiritual fornication; as to our Friend, frequent concurrence in all acts of devotion. We owe to our felues, that seeing we consist of soule and bodie, we keep, due subordination, that the soule and reason command, & the bodie, and inferior appetite obey, as the servant must obey his master, and the handmaide her mistress. We owe to our neighbour, love from the heart, instruction also from the mouth; and assistance by our helpe, according to his necessitie, and our abilities; yea though our neighbour be our enemie. But to other enemies contrary things are due. To our end. To the world, contempt: because the goods of this world are small, few, mies, shorte, uncerataine, deceitfull, not satisfying the mind, and mixed with manie. The world, evils and dangers. To the flesh we owe chastiment, and daylie care, so to feede. The flesh, that it feme the soule, & rebell not. To the diuell we must render the shame, that the diuell, cometh by soule, acknowledging our faults, and at truthe, and so returne upon him all vanitie and lying, where with he allureth & seduceth. Finally to sinne itselfe, we owe hate, and revenges, because it is the only euil, that hurteth vs, and due punishment with zele of justice, because it dishonor eth God. He that thus offereth sacrifice of justice, may justly (as it followeth in the Psalmes) hope (yet not in him selfe but) in our Lord. And let anie should pretend ignorance, saying: who sheweth (or teacheth) vs good thinke, as though they lacked instruction, the Prophet he teacheth this vain excuse, saying: the light of the countenance Lord (the light of reason, which is the image of God, whereto we are created like) is signified vs, fixed in our understanding, that we may see there is a God, that ought to be feared, and that he will reward his servants. Heb. 11.

C 3

PSALM
Psalm V.

The general
Just men in affliction appeal to God, the reuenger of injuries. s. knowing and
professing that God hateth iniquity. 9. therefore remit their cause to him.

The 9. key.
II. recite certaine enormous vices of the Wicked. 15. and expect Gods
final judgement of the good and bad.

a The faithful .Receive 
Unto the end, for a her that obtaineth the b inheritance. 1
in the words of the Psalme of David.
overcometh. her enemies by vertue. b eternal glory.
Church, or of a
e The prayer The faithful (ever beloved) soule.
 chewing or of
Receive 
Unto the end, for a her that obtaineth the b inheritance. 1
in the words of the Psalme of David.
overcometh. her enemies by vertue. b eternal glory.
Church, or of a
Read the words of the Psalme of David.
overcometh. her enemies by vertue. b eternal glory.

The faithful .Receive 
Unto the end, for a her that obtaineth the b inheritance. 1
in the words of the Psalme of David.
overcometh. her enemies by vertue. b eternal glory.
Church, or of a
Read the words of the Psalme of David.
overcometh. her enemies by vertue. b eternal glory.

b God's help. 3. 
Because I will pray to thee: Lord in the morning thou wilt hear my voice.

a Before all 3. 
In the morning I will stand by thee and will see: because thou art not a God that wilt iniquitie.
we must pray to God. s. Ciprian. in fine orai. Dominice.

f The wicked 3. Neither shall the malignant dwelle near thee: neither shall and wicked
the viuista abide before thine eyes.
ines have noe conversation with God. g in the day of judgement.
h by final sen-3. Thou hatest all that workes iniquitie: thou wilt destroy all sense of eternal
that speaketh lie.

n Heart. 3. 
The bloudie and deceitful man our Lord will abhorre: 8
Not in man. 3. But I in the multitude of thy mercy. I will enter into thy house: I will adore toward thy holy temple in thy fear.
Gods mercie must the just man trust. k In the Church of God. I with reu
rentiall feare as in Gods presence.
Lord conduct me in thy justice: because of mine enimies direct my way in thy sight.

m No true 3. Because there is no no truth in their mouth: their hart is to nor solide in no way.
goodnes in the wicked. n They think nothing but vanity, and mischief.

o Yielding losh. 3. Their throate is an open sepulchre, they did deceifuly yield stench, with their tongues, q judge them of God.
bitternes, and rancor, p yet they flatter with feamed good wordes.
p Allbeit the just desires the conversion of the wicked, yet if they will not repent, then the just conformes their desires to Gods just judgement which shall be manifested in the end of the world.

† Let
OF PSALMES.

12. † Let them fail of their cogitations, according to the multitude of their impieties expel them, because they have provoked thee, 6 Lord.

13. † And let all be glad, that hope in thee, they shall rejoice for ever: and thou shalt dwell in them. And all that love thy name shall glitter in thee, because thou wilt bless the just.

14. † Lord, as with a shield of thy good will, thou hast crowned vs. sentence of eternal glory.

ANNOTATIONS. PSALME. V.

5. Not a God that will iniquity.] Seeing God will not iniquity, as these words testify in plain terms, it follows necessarily, that he is not author, nor cause of anie sinne. For God doth nothing contrary to his owne will. But he hateth sin, nor cause iniquity, and in respect therof, hateth all that work iniquities, as the authours of sinne, though he loueth them as his creatures and of his part requeith their saluation.

PSALME VI.

David's earnest and hartie prayer after he had grievously sinned, 5. which being grounded in filial, not servile feare, 9. concludes with assur'd hope, and confidence in God's mercie.

1. † Unto a the end in songs, the Psalme of Dauid for the a This Psalme octauae.

2. LORD, b rebuke me not in thy furie: nor c chastise me in thy wrath. [This psalm is a plea for mercy.]

3. Haue mercie on me Lord, because I am weake: a heale me: d Gave me the Lord, because a my bones be troubled. [medicine of grace.]

4. † And my soule is troubled exceedingly: but thou Lord, g how f with feare long? [of thy infinite wrath. g lest thou me in this calamity?]

5. h † Turne thee o Lord, and 1 deliuer my soule: saue me for k thy mercie. [Shew a-gaine thy fia-]

6. † Because there is not in l death, that is mindful of thee: and 1 This life is the time of re-

7. † In I haue labored in my fighting, 1 0 wil euery night washe n I haue in my bed; 1 wil p water my couche with my teares. [The penance, after death, no conversion. m In hal nothing but blasphemie.

p I will persist in my penance, til I be throughly watered with thy grace.

† My
24. THE BOOKE

My eye is troubled for fury. I have waxen old among my enemies. Woe to them that work iniquity. For fear of thy visitation, my heart is filled with sorrow. Where my enemies rejoice.

After due Depart from me all ye that work iniquity: because our Lord hath heard the voice of my weeping. Penitent hath confidence in God, against his enemies. 

VIII most certainly accept of true repentance.

Our Lord hath heard my petition, our Lord hath received to my prayer.

Let all my enemies be ashamed, and very sore troubled: let them be converted and ashamed very quickly. This is the winding of the wicked, they amend, or else predictions if they persist in sinne.

ANNOTATIONS. PSALME. VI.

The octave signifies the world to come. Helt for some sinners: Purgatory for others.

1. For the octave.Literal itsemeth that the Psalms which haue for the octave, in theire titles, were to be sung on an instrument of eight strings. So the Octave paraphrasis translateth. In octo ordine chordarum, in Octavo of eight stringes. But prophetically S. Augstines, & others expound it, to pertaine to the Redemption in the end of this world. So David, and all pious sinners bewail their Annes, and do penance in this life, for the octave, that is for the world to come.

1. In thy fury, nor in thy wrath. By fury is signified divine injustice, irreconcilably condemning the wicked to eternal damnation: by wrath, God's fatherly chastisement correcting sinners, whom he saeth. Whereupon S. Gregoric teacheth, that the faithful soul not only feareth fury, but also wrath: because after the death of the flesh, some are deposed to eternal torments, some passe to life through the fire of purgation. Which doctrine the same holy fathers confirmeth, by the judgement of S. Augstine more ancient. Wherein is affirmed, that all those which haue not laid Christ their foundation, are rebuked in fury, because they are convicted in eternal fire: and those which upon right fundation (of true faith in Christ) have builded, have, build, are chastised in wrath, because they are brought to rest of beastitude, but purged by fire. Let therefore the faithful soul (considering what the hath done, and contemplating what she shall receive) say: Lord, the wrath, not in thy fury: nor chastise me in thy wrath. As if she said more plainly. This only with my whole intention of hart, I crave, this intercellantly with all my desires I couete, that in the dreadful judgement, thou neither strike me with the probate, nor afflict me with those, that shall be purged in burning flames. Thus S. Gregoric, in 1. Psalm peniten, V. 1.

PSALME VII.

David in confidence of his just cause, and unjust persecution, prayer for his tribulation. God's help, 7. and just revenge of his enemies. 15: describing their malicious intention, and ruine.

The Psalm of David which he sung to our Lord, for the 1st Chrift wordes of a Chrift the sonne of Iemini. (2. Reg. 16.) defeateth the counsel of Ahaiphel, as S. Aug. S. Basil & S. Christ expend it.

The
Psalm 25

2 O Lord my God I have hoped in thee: save me from all that persecute me, and deliver me.

3 Left sometime he as a Lyon violently take my soule, whiles there is none to redeem me, nor to save.

4 O Lord my God if I have done this, if there be iniquities in my handes;

5 If I have rendred to them that repayed me emiels, let me worthilie fall from my enemies.

6 Let the enemie persecute me in the earth, and bring downe my life into the dust.

7 Arise Lord in thy wrath: and be exalted in the coasts of my enemies.

8 And arise O Lord my God in thy precept which thou haft comanded: and a sinagogue of peoples shall compass thee.

9 And for it returne on high: our Lord judgeth peoples.

10 Judge me O Lord according to my innocencie upon me.

11 My inust helpe is from our Lord, who saueth those that be right of hart.

12 God is a just judge, strong, & patient: is he angrie euery day? God doth not punish al sinners presently, but often differeth.

13 Unlesse you will be comforted, he shall shake his sword, expelling if he hath bent his bow, and prepared it.

14 And in it he hath prepared the vessels of death: he hath made his arrows for them that burne.

15 Behold he hath bredde with inuictus: he hath conceuied the iniurioes and brought forth iniurioes.

16 He hath opened a pit, and digged it vp: and he is fallen into the diche, which he made.

17 His sorow shall be turned vpon his head: and his iniurioe shall descend vpon his crowne.

18 I will confess to our Lord according to his inuictus: and will exuise to the name of our Lord most high.

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

Belonging to the new Testament. b Suffering of Christ, and of Christians.

O Lord e our Lord, how meruelous is thy name in the whole earth! Because thy magnificence is exalted, as the heavens.

Christ coming into Jerusalem, children fulfilled what. † Out of the mouth of infants and sucklinges, thou hast perfected praise because of thine enemies, that thou mayest destroy the enimie and ruenger.

Sing Ozauna the moone and the starres, which thou hast founded.

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

Thou hast diminished him a little lesse then Angels; with in assumed glory and honour thou hast crowned him:

But in him man's nature is exalted above Angels.

Christ the and hast appointed him over the worke of thy handes. Lord of all creatures.

Thou hast subdued all thinges under his feete, al k sheepe &

Not only at reasonable creatures, but at beasts, and other thinges obey him.

The sea and the WIndes obey him.

† The birdes of the ayre, and fishes of the sea, that walke the paths of the sea.

O Lord our Lord, how meruelous is thy name in the end & bginning whole earth!

Signifie that as God was meruelous in creating man in so happie state, that if he would, he might have awayed both sinne & death; so he is meruelous in that he so rewardeth the blessed in the resurrection, that they can neither sinne nor dye.

ANNOTATIONS. PSALME VIII.

† Psaltes.] Most Hebrew Doctors say the word psaltes, may either signifie the place, where this Psalm was made, or the musical instrument, on which it was sung. But most Christian Doctors expound it literally of Christ's Passion.
Psalm IX.

The Church prays for her protection, in repelling the enemies.

1. In the end, for the secrets of the sonne, the Psalm of David.

2. If the Lord be our God, all thy merciful things.

3. I will be glad and rejoice in thee. I will sing to thy name in my heart.

4. In thy sight shall my enemies perish.

5. Because thou hast done my judgement and my cause, thou hast set me upon the throne which judgest justice.

6. Thou hast rebuked the Gentiles, and the impious hath perished:

7. The sword of the enemy hath fayed onto the end, and their cities thou hast destroyed.

8. Their memory hath perished with a sound, and our Lord abideth for ever.

9. He hath prepared his throne in judgement:

10. And our Lord is made a refuge for the poor: an helper to God doth keep, in opes, tribulation.

D 2
1. His precepts. *Sing to our Lord, which dwelleth in Sion: declare his*

2. which men *ought chiefly to study.*

3. God requireth *Because he requiring blood remembred them: he hath*

4. with the blood *not forgotten the cry of the poore.*

5. of Martyrs. *Have mercie on me o Lord: See my humiliation n by my*

6. in proceeded by *enemies.*

7. mine enemies. *Which exaltest me from the gates of death, that I may de*

8. o In the pub *clare al thy prays in s the gates of the daughter of Sion.*

9. tique view of the Church.

10. The wicked. *I will rejoyce in thy saluation: the Gentiles are p fastened in*

11. are intangled *the destruction, which they made. In this snare, which they*

12. in the snares *hid, is their foote taken.*

13. which they lay. *Our Lord shall be knowen doing judgements: the sinner is*

14. for others. *taken in the workes of his owne hands.*

15. In zeal of. *g Let sinners be turned into hel, all nations that forget God. 18*

16. jusice not in desire of revenge.

17. *Because to the end there shal not be oblusion of the poore 19*

18. man: the patience of the poore, shall not perish in the end.


20. is often under *be judged in thy sight.*

21. stood at great sinners. For the s was despised Gentiles: as the Romans did *at Barbaras nations.*

22. Suffer a. *Appoint Lord s a lawgiver ouer them: that the Gentiles 23*

23. want to rule. *may know that they be men.*

24. uther them that thereby they may terme what it is to use others unjustly. It semeth to *s. Augustine a prophetic, that such as receiue not Christ, shall beleue Antichrist.*

25. t. The latter Hebrew Doctors.

26. 10. Psalme, according to e the Hebrewes.

27. v In great per. *v Why Lord haue thou departed far of, despisest in opportu-*

28. secution it 

29. nities, in tribulation?

30. meth to the. *Weake, that God dissembleth his assistance very long.*

31. Extremely. *While the impious is proude, the poore is w set on fire: 2*

32. vexed & tor. *they are caught in the counsels which they devise.*

33. men. *The Prophet answereth to the complaint of the infi, that*

34. o in decide the *wicked are caught in their owne snares.*

35. *Because the sinner is prayed in the desires of his soule: and*

36. the virtuall man is blessed.

37. The
4. The sinner hath exasperated our Lord, according to the multitude of his wrath he shall not secketh to recover God's
217 not secketh.
1 There is no God in his sight: his ways are defiled at all times. For he hath said in his heart: I will not be moved from generation into generation, without cuil.
2 Whose mouth is ful of cursing, and bitterness, and guile: under his tongue labour and sorrow.
3 He sitteth in wait with the rich in secret places, to kill the innocent.
4 His eyes looke upon the poore: he lyeth in wayte in secrect, as a lyon in his denne.
5 He lyeth in wayte to take the poore man violently: violently to take the poore man whilst he draweth him. In his
snare he will humble himselfe, and shall fall when he shall haue dominion over the poore.
6 For he hath said in his hart; God hath forgotten, he hath turned away his face not to see for euer.
7 b Arise Lord God, let thy hand be axaltet: forget not the poore.
8 Wherefore hath the impious prouoked God? for he hath said in his hart, He will not enquire.
9 Thou seest, that thou considerest labour and sorrow: that thou mayest deliver them into thy handes.
10 To thee is the poore left: to the orphane thou wilt be an helper.
11 Break the armes of the sinner and malicious: his sinne shal be sought, and shal not be found.
12 Our Lord shal reigne for euer, and for euer and euer: ye Gentiles shal perish from his land.
13 Our Lord hath heard the deire of the poore: thy ear hath heard the preparition of their hart.
14 To judge the pupil and the humble, that man addes no more to magnifie him selve upon the earth.
15 Christ in al humility and patience were strange, and hidden to the world: (v. v.) so his last judgement shal be in misterie and manifest:
to al in exalting the blessed and suppressing the Wicked.

D. 3

ANNO
Some divide this Psalme into two. Sela a note of change; or rest in music, or rather of attention. All the Psalms are just 150.

Psalm X.

David's freinds advising him to see from the persecution of Saul, he suffered, that his trust is in God's protection. Though the persecutor be very malicious, yet God will exereth throw him, and deliver the just.

a S. Augustin Vnto the end the psalme of David applieth it to heretikes, persuading Catholiques to repare unto their separate congregation, falsely calling it the montayne.

b The freinds in our Lord: how say ye to my soule: Passe des say thus. Loue vnto the mountayne as a sparrow?

c Persecuters: For behold sinners have bent the bow, they have prepar- ing al rigor red their arrowes in the quiver, that they may shoote in and force, d the darke, at them that be right of hart.

d falsely preted other causes against the innocent to destroy them.

e It is the Lord: For they have destroyed the things, which thou didst pers- ner of per- ferme: but the just what hath he done? couse, and especially of heretikes, to destroy and pull downe that other have built.

f Our Lord is in his holic temple, our Lord his seate is in heauen.

f though God: His eies have respect vnto the poore: his s eieliddes cxii. 5 seme to winke mine the sonnes of men.

or sleepe, yet his providence still watcheth, and observeth all mens actions.

g Proneith by: Our Lord x examineth the just, and the impious: but he g- tribulations, that b loueth iniquity, hareth his owne soule.

h Continuase in sinne bringeth damnation to the soule.

i God sparing: i He shall rayne sares vpon sinners: fyre and brimstone, and for the time blast of storms the portion of their cuppe.

at last must needs of justice punish severely.

† Be-
OF PSALMES.

8. Because our Lord is just and hath loved justice: his countenance hath been cquitic.

PSALME. XI.

The Prophet describeth the paucity of just men, and abundance of wicked, both at Christ's first coming in flesh, 6. and second in majesty, in the end of the world.

1. Vnto a the end for b the octave, the c Psalm of David. a Christ's first, b and last coming, c vil bring joy to the elect.

2. Save d me Lord, because the holy hanth failled e because d Christ cal- f verities are diminished from among the children of men. leth his mystic, g cal bodye, him selfe. Act. 9. v. 4. e False and doulde dealing hinder from true faith.

3. They have spoken vaine things eueric one to his neighbour, deceitfull lippes, they have spoken in hart and hart.

4. Our Lord destroyd deceitfull lippes, & the tongue that spea- keth f great things

5. Which have said: We wil magnifie our tongue, our lippes are of vs, who is our Lord?

6. For the miserie of the needie, and mourning of the poore, g vVhen now will I arise, faith our Lord: I wil put in g a saluation: I wil in some most a- bunded

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

7. Words of our Lord, be: chnst wordes: silver examined by fire, tryed from the earth, purged seven fold.

8. Thou Lord wilt h preferue vs: and keepe vs from this ge: for euery there remaine

9. The impious walke round about: according to thy high- nes thou holde: multiplied the children of men. i God sometimes suffereth the wicked to do what evil they desiere.

ANNOTATIONS. PSALME. XI.

9. The impious walke round about: J. S. Augustin expoundeth this of worldlie Temporal de- mene, desiring temporal things, signified by the seven dayes, wherein this whole fure hinder- life is turned about, as in a wheel, not providing for the eight day, which is the entrance eternitie, after the day of Judgement. In another place he sheweth also, that into heaene- this sentence agreeth aptly to the Platonistes, who taught, that this world never caddeth, but pasteth and returneth round about, in a revolution of anie yearnes. Platonistes so that all things should happen againe euery as they did before, contrarie to error. this, and manie other Scriptures, affirming that God vyl prefereth the just, and kepe them from the generation furever. Whereby the reprobate, who sette their
their whole mind on temporal things, or expect a revolution of all, that eternally walk without the kingdom of heaven, & never enter in; though some may call with the foolish virgins. Faith S. Jerom (or some other learned author) upon this place: Lord, Lord, open the door to us, but he will answer: that I know you not. Mat. 25.

Psalm XII.

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

Unto a the end, the Psalm of David.

How long, O Lord, wilt thou forget me? How long doest thou turn away thy face from me?

How long shall I put my soul, sorrow in my heart by day?

How often doth curiosity in the reason of long persecution and many weaknesses.

Very often, envious day.

How long shall mine enemies be exalted over me?

Regard and hear me, O Lord my God.

Illuminate mine eyes that I sleep not in death at any time:

Left sometime mine enemy lay I have prevailed against him.

They that trouble me, will rejoice if I be moved: but I have hoped in thy mercy.

My heart shall rejoice in thy salvation: I will sing to our Lord which giveth me good things: and I will sing to the name of our Lord most high.

Psalm XIII.

Of Christ's Incarnation.

After general gross ignorance and impiety in the world, p. Christ shall be incarnate, the Redeemer of mankind.

Unto the end, the Psalm of David.

The wickes men drowned in sin were at last so besetted in their understanding that they think in their heart (though they dare not utter it) that there is no God: that is, none that hath divin providence in governing the world, nor that will judge all in the end. The defiled with all sorts of sinne, not only the most wicked, but also all mankind were unable without a Redeemer to do good.

Our Lord hath looked forth from heaven upon the children of men, to see if there be that understandeth, and seeketh after God.

Al
Al have declined, they are become d\ynprofitable together: d Without there is not that doth good, no not one. \[faith in Christ none had merite.\][2]
Their throte is an open sepulchre: with their tongues they outworkers. did deceitfully, the payson of apses vnder their lipspe.
whose mouth is full of curling and bitternesse: their feete These three swift to sheed bloud. \[verses being not in the Hebrew, nor Greke, yet are in the English, an. 1777, and are three distinct verses in other psalmes. 5. 2. & 15.\]
\[d\]
Destruction and infelicitie in their waies, and the way of e They are peace they have not knoewn: there is no feare of God before wholly occupied in vexing others.
{f}
Shal not al they know that worke iniquitie, that devoure my f The Prophets people g as foode of bread? speakseth this in the person of God.
\[g\] With greedines to hurt the good.
They have not inuocate our Lord, h there have they trembled for scare, i where no scare was. they feared Idols, that is, diuels: i who in dede can not hurt Gods servants.
\[h\]
\[i\]
Because our Lord is in k the iust generation, you have k Though in l confounded the counsel of the poore man: because our Lord is his hope.
\[l\]
\[m\]
Who will guec from Sion the saluation of Israel? when our m The Prophets Lord shall have n turned away the captuities of his people, prohisse, and withal prophesich that Christ, our Saviour will come, who is promised to Israel.
\[n\]
Redemed man from the captuities of the diuel. o those that supplante vise and content place God.

\[o\]
\[p\]
\[q\]

\textbf{ANNOTATIONS. PSALMS. XIII.}

1. No not one. S. Paul by this place, and the like (Isai. 19. 7.) conformeth V Without his doctrin (Rom. 1.) that both the Iewes and the Gentiles (meaning al man Christi grace kind) were in that state, that none, no not one without the grace of Christ, were no man is just, nor could be justified, nor saied by the law of Nature, nor of Meyes. can be iustet. V Which poureth the necessitie of faith. But neither that only faith iustifith, nor that the iustet are shil iusted, as Calvin and Beza falsly expound these Scriptures. For the Prophets and S. Paul speake in these places of men before they be iustified, teaching that all mankind was once in sinne, and none could be iustified but by Christ. Neuerthelesse they teach also that men being iustified must, and may serues vser into sanctification. And that their worke must be done, and not done vnprofitable. For being made free from sinne (faith the same Apostle to the Romans. c. 6.) and became iust to God, you have your fruit, into sanctification; and the end is life everlasting. V Which point of doctrin, how man is iustified, S. Augustin excellently, & briefly explicanthe (L. 3. de spir. et li. c. 9.) in these wordes: The iust are iustified freely by (Christ) his grace, they are not therefore purifid by the law: they are not iustified by their peres wil, but iustified freely by (Christ) his grace. The will being grace. Not that it is done without our wil, but by the law our wil is sherved cured coope-
The Booke

Weake, that grace might cure the wil, and the wil being cured might fulfite the law, not being under the law, nor needing the law.

Vvhereunto we may heie addde (and to fume labour of repeting this in other places) an other document of the fame Druck, in the same booke (de spirit &c. 37.) that the iust do not live without some finnes, and yet remaine in state of salvation: the wicked do sometimes certaine good works, & still remaine in state of damnation. For euyn as (in faith) venial finnes without which this life is not possible, do not exclude the iust from eternal life: to certaine good works, with us which the life of the very worst is hardly founde, profiteth nothing the least man to eternal salvation, but in continuall dammation, some shall have more and some less torments.

Psalm XIII.

Of eternal Beatitude.

The so. key.

In heaven, as " The Psalm of David.

Lord who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

One requisite. He that walketh b without spot, and c worketh justice. f something is to be free, or cleansed from sinnes. c the second is to do good.

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

c word, and hath not taken g reproche against his neighbour,

f deed: g nor hardened to detraction.

h Glorius. The malignantis brought to nothing in his sight; but them the reward of that seare our Lord, be h glorificeth: he that beareth to his good works, neighbour, and deceueth not,

i Vsury extreme. He that hath not euened his money to i usurie, and hath not taken k gifts upon the innocent.

k Likewise doing wrong for bribes.

He that doeth these things, shall not be moued for euery.

Annotations. Psalm XIII.

Why this and certaine others are called the Psalms of David. As the appropriating of the general name of Psalme unto some, doth not prejudie, but the rest are also Psalms, though they be called Prayres, Canticles, Psalt monies, and the like; so the application of Davids name to certaine Psalms, p oueth not other authors of the rest. But the name of Psalm after a spiritual tongue, apt for musical instrument; and the name of David by interpretation signifieth, that it particularly pertaineth to the blessed.

Both faith and good works are necessary to salvation. But since the rest of holie Scripture is mentioned, especially faith is always requisite, without which it is impossible
Of Psalms

of Psalms.

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

5. That not be moved for ever:] All states of the world are unstable, and only eternal felicity in heaven shall continue for ever. Therefore this Psalme can not be understood 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 is sincrity, and great sanctitie are necessary for entrance into heaven.

Psalm XV.

Christ, by the mouth of David, declareth his future victory, and triumph over the world, and death. Of Christ's victory. The key. Stylographia. Signifieth a thing most worthy to be noted, to wit, Christ crucified, and most worthy of the prophets consideration.

Preserve me, 0 Lord, because I have hoped in thee. Christ as man d. d. often pray, as appeareth in the Gospel.

I have said to our Lord: Thou art my God, because thou needest not my goods. Christ's passion was not useless nor profitable to God, but to man.

To the saints, that are in his land, he hath made of my God great wiles meruelous in them. Christ shewing that Christ should make his meruelous charity known to his Apostles, and other fervitantes.

Their infirmities were multiplied: afterward they made hast. Men seeking their infirmities and miseries, make hast in seeking remedies.

I will not assemble their concenticles of blood: neither will I be mindful of their names by my lippes: 

[i.e. It is said in Gentiles: I Their names shall be changed from heathen to be called Christians.

Our Lord, the portion of myne inheritance, and of my Eternal cuppe: thou art he, that wilt restore mine inheritance unto glory. 0 Christ, 

In the name of God. God is the reward of suffering patience for Christ.

Cordes are fallen to me in goodly places: for mine inheritance is goodly unto me.

Of temporal inheritance, land is measured by cordes: 0 Christ, so portions in heaven are given with large measure. Christ also receiveth nations for his inheritance.

I will bless our Lord, who hath geuen me understanding: 0 Wisdom so more.
The Booke

make good ele moreouer also euentil p night, my q veins have rebuke

teion of the me.

that things rather then temporal. p Not only by day, but also by night.

q Also my corporal pains genue me instruction.

r Christ had r forswaw our Lord in my sight alwaies: because he is sat my 8

God continu- right hand, that I be not mowed.

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

s For God still protects the inf.

† For this thing my hart hath beene glad, and my tongue hath 9

rejoyced: moreouer also my flesh shall rest in hope.

t in limbo † Because thou wilt not leaue my soule in hel: neither 10

pattum wiltu gene v thy holic one to see corruption.

v Christ's body corrupted not in the grave.

w death and Thou hast made w the waies of life knowne to me, thou

x resurrection shalt make me ful of ioy with x thy countenance: delecta-
tions on thy right hand, euem to y the end.

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

Annotations. Psalme. XV.

Christ a King 5. Our lord the portion of myn inheritance] Christ whom the Iews expected as

sometymes ex-

an earthlie conquerour, that should aduance him selfe and them temporallly in

erced tem-

this world, was in dede, as the children and multitude called him, king of

poral juris-

Israel. (Iohn 12.) At which tyme (as also befoare) he exercised temporall juris-

diction, in correcting abuses in the Temple (Mat. 21. Iohn. 2.) And when Pilate

demanded of him, if he were a king (Iohn, 18. v. 17.) he answered: Thou saist, that

I am a king. For this I was borne, and for this tyme I into the world, that I

should give testimonie to the truth. And though he answered withal, that his

kingdome (to write the nobles, and (we therefo) was not of this world, yet

Pilate by Gods prudence, write the title, and would not alter it, I s v 3 of

Nazareth King of the Iews. But Christ's chief inheritance, and reward of his

merites is God himselfe, as hee he professeth by his prophet David: which is

also the onely true & perfect inheritance of all Christ's seruantes, wherefore Clergy

mens more particulare profess the same, when they first enter into their spiri-
tual state, adding and dedicating themselves to serve God in Ecclesiastical

function, not for temporall inheritance, but for a better lotter, God himself, who

is al Good, and most perfect goodnesse, true riches, and eternal inheritance. In

which election of state to live and serve God in, euerie Clergie man saith: Our

Lord is the portion of myn inheritance, and of my cuppe: Thou art he that wilt restore

myn inheritance vaine. Man calleth it his inheritance, because he was created
to serve God, and for his service to inherit: God which rewardeth though he lost

by time, yet euerie one returning to Gods seruice, and perfecuting therein,

recovered by Christ, new right and title to the same inheritance, performing

their duties in their several vocations. Some traveling in the world, but not

louing it; others sequestered from secular affaires, duly administreeing sacred

offices, more peculiarly called Divine seruice.

1. How Caluin and Beza sometimes corrupt this text.
OF PSALMES.

Text, always pervert the sense, and most absurdly oppose themselves against Protestantism, to the ancient holy Fathers, concerning the Article of Christ's descending in soul, denying that into that part of him called Limbus prophetorum, is largely noted Gen. 37. 17. Acts 2. 23. First, Christ descended. Only here we may not omit to adorn that reader, that some Protestants did into Limb-Bibles permitting the word He to remain in the text, a latter Edition for He, but translate part of the verse, this only note in the former place, that this is chiefly meant graver for the word of Christ, by whose Resurrection all his members have immortality. And Act. 2. they repeat their own text by this paraphrase: Thus shall not leave me in the grave, Ver. 30. seifing, that which pertaineth to the body, rising from the grave, to the soul, which was not at all in the grave, at the time the body lay there.

PSALME XVI.

In just man's prayer in tribulation, to describe his enemies' cruelty, 13. by God's promise of imprecation beforehand, their destruction, 13. and declare that the just shall be satisfied in glory.

† The prayer of David.

Hear, O Lord my just, attend my petition: a in my just cause hear my petition.

b Weeping, I pray sincerely, not in speeded affections.

2 † From the countenance let my judgment proceed: let c that seek all things declare my right against mine adversaries.

3 † Thou hast proved d my heart, and visited it e by night: f by d my inward fire thou hast examined me, g and there is no iniquity found e most secret in me:

f by tribulations: g whose conscience is pure, from guilty sin, may pray with this confidence, otherwise repentance is first necessary. But the whole Church may ever pray in this manner, because there be always some just and holy, in respect of whom it is truly called holy.

4 † That my mouth speak not the words of men: for the h'for thy precept i hard wayes. I kept the narrow way of vertue.

5 † Persevere my psalms in thy pathes: that my steppes be not moved, k none can wander.

I have cried, because thou hast heard me: God incline thyne ear to me, and heare my words.

7 † Make thy mercies merceolous, which failest them that hope in thee.

8 † From them that resist thy righteous, keepe me, as the apple against thy of the eie.

o omnipotent powre

9 † Under the shadow of thy wings protect me: † from the m face of the impious, that have afflicted me. [cruel and furious countenance.]

E 3. Mine
THE BOOKE

Mine enemies have compassed my soule, 
they have shut vp their hate; their mouth hath spoken pride.

They intended utterly to destroy me even to the ground:

They have taken me as a lion ready to the prey: and as a lion whelp dwelling in hid places.

Except A rise Lord, prevent him, and supplant him: deliver my soule from the impious, thy sword from the enemies of thy industry, thy hand.

Lord from the earth divide them, in their lives amongst good. They are filled with children: and they have left their remanentes to their little ones.

But v in justice shall appear to thy sight: I shall be filled and approved, when thy glory shall appear?

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

ANNOTATIONS. PSALME. XVI.

This Psalm of David is called a prayer, which holie David so composed, as if if were written by himselfe, being molestled with various afflications by the wicked, and for an other just person, or the whole Church in persecution, serving a spiritual sword. It strikes the enemies, and as a shield to bear of with patience and fortitude all their forces.

PSALME XVII.

David singularly prosecuted by God.

King David thanks to God for his often deliverance from great dangers,

first in general, then more particularly describit his God's terrible manner of striking for him, against his cruel, and otherwise potent enemies.

Giving the same to God's good pleasure, and justice of his cause,

praiseth God, his only protector.

a. Though literally this shal be pake to our Lord the words of this canticle; in the day that our Lord delivered him out of the hand of all his enemies, and out of the hand of Saul, and he said: (2. Re. 22.)

David
OF PSALMES.

Daniel, yet in figure of Christ: and of the Church, or eradic iisst soul.

b The Holy Ghost inspired David to render these thankes for his
often deliverie from dangers. c Saul is specially named because he
was his most potent worstie enimie.

I will d love thee e Lord e my strengthe: † Our Lord is my d These first
firmament, and my refuge, and my deliuerer.

My God is my helper, and I will hope in him. My protector
and the horne of my salvation, and my receiuer.

† Praying I will innocuate our Lord: and I shall be saued from me saluation.
mine enimies.

† The forrowes of h death haue compassed me: and i tor-
rentes of iniquitie haue trubled me.

This is a pi applied to
a mankinder after his fall, declaring our state in sinne, and induceed to
pence, in the office of Messe on septuagesima sunday.
h mortal flesh
subject to death. i violent incursions c ourtions to sinne.

The forrowes of k hel haue compassed me: the l paces of k exceeding
death have proucted me.

† In my tribulacion I haue innocuated our Lord, and haue
cried to my God: prayer is the best remedie in all tribulaciones.

And n he hath heard my voice from his holy 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 at his greatly flee unto him.

† The earth was shaken & trembled: the fundations of moun-
taines were trubled, and were moued, o because he was wrath. o Gods anger
with them.

† p. Smoke arose in his wrath: and fire flamed vp from his
face: coles were kindled from him.

prishment sometimes cometh so swiftly, as if the heauens
were under his feete.

† He q bowed the heauens, and descended: and r darkeneth q Gods pu-
nder his feete.

† And
Yet when—And he ascended upon the cherubs, and flew: he flew upon the wings of windes.
most speedely, as flying with wings of mercy, comforteth & protecteth them.
God being—And he put darkness his foot, his tabernacle is round about him: darksome water in the cloudes of the aire.
coprehensible, is also secret in his determinations, and course in his proceedings or acts.

Because of the brightnesse in his sight the cloudes tall, 

hayle and coles of fire.

mis sense, yet instructeth him by his meruelous workes. Which mystically

againeth, that denouncing his justice, peace, and his will in all things pertaining to man.

And our Lord thundered from heauen, and the Highest gave his voice: haile and coles of fire.

And he shot his arrowes, and dissipated them: he multiplied lightnings, and troubled them.

And the fountaynes of waters appeared, and the fundations of the world were reueled.

At thy rebuke O Lord, at the blast of the spirit of thy wrath.

He sent from on high, and took me: and he receiued me out of the

manie waters.

He delivered me from my most strong enemies, and from them that hated me: because they were made strong over me.

Sancti Absolom, Moabites, Ammonites, and all temporal and spiritual enemies.

So in the rest They prevented me in the day of mine affliction: and our of this Psalme Lord was made my protestour.

the Prophet speaketh for most part in proper terms, without Metaphores or other figures. Yet in the mystical sense of Christ, and Christians.

And he brought me out into largenesse: he fauèd me, be—

Of his good cause he would me.

pleasure—And our Lord will reward me according to my justice, and

according to the purity of my handes he will reward me.

Because I have kept the waies of our Lord, neither haue I done impiouly from my God.

Because all his judgementes are in my sight: and his justices I have not repelled from me.

by his grace—And I shall be immaculate with him; and shall keepe me from mine iniquitie.

And our Lord will reward me according to my justice: and

according to the purity of my handes in the sight of his eyes.

verse, inculcating that God will render to every one as they deserve.

With the holy thou shalt be holy, and with the innocent man thou shalt be innocent.
And with the elect thou shalt be elect: and with the perverter thou shalt be perverted.

Because thou wilt save the humble people: and the eyes of the proud thou wilt humble.

Because thou dost illuminate my lamp: Lord: my God illuminate my darkness.

Because in thee I shall be delivered from temptation, and in my God I shall go over the wall.

My God his way is unpolluted: the words of our Lord are examined by fire: he is protector of all that hope in him.

Fore who is God but our Lord? or who is God but our God? One only God, Creator and Saviour of all.

That perfected my feet even as it were of harrets: and setting me upon high things.

That teacheth my hands to battel: and hath put mine armes, d as a bow of brasse.

And hath given me the protection of thy salvation: and thy right hand hath receive me: and thy discipline hath corrected me unto the end: and thy discipline the same shall teach me.

Thou hast enlarged my pates under me: and my steppes are not weakened.

I will pursue my enemies, and overtake them: and will not returne till they fail.

I will brake them, neither shalt they be able to stand: they shall fall under my feet.

And thou hast girded me with strength to battel: and hast supplant them that rise against me under me.

And my enemies thou hast given me their backe: and as God them that hate me thou hast destroyed.

They cried, neither was there that would save them, to our Lord; neither did he heare them.

And I will brake them to powder, as the dust before the face of winde: as the dust of the seares I will destroy them.

Thou wilt deliver me from the contradiction of the people: thou wilt appoynte me to be head of the Gentiles.

A people: which I knew not: hast servedy me: in the hearing of the care: it hath obeyed me. of Gentiles to Christ, as the Moabites, Idumceans, and others were subdued by David. 1 Par. 21. 14, 18, 19, 20.

† The
g The renol- ing and re-
aliens are inuerated, and have halted from their pathes.
probation of the leaves presupposed by Antipodes rebellion and others. 2. Reg. 15. 16.
† Our Lord liueth, and blessed be my God, and the God of my salvation be exalted.

h God stil † O God b which geuest me reuenges, & subduedst peoples 43 prevalent the under me, my deliuers from mine angrie enemies.

Church of Christ, as he presumed Dauid.
† And from them that rise vp against me thou wilt exalt me: 49 from the way of man thou wilt deliver me.
Therefore will I console to thee among nations 8 Lord: and will 50

3 vs of Psal say: a psalme to thy name,
mes is most frequent in the Church of Gentiles. See the praemial Annotations. page. 12.
Magnifying the salutations of his king, and doing mercie to his 51
Christ Dauid, and to his seed for ever.

Psalme. XVIII.

Propagation of the Catholique faith.
The 6. key.

Gods perfect goodnes and glorie is shewed by his great workes, and by his
Apostles sent with heauenlie commissioun, so preach in al tongues to al na-
tions. 6. Christ coming into the world, and returne unto heaven. 8. his im-
maculate Lawr. 13. Wherin notwithstanding the iust shal have neede to pray
for remission of smaller and daylie sinne.

a pertayning: † Vnto a the end, the psalme of Dauid.
to the beloved of the new Testament.

b The silent He a b heauens shew forth the glorie of God, and the 2
workes of God declare his Majestie to them that consider thereof; his preachers declare
the same by words, to all that will heare.
c The constant † e Day vnto day vttereth word: and night vnto night sheweth 3
tourse of knowledge.
mes sheweth that the same was disposed by Gods power, and dayly propagation of faith,
especially of Christian doctrine sheweth Christs power, & assured perpetuitie of his Church.
d Some of e-
very language not heard.
oor nation have believed in Christ, receiving the Catholique Religion.

Paul af- † e Their sound hath gone forth into all the earth; and vnto 5
borne that the endes of the round world the worde of them;
this hath bene fulfilled by the Apostles preaching in all the world. Rom. 10.

By the † He put his tabernacle in f the sune: & himself as a g brid. 6
sune a most grome coming forth of his bridechamber.
excellen: and super- a
creature, the Prophet describeth Christ, making his course through this world, illuminating, comforting and strengthening the Church his tabernacle, wherein
OF PSALMES

wherein he perpetually dwelleth. g Christ the bridegome, and the Church his bride are never divorced; his love, wisdom, and powre, ever her by his immaculate law.

7 He hath rejoiced as a giant to runne the way; † his comming forth from the topp of heauen: And his recours euen to the topp therof: neither is there that can hide him selfe from his heate.

8 † The law of our Lord is immaculate h conuerting foules: h The old testament of our Lord is faithful, guing wise and to law was like wisdome to little ones.

9 † The justices of our Lord be right, making hartes joyful: the sefle and holy precept of our Lord lightsome; illuminating the eies.

10 † The feare of our Lord is holie, permanent for euer and euer: the judgmentes of our Lord be true, justified in them.

11 † To be desired above gold and much precious stone: and more sweete above honie and the honie comb.

12. † For thy seruant i keepeth them, in keepinge them is k much reward.

God is, his seruantes finde not by reading, or by hearing only, but by k Conformably to this text the prophets professeth (Psal. 118. v. 12.) that he kept keeping it.

13 † Sinnes l who understandeth? from my secrete sinnes cleanse me: † and from other mens spare thy seruant.

perfectly his owne estate, whether he be vnder the law or hate, Ecle, but hopest and searcest. If they shal not have dominion ower me, then shal I be immaculate; and shal be cleansed from the greatest sinne.

14 If mortal not dominion in the soule it is theft: and shal be in time immaculate from al sinne.

15 † And the wordes of my mouth shal be such as may please: and the meditation of my hart in thy sight alwayes.

Q Lord n my helper, and my ∙ redeemer. n Gods helping grace is still necessarie to perseuerer, o as his first grace redeeming. man is necessarie for our first conversion.

ANNOTATIONS. PSALME. XVIII.

3. The lavyr of our lord is immaculate, conuerting soules.] Gods law in its selfe God conuer-
being most pure, and immaculate, is the proper means, whereby the Holie reth and Hoo
Ghost conuerteth soules from sinnes to justice. Not that euery one is justified, for soules in which readeath, hearreath, or knoweth the lavyr, but by keeping it, through grace studyng the of the Holie Ghost. VVho is the author and worker of justice, by disposing by his lavyr, and the soule to cooperate in maner, partly here described: gods faithful and molt sweetly draw-tru testimonie, by his lavyr, geuen of wise and knovvlege to the hum-
ing their free ble, his righteoue, comfort the hartes of the faithful, his close precept reacheth cooperation them their duties, his holie face perseuereoure vth them; his twain soulemens are most by grace.

Ez; delectable,
The subjects of prayer for their superiour.
The 7. key.

a Though ye into a the end, the Psalme of Dauid.

Though such a prayer was very fiely made for Dauid, Ezechias, or other kings of Juda,

yet it more properly serveth for Christian Kings and Prelates.

b The king, of the God of Iacob protect thee.

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

b He, his subjectes pray with him, and for him. It may also be applied to Christ, praying while he was mortall, or now praying for his mystical body the Church, but in both these cases, our prayers are only necessary for his intercessors not for him.

Send he ayde to thee from the holese place: and from Sion defend he thee.

b Be he mindefull of all thy e sacrifice: and be thy holocaust made d fatte.

M IN C A signifies sacrifice or floures, and vablously, so pereyneth to the Euchrist,
in forme of bread, and wine. d be acceptable for him, for whom it is offered.

b Geue he vnto thee according to thy hart: and conforme he al thy counfel.

b We shal rejoicke e in thy saluation: and in the name of our prosperous God we shal be magnified.

I N T A he of thee our superiour.

Out our Lord accomplish all thy petitions: now haue I known: f

his appointed that our Lord hath fauned f his Christ.

his anointed that our Lord hath fauned f his Christ.

Our Saviour oute of death and al enemies.

He shal heare him from his holese heauen: the saluation of his

growth, or heavenlie forces.

These in chariotes, and these in horses: but we wil innocuate 8

in great righthand is, g in powers.

men trusting i They are bound, and haue fallen: but we haue risen and 9

in humane are set upright.

and worldly powre fall into captivitie.

k By prote- Lord k faue the king, and heare vs in the day, that we shal 10

Eion of the innocuate thee.

bead the body is also consoled.
Psalm 20

Praise to God for Christ's exaltation after his passion: and depression of his enemies.

1. Unto a the end, the Psalm of David.

2. Lord in b thy power the king shall be glad: and upon thy salvation he shall rejoice exceedingly.

3. The c desire of his heart thou hast given him: and of the will of his lips thou hast not defrauded him.

4. Because thou hast d prevented him in blessings of sweetness: thou hast put on his head a crown of precious stones.

5. He asked life of thee: and thou gavest him length of days for ever, and for ever and ever.

6. Great is his glory in thy salvation: glorie and great beautie thou shalt put upon him.

7. Because thou shalt give him e to be a blessing for ever and ever: thou shalt make him joyful in gladness, with thy countenance.

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

9. Let f thy hand be found of all thy enemies: let thy right hand find all, that hate thee.

desires to God's will, do pray that the wicked may be punished.

10. Thou shalt put them as an oven of fire in the time of thy countenance: our Lord in his wrath shall trouble them, and fire shall devour them.

11. Their fruit thou shalt destroy, from the land: and their seed from the children of men.

12. Because they have turned the eulips upon thee: they have dealt unjustly.
The booke

fed counsels, which they could not establish.
Because thou shalt put them backe: in thy remnantes thou shalt prepare their countenance.

Whilest the Be exalted Lord in thy powre: we wil chaunte and sing thy
wicked pow-

risk, the iust rejoyce and praise God in songe and Psalme.

Psalme XXI.

Christ prayseth in his Passion, 7. describeth the acerbitie thereof, 20. sheweth
eth by way of prayer his Resurrection: 23. more clerly the fundation and
propagation of his Church (27. & 30. interpoeing the singular foode of
the most blessed Sacrament) euens to the ende of the earth in al nations.

a. Redemptio of mankind
b. b of Dauid.

vnderstaketh by Christ, and performed by his death, beganne to be shewed by his
Resurrection in the morning of the third day. 3. Aug.
b h in figure of Christ the beloved of God.

c. God is God of all his creatures, but in finnes.
morre pecullier forse God of Christ by personal union. d Thou neither deliuerest
me frō dying; nor yeldest me such comfort, as thou youldest to other Saints.

v. 6. Mat. 27. e I am neither deliuered from dying, nor comforted in my passion, having.
vnderstaketh to dye for the finnes of mankind, & reputed them as my owne wordes or factes.

f. Albeit I crye
by day, g and night, and h not for follie vnto me.
by night, on the croffe and in the garden, to have the chalice of death remonned
from me, and shall not be heard, h Yet there is no follie, nor fault in this petition,
which is with submision of mans will to Gods will.
i. Thou from But i thou dweltest in the holy place, k the prayse of Israel. 4
heauen. vntill beare when it is conuenient. k Where wisdome and goodnes
the Church wershele praieth.

1. Patriarches. i. In thee l our fathers haue hoped: they hoped, and thou didst
Propheetes, and deliuer them.
other holy m, praying in their distresses obtained their requestes.

m. vvere tempory

They cried to thee, and were m sauced: they hoped in thee, and 6
perily deliuered were n not confounded.
muered by thy mightie hand from their persecuters. n not frustrate of their humble prayers.

o. But I am a worme

God that But I am a worme and no man: a worme, and 7
comforted his r outcast of the people.

p. Sermens in their tribulations, letts Christ without his ordinarie consolation,
suffer more then ever other did. 7 wicked persecuters respected not Christ
as a man, but condemned him, as a very worme p as most reprochful of almen.

q. As the basest of all the people.

Al
OF PSALMES.

8 That see me have scorned me: they have spoken with me almost at the lippes, and wagged the head. [became Christ's cruel enemies at the time of his passion, afflicting, blaspheming, and scourning him, as the Evangelists record.

9 He hoped in the Lord, let him deliver him: let him take him, because he will him.

10 Because thou art he that hast drawn me out of the womb: my hope from the breasts of my mother. The Evangelists write blasphemers, with his owne blasphemers.

11 Vpon thee shalt I dwell for ever: y from my mother's womb w diuine powre

12 mothers womb thou art my God, depart not from me. As I have no father but thee time, I have being. I must dye as thou hast determined, and I freely consented: yet leave me not in death but raise me again to life. Psal 15. v. 9. 10.

Because tribulation is very nigh: because there is not that will help.

13 Manie a calues have compassed me: fatte bulles haue a delicate besieged me. [insinious angels, b and the scribes Pharises and elders of the people haue al conspired against me.

14 They have opened their mouth vpon me, as a lion ruene-ning and roaring. [me and persuading the people to grie:

15 As water I am powdered out: and all my bones are dis-perced. with paines of tormentes, as suche water not able to consist. My bones and strongest partes of my bodie are weakened, verified, when our Savioyr fel downe under his cruse.

16 My strength is withered as a pot-shard, and my tongue cleane to my inwes: and thou hast brought me downe into the ducht of death. My hart is made as waxe melting in the middes of my bellie. first and last luicth is weakened as soft waxe by heat of the fire, and ready to fail.

17 Because manie dogs have compassed me: the counsel of the malignant hath besieged me.

18 They haue digged my halides and my feete: they haue numbered the account by whom, and how our Saviour should suffer, even the Evangelists afterwards have written the historic.
The bones numbered all my bones.

Forsooth on the cross, that his bones might be seen and counted.

But themselves have me considered and beheld me: they have decided my garments among them, and upon my vesture they have cast lot.

Beheld with their eyes, and without compassion persisted in malice.

But thou Lord prolong not thy helpe from me: looke toward my defense.

Deluer, O God, my soule from the sword: and myne onlie one from the hand of the dog.

Body by force of the tormentes, but he preveting death freely yielded.

The sword of the righteous hast prest. 

Yet that fear our Lord praise him: al the seede of Jacob glorify ye him.

Let al the seede of Israel fear him: because he hath not con- tempted, 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.

With thee is my praise in the great Church: I will render my vows in the sight of them that fear him.

Gentiles is very great and vniuersal. Our Saviour promised to give his bread of life Joan 6: and performed the same at his last supper.

The poore shal eate, and shalbe filled: and they shal praise our Lord that seek after him: their hartes shal liue for euer and euer.

Particivat the fruite of this most excellent Sacrament. The effect of this Sacrament is the resurrection in glorie, and life everlafting.

At the endes of the earth shal remember, and be conuerted to our Lord: thee idolaters shall recollezt themselves, when they heare Christ preached, and shall turne to thee Religion.

And at the families of the Gentiles shal adore in his sight.
OF PSALMES.

30. Because the kingdom is our Lord's: and he shall have dominion over the Gentiles.

31. All the fat ones of the earth have eaten, and adored:

32. And my soul shall lie to him: and my seed shall serve him.

33. The generation to come shall be shewed to our Lord: and the heauens shall shew forth his justice to the people that shall be borne, whom our Lord hath made.

ANNO TATIONS. 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 Christ's glorious Resurrection, and other effects of his Passion. Whereof David by the spirit of prophecy do describeth here long before with divers particular circumstances as the Evangelists have since historically recorded, that it may not unthankfully be called, The Passion of Jesus Christ according to David.

3. Thou wilt not hear.] Our B. Saviour being his most terrible death imminent, prayde conditionally, if it pleased his heavengle Father, to have the same removed from him; and was not heard, as the Psalmist here prophesieth. The principal reason was, because God of his divine charitie had decreed, that mankind should be redeemed by this death of his Sonne. Christ also him selfe of his excellent charitie, confentes here unto, & therefore persisted not in his conditional prayer, but added and absolutely prayed, that not his owne will, but his Fathers might be fulfilled. And in this he was heard, to his owne more glorious, and other infinite benefits of innumerable soules, as it foloweth, v. 15. when I cried to him he heard me, S. Paul also winces eth, [Heb. 5. v. 7.] that Christ offering prayers and supplications to him that could save him from death, was heard for his reverence; that is, in respect of his immeasurable mercy in humane nature united in person to God. And other causes, why Christ was not delivered from violent death, as humane holie persons were, when they cried to God in distresses, as S. Auguvin sheweth, [Epist. 110. c. 11.] was for example to Christians, whom God will have to suffer temporal afflictions, and death, for the glory of life everlasting, according to S. Peters doctrin, Christ suffered for us, leaving an example that you may follow his footsteps.

28. They have digged. Of obstinate malice the Iewes have corrupted this place (and God knoweth how mane others) in the Hebrew text of some editions, reading caari, which signifies a groan, without coherence of the verse for caari they digged or pleaded, to avoid so plain a prophecy of nailing Christ's hands and feet to the cross.

G

25. I.

The Hebrew text corrupted by the Iewes.
This Psalm is of Christ.

50. I will declare thy name to my brethren.] Here it is evident that this Psalm is of Christ, not of David, by S. Paul's allegation (Heb. 2. v. 12.) saying: He that sanctified (towite Christ) didst not call the sanctified his brethren.

13. In the midst of the Church I will praise thee.] After Christ's Passion and Resurrection, in the rest of this Psalm, other two principal points of Christian Religion are likewise prophesied: His perpetual visible Church, and the B. Sacrament of his bodie. The former is here prophesied by way of inviting all the seeds of Jacob to glorify God (v. 14.) at the seed of Israel to fear him (v. 25.) to wit, innumerable Christians the true Israelites, the universal Church in the whole world. As for heretical parties, or parcels in the world, such as the Donatists, which going forth from the Catholique Church say: Christ hath left his great Church, the jewel 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 disfigure God and Christ, as if God were not faithful in his promise, as if Christ were dishonourably of his kingdom the Catholique Church. Left anie should replie, that Christ is praised though the Church be decayed, or be very small, the Holie Ghost hath prevented such arguments, saying: v. 26. His praise is in the great Church. Which could neither be verified in the part of Donatists in Africa, nor now in the part of Protestant since Luther in Europe. Further S. Augustin explication, and receiveth the verses following in this Psalm, against the same blind, deaf, and obtinute Donatists, who did not, or would not see, nor hear, that all the ends of the earth shall remember, and be converted to our Lord. The holie Scripture saith not, the ends of the earth, but at the end: we goe too (sich this great Doctor) peraduenture there is but one verse, thou thoughtest upon some thing els, thou talkedst with thy brother, when one read this; marke, he repeteth and knocketh upon the deaf: All the families of the Gentiles shall adore in his sight. Yet the hereticke is deaf, he heareth not, let one knocke againe: because the kingdom is our Lord's, and he shall have dominion over the Gentiles. Hold these three verses brethren. Thus and more S. Augustin against those that think the true Church may fail, or become invisible or obscure. And though it be not in like prosperous state at all times, and in all places, yet it is always conspicuous, and more general than any other congregation professing whatsoever pretended religion.

3. Agustin pro ueth the Church to be alwaies visible and great by this Psalm.

The Eucharist prophesied in this place.

27. The poor shall eate.] Seeing this Psalm is of Christ, as is proved by S. Paul's allegation of verse, and by the concordance thereof with the Evangelists, it is necessarily deduced, that the verses mentioned in the former verse, and these verses, the poor shall eate and be filled, can not be referred to the Sacrament of the old Testament, but to the blessed Sacrifice and Sacrament of the Eucharist, which our Saviour promised, after he had replenished the people with fine loaves, and which he instituted at his last Supper in presence of his Apostles. So S. Augustin doubteth not to understand it, and to teach, as well in his double exposition of this Psalm as in his 130. Epistle. c. 27. The poor, that is the humble and poor in spirit shall eate and be filled, the fatte ones, or the rich being proud, do also adore and eat, but are not filled. They also are brought to the table of Christ, and participate his bodie & bloud, but they adore only, are not also filled, because they do not imitate (Christi humilitate) they disdain to be humble. Where it is clear, this holie father by Christ's bodie and bloud meaneth not bread and wine as signes of his bodie and bloud, for bread and wine cannot be lawfully adored: neither doth he meane our Lords bodie as it was on the cross, or in heaven, for so it is not eaten, but as it is in forms of bread and wine on Christ's table, the Altar.

Psalm.
Psalm XXII

A form of thanksgiving for all spiritual benefits (described under the metaphor of temporal prosperity) even from a sinner's first conversion, to final perseverance, and eternal beatitude.

1. The Psalm of David.

2. O Lord ruleth me, and nothing shall be wanting to me: in place of pasture there he hath placed me, good pastor, governeth, protecteth, and feedeth his faithful flock.

3. Upon the water of righteousness he hath brought me vp: he hath converted my soul.

4. Which is the first justification.

He hath conducted me upon the paths of justice, for his name.

5. For, although I shall walk in the midst of the shadow of death, I will not fear evil: because thou art with me. Tentations to mortal sin, yet by God's grace, I may resist.

6. Thy rod and thy staff: they have comforted me.

7. Thou hast prepared in my sight a table, against them.

8. Our spiritual food, the Sacrament of the Eucharist, Cyprian, Epist. 63, Eutich. Against all spiritual enemies, the world, the flesh, and the devil.

9. Thou hast fattened my head with oil: and my chalice inebriating how goodly is it!

10. Strengthened by the Sacraments of Confirmation, Penance, holy Orders, and Extreme Unction. The Sacrament and Sacrifice of Christ's body and blood.

11. And thy mercies shall follow me all the days of my life: and final perseverance is by God's special grace.

Psalm XXIII

Christ is Lord of the whole earth, being Creator, and Redeemer of man.

1. Good life (with faith in him) is the way to heaven. Whether Christ ascending with triumph Angels admire him.

2. The first of the Sabbath, the Psalm of David.

G 2
THE BOOKE

b Not only the earth is our Lordes, and the fulnesse thereof: the round world, and all that dwell therein. 

selfe but also the fruit, and all that dwell therin are Gods. Because he hath founded it upon the seas: and upon the rivers hath prepared it.

c Though who shall ascend into the mount of our Lord? Or who shall Christ create stand in his holy place?

and redeemed al, yet only the iust shall inherithe heavan.

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

in vaine and unprofitable things, but in commendable workes.

c Gods mercy † He shall receive blessing of our Lord: and mercie of God goeth before his Saviour.

injustifications iust workes folow, and so glorie is the reward of al.

† This sorte of † This is the generation of them that seekke him, of them people this that seekke the face of the God of Iacob.

serving God, shal receive everlasting blisse.

† The prophet † Lift vp your gates g ye princes, and be ye lifted vp o eternal contemplating gates: and the king of glorie shal enter in,
ting in spirite Christis Ascension, inuiceth Angels to receive him, and (by prologen) speacheth also to the gates of heavens, by which he is to enter.

b Angels ans. † b Who is this king of glorie? Our Lord is strong & mightie who admiring, our Lord mightie in battel.

& demanding as in a dialogue, how Christ is become so glorious? † The Prophet answereth that Christ by his powre hath overcome al enemies in battel.

k Again he † k Lift vp your gates ye princes, and be ye lifted vp o eternal vntilch An- gates: and the king of glorie shal enter in.
gels to, open the gates, and biddeth the gates to enlarge them selues.

† the Angels † Who is this king of glorie? m The Lord of powers he is the demandes, king of glorie.

before: in the prophet answereth: that Christ is Lord also of Angels, and all heavencle powres under 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 sinesse past. 9. acknowledging Gods meeknes, 17. our weaknesses, necessitie of helpe, and hope in God: 22. concludeth with prayer for the whole Church.

a This Psalme † Vnto a the end, the Pfalme of David.

perteynyeth 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.
OF PSALMES

2 To thee, O Lord, I have lifted up b my soule: c my b mind, and my b confidence, let me not be ashamed: b to be as mine: c not be frustrate of my petition.

3 Neither let mine enemies scorne me: for b that expect b that patiently expect the time when God will assist.

4 Let al be confounded that do vniust thinges in wayne. Lord shew meth wythes: and teach meth thy pathes. frequent in the Psalms, signifying as a prophecy, that so it will come to passe and the conformitie of the inust to Gods injustice.

5 Direct me f in thy truth, and teach me: because thou art true fasting God my Saviour, and thee haue I expected g al the day, and religion. al our life we must desire more and more knowledge of true doctrine.

6 Remember o Lord thy commisserations, and thy mercies: that are from the beginning of the world.

7 The sinnes h of my youth, and i my ignorances doe not h from the remember. first use of reason, at which some manie are careless, i & negligent to learne how to serve God.

According to thy mercy remember thou me: for thy good- nesse o Lord.

8 Our Lord is k sweete, and l righteous: for this cause he will k As God is sweete in go- nizing good motions: l So he is sweete to them that resist his grace.

9 He will direct the milde in judgement: he will teach the meke his wayes.

10 Al the wayes of our Lord, he m mercie and n truth, to them that seeke after his o testament and his p testimonies.
   K God merci- teth with his grace: m and unjustly rewardeth good works. God's law is his will:

11 For thy name o Lord thou wilt be propitious to my soule: for q it is much.

12 Who is the man that r feareth our Lord? he s appoynteth a law in the way, that he hath chosen.
   He that fear- eth God commodities by his law.

13 His soule. 2. shal abide in good things: and 3. his seede shal inherit the land. 4. all necessaries upon his: 5. others shal imitate his good example.

14 Our Lord is a firmament to them that fear him: & 5. his 4. God wil testament that it may be made manifest to them. According to Gods covenante he shall enjoy the manifest sight of God for his eternal reward.

53

† Mine.
The booke
† My ne cies are alwayes to our Lord: because he wil plucke is my seere out of the snare.
† Haue respect to me, and haue mercie on me: because I am
Imans weake alone and poore.
nes Without God: helpe.
† The tribulations of my hart are multiplied: deliuer me from
17 Tribulatios t my necessitie.
can not be avoided, but must necessarily be suffered: thereof 
God gene ys grace to passe through them without sinne.
† See my v humiliation, and my labour: and w forgeue al my
v myn affli-
son. w take away the cause and affliction will be mitigated.
† Behold mine enemies, because they are multiplied, and with
19 x wicked men x vnuiect hatred hated me.
of hatred do endeavour to draw others into sinne.
y Those that † Kepe my soule, and deliuer me: I shal y not be ashamed, 20
hope in God because I hoped in thee.
shal never be confounded.
† The innocent and righteous haue cleaved to me: because I
21 expected thee.

Psalme. XXV.

Psalme is also a convenient prayer for anie Christian in tribulation.

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

† Be thou b Lord because I haue walked in my inno-
God arbitre L cencie: and hoping in our Lord I shal not be weakened.
of the cause between Saul and me, thou knowes my innocencie in this behalfe,
though I am uniuisted charged by Saul, and his freinder.
† Left perhaps † c Proue me Lord, and tempt me: burne my reynes and my
I be not so in-
nocent 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 cies: and I am wel pleased 
in thy truth.
† I d haue
OF PSALMES.

55  † I haue not sitten with the counsele of vanitie: and with them that doe vanitie thinges. I will not enter in:
  a good conscience, and zede against the wicked, alleageth his sincere
  more then ordinary men may do, God so inspiring him ex
  extraordinarily:

5  † I haue hated the Church of the malignant: and with the
  impious I wil not sitten.

6  † I wil wash my handes among innocentes: f and wil com-
  passe thy altar o Lord:

7  † That I g may heare the voice of praise, and b shew forth
  al thy meruelous workes:

8  † Lord I haue loued i the beautie of thy houle, and the place:
  I can not buc
  of k the habitation of thy glorie.

9  † Destroy not o God my soule with the impious, and my life I suffer me
  with bloudie men.

10  † In whose m handes are iniquities: their n righthand is re-
  m They are
  plenished with giftes.

11  † But o I haue walked in mine innocencie: p redeeme me, and o Euerie one
  haue mercie on me.

12  † My q foote hath stood in the direct way: in v the Churches q I intend to
  I wil bleffe thee o Lord.

ANNOTATIONS. PSALME. XXV.

5. I haue hated the Church of the malignant.] Holie Davie forced by reason of
  persecution to dwell amongst Infidels the Philistians; after he had twice spared
  king Saules life (1. Reg. 34. v. 5 et c. 16. v. 9.) lamented (v. 15.) 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 idolatry, by their fact, as it were saying: see
  true service.
THE BOOKE

Christians must abhorre, and abstain from all contiguous of Heretiques and other Infidels.

although his zeale was such that 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, not yeld his bodelie presence in their congreguiciles: but said: VVith the impius tvn not site. Instructing vs Christians (for the word to the end, in the title sheweth that this Psalme perteyneth also to vs) that we must both hate the Church or congregations of the malignant, to wit, of Painims Jewes, Turkes, and Heretiques, and not site, nor personallie be present with them in the exercise of their false pretended religions.

PSALME. XXVI.

David being in great distresse through persecution, and having assured confidence in God, describeth the great securitie of Gods protection. 7. sheweth the same experienced in him self. 12. prays for continuance thereof. 13. and increaseth his owne soule, in hope of life everlasting, to persue in vertue.

† The Psalme of David a before he was annoynted.

O Lord is b my illumination, and c my saluation, d whom shall I feare?

uterantes. e against insirmite he goeth streight. d so he feare anie mans malice, subtiletie, nor force. Lc. 21.7.15.

Our Lord is the protector of my life, of whom shall I be afraied?

† While the harmefull approch vpon me, to eate my flesh.

Mine enemies that trouble me, them celves are weakened and are fallen.

† If cawps stand together against me, my hart shall not feare.

If battle rise vp against me, in this vvil I hope.

† One thing I hawe asked of our Lord, this vvil I secke for,

that I e may dwel in the house of our Lord al the days of my life.

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

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

† Because he hath f hid me in his tabernacle: in the day of

cuils he hath protected me, in g the secrete of his tabernacle.

God either suffereth not the enemy to find his sustenu. h or not to be

able to hurt him spirittually my head ouer my enemies.

† In b a rocke he hath exalted me: and now he hath i exalted 6

where a martyr or countellour dieth, then he geteth the victorie against the persecutors.

I k hauo
I have gone round about, and have immolated in his tabernacle an host of jubilation: I will sing, and say a Psalm to recounting all thy benefits, I render thankes by sacrifice and praise.

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

Heare o Lord my voice, wherwith I haue cried to thee:

haue mercie on me, and haue me.

My hart hath sayd to thee, my face hath sought thee out:

In my inward sincere cogitation I desire, and seeketh that I may see thee, in face to face. Cor. 13. v. 12.

Turne o not away thy face from me: o decline not in wrath from thy servant.

Lord, grant me thy favours, leave me not thou be angry with me.

Be q thou my helper: forfake me not, neither despise me.

He speaketh in the person of orphans.

Because r my father and my mother haue forsaken me: but r though ear our Lord hath taken me.

forfae the just man in tribulation, yet God hath them most special care of him.

Geue me s a law: o Lord in thy way: t and directe me in the right path, because of mine enemies.

Establish my hart in thy law: t conserve me in the right way, which thou hast already taught is the more necessary, because myne enemies labour to peruerce me.

Deluere me not into v the soules of them that trouble me: because v vnjust witnesses haue risen vp against me, and iniquity hath lyed v to it selfe.

accused Christ. Mat. 16. others do still accuse the just Mat. v. the wicked false witnesses are accused of David, others please them themselves.

I y beleue to seee the good things of our Lord, in the land of the living.

The prophet y The prophet and all just men are comforted by God, and hope of reward in heaven.

Expect our Lord, doe manfully: and a let thy hart take courage, and b expect thou our Lord.

owne foule to patience, z fortitude, b and longanimitie.

Psalme. XXVII.

David prayseth to be defended from the eternal destruction of the wicked, which (by way of imprecation, or conformitie to Gods injustice) he prophesieth. Feeling by inspiration that his prayer is heard, rendereth thanks to God, y and prayseth for all the people.

A Psalm to David him selfe.

TO THEE o Lord I will criye, my God a keepe not silence a Omitte not from me: lest at any time thou holde thy peace from me, to comfort me.
and I shall be like to them that goe downe into the lake.

† Hear o Lord the voice of my petition whiles I pray to thee: 2
whiles I lift vp my handes to thy holic temple.

b Suffer me not to be over-some: for God tempted none to euil. 1ac. 1.
Which speake peace with their neighbour, but euils in their hartes.

c The just in zeal of in-justice pray that sinnes 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 shall not build them vp.
† Because they have not understood the workes of our Lord, 5
and in the workes of his handes thou shalt destroy them, and do not understand.
† Blessed be our Lord: because he hath heard the voice of my petition.
† Our Lord is my helper, and my protector: in him my hart hath hoped, and I was holpen.

f being sorne to the spirt of my bodie is as if were refreshed; g freely and gladly.

h God prospereth the kings good endeavours: for his people.
† Saue thy people o Lord, and blese thine inheritance: and 9
and often rule them, and extol them for ever.

Psalm XXVIII.
The Church of Christ endowed with excellent mysteries.
The s. key.

† The Psalm of Dauid, " in the consummation of the 1
17. Par. 16. 1. tabernacle.

ANNO.
Annotations.

1. The ecstatic Interpreters testify by adding this title, that King David made this Psalm (as he did also some others) when the Ark of God was brought into the tabernacle, which he had pitched for it in Sinai. Kgs. 6. 1. Ps. 11. 16. Wherein he saw by prophetic spirit, and here uttereth other greater mysteries, more excellent benefits, brought into the world by Christ, and preached by him, and his Apostles, then agreed to the Ark, or the time of the Old Testament; but are verified in the admirable fruit of innumerable people of all nations, and of manie great Potentates connected to Christianitie.

Bring b to our Lord ye children of God: bring to our Lord e the sonnes of rammes.

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

3. The voice of our Lord f upon waters, the God of g majestie hath b thundered: Our Lord vpon i manie waters.

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

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

† And he shal breake them in pecces as a o calfe of Libanus p and the heloued as q the sonne of unicornes.

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 shall moue t the desert of Cades.

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

† Our Lord maketh y to inhabite the houle: and our Lord z shall sticking for ever.

Our Lord a wil give strength to his people: our Lord b wil blest his people in peace.

and adore God in sinceritie of spirite, e in his holie Catholique Churche. f Here matter intimated then happened in the bringing of the Ark into a tabernacle in Sinai, when David danced, and offered hostes for sacrifice, others joyning with him in that solemnitie. But this voice of our Lord upon waters is rather verified of our Blessed Saviours owne preaching with g majestie h thundering, & by his Apostles vpon i manie waters, manie nations: k in powre of miracles. l in magnificence preaching as having in deede powre, not as the Scribews and Pharisees, Mat. 7. 29. m breaking cedars among innumerable others, concurring highest Potentates. n of Libanus, Emperours, kingses and greatest Princes of the world: o as a calfe of Libanus so meekly submitting them selves to Christs yoke, and spiritual obedience of his Church. p At which is done by Christ our Lord the beloued of God, q as the sonne of unicornes, is most tenderly beloued by the parents. r This voice of our Lord diuiding the flame of fire. s He Holie Ghost proceeding from the Father and the Sonne, came vpon the Apostles, asin diuided tongues of fire. t wherewith the desert, the Gentiles of the wide and wild world.

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world, 7 were shaken and mowed, & the desert of Cades, some of the Jews also compass in heart with remorse of conscience hearing the voice of S. Peter, and other Apostles. v This same voice of our Lord preparing harpies, inspiring the minds of men with peace, like hyndes and doves, to ascend the high hills of free and perfect life, in contemplative virtues. w w So our Saviour shall discover the times to come, reconcile the hidden Mysteries of the old Law, by preaching Christian doctrine, and vse of Christian Religion. 

Psalme XXIX.

David rendereth thanks for his establishment in his kingdom. The s. key.

A Psalme of Canticle, in the dedication of David's house.

The general name of Psalme common to this whole booke containing in all 150. is more particularc appropriated to some, which more specially were playde upon musical instruments as the Psalter, Harp, 

b After many great tribulations, King David prospering built an excellent house or palace. (2. Reg. 1. vi. Paralip. 14. v. i.) And at his first dwelling therein, made this Psalme, beginning himself to sing the same with voice, other musicians joined with him in the praises of God and thanksgiving for his benefits.

c Though God in himselfe is most prophet knew from manie

f confessed my body in health utmost innumerable dangers.

y Prefered Lord thou hast brought forth my soul out of hell: thou hast saved me from them that goe downe into the lake.

h Yes that are Sing to our Lord by his saintes: and confess to the me-

i praise God for from whom it cometh, and not from yor selves: i confess his mercy goodnes without your desires.

k where he is Because his wrath is in his indignation: and life in his will. angrie, 1 yet he meaneth ysel into is.

At
OF PSALMES.

At m. euuning shal weeping abide: and in the morning gladness.

is often changed from sorrow to comfort, and from comfort to sorrow.

7 And I said in my abundance: I will not be moved for ever.

8. O Lord, thou hast giv'n strength to my beautie.
Thou hast turned away thy face from me, and I became troubled.

9 To thee, O Lord, I will cry: and I will pray to my God.
I must in thee and pray for God's help, and in the like
manner here expressed or the like.

10 What profit is in my bloud, whiles I descend into corruption?
Shall dust confess to thee, or declare thy truth?

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

12 Thou hast turned my mourning into joy unto me: thou hast cut my sackcloth, and hast compassed me with gladness.

13 That my glory may sing to thee: and I be not compunct:
Lord, my God, for ever will I confess to thee.

Psalm XXX.

A prayer of a just man exceedingly afflicted, still confident in God, describing his manie calamities (in respect of his enemies) undeserved, prayer for his owne deliverie, and their just punishment. Praise and thanketh God for his goodnes

1 Unto the end, the Psalm of David, for b. excels of minde.

2 And in thee, O Lord, have I hoped, d. let me not be confounded for ever: in thy justice deliver me.

3 Incline thine ear to me, make haste to deliver me. Be unto me for a God protector: and for a house of refuge, that thou mayst save 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 sheare, which they have hid for me: because thou art my protector.

6 Into e. thy handes I commend my spirit: thou hast redee.

H 3

† Thou
The Booke

62

9 Thou hast often delivered me. This verse is most aptly applied in all our souls to God's will, namely whensoever we receive the like wise in the hour of death, and at manie other times.

7 But I have hoped in our Lord, I shall rejoice and be joyful in thy mercie.
Because thou has respected my humilitie, thou hast saved my soule out of necessitis.

9 Neither hast thou shut me vp in the handes of the enemie: thou hast set me seate in a large place.

10 Haue mercie vpon me O Lord because I am in tribulation: myne eies is troubled for wrath, my soule, and my bellie:
Because my life is decayed for sorowe: and my yeares for groanings.
and mind are troubled.
My strength is weakened for pouerrie; and by bones are troubled.

11 Aboue all myne enemies I am made a reproch both to my neighbours exceedingly: and a feare to my acquaintance. consueffe with me, lest they incurre displeasure for my sake.
They that saw me, fled forth from me: I am forgotten, from the hart as one dead.
make my soule as a vessel destroyed: because I have heard the reprehension of manie that abide round about:
In that whiles, they assembled together against me, they consufiled to take my soule.

13 But I have hoped in thee O Lord: I sayd: Thou art my God:
my lottes are in thy handes.
Deliver me out of the handes of my enemies, and from them that persecute me.

14 Make thy light to shine in my soule, saue me from the mercie:
that I may understand that is right. and through thy mercie deliver force of myne adversitie.

15 Lord let me not be confounded, because I have innocated thee.
Let the impious be ashamed, and brought downe into hell:
let the deceitfull lipses be made mute.

16 Which speake iniquitie against the just, in pride, and a

17 So proudly behaving themselves, as if they had no superior, neither in earth nor in heaven, to whom they shall at last render account: and abusing their present power and authority, which they have of God.

18 How
OF PSALMES.

20. "How great is the multitude of thy sweetness, O Lord; which thou hast hid for them that fear thee."

21. "Thou shalt hide them in the secret of thy face from the disturbance of men."

22. "Blessed be our Lord; because he hath made his mercie merciful to me in the fensid citee."

23. "But I have said in my excelle of my minde: I am cast away from the sight of thine eyes."

24. "I loue our Lord al ye his saintes: because our Lord will require truth, & wil repay them abundantly that doe proudly unto the person exhorteth the servant of God to confiance."

25. "Do ye manfully, and let your hart take courage, al ye that hope in our Lord."

PSALME. XXXI.

Forguenees of sinnes is a happie thing: 3. wherto manie are brought by affliction seeing them understanding, so movyng them to confesse their sinnes, 6. pray for remission, to, not despare, but hope in God, mercie, and foroyce with sincere hart.

1. "To a David him selfe understanding."

2. "Blessed are they, b whose iniquities are forgueuen: and whose sinnes c be covered."

3. "This Psalm.

4. Rom. 4.

5. Pet. 4.

6. The first blessing of a sinner is the forgueueness of his sinnes, by charite, which couereth the multitude of sinnes. 1. Pet. 4.

7. "When sinners repent sincery without guile, then God forgue ueth: without which cooperation none is justified.

† Because
Because I held my peace, my bones are innetered; whereas I cried at the day, not my grievous sinnes, I was stil sore afflicted, though otherwise I ceased no more pray but without any fruit or good effect.

Because day and night thy hand is made heavy upon me:

I am turned in my anguish, whereas the thorne is fastened.

It reduceth me, by remorse of my owne conscience which telleth me that I deserve at this affliction.

I haue made my sinne known to thee: and my iniustice do no longer I haue not hid.

Men nor am silent to thee, but expressly acknowledge my sinne.

I said: I will confess against me my iniustice to our Lord: and thou hast forgoteen the impiecie of my sinne.

For this I shall euerie holicone pray to thee, in time continue.

Yet in the hould of manie waters, they shall not approche to him.

With Gods heauie hand; so multicereone that will be purged from his sinnes and sanctified pray to thee, when he is afflicted. Though calamities be merenelous great like to a diluge: yet they shall not oppress him, that redemt him upon God.

Thou art my refuge from tribulation, which hath compassed me: my exueltation, deliver me from them that compass me.

I wil geue thee understanding, and wil instruct thee in the way, that thou shalt goe: I wil fasten mine eies vpon thee.

By these tribulations to geue his servants understanding, and instruction with perpetuall protection.

Doe not become as horse and mule, which haue no understanding.

Like to brute beasts, but consideratiue of your actions.

The Prophet In bit and bridle bind their cheekes, that approch not to thee.

Soul beseecheth God to hold this Israill hand of discipline over sinners, for their conversion.

Sinners deare: are the scourges of a sinuere, but him that hopeth in our Lord mercie shall compass.

Punishment but repenting, and trusting in God that finds his mercie.

The end of Be joyful in our Lord and reioyce ye iust, and glorifie ye in his true mercie right of hart.

Is joye which therefore the prophet iuiteth at penitents.

ANNOTATIONS. PSALME. XXXI.

When David had sinned and somewhat neglected to confess his fault, Gods mercie by affliction made him to understand his owne estate, who then repenting, confessing, and forsworing for his sinnes made this Psalme.
OF PSALMES.

Psalme which is therefore intituled Understanding: or, Instrucion of David. It generallie tendeth to understand, and to know, faithfull Augustine, that we must not trust in our owne merits, nor presume to escape punishment of sinne. Thy first understanding therefore or lection, must be, to know thy selfe to be a sinner. The next is, that when with faith thou beginnest to work well by right, thou attribute not this to thy owne strength, but to the grace of God.

1. VVho ses finnes are covered. 2. not imputed.] Calvin and his complices gether poyston of these holie words, denying that sinnes are truly taken away, but only covered, and still remaine say they in the instest. Which sense would make this Scripture contrary to other places. Isle 6. thy iniquity shall be taken away, and thy sinne shall be cleansed. Ioan. 1. The lambe of God which taketh away the sinne of the world. Act. 3. Be penitent and conuert, that your sinnes may be put out. 1. Cor. 6. ye are washed, you are sanctified, you are justified, & the like, which shew the true real taking away of sinnes, true sanctification, and justification. As S. Ierome (or some other ancient authentical autors) explicateth this place saying: Sinnes are so covered by baptism & penance, that they are not to be resued in the day of judgement, 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 understand (faith he) that sinnes are covered, as though still they were, and liued. Wv then did the prophet say? Sinnes are covered? they are not to be punished. More cleyly, li. c. 13. cont. duas Epist. Pelag. The Pelagians calumniating Catholiques, ss if they taught, that finnes are not taken away, but hauent, as here are cut with a rafor; the roostes remaining in the flesh, which he answereth not affirmeth but an infidel. Likewise S. Gregorie teacheth, that a sinner couereth his sinnes well, when with contrary vertues he overcometh every former vices, and with good deeds bloteth out former euel deeds. He couereth them euel, when either for shame, or fear, or obstinacie, or desperation he concealeth his sinnes, omitting to confess them. God couereth sinnes, as a phisition couereth wroundes, by applying medicinal plaster, which in deede eueth them. Thus ancient, learned holie Fathers expound this text. Further explicating, that albeit things covered, and only therby hidde from men, do remaine as they were before they were hid, yet whatsoever is hid to God, is in deede vetterly taken away, for nothing that is, can be hid from God. And the contraire doctrine of Protestants is injurious either to God's powere, if they say he cannot not take away sinnes, or to his mercie, if he will not, or to his justicke, if he never punish sinnes remayning, and to his truth if he repuete otherwise, then in deede the thing is. It is also injurious to Christ, to say, his blood and death is not effectual to take away sinnes. injurious to innumerable places of holie Scripture, which affirm, plainly that sinnes by God's grace are vetterly taken away. Finally, it is injurious to Saintes in heaven, argueing them as well infected with sinnes, if in deede sinnes yet remaine in them which is most aburde, and blasphemie to speake. And yet followeth by necessarie consequence. For if the infiected liued & dyed in sinne, they should remaine eternally in sinne.

2. Neither is there guile in his spirit.] In remission of sinnes the penitent necesarily must so cooperate, that he have no guile in his spirit, or hart, for if he have, then he faiileth of the forsaide blessednes, and his iniquities are not forgiven, nor his sinnes couereth to God, but to be imputed and punished. Yet the repentance of a sinner beit never so sincere, hartie: and without guile doth not merite remission of sinne, but only dispoueth thetto. But after remission it is Sincere repentance is a necessarie disposition to remission of sinne. After made

Protestants expound this place contrary to many other cleere places.

Sincere must be punished.

Good works are of grace.
THE BOOKE

it is sati		is sati
	for the pa		factorie
ince due for sinnes, a		and meritorious of glo
tand merito
ding at S. A u	
gustin here re		th saying Good or m.
terious workes goe ne		orious before faith, and remission, but follow the same.

Psalme XXXII.
The perfection of God's wor
ter describ'd. The 2. key.

The Psalme of Davud.

EJOYCE ye just a in our Lord: b praying becometh the righteous.
a not in your selues b prais
is not comelie in the mouth of a sinner. Eccli. 15.

e in mortifica-
† Confesse ye to our Lord on c the harpe: on d a psalter of e tion offering ten strings sing to him.
your bodies a living hoste, Rom. 12. d of this instrument this booke is called the Psalter and is signified the observation of the tenne commandments,
without which no praise please b God.

† Sing ye to him e a new song: sing wel to him in jubilation. 3
God for the grace of Chrift in the new testament.
f God rules † Because the f word of our Lord is right, and al his workes 4 and precepts are g in faith.
are most just and right. g be performeth whatsoever he promiseth.
h God e- † He loueth h mercie and judgement: the earth is full of the i
mercy of our Lord.
these vertues together.
i God's word † By i the word of our Lord the heauens are established: and 6 is omnipotent.
by the spirit of his mouthal the power of them.
† Gathering together the waters of the sea, as it were in a bot- 7

k unknown, tel: putting the depths k in treasures.
as riches hid in secrete places.
† Let all the earth f are our Lord: and let all the inhabitantes of 8 the world be moued at him.
† Because he said, and they were made: he commanded and 9 they were created,

As in Ba-
† Our Lord j dissipateth the counsels of nations: and he re-
bylon he con-
proveneth the cogitations of people, and he reproveneth the coun-
ounded their fells of princes.
fingues.
† But the counsel of our Lord abydeth for ever: the' cogita-
tions in of his hart in generation and generation.
his abso-
date with is always fulfilled.
† Blessed is the nation, whose God is our Lord: the people 12 whom
Psalm 33

1. To David, when he changed his countenance before Abimelech, and he dismissed him, and he went away. (1 Reg 21.)

2. His proper name was Achis. Reg. 21. but all kings of Palestine were called Abimelech, as Pharaoh in Egypt, Nebuchadnezzar in Babylon.

3. In our Lord's my soul shall be praised: let the mild heart, when I and rejoyce.

4. Magnifie ye our Lord with me: and let vs exalt his name for ever.

5. I have fought out our Lord, and he hath heard me: and from all my tribulations he hath deliuered me.

Come
† Come ye to him, and be illuminated: and your faces shall be confounded.

This poor man hath cried, and our Lord hath heard him: and from all his tribulations he hath delivered him.

† The Angel of our Lord shall put in himself about them that fear him: and shall deliver them.

† Taught ye, and see that our Lord is sweet: blessed is the man, that hopeth in him.

† Fear ye our Lord al ye his faintest: because there is no lacke to them that fear him.

† The rich have wanted, and have bene hungerie: but they that seek after our Lord shall not be diminished of any good.

† Come children, heare me: I will teach you the fear of our Lord.

† Who is the man that will haue life: louch to see good desireth to be happy, but he in deed shall be happy, that fleeth from evil, and doth good.

† Stay thy tongue from evil: and thy lippes that they speake not guile.

† Turn away from evil, and do good: seek after peace, and purswe it.

† The eyes of our Lord upon the just: and his carse vnto their prayers.

† But the countenance of our Lord is vpon them that doe evil things: to destroy their memorie out of the earth.

† The just have cried, and our Lord hath heard them: and out of all their tribulations he hath delivered them.

† Our Lord is nigh to them, that are of a contrite heart: and the humble of spirit he will save.

† Manie are the tribulations of the just: and out of all these our Lord wil deliver them.

Our Lord keepeth all their bones: there shall not one of them be broken.

† A time to be forsaken, yet God that giveth them internal strength, will at last reward and crowne in them his owne gifts.

The death of sinners is verie ill: and they that hate the just shall offend.

Since they are suffered to fall into more sinne.
Cur Lord wil redeeme the soules of his servantes: and al that n contrariwise those that accept of his grace, shall finally not offend.

ANNOTATIONS. Psalme. XXXIII.

A secrecy great mysterie in the title of this Psalm.

Some become worse, some better by Christ.

Sacrifice and Priesthood changed.

God most high is become love.

He is our sacramental meate.

Christ least the Ievves, & received the Gentiles.

The real presence of Christ in the Sacrament.

Ovynge handes? A man may be carried in the handes of others, no man is carried in his
THE BOOKE

in his owne handes. We find not how it can be understood in David, according to the letter: but in Christ we find it. For Christ was carried in his owne handes, when going his verie bodie, he said: This is my bodie. For he carried his bodie in his owne handes.

Not only faith, but good wor- and frequent other places in
kes with faith.

justify.

Psalm XXXIII.

David, in figure of Christ, prophetically by way of innocu- ing to God. 13. his charitie towards his cruel adversaries. 17.

whom notwithstanding God punishtes, 20. for pretending peace in wordes, and in fact persecuting, 23. rendering to al as they deserve.

a David signifieth To a David himself.

faith beloved desiderable, or strong of hand, that is Christ, aboue all beloved of God, desired of man, the strong conqueror of death and bel. 

b By way of V do a b o Lord them that hurt me, overthrow them that

imprecation

h eprophecyeth that God will overthrow the persecutors of Christ, and of Christians.

c offensive. Take c armour and d shield: and rise vp to help me.

d densifiae. Bring forth the sword, and e shut vp against them, that per-

securcum, secure me: say to my soule: I am thy salvation.

and prevent the malice of the persecutor.

f Such a pur. Let them be confounded & ashamed, that seek my soule. 

h infestament and confusion shall fall in the end upon all the malicious, after that the

infest shall have Let them be turned backward, and be confounded that thinke overcome tri-

bulations.

† Be they made as dust before the face of winde, and the angel of our Lord straitening them.

† Let their way be made darknesse and slipperynes: and the an-

gel of our Lord pursowing them.

† Because they have hid the destruction of their snare for me without cause: in vaine have they preyed my soule.

† Let the snare which he knoweth not, come on him; and the net, which he hath hid, catch him: and let him fall into the

verie same snare.

g In the time. But g my soule shall rejoice in our Lord: and shall be deligh-

of tribule in ted upon his salvation.

h hope, h after deliverie, in eternal salvation,

† Al my bones shall say: Lord, who is like to thee?
Delivering the needle from the hand of them that are stronger then he: the needle and poore from them that spoile him.

† Vniust witnessed cyling vp, asked me things that I knew i such false not. [witnesses did rise against Christ Mat. 26. k thinges that were not for God himselfe, that knoweth al thinges knoweth not that which neither was, is, nor can be.

† They repayed me euil things for good, I sterelitt to my soule.

† As a neighbour, as our brother, so did I please: as mourneing and sorrowful so was I humbled.

† They were dissipated, and not compassed, they tempted me, they scornd me with scorning: they gnashed upon me with their teeth.

† Lord / when wilt thou regard? t restore thou my soule [at Psal. 21.

† God why hast thou forsaken me? not delievered me from temporal death, nor yielded me such consolation, as thou gauest other Saints in their agonies:

† a prophesie of Christ's resurrection.

† I will confesse to thee in v the great Church; in a graue v Prophecies people I will prays thee. [of the Catholique Church. as Psal. 21.

† Let them not reioyce over me that are my aduersaries vniu: ¶ that hate me without cause, and twinkle with the cies. is applied by our Saviour to himselfe. 10am. 15.

† Because they spake in deed x peacably to me: and in the anger of the earth speaking they meant guiles.

† And they y opened their mouth a wide vpon me: they said; y The same Wcl, wcl, our cies have scene.

† Priests judged him worthy of death, and procured the people to cri: Crucifie him, crucifie him.

† Thou
Against his Lord, keep not silence: Lord depart not from me.

Arise and attend to my judgement: my God, and my Lord unto my cause.

Judge me according to thy justice. Lord my God, and let them not rejoice over me.

Let them not say in their harts: Wel, wcl, to our soule: nei. their let them say: We have deoured him.

Let a them blush and be ashamed together, that rejoice at my euils.

Wicked shall receive sentence of damnation. Let them be clothed with confusion and shame; that speake great things upon me.

Blessed them rejoice and be glad, that wil my justice: and let them say always: Our Lord be magnified, that wil the peace of his servant.

And my tongue shall meditate thy justice, thy praise at the 23 day.

Psalm XXXV.

God's providence. The 2. key.

The prophet describeth the wicked malice of obstinate sinners. Against which he opposeth Gods infinite goodness. With his prudent mercy towards the worst, and just reward of the good. Praying to escape the dangerous gulf of pride.

More special. Vnto the end, to the servant of our Lord Daviuid him selfe. By describing the state of men in the new testament, then in the old. Instruction for Daviud not as a king, or a prophet, but as the poor servant of God.

He vnjust hath said within him selfe, that he would and resolute ly preferring wicked life before vertuous.

Because he hath done deceitfully in his sight: that his ini- teth sinne may be found vnto hatred. committeth malice, that he commonly receiveth such sinners, and more often offereth new grace to them, that sinne of frailtie, or ignorance.

The wordes of his mouth are iniquitie, and guile: he would not understand that he might doe wel.

sive what one hath a good wil to lerne, doing his endeavor to know the truth in doctrin, & his dutie in manners, but can not get knowledge thereof, and then he is excluded before God; thought he err 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 ought to know. Others are more wilful, desiring to be ignorant, that they may sinne with the lesse remorse, or repining of their owne conscience, and this is affected ignorance, and most
and most hainous, and odious sience. For which God often leaving them destitute of ordinarie grace, which he giveth to others, they fall into reprobate sience, and into more horrible sinnes.

5 That he hath meditated iniquitie in his bed: he hath set himself on every way not good, and malice he hath not hated.

6 Lord thy mercie is in heauen: and thy truth even to the clowdes.

f God doth not vserly that vpp his mercie from the most wilful & wicked sinners, but giveth them sometimes good motions, and sufficient helpe, that they may repent, be justified & sauc'd, if they do not wittingly harden their owne hartes, and wilfully repel Gods grace. For to God pommeth (who is most faithful) that he will forgive sinners, and receive them into his favour againe, whensoever they resolving to serve him, repent and cease to sinne.

7 Thy iustice as the hilles of God: thy judgementes are greate depth.

8 Men & beasts thou wilt save & Lord: as thou hast multiplied thy mercie on God.

9 Thou God that hast care of all creatures, not only of men but also of brute beasts, art even ready of thy part to save both moderate men, in whom the light of reason remaineth, and also grosse senseles persons, which are become brutish like horle and mule or other beasts. For to our Lord multiplied his mercie.

But the children of men, I shall hope in the couert of thy winges.

Yet with condition that senseles or brutish men, must become reasonable men; the children of men, not coltes, whelpes, pigges &c. Sinners thus corrected shall not only have all necessaries in this life, as al living creatures have in this world, but also shall hope of spiritual, heavenly, & eternal glorie prepared for Angels, and children of men; as in the verses foloovynge.

9 They shall be inebriated with the plentie of thy housse: and with the torrent of thy pleasaunt thou shalt make them drink.

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

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

Let not the foote of pride come to me: and let not the hand of a sinner, move me. Left anie impediment hinder the obtaining and possession of eternal reward, the just must specially pray not to be infected with pride: nor be overcome by the forcible sensations of other sinners, by persvasion, nor cui example.

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

The first sinne, covetie of diuels, was pride, and mans sinne was by persvasion of the diuel, p neither of which could escape punishment.

Psalme. XXXVI.

An exhortation not to enui nor imitate the evill, who, for most part prosper An exhortatio in this world, and are damned eternally: but to see evil and doe good, to contempt of this world. duly considering that God diversly permitteth and punisheth the wicked, and likewise comforteth and afflieth the just, al for their good.

This
This Psalm is composed in order of the Alphabet, curiously distick beginning with a divers letter, to move the reader to diligent attention, which may serve in place of a larger commentary. A Psalm to David himself.

a For David's and every man's instruction.

Have no emulation toward the malignant: neither envy them that do iniquity.

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

† Because they shall quickly wither as grass: and as the blossoms of herbs they shall soon fall.

c For all this life, and consequently the prosperity thereof is short, and uncertain.

† d Hope in our Lord, and do good: and inhabit the land; and thou shalt be fed in the richest thereof.

d Put thy trust in God, living content in this world: c & he will give thee that is necessary.

† Be delighted in our Lord: and he will give thee the petitions of thy heart.

† f Rejoice thy way to our Lord, and hope in him: and he will do it.

f Command all thy affairs to God.

† And he will bring forth thy justice as light: and thy judgment as midday. † be subject to our Lord, and pray him.

Partly making virtue appear to the comfort of the virtuous, and example of others in this life, but especially in the next world.

Have no emulation in him, that prospereth in his way: in a man that doth injustices.

† Cease from wrath, and leave fury: have not emulation that thou be malignant.

† Because they that are malignant, shall be cast out: but they that expect our Lord, the same shall inherit the land.

h the land of the living.

† And yet a little while, and the sinner shall not be: and thou shalt seek his place, and shall not find it.

† But the meek shall inherit the land, and shall be delighted in multitude of peace.

† The sinner shall obsture the just: and shall gnash upon him with his teeth.

† But our Lord shall scorn him: because he foreseth that his day shall come.

† Sinners have drawn out the sword; they have bent their bowe;

That
That they may deceiving the poore and needle: that they may murder the right of hart.

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

1 By way of imprecation (as in manie other places) the prophet forsheweth that wicked men shall fall into the evil, which they prepare for others.

16 † Better is a little to the just, above much riches of sinners.

17 † Because the armes of sinners shall be broken in pieces: but our Lord confirmeth the just.

18 † Our Lord knoweth the dayes of the immaculate: and their inheritance shall be for ever.

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

But the enemies of our Lord forsworn as they shall be honoure and exalted, vanishing shall vanish as smoke.

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

22 † Because they that bless him shall inherit the land: but they that curse him shall perish.

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

24 When k he shall fall, he shall not be bruised: because our Lord puteth his hand vnder.

k Though the just fall of frailtie or ignorance into venial sinne, yet Gods grace shall stay him that he fall not into mortal. The just falleth seven times in the day, &riseth. Prov. 24.

25 † I haue bene young, for I am old: and I haue not sene the just forsaken, l nor his seede seeking bread.

Eccle. 1. So king Davids obserueth: and it very rarely happeneth, that the just or their children are destitute of necessarie sustenance in this world. If it chance in some, it is to their greater merit, and is manifeLy recompened in spiritual gifts. In which sense S. Basil expoundeth, that it is always verified. For God doth reward good works either temporally, or spiritually, or both ways. S. Augustin also (con. 3. in hunc Psal.) exemplifieth in Abraham, Isaac, and Jacob with all his familie, who were forced to goe into other countres by reason of famine. and by Gods providence were there sustained, Gen. 12. 26. 45. and S. Paul among his other tribulations mentioneth famine and thirst. 2. Cor. 11. v. 17. Seeing therefore these so just persons sought their bread in necessitie, he expoundeth this holic Scripture in the Allegorical sense, that the Church from her beginning in Jerusalem to the end of the world, never wanteth the true word of God, true faith and doctrine, which is the spiritual bread whereby the soule is nourished.

26 † At the day he is merciful and lendeth; and his seede shall be in blessing.
THE BOOKE

† m. Decline from evil, and do good: and u inhabit for ever.

and euer.
cuil and doing good, true justice consisteth. u and he that finally ob-
two poine, meriteth and shal posse heauen.
† Because our Lord louceth judgement, and he not forsake his faintes: they shal be prefered for euer.
The vniust shall be punished: and the see of the impious shal perish.
† But the iust shall inherit the land: and shal inhabit for euer, and euer upon it.
† The mouth of the iust shall meditate wisedome, and his tong shall speake judgement.
The law of his God in his hart: and his spepes shal not be sup planted.

† The sinner considereth the iust: and seeketh to a murder.

sinne, which is death of the soule.
† But our Lord wil not leave him in his handes: neither wil he condemn him, when judgement shal be euend of him.
† Expect our Lord, and keepe his way: and he wil exalt thee, that thou maysh inherit the land: when the sinners shal perish thou shalt see.
† I haue seene the impious highly exalted, and advanced as the ceders of Libanus.
† And I passed by, and behold he was not: and I sought him, and his place was not found.

† Keep innocencie, and see equitie: because there are re maynes for the peaceable man.
† But the vniust shall perish together: the remains of the impious shal perish.

† But the salvation of the iust is of our Lord: and he is their potetor in the time of tribulation.
† And our Lord wil helpe them, and deliever them: and he wil take them away from sinners, and saue them: because they have hoped in him.

PSALM XXXVII.

King David, or anie other penitent, earnestly prayeth God to remitte his offences, and mitigate the paines which he acknowledgeth him selfe to have deferred, lamenting the afflictions which he suffereth by such as sometime were his frendes, whose tentations he now resists, trusting in God.
OF PSALMES.

God, resigning himself to God's will, confessing his own iniquities, and humbly praying for God's help.

1 A Psalme of Dauid, in a recollection of the sabbath.

2 Lord b rebuke me nor in thy furie: c nor chastise me in thy wrath.

b Condemne me not to eternal pains: c nor punish me in purgatorie fire; but purge me so in this life, that the purging fire be not needful. By which fire (faith S. Augustin though some shall be saved, *grauior ramiem erit ille ignis, quam quicquid potest homo pati in hac vita*) yet that fire shall be more grievous, then whatsoever a man can suffer in this life. S. Gregory also expoundeth this same place, as if Dauid sayd thus: I know it will come to passe, that after the end of this life, some shall be cleansed by purging flames, some shall be under 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 correction. Thou therefore b Lord whom I fear in my spirit, whom I know to be the Saviour of all 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 ticked in me: and thou haft e fastened thy hand vpon me.

Afflictions of mind and body sent by thy just judgement. e thou hast stroke me with thy beauteous 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 seele in my flesh, in all my bones, and powres great affliction, g considering thy justice, h and my sinnes.

5 Because mine iniquities are gone i over my head: and as a k beauteous burden are become beauteous vpon me.

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

6 My l scarce are putrified and corrupted, because of my folishnes.

f It corrupinge those partes which were whole before, as a pestred sore that is not cured.

7 I am become miserable, and am made m crooked euin to the end: I went forwroth al the day.

m not able to goe against to doe good worke, being guiltie of grievous sinne.

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

n concupiscence striving in me.

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

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

Lord,
The Booke

p Lord, p before thee is all my desire, and my groaning is not hid from thee.

q those that were my friends and companions in sinne are become my enemies, because I forsooke them.

r But I as one deafe did not heare: and as one dumme not opening his mouth.

t I now receive proofs of his mouth.

upon thee o Because in thee 0 Lord haue I hoped, thou wilt heare me.

v for this 9 Because I said: Left sometime mine enemies reioyce over me.

cause I am received: and whiles my feete are moved, they speake great things turned to thee upon me.

and do pray that mine enemies may not prevaile against me:

w resign me 9 Because I am readie for scourges: and my sorow is in my selfe to thee. Light alwaies:

x though thou 9 Because x I will declare my iniquitie: and I wil 7 thinke for knownest at yet my famine.

with mouth confession is made to salvation. y and Immedicate of that which my sinne hath been confirmed ouer me: and they are multiplied that hate me vniustly.

z one kind of 9 They that repay euill things for good, 2 detracted from me: 11 detraction because I followed goodnes.

is in relucing secrete faults: another in seaming and imputing false crimes, the third 0 here mentioned) in calling vertuus vice, as penance, hypocrifise.

a Grant me a For sake me not o Lord my God, depart not from me.

Lord final Attend vnto my help, o Lord the God of my salvation.

perseverance in thy grace, and service.

Psalme. XXXVIII.

Gods providence.
The 3. key.

A just man in remedies persecution resplendeth to suffer al with peace and silence: 5 praying God to take him from this world, confessing the vanitiethereof. 8 and relying on Gods providence(8. who punisheth man for his sinner) prayeth for release.
OF PSALMES.

1. "Unto a the end, to b Iddithun him selfe, a canticle of David. 

2. c I have said: I will keepe my waies: that I offend not in c weake men my tongue. 

3. d I was dumme and humbled, and kept silence d from good 

4. e My hart waxed hote within me: and in my meditation a f sorrow sup-

5. g If it may please thee let me know how long I shall live, desiring to dy, as ...  

6. h Behold thou haft put my daies measurable, and my h substance is as nothing before thee. 

7. i Surely man palleth as i an image; yea and he is troubled k in 

8. j And now what is my expectation? is not our Lord? and my substance is with thee. 

9. k From al mine iniquities deliver me: I am reproch to the foo-

10. l Thou haft suffered me to be reprochd by the foolish that prosper in this world: 

11. m I was dumme, and opened not my mouth, m because thou m I know didst it. 

12. n By the strength of thy hand I haue faynted in reprehensions; 

And thou haft made his soule pyne away as a spider: but o my life do-

Heare -
The booke

† Heare my prayer o Lord, and my petition; with thyne eares receive my teares. Keepen not silence: because I am a stranger with thee, and a pilgrime, as my fathers.

All men are strangers in this life, heaven being our home.

† Forgive me, that I may be refreshed before I depart: and shall be no more.

that I may recover spiritual strength in this life: t. after which I shall not be in state to do free workes of satisfaction nor merite.

Psalme. XXXIX.

Christs com-
ming and rede-
ming of man-
kind

Christ's 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. prayer for his servants, undertaking to satisfy for their sines.

† Unto a the end, a Psalme to Daud himselfe.

perteyning unto the new Testament.

† Expecting b I expected our Lord, and he hath attended to me.

b the faithful of the old and new Testament rejoice in the coming of Chrifi.

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

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

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

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

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

† Thou hast done manie thy meruelous things o Lord my God: & in thy cogitations: there is none that may be like thee. I e haue declared and haue spoken: they d multiplied above 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 cares thou haft perfited to me.

a No sacrifice of the old testament sufficed to satisfy Gods justice for the sinner of man. f Christ by the care of obedience performed the redemption of man by his death, as was determined from eternity. S Paul or cares [faith [bo: e] See Annotations. Heb.10.

Holocaust and for sinner thou didst not require: † then said I; 8

Bchold I come

In the
9 In the head of the book it is written of me, \( \dagger \) that I should doe thy will: my God I would, and thy law in the middes of my hart.

8 The summe of holie Scripture is of Christ's Incarnation & death for redemption of man.

10 \( \dagger \) I haue declared thy justice in the great Church, loe I wil not stay my lippes: Lord thou haft knowne it.

11 \( \dagger \) Thy justice I haue not hid in my hart: thy truth and thy salvation I haue spoken. I haue not hid thy mercie, and thy truth from the I great council.

12 \( \dagger \) But thou \( \ddot{o} \) Lord make not thy commiserations farre from me: thy mercie and thy truth haue alwayes receyved me.

13 The prophet now speakeoth in the name of Christ's mystical body the Church: praying to be made partaker of mercie, and to be delivered from euiles.

14 \( \dagger \) Because euils haue compassed me, which haue no number: mine iniquities haue ouer taken me, & I was \( \ddot{l} \) not able to see.

15 The summes also of those which beleue in Christ are so manie, that they can not be fully seen in particular.

They are multiplied aboue the heares of my head: and my hart hath forsaken me.

16 \( \dagger \) It may please thee \( \ddot{o} \) Lord to deliver me: Lord haue respect to helpe me.

17 \( \dagger \) The whole Church prayeth in the name of al for the infirm members.

18 Let \( \ddot{o} \) them be confounded and ashamed together, that secke my soule, to take it away.

19 The prophet foresayneth that there prophanes for their obstinate malice, seeking to hurt others shal be confounded.

Let them be turned backward, and be ashamed that wil me euils.

20 Let them forth with receive their confusion, that \( \ddot{p} \) say to me: wel, wel.

21 \( \dagger \) That sorrowfully say: wel, wel: wishing al euils to good men.

22 \( \dagger \) Let al \( \ddot{q} \) that secke thee, reioyce and be glad upon thee: and let them that love thy salvation, say alwayes: Our Lord be magnified:

23 Which not only in mouth and outward profession, but also in sinceritie of hart secke thee, may with confidence reioyce, and praise God.
But if I am a beggar, and poor: Our Lord is careful of me.

Christ speaketh in the name of sinners truly repenting, whose sin he undertaketh to redeem, and wash away by his passion.

Thou art my helper, & my protector: my God be not slacke.

The faithful of the old testament pray for Christ's first coming into this world, and the faithful now pray for his second coming to purge his Church, and to reward the good.

Psalm XL.

The Prophet pronounceth them happier that will believe in Christ, coming in humility and pouerire. S. Christ describeth his owne poore afflicted state in this life, by reason he is to satisfy for the sinnes of the world; the malice of his adversaries, as especially of Judeas, &c. and by way of prayer, prophesieth his owne resurrection.

 carro a the end, a Psalm to Davide himself.

A pertyming to the new testament, as appeareth by the 10. verse alleged in our Saviours. This Psalm is also applied by the Church in the office of the sick, whom whatsoever afflicted in that case, may hope to have assistance in their owne like necessitie.

Blessed is the man that understandeth concerning the needle, and the poore: in the euill day our Lord will deliver him.

H e is happier that is not scandalized in Christ (Luc. 7. v. 13.) coming in pooreire, and suffering extreme afflictions. 6. He that trusteth in Christ, notwithstanding the contrary moties of his wordie mistific, shall be delivered by him in al distreffe.

Our Lord d prefereth him, and gave him life, and make him blessed in the land: and e delivereth him not vnto the will of his enemies.

Our Lord will give to such servants more grace in this life, and glory in the next.

Our Lord helpeth him vpon the bed of his sorrow: thou hast turned all his couche in his infirmity.

When such constant servants are sick to death, Christ will most especially comforte and help them.

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

Christ in the behalf of his mystical bodie doth confess their sinnes, and prayeth for them.

My enemies haue spoken euils to me: when shall he die, and his name perish?

After death suffered. For mankind Christ riseth, and his name and kingdom is glorious.

And if he came in to see, he spake vayne thinges: his hart hath gathered together iniquitie to himself.

Those that came not of good will, but of malice to obserue Christ's deeds and wordes, carped at both, sometimes saying, he taught against the law, and against Moryes; sometymes that he cast out devils in the powre of Beelzebub.
OF PSALMES.

He went forth, and spake together.

8. Al mine enemies whispered against me: they did thinke
euils to me.
9. They have determined an vnjust word against me: 
Shall
not he that sleepeoth add to ryse again?

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

9. 10. For the man also of my peace, in whom I hoped: who
did cate my breades, hath greatly troden me vnder foote
m. By our Saviour's application of this verse, it is certaine that the traitor Judas is here
described. Io. 13. v. 18.

11. But thou, 0 Lord haue mercie vpon me, and raie me vp
againe: and I wil repay them.

12. in the day of judgement Christ Judge of al will render to euery one as they deserve.

13. In this I have known that thou wouldest me: because mine
enemie shal not rejoyce ouer me.

14. But me thou haist receiued because of innocencie: and thou
haist confirmed me in thy fight for euery.

0. As before in respect of sinners, Christ Judge of all will render to euery 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 from the beginning
of the world, and for evermore: 0 Be it, be it.

p. For this mercie of Almightye God in saving the cleath by his Sones death, he is to be praised
for euery eternally. q. All the blessed agree in this, that God is eternally to be praised and thereto
say Amen. So be it, so be it.

Some divide the Psalms into five books, supposing the first book to end here with these
words; 0 beit, beit: not observing that the last Psalm hath not this ending. S. Jerome confuteth
this opinion by our Saviour's, and S. Peter's naming it the booke, not bookes of Psalms.
Luc 20. v. 42. Ag. 1. Moreover 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 fervent desire of the just, 6. much afflictid in this life, 12. and asso-
ved hope of eternal joy.

1. Unto the end, understanding to the sonsnes of a Core.

2. The sonsnes of Core repented, and departed from their fathers flesh line, and so escaped mi-
laeculosy the horrible pitte of domination, into which their father and his complices fell. Num.
26. v. 10. By which example all seduced, and deceived Christians are admonished, not to perseit
in schisme or other sinnes. And worldly men, ambitious of honour be wainted to defile & seke
God aboue all thinges, first of all the kyngeome of heauen (so believing members of the Catho-
lique Church) and the justice thereof: to seke thinges which are aboue, not which are upon the
earth, lest hel devour them, as it devoured the complices of Core. Num 16. v. 31.

2. Even as the harte is describeth after the fountaines of waters:

E. So doth my soule desire after thee, 0 God,
b A harte waxing old, and burdened with much heart, and great horns, draweth a serpent into his nostrils, so being infected with poison, desires most ardently to drink, and afterwards casteth his horns, and heart, and become as it were young again.  

† My soule hath thirsted after God; the strong living;  
when shall I come and appear before the face of God?  

f God is omnipotent, and in deed the only true living God: dwells who are honored in idols, can do no more then God permitted, and so they can kill the soules, that consent unto their tentations, but cannot restore spiritual life again.  
† The soule being justified, and still assaulted with new tentations desire to be with God.  
† My eyes have been bred unto me day and night:  
where is thy God?  

† These things have I remembred, and have powerd over my soule in me, because I shal passe into the place of a meruellous tabernacle, even to the house of God.  

g I have had no other refection, but to leethe my sorrow with weeping.  
† The wicked expound the luft, as though God would never helpe them, because he suffereth them to be sometime long in tribulation.  

i King David was not permitted to build the temple, much lesse did he enter into anie such meruellous tabernacle in his mortall life, but must needs be understood, to speake here of the heuensic tabernacle, prepared by Christ for his seruants.  

† The voyce of exultation, and confession: the sound of one feating.  
† Why art thou sorrowful my soule? and why dost thou trouble me?  

k The prophet comforteth himself, or aniue just soule, in the hope of everlasting joy.  
Hope in God, because yet I will confesse to him: the admiration of my countenance, and my God.  

l I render thanks and praise.  
My soule is troubled toward myselfe; therfore will I be mindfull of thee from the land of Iordan, and Hermoniim from the little mountaine.  

m At this life is like to the small strait place between Iordan and a little hill called Hermoniim, but from this strait the hope of the luft is, to be placed in heauen.  
† Depth calleth on depth, in the voice of thy hould gates.  
† Al thy high things, and thy waves have passed over me.  

n One tentation fled succedeth another: and the same so great, as if God opened the gates, and suffered them to overflow like floods of water.  
† In the day our Lord hath commanded his mercie: and in the night a song of him.  

p But God helpeth in opportunitie, not suffering his seruantes to be tempted above their strength, giving them fruit with tentations: yea in the greatest tribulation, he giveth ordinarily most comfort, making them sing spiritually in harte, if not also in voice.  

With.
With me is prayer to the God of my life: I will say to God: Thou art my defender.

Ver. 1. Special means to procure divine consolation is prayer in distress. Why hast thou forgotten me? and why goest I sorrowful, while mine enemies affliet thee?

Ver. 11. Whiles my bones are broken, mine enemies that trouble me have vpbrayed me: Whiles they say to me day by day: Where is thy God?

Ver. 12. Whence thou heautic, & why dost thou trouble me? I hope in God, because yet I will confesse to him: the salvation of my countenance, and my God.

Still the fruit soul taketh comfort in assured hope of salvation, the eternal vision of God.

Psalm XLII.

The fruit innoceth God's sentence against the deceitful, that seeketh his One God the spiritual overthrow. 4. acknowledgeth his help, from almighty God the Trinity, in whose vision glorious consisteth.

Ver. 1. A Psalm of David.

Ver. 4. Holy David often prefiguring Chrift, here representeth euerie faithful servant of God, and particularly when they begin to a great and holy worke; as when Priests celebrate the divine Sacrifice, they with their assistants recite by interchangeable verses this Psalm.

Vnder me & God, & discern my cause from the nation not holy, from the vnust and deceitful man e deliver me.

Ver. 11. After that we have examined, and prepared our selves to the most holy Sacrifice and Sacrament, according to S. Paul's admonition (let a man prove himself, and so eate this bread, and drinke this chalice, 1. Cor. xvi. 1.) we pray God, to judge between our true sincere intention, and the vnust deceitful endeavours of our enimie: and so to deliver and protect us from subtle malice.

Ver. 2. Because thou art God d my strength: e why hast thou repelled me? and why goest I sorrowful, f whiles the enimie afflieteth me?

Ver. 3. With thee I can do any thing, without thee nothing, e thou semest sometimes not to regard me, f whiles tentations are more sensible than thy grace.

Ver. 3. Send forth thy light and thy truth: b they have conducted me, and have brought me into thy holy hill, and into thy tabernacles.

Ver. 3. As thou hast sent Christ the light and truth into this world, grant vs the same now in particular. b These two gifts of God, the light of knowing our duties and truth, with sincere intention to performe the same, have brought vs into thy Church, and unto thy Altar.

Ver. 4. And I will goe in to the altar of God: to God, which k maketh my youth joyful.

Accompanied with light of truth, and sincere intention, we confidently approch to thy Altar of God, & who changeth our old corruption into newnes of life.

I wil
The booke

† If will confess to thee i on the harpe m o God n my God: s why art thou sorrowful o my soule? and dost thou trubel me?

But to this purpose we praise God on the harpe, mortifying our affections.

n. n. The former word is of the plural number in hebrew, Eloim, the other of the singular, signifying the Blessed Trinitie, one God. o Thou needest not therefore my soule, be penitent, or deioiaste.

† p Hope in God, because yet q will I confess to him: the salutation r of my countenance, and s my God.

p But trust in God, q praise him, r whom I hope to see face to face, s the true eternal God.

Psalme. XLIII.

The state of the levies.
The 4. key.

The prophet describeth the first calling, and difficult state of the Jewish nation, b. their prosperity at other times. c. Againse their afflictions in captivitie, and persecutions.

† Vnto a the end, for the sonses of b Core to understanding. 1

a Though this Psalm doth first and literally pertaine to the people of Israel, yet all things happening to them, were in figure of the Christian Catholique Church, which began with difficulties, afterwaies prospered, and againe suffered much persecution. b Core signifieth calues, bauld: also calua: i.a falc, or plase of stulle: the name of the place where our Saviour was crucified, to the children of Core signifieth the children of Christ. S. Aug.

O God we haue heard with our carees: our fathers haue 2 declared to vs.

The worke, that thou haft wrought in their dayes: and in the dayes of old.

c The particular calling of Abraham out of Chaldea, protection of him, and Isaac, and Jacob, the deluercie of all Israel out of Egypt, and established them in the promisde land of Chanaan, with innumerable, great, and strange things done for them.

† Thy hand destroyed the nations, and thou didst plant them: s thou didst afflict the peoples, and expel them:

† For d not by their owne sword did they possesse the land, 4 and their owne armes did not saue them:

d The Israelites conquered not by ordinarie powre, but by the miraculous hand of God.

See to use 25. But thy right hand, and thyne arme, and the illumination of thy countenance: because e thou waft pleased in them.

e Not that this people deiered of themselues, but of Gods free election, at the world being wicked, he gave peculiar grace to Abraham, Isaac, Jacob and some others, and then for their sakes protected the whole people, in them conferring a visible Church.

† Thou art the fame my king and my God: which comman- s dest the salutations of Jacob.

† In f thee we shalt turne oure enemies with g the horne, 6 & in thy name we shall contemne them that ryce vp against vs.

f As in former examples, so in Davids time, not mans strengthe, but Gods hand gave them great Victories. g As an oxe with his horne casteth a small thing into the wund.

† For
7 For I will not hope in my bowe: and my sword will not save me.
8 For thou hast saued vs from them that afflict vs: and them that hate vs thou hast confounded.
9 In God we shall be prayes: all the day: and in thy name we will confess for euer.
10 But now thou hast repelled and confounded vs: and thou wilt not goe forth to God in our hosts.

h The prophet foreteloth that after prosperitie God would suffer the Ieues to selle into captiuitie, & maine affictiones, which also signified allegorically duets states of Christs Church.
11 Thou hast turned vs backe behind our enemies: and they that hated vs, spoyled for themselves.
12 Thou hast geuen vs as sheepe that are to be eaten: and thou hast dispersed vs among the nations.

i The Ieues are now meruelously dispersed, and depressed.
13 Thou hast fold thy people without price: and there was no multitude in the exchages of them.

k In the destruction of Jerusalem the remnant of the people were fold for small, as it were for no price. They had fold Christ for thirtie pence; and now no multitude, nor number of money at all was geuen for them, but thirtie of them were fold for one pennie, Iosephus de bello Iudaico.
14 Thou hast made vs a reproche to our neighbours, a scorne and mocking flocke 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 At the day my shame is against me, and the confusion of my face hath covered me.
17 At the voyce of the vpbrayer, and the reprocher at the face of the enemie and persecutor.
18 All these things have come uppon vs, neither haue we forgotten thee: and we haue not done wickedly in thy testament.

m Untill Christs passion the Jewish people did not wholly fall from God, and true religion. And of them were chosen the Apostles, and maine others, that founded and propagated the Church of Christ.
19 And our hart hath not revolted backward: and thou hast declined our pathes from thy way:

n The negative particle is here understanded by zeugma, according to the hebrew thus: our hart hath not revolted backward, neither haft thou suffered our pathes to decline frow thy way.
20 Because thou hast humbled vs in the place of affliction, and the shadow of death hath covered vs.
21 If we have forgotten the name of our God, and if we haue spred forth our handes to a strange God:

o Another hebrew phrase is, If we haue, for, we haue not.
The Booke

† Will not God enquire of these things? For he knoweth the secrets of the hart.

Because p for thee we are killed at the day: we are esteemed as sheepe of slaughter.

p The Prophets 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 严重的 Lord? Arise, and expel vs not to 13

in affliction. the end.

† Why dost thou turne away thy face, forgettest our povertie 24

and our tribulation?

† Because r our soule is humbled in the dust: our / bellie is 25

glewed in the earth.

r we are at deaths doore, ready to become dust. l lying as groveling sorrowing on the earth:

† e Arise Lord, helpe vs: and redeeme vs for thy name. 26

t til thou deliver vs from these tribulations.

Psalme. XLIII.

David singularly moved in hart and tongue, 3. prophecieth Christis excellencie, inweng his Church with most worthise dowries. 11. by way of exhortation forshowing her internal and external beautie. 17. with perpetual succession of Pastors feeding the flock euen to the worlds end.

† Unto a the end, for them, b that shall be changed, e to the 1

sonnes of Core, d for vnderstanding, e a Canticle for the beloved.

a Perspecting to the new Testament. b Gentiles converted from paganisme to Christianitie:

c and to others returning from schisme, or other sonnes, d for their instruction, e this Psalme is a marriage tongue of the beloved bridgome and bride: Christ and his Church.

M the hart hath vntiered g a good word: I tel my workes 2

h to the king.

f I haue received by divine inspiration in my hart and cogitation, g a most high Mysterie.

h To the honour thereof and glory of this king (whom I secretly see in my hart) I vter

and referre all my workes, and this particular Canticle.

My i tongue is the penne of a scribe, that k writeth swiftly.

i From the abundance of my hart, my tongue also speaketh, l & that presently without delay.

† l Goodly of beautie aboue the sonnes of men, grace is powre.

m red abrode in thy lippes: therefore hath God blessed thee for
ever.

l Description of Christ, most excellent in all internal and external gifts.

† Be m girded with thy sword vpon thy thigh, o most mightie.

m The prophet seing in spire the perfections which he wished in Christ, in manner of congratulating, describeth his fortitude, fighting against the devil for the Church.

† With

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OF PSALMES.

3 with thy beautie and fayrneulle n intend, o procede prosperously, and p reigne, n purposing, o prosecuting, p and perfecting the conquest, and so establishing thy spiritual kingdom.

Because of q truth, and r mildenesse, and s justice: and thy right hand shall conduct thee mercifully.

q Not with wares like armour of this world, but by alacring the aduersaries with truth: r defending thyselfe and thy fouldiers with the shield of mildnes, s and striking the enemy with the sword of justice. t Which right force of spiritual fight hath meruolous good succece.

6 Thy sharpe arrowes, t the peoples vnderneath thee shall fall into the hartes of the kings enemies.

Presching of Christ's Gospel, his grace moving the hartes of the hearers, is luculice and foreible, more pearcing then anie two edged sword. u The example of people converted, shall moue the hartes of the aduersaries to come also onto the truth.

7 Thy seare o God w for euer and euer: a rod of direction the rod of thy kingdom.

w Christ's kingdom shall have no end. luc. x. 33.

8 Thou hast loued justice, and hast hated iniquitie: theryfore God, y thy God, hath annoyned thee with the oile of gladnes z aboue thy felowes.

Thou defendest and rewardst the good, finally forskest and punishest the wicked. y more peculiarly the God of Christ, by hypothatical vnioun. z Divers kinges (as Davids him selue, lopot, Eschias, and Lofas) were as godlie as Salomon, and persuered good to the end, which is doubted Salomon did not: but Christ incomparably was annointed, & induced with al graces aboue al kinges.

9 a Myrthe, and b Aloes, and c Cassia from thy d garments.

from houses of yuorie; out of the which e the daughter of kinges haue delighed thee in thy honour.

a Mortification which confirueth from purifying, b humilitie aswaging pride, c being small in the first spring growveth great, d humanitie allumpeted; and sanctified persons, in whom Christ dwellth as in clean, shining, odoriferous houses: e sincere faithful soules more deare to their soule Christ, then daughters of temporal kinges.

11 The f Queene stood on thy right hand in golden rayment: compasshed with g varietie.

f The Catholique Church, in faith purifid is gold: g with varietie of flares, as Clergie, Laity and divers sortes of religious Orders, and other professions, al united in the same faith, hope, and charitie.

h Heare daughter, and i see, and k incline thyne care: and forget thy people, and the house of thy father.

h severallly al that Christ thy soule speakest to thee by his Spirtue: i diligentely put the same in practise: k sevther ol obedience and readiness, and returne not to former insidielie, nor to corrupte life.

12 And the king l wil couet thy beautie: because he is the Lord thy God, and m they shall adore him.

l Christ loueth the Church adorned with his gifts, m and mutually, his true children love and serve him.

M

† And
And the daughters of Tyre with gifts, also the rich of the people shall bless thy countenance.

Manie of all nations submisse themselves, and all that they have to Christ.

Al the glorie of that daughter of the king is within, in borders of gold cloathed round about with varieties.

Internal verses are most especial ornaments: p. exterior are required to edifie others in divers sorts. q. Virgins shall be brought to the king after her: her neighbour-shalls shall be brought to thee.

By this means manie more are converted to christianitie: x and one country is in each and drawn to another.

They shall be brought in joy and exultation: they shall be brought into the temple of the king.

For thy fathers there are borne fonnites to thee: thou shalt make them princes over all the earth.

As Apostles came in place of Patriarches and Prophets: so all Bishops, and Priests succeed in the Church, pastors, and governors thereof.

They shall be mindeful of thy name in all generation and in generation.

These pastores shall still teach the true Christian doctrine.

Therefore shall peoples confess to thee for ever: and for ever and ever.

and still there shall be Christian people that will follow and profess the same.

ANNOTATIONS. PSALME. XLIII.

Caluin expoundeth this Praise contrary to S. Paul.

7. Thy feet walked God for ever and ever.] Seing S. Paul (Heb. r. v. 8.) affirmeth expressly that these words are spoken of the Sonne of God, Christ our Saviour, and thereby proueeth his excellencie above Angels: John Caluin is wonderfull bold to auouch that in the simple & proper sense, David spake of his sonne Solomon, and the daughter of Pharaoh, as if that were the literal sense, and S. Paul only expoundeth it mystically. But first the solemn praeface in the two first verses importeth farre greater things, then agree to anye terrestrial king. Secondly, this excellent beautie described (v. 3.) above the sonnes of men, can not be verified of Salomon, for Abiaalom (1. Reg. 14. v. 25.) and Adonias were also very beautiful. (3. Reg. 1. v. 6.) As for Salomonis wisdome, or other virtues, he persecuted not therein, and so he was not blessed for ever. Thirdly, the prophet here calleth the person of whom, and to whom he speakeoth, God. v. 7 & 8. Fourthly, not only the ancient Fathers, and Doctoris of the Church, but also the Hebrew Rabbins, and the Chaldee paraphrases, expound this Psalmie literalie of the promisied Mediasis, and his kingdom the Church.

16. They shall be brought into the temple of the king.] The temple of the king, faith S. Augusfin, is the Church, the temple of the king is in vnitie, the temple of the king is not ruinous, not cutinunder, not divided: the leyning of loving soules is charitie. Nothing is more evident. Attend now the verry temple of the king, for from thence he speakeoth, because of the vnitie spread in the round earth. For thofe that would be virgins (faithful soules) vnles they be brought into the temple of the king (the Catholique Church) they can not please the bridgrome.
OF PSALMES.

17. For thy fathers there are borne some to thee.] The Apostles beget thee (of Christ an Church) they were sent, they preached, they are the fathers. But could they be always corporally with us? Could none of them tarie here till this time? could they tarie to the time yet to come? But was therefore the Church Perpetual su- 

How least defolate by their departure? God forbid. For thy fathers, sons are borne. The Church is in place were sent fathers, in place of the Apostles sons are borne to thee; Bishops of the Ap- 

are appointed. For whences were the Bishops borne, that are at this day through viles. 

The world? The Church herself calleth them fathers, the begat them, and ap- 

pointed them in the feast of the fathers. Do not therefore thiske thy self de- 

dolate (of christian Church) because thou seekest not Peter, seekest not Paul: for thou 

seekest not them by whom thou wast borne, but of thine issue fatherhood is 

 sprung to thee. For thy fathers, sons are borne to thee, thou shalt make them 

princes over all the earth. This is the Catholique Church. Her children are made 

princes over all the earth: her sons are constituted for fathers. Let them ac- 

knowlge this that are cut of: let them come to the vaine, be they brought into 

the temple of the king. Thus S. Augustin.

PSALME. XLV.

The Church in persecution acknowledgeth God's perpetual defence, 

making her thereby more glorious, to sometimes granting rest (11. Godhim- 

self checking the persecutors) and ever protecting her.

1 ♠ Vnto a the end, to the sons of Core, for b the secreters. 

a Belonging to the Church of Christ. b As wel the cause, why God suffereth his Church to 

be persecuted, as his assured protection in difficulties, are hidden secreters to the world.

2 ♠ V r God is a refuge. c and strength: an d helper in tri- 

bulations, which e haue found vs exceedingly. 

c A refuge is not secure for one man is not able alwayes to defend an other: but God is a sure 

and strong refuge. d euer able and in convenient 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 turb- 

led: and h mountaines transported into the hart of the sea. 

f Therefor al Catholiques may assuredly know, that the whole Church can not faile, g though 

very manie, as now in England, h and very eminente persons, as some noblemen, and some 

Priestes haue resolted, yet al vvil not.

4 ♠ Their waters haue rauined, and were turbled: the mountaine 

tes were turbled in his strength.

5 ♠ The violence of the riuer i maketh the citie of God joyful: 

the Highest hath sanctified his tabernacle. 

i Such bad examples maketh the good to recollect themselves more diligently, and to reioice in 

God's grace, by which they stand fast. 

6 ♠ God is in the midst thereof, it shal not be moved: God wil 

helpe it k in the morning early.

k before the heat of persecution shall invade a, for the elect the days of tribulation are shorn 

ned.
92  THE BOOKE

† Nations are troubled, and 7. kingsdomes are inclined: he gaue 7
m his voice, the earth was mouded

i Sometimes one nation or kingsdome rebellith against the Church, but can not destroy it.
m by the spirit of Christ, Antichrist, and all his members shall be destroyed.
† The Lord of hostes is with vs: the God of Iacob is our de-

fender.
† Come ye, and see the workes of our Lord, what wonders he 9
hath put vp on the earth: † 11 taking away warresuen unto to
the end of the earth.

n The Church sometimes hath great peace, and tranquilitie.
He shall destroy bow, & breake weapons: and shields he shall
burne with fire.
† o Be quiet, and see that I am God: I shall be exalted among 11
the gentiles, and I shall be exalted in the earth.

o God himselfe restrayneth the wicked, suddenly ablating 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.
Gentiles are called, and invited to praise God for his magnificence: 6. for
The 6. key.
Christis Ascension, and powre.
† Unto the end, for a the sonnes of Core.
a For Christians that leave the sinnes of their fathers, and rejoicke in Christ crucified: see
Annotat. Psal. 41.

Alye Nations b clappe handes: make jubilation to 2
God in the voyce of exultation.
b True joy of the hart sheweth it selfe both in voice of exultation, and also in gesture of body,
bys clapping of handes, dancing (as king Davids did before the Arke. 2. Reg. 6.) likewise with
instruments.
† Because our Lord is high, c terrible; a great king over d all
the earth.

e To all the wicked, d not only of one or few kingdoms, but of all the earth.
† He hath made peoples subject e to vs: & gentiles vnder our 4
feete.

v When kings, and countries become Christians, they are made subiectes to the Church that
was before, not heads and rulers therefore.
† He hath choisen his inheritance in vs: the beautie of Iacob 5.
which he loued.
† f God is ascended in g jubilation: and our Lord in the voice 6
of trumpeter.

g Christ God & man, after his Passion, rose from death and ascended: g not leaving his Church
deisolate, but making her joyful by an other comforts the Holie Ghost.
OF PSALMES.

7 Sing ye to our God, sing ye: Sing ye to our king, sing ye.

h The same Christ is our God, by his Divinitie, and our king by his Humanitie.

8 Because God is king of all the earth, sing ye skillfully.

k Do your endeavour to understand what you sing, read, or hear in God's word. At least to know the principal Mysteries, and points of Chriftian doctrine, either one according to their capacity and state or profession.

9 God shall reign over the gentiles: God sitteth upon his holy seat.

10 Princes of peoples are gathered together with the God of Abraham: because the strong gods of the earth, are exceedingly advanced.

1 The faithful of the old and new Testament are united in the service of one, and the same Eternal God. m In respect of the Blessed Trinity, holy Scripture here, and in many places with names of the plural number as Elohim Goddes, not dividing God's substance, which is one, but signifying distinction of Divine Persons. The Father, the Son, and the Holy Ghost. V Which Mystery is more expressly mentioned in Baptisme, and professed by Chriftian gentiles, then it was by the people of the leaves.

PSALM XLVII.

God most, and eternie where landable, is especially praised in the Church of Christ (preserued by Sion, and there begunne). 9. All things being fulfilled in the Church, even as they were prophesied, and promised, 12. the faithful are exhorted to consider and congratulate the same.

The Church founded and protected by God.

The 6. key.

1 A Psalm of Canticle to the sonses of Core, the second of the Sabbath.

s Voices beginning the musicke 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 praised exceedingly in the citie of our God, in his holy mount.

e Jerusalem, and mount Sion were most obliged to praise God, for greatest benefits received, in the Catholique Church thereby prefigur'd, and having received farre greater, is most of all bounden to be grateful.

3 Mount Sion is founded with the exultation of the whole earth, e the sides of the North, the citie of the great king.

d This can not be affirmed of Sion, or Jerusalem, but is only vised of the Catholique Chriftian Church: e whose coasts do extend to the North, and to all quarters of the round earth.

4 God shall be known in the houfes thereof, when he shall receive it.

f The same one God, one Christ, one Faith, and one Religion in al particular Churches of the whole militant Church. g And this Vniuersalitie, and Visite shall be, after that Chrift taking mans nature shall be ascended, and shall send the Holie Ghost, to found & beginne this Church.

5 For behold the kings of the earth were gathered together: they assembled in one.

h For the assured certainty of that is foreshewed, the Prophet speaketh in the presence, as if it were already done in his time, which he then savv in spiritue.
They being it so, were in admiration, were troubled, were moved; trembling took them.

Their sorowes is as a woman triaueling, an avehement spirit thou shalt breake the shippes of Tharsis.

Nothing more moueth the hart, & affeth at the body and soule, then spiritual cogitations of faith and religion, and therefore it is compared to a woman triaueling with child, who hath most carefull and greuous paines. In which great conflict of man's spirit, God by his grace giveth force, to breake through the contrarie affaulces of our enimie, to remove all impediments, and to overcome the difficulties.

As we have heard, so have we seen in the citie of the Lord of holies, in the citie of our God: God hath founded it for euer.

This consideration that al is now done, that was of old prophesied, is a marvelous confirmation and consolation to Christians.

We have received thy mercie, O God, in the middes of thy temple.

Grace and mercie is only granted to those that are within, or come vnto the Catholique Church.

According to thy name O God, so also is thy praysie vnto the endes of the earth: thy right hand is ful of r justice.

As God is praised for his mercie, so also for his justice; which doe never preiudice the one the other.

Let mount Sion be glad, and the daughters of Iuda reioyce, because of thy judgementes O Lord.

Complasse Sion, and embrace ye her: set ye in her towres. Consider the fortresses of the Church, which are the holic Fathers, and Doctours, that watch and defend her valles.

Set your hartes on her strong, and distribute yec her houses, that you may declare it in an other generation.

So rest you assured for al matters of faith in this pillar of truth. Observe and marke diligently how manie particular Churches were spredly founded in the world, 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 sowere they have not.

Because this is God, our God for euer, and for euer and euer: he shall rule vs euermore.

Christ God incarnate that worketh at this, is our very God and Saviour, not for a few years, but for euer and euer. He shall rule as a king, and consequently have a kingdom his militant Church euermore, to the very end of this world. As he shall likewise have his triumphant Church in eternity.

Exhortation to flee from sinne for fear of hell. They are the royal prophet insiting all states and sortes of men, to heare him attentively, & sheweth that al ought to scape eternal damnation, that live wickedly, vainly and foolishly seeking (15. even like brute bestes) carnall pleasures, which they can not long enjoy, nor long escape hel. as confidently animating him self, and all good men, that trust not in this world.
OF PSALMES.

1. Unto the end, a to the sonses of Core a Psalm.

a In this and durers other titles, both before and ye: ensuing, is shaid, To the sonses, or, for, the sonses of Core, a Psalm, or Canticile, or understanding & the like; but in no place, a Psalm, Canticile &c. of the sonses of Core, vwhich no way proueth that they were the authores of such Psalms, but rather the contrarie.

2. Hear these things b alye Gentiles: receiue with your ears alye, that e inhabit the earth.

b Alye nations and fortes of people, e that dwel upon the earth, lerne this leson vwhich I wil teach you.

c. Alye earthly persons, and children of men: together in one the rich and the poore.

d. My mouth shal speke wisdome, and the meditation of my hart prudence.

e. I wil d incline mine cary vnto a parable: I wil e open my proposition f on a Psalm.

d Holie David harkened to God inspiring him, e and declared to others that vwhich he receiued from God, f not only by his penne or tongue, but also for better intilling it into their mindes he founded it vpon the instrument called the Psalm, vwhich had tenne stvenge, signifying the obseruation of the tenne commandments.

6. Why shal I feare in the euill day? b the iniquitie of my heele shall compasse me.

f. What especial thing is there in this life, vwhy or for vwhich I or anie haue cause to feare the dreadful day of judgement? b Marry this we must feare, iniquitie, by which any spaine plaught, defraude, oppresse, or anie wyll wronge others; for that vil involve the offender in the sentence of eternal damnation.

7. They i that trust in their strengthe: and glorie in the multitude of their riches.

i. Such beth they that trust in their present poore, riches, or other wordlie thing.

8. A k brother doth not redeem, l man shal redeem: he shal not gue vnto God his reconciliation.

k A man owne brother can not helpe a sinner in that day, l much lesse anie other man; so the Hebrew phrase by zeugma, understandeth an other negative particle.

9. And the price of the redemption of his owne soule: and he shall labour for euers, and n shall liue yet vnto the end.

m. stil suffer paine, n and not dye, but liue in eternal tormentes.

11. He shal not see death, when he shal see g the wise dying p the vnwise, and q the foolo shal perish together.

p. By both wise and foolish do dye temporally: but the wise liuing in eternal joy, 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 shalleave their riches to strangers: t and their sepulchres their houses for euers.

r. They shal never returne from their sepulchres, s to enjoy againe their houses and Earthlie.

Their Tabernacles in generation and generation; they haue possession, renowned their names in their landes.

t. Which mainely they labour to establish in their posteritie.
The Booke

† And v man, when he was in honour, did not understand: he was compared to beasts without understanding, and became like to them.

v A most pithie and brief consideration, for man to think, how absurdly he being endued with reason, understanding, &c. free will, like unto Angels, and capable of eternal glorie, festeeth his whole studie, and care upon corporal and temporal thinges, so making himselfe like unto brute beatles.

† This their way is w a scandal to them: and x afterward in t4 their mouth they shall take pleasure.

vv This care of wordlie thinges is the stumbling block, and cause of eternal ruine: yet they shall be obstinate, and praise their owne defiles, ful pestilting therein.

† As y sheepe they are put in hell: death shall seadevpon them. 15 And the iust shall rule ower them z in the morning: and their aide shall waxe old in hell from their glorie.

v Among other creatures a sheepe can least helpe her selve in miserie: even so the damned in hell are altogether unable to deliver themselves from thence, or to get any relief, z in the general resurrection they shall be most of all in miserie, as ever dying and never dead: the lust whom they wronged, shall be their judge, al freindes shall fail them, after they have passed their glorie, and pleasure in this world.

a. The conffidence of the just.

† Neuertheless a God will redeem my soule out of the hand of hell, when he shall take me.

† Fear not when a man shall be made rich: and when the glory of his house shall be multiplied,

† Because when he shall dye, he shall not take all thinges:

b. He shall cause all worldly thinges and take nothing with him.

† Because his soule in his life shall be blessed: he will confesse to thee d when thou shalt do him good.

† Temporally: d so long as he enjoyeth worldly profites he will seme graffful to God;

† He shall enter in, even to the progenies of his fathers: and he shall not see light for ever.

c. But they shall not see the true light of heaven.

† For, Man, when he was in honour, did not understand: he was compared to beasts without understanding, and became like to them.

f. Remember and consider a worldly man, that God made mee an excellent creature: which thou neglecting makest thyselfe like to a beast. As, v. 15.

Psalme. XLIX.

Chrieff in his first coming calleth at Nations. 3. in his second wil judge the world. 7. In the meanes time God exhorteth all men to serve him in pursiue of vertue, which be much preferreth before externall sacrifice of the old law, 17. reprehending such as professe or teach the right way, and line wickedly.
1. A Psalm to Asaph.
2. To be sung or tuned by Asaph, a maister of musicke.

2. The God of goddes our Lord hath spoken: and he hath called the earth, from the ryling of the sunne euen to the going downe.

b God almightie, who is greater then are al fallly supposed goddes, or holic persons, that participating of his goodnes are called goddes (as Kings, Priestes, Judges) coming into this world in mans nature, calleth al men to salvation.

2. Out of Syon the beauty of his comelines.

2. The Church of Christ began in Sion.

2. God will come manifestly: our God and he wil not kepe silence. Fire shall burne forth in his sight: and round about him a mighty tempest.

d Christ that came in humility, and more obscurely to suffer, and to redeem vs, wil come in misticie, and manifestly to judge. e Immediately before the general judgement, fire shall burne al transtorie things.

4. He shall call the heauen from aboue: and the earth to diserne his people.

5. Gather ye together his saints vnto him: which ordaine his testament aboue sacrifices.

f Gene signes in the firmament, and in earth.

Which know that to keepe Gods commandments in following vertues, is aboue the oblation of external sacrifice.

6. And the heauens shall shew forth his iustice: because God is Judge.

7. I Heare o my people, and I will speake: Israel, and I will testifie to thee: God thy God am I.

8. I will not rebuke thee in thy sacrifices: and thy holocaustes are in my sight alwaies.

9. I will not take calues out of thy house: nor bucke goats out of thy flockes.

10. In regard that God needeth not these earthly things, he rather requireth a grateful mind. For otherwise man in dede can give nothing to God: seeing that is in the whole world is Gods owne in propriety.

10. Because al the wilde beastes of the woods be mine, the cattle in the mountains and oxen.

11. I haue knowne al the foules of the ayer: and the beauty of the fielde is with me.

12. If I shal be hungrie, I will not tel thee: for the round earth is mine, and the fullnes thereof.

13. Will I eate the flesh of oxen? or wil I drinke the blood of bucke goats?
THE BOOKE

† m Immolate to God " the sacrifice of praise, and n pay 14 thy vows to the Highest.

m Spiritual sacrifice of praise. n & due payment of voluntary vows made in honour of God,
† And o invoke me in the day of tribulation: I will deliver thee, and thou shalt glorifie me.

o and praying to him for help in tribulation are most grateful.

p He that will teach others, must especially flee from sinne, & suffer God sincerely.
† But to the sinner God hath sayde: p Why doest thou declare 16 my injustices, and takest my testament by thy mouth?
† But thou hast hated discipline: & call my words behind thee. 17
† If thou didst see a thefe, thou didst rune with him; and 18 with adulterers thou didst put thy portion.
† Thy mouth hath abounded with malice: and thy tongue 19 fanged guiles.
† Sitting thou spakest against thy brother, and against thy mo- 20thers sonne thou didst put a scandal: † these things hast thou 21 done, and I have held my peace.
† Thou hast thought vnfruitfully that I will be like thee: I will 22 reprove thee, and let it against thy face.
† Understand these things you that forget God: left sometime 23 hate you violently and there be none to deliver you.
† The " sacrifice of praise shall glorifie me: and there is the 24 way, by which I will shew him the salvation of God.

q God is honored by mans gratitude, and other good works.

ANNOTATIONS. Psalme. XLIX

Sacrifice of praise dispongeth men to the fruit of external sacrifice.

14. 23. The sacrifice of praise.] For better and more due performing of external sacrifice, it is requisite, that those which offer it, or desire to participate, do bring with them necessarie internal virtues, or dispositions; as sorrow and repentance for their sinnes, which is a kind of improper sacrifice (mentioned in the next Psalme) the sacrifice of justice, which rendereth to curst one that is due (Psal. 4.) and sacrifice of praise, or thankes giving, for all Gods benefits received or expected, which kindes of internal and improper sacrifices, do nothing prejudice, but rightly prepare men to the fruit of external sacrifice, executiv in the law of nature, the law of Moses, and of Christ. This place also hath an other higher and prophetical sense of the Sacrifice of Christs body in the Eucharist, which is both propitiatory, and Sacrifice of praise and thankes giving. So S. Augustin (orac. adv. er. Luc. c. 4.) teacheth, that here is a plain change of the old sacrifices. The same he affirmeth Ep. 110. c. 18. God forshowing, that the old sacrifices should be changed, which were offered in shadow of a sacrifice to come. I will not take (faith God to Israel) calues nor goates as thy hand, &c. but appointest that all Israel (all nations from the rising of the sunne to the setting) shall imolate (the sacrifice of praise, the same Christ, whom old Simeon knew an infant, whom he received into his handes. Likewise, li. contra adversus legis et prophet. c. 10. The Church offereth to God in the bodie of Christ the sacrifice of praise.
King David in great sorrow for his sins of adultery and murder, most seriously prays God of his manifold mercies to remit and purge all his offenses, and pains due for them. 12. to restore unto him the grace of the Holy Ghost, lost by his sins; 15. that he may teach others (as in his singular example may teach the whole world true penance.) 19. contrition of heart, worthily to offer sacrifice, for the whole Church.

The fourth penitential Psalm. The 7. key.

1. + Unto a the end, a Psalm of David, + When Nathan the 2. Prophet came to him, after that he had sinned with Bathsheba.

(2. Reg. 12.)

A P_ATTRA_ying not only to David, but also to all penitentees, especially of the new testament.

Have mercy on me o God, according to thy great mercy.

My sins being very great, need thy great mercy.

And according to the multitude of thy commiserations, take away mine iniquity.

Ye shall muzzle force of thy mercies; not only remission of the crimes, but also mitigation of the pains due for the same. Thy merciful grace to be truly force, to make some part of satisfaction, to beware hereafter not to fall again, to give better example of penance, and of venial life, and to perseuer to the end.

Wash me more amply from mine iniquity: & cleanse me from my sinne.

O God thou hast forgiven me, and taken away my sinnes, as thy prophet hath told me (2. Reg. 12. v. 13.) but my soul so foully polluted, noteth yet more walking. e cleanse also the dregges that remaine, and all habites and inclinations to sinne. So our Saviour afterwards taught. (John 13. v. 10.) He that is washed noteth not to wash his feet (ill affections and reliques of former sinnes) but is cleane wholly.

Because I do know mine iniquity: and my sinne is before me alwaies.

Wile I did not know, not consider nor acknowledge my sinnes, I could not be forgiven, but now I know and acknowledge them; g and I cease not to consider of them for sorrow.

To thee have I sinned, and have done euil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged.

Principally (for so this particle [only] here signifies) the enormities of my sinnes consist in that I have offended thy Divine Goodnesse and Maiestie, the King of the worldes, immortal, invisible, onlie God, to whom is due all honour and glory for ever and ever. 1. Tim. 1. v. 17.

Thou which hast promised forgesuenesse to all sinners that truly confess, that herein be justified by receiving me againe to grace: 8. and overthrow thy calumniators, that judge wickedly of thy proceedings, as if either thy justice or merce were perturbed.

For behold I was conceived in iniquities: & my mother conceived me in sinnes.

I and al are borne in original sinne, the reliques whereof, concupiscence and weakenes incline vs to other sinnes, which we have added. In regard of which our infirmitie, thy merce is readie to recal vs, and help vs.

For
For behold thou hast louted truth: n the vncertaine, and s
hidden thinges of thy widsome thou hast made manifest to me.

Besides thou hast also given me knowledge of true faith, and right doctrine, which thou
cuer louest, and art accustomed to reduce, and direct such into the true way of penance.

Yea thou hast moreover shewed to me thinges vncertaine, or vnsnowne to manie others,
given me the gift and spirit of prophesie, to know hidde mysteries, and to euerie one God
give some particular benefits, 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 hyslope, and I shall be clee-
sed: thou shalt wash me, and I shall be made white then
now.

Most merciful Lord thou wilt (as I see in the spirit of prophesie) sprinkle me, and al men
with thy bloud, from the Cross, where they shal geue the vinegre about hyslope to drinke.
(John 19.) By which washing I shall be cleane from sinne, and become in time pure, yea
whiter then snow. A figure of this hyslope was obserued in Mosees Law. Num. 19. signifying
the liuelie heat of Christis infinite charitie.

To my hearing thou shalt geue ioy and gladnesse, and v the 10
bones humbled shalt reioyce.

When my affections shall be cleane pured, shall take singular great delight to beare of
thee, s and al my povertes of mind and bodie, which are now afficted, shalt reioyce.

Turne away thy face from my sinnes: and wipe away al 11
miniciniquitie.

Leave of thy cogitation of punishing, to which purpose hift take away my miniciniquities, for
other wise if they remaine, Goode justice can not but punish them.

Create a cleane hart in me o God: and renew a right spirit 12
in my n bowels.

Create in me new grace, whereby my hart shall be pure. So S. Paul calleth a iust soule a new
creature. Galat. 6. v. 15. v In my inward thoughts.

Call me not away from thy face: and thy Holy spirit w take 13
not from me.

Suffer me not so to fal 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 fal, of Christ promised of my seede, and after not the same for my
sinnes. David 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
me hereafter, a strong, constant, and willing spirit to persever.

I x wil teach the cuiuist thy waies: and the impiouse shall be 15
converted to thee.

No waye can a penitent better shew himself grauiful to God, for remissioun of his sinnes, then
by instructing, exhorting, and perswading other sinners to repentance, to leaue their former
il waies, and turne to God.

Deliver me a from bloudes o God, the Goode of my saluation: 16
and my tongue shal cxult [for] thy iustice.

a From the guilt and punishment of murder, causing Vriass and others with him to be slaine.
Other penitents pray to be deliuetered from what sinnes souer they have committed, by
sheding
of Psalms.

17. Lord, thou wilt open my lippes: & my mouth shall show forth thy prays.

b Thou o God, first shewing me vp, opening my lippes, which of my selfe I can not do, then my tongue and mouth will prays thee.

If thou wouldest haue had sacrifice, I had verily given it: with holocaustes thou wilt not delight.

19. A sacrifice to God is e an afflicted spirit: a contrite, and humbled hart, o God thou wilt not despise.

c true contrition of hart pleaseth thee faire better.

20. Deale favorably o Lord in thy good wil with Sion: that the walls of Jerusalem may be built vp.

f After a penent hath remission of his owne sineses, he must pray for the whole Church.

21. Then shalt thou accept sacrifice of his justice, i oblations, & holocaustes: then shalt they lay calues upon thynce altar.

The Church prospering, her faithful children shall offer the sacrifice of justice, rendering to enemie one that is due: also free offerings without obligation, keys holocaustes, which is the chiefest, calues, and like hoftes upon the altar, according to the state of the old law: but in the law of Christ, the most B. Sacrifice by him instituted.

Annotations. Psalm L.

2. When Nathan came to David.] As Nathan denouncing to David that our Temporal punishment had taken away his sinne, added infirmity is nevertheless that because he had made the enemies of God to blaspheme, his due after repentance should dye: so David knowing that more was required then onlyacimiento of fession, for that the bond of satisfaction remained after his sineses were remitted, persevered 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 prays also v. 4. that God will 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 temporal punishment that is due, the foule that was so polluted, nedeth to be washed, and cleansed from the enemie hate, or pronnes to fall againe, gotten by the former custody, or deflection in sinne.

Custody of sinne makes more pronnes to fall againe.

7. As was conceiued in iniquities. [An other reason why sinnes after remission Concipiscence of all mortal sinnes, neede to be washed, and cleansed, is, because being borne remaineth after original sinne, after remission therof, there remaineth concapiscence, that at original strauch against virtue, and inclination to sinne, from which we must pray, and sinne. Labour to be more and more washed and cleansed.

19. As often comparison between two kindes of sacrifices, preferring internal before external, as more grateful to God. And of

Spiritual sacrifice preferre...
The Booke

Psalm LI.

Hodie Daniequinqueth against wicked Doeg a traitor. 7. prophesieth his ruine. 10. and his owne exaltation.

Into the end, understanding to David, when Doeg the Idumeite came and told Saul: David is come into the house of Achimelech. (1. Reg. 22.)

Of the race of Eshai, half a Jew, but either an infidel, or savor of infidels, a spie for Saul, a persecutor of David, & a murderer of innocents. 2. Reg. 12. v. 9. 18.

High priest, slaine with 84. more priests and others, because they were supposed to favour David. ibidem.

V 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 in justice: as a sharp rador thou 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 rather then to speake equitie.

c Though he told a truth, yet it was iniquity to betray innocents.

† Thou hast loued al wordes of precipitation, a deceitful

f Thou shalt tongue.

utterly be de-† Therefore will God destroy thee for ever, he will plucke thee out, & remoue thee out of thy tabernacle: & thy roote al thy race. out of the land of the living.

† The just shall see, and fear, and shall laugh at him, and they shall 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 prevaile in his vanitie.

† But I as i a fruitful olive tree in the house of God, have hoped in the mercie of God for ever: and for ever and ever.

i David prophesieoth his owne exaltation, and confirmation of his seede in the kingdom of Israel. † I will confess to thee for ever, because thou hast done it: 11

k sing praiie, and I will expect thy name, because it is good in the sight of thy saints:

to thee. 1 thy Goodnes, which agreeeth to thy name.

Psalm.
Psalm 52

As in the thirteenth Psalm, Christ's Incarnation is prophetically foretold. The general
Judgment, after that sinne abounded in the world: so here is foretold that after general
wickednes, Christ will come to judge the bad, and deliver the good.

Unto the end, for a Macceth, b understanding of Dauid.

a Weakenes, or mourning, b S. Augustin expoundeth this Psalm as an instruction to those
that suffer persecution and injuries, especially nere the end of the world.

The fool hath said in his heart: There is no God.

† They are corrupete, and become abominable in iniquities: there is not that doth good.

† God hath looked forth from heauen, vpon the children of men: to see if there be that vnderstandeth, or seeketh after God.

† All have declined, they are become vnprofitable together: there is not that doth good, no there is not one.

† Shal they not al know that worke iniquitie, that devoure my people as food of bread?

† God they have not incuated: there have they trembled for feare, where no feare was.

Because God hath dissipated the bones of them that please men: they are confounded, because God hath despised them.

† God will overthrow at the counsels, and forces of worldlie politiques.

† Who will come out of Sion the saluation of Israel: when God shall convert the captivities of his people: Jacob shall reioyce,
and Israel shall be glad.

† The true Church afflicted desireth Christ's coming to deliver the oppressed.

Psalm 53

David in distresse crieth to God for helpe, 6. confidently trusting therin, Apraieria
8. and promising sacrifice of thanksgiving.

† Unto a the end, b in songes understanding for Dauid † where

2 the Zipheites were come, and said to Saul: c Is not Dauid hid
with vs? (1, Reg. 1. 23. & 26.)

† Though historically this Psalm b was song by Dauid the author therof, shewing how he
prayed in danger, and rendered thanks for his deliverie, c when vpon notice given that he
abode in the mountaines, Saul straitely beseged him, with a great armie, but the Philistims in-
truding the countarie, Saul was forced to leaue Dauid, and to turne his forces against them. 1.
Reg. 23. yet it persayneth also literally to al just men in distresse, especially to the Church of
Christ, praying in like dangers, and God by his like prudence, delivering his servantes in
ostremties.

O God
O God saue me d in thy name: and in thy strength e judge me.

d For the glorie of thy name: e for the iustnes of my cause defend me.

† O God heare my prayer with thine ears: receive the words f of my mouth.

† Because f strægers have risen vp against me: & the strong have g sought my foule: and they have not set God before their cizes.

f Barbarous highland men have bereided the place of myne abode to the persecuters.

† For h behold God helpeth me: and our Lord is the receiuer i of my foule.

But I feare them not: because I am in Gods protection.

† A just prayer: that God will turne intended mischief: upon the deuisers heads: according

to his promise: that he will defend the innocent.

† k I wil voluntarily sacrificse to thee: and l wil confess to thy name m Lord: because it is good:

k Offering voluntary sacrifice: more then is commanded: & m praise thee: o God,

† n Because thou hast deliuered me out of al tribulation: and n mine eie hath looked downe vpon mine enemies.

m As I am bond o I reioyce in thy iust judgements against the wicked.

Psalme L IIII.

Gods providence towards the good and bad. The prophet (as wel in his owne: as other iust mens person) describeth great calamities suffered: to prayeth against the wicked: 13. lamenting especially that those which profess friendship: are adversaries. 17. and declareth Gods providence in protecting the good: and destroying the bad.

Vnto a the end: b in songes: c understanding to David.

a A song as wel for king David himselfe: as others at times: b to sing: c and consider Gods providence: in suffering one man to afflicte an other in this life.

H E A R E my prayer o God: despite not my petition.

† Attend to me: and heare me.

† I am made sorrowful in my d exercise: and am troubled at e the voice of the enimie: and at the tribulation of the sinner.

d This life is a warefare: and a continual combate.

Because they have e wrested iniquities vpon me: & f in anger they were troublesome to me.

e calumniated me: f and persecuted me in great fure.

† My hart is troubled in me: and g the feare of death is false h vpon me.

g So inwardly afflicted: as if death were at hand.

Feare
OF PSALMES.

156

Fear and trembling are come upon me; and darkness hath covered me.

I have scarce sense, or discourse of reason, being almost overwhelmed with troubles.

And I said: I will give me wings as of a dove, and I will fly: and rest?

I would God I could die, that in the simplicitie of a dove, I might speedily pass away from these係

Loc I have gone far flying away: and I abide in the wilderness.

I have fled so far as I could from troubles.

I expected him, that saved me from pusillanimity of spirit, and the tempest.

For the rest I remitted to God's will and good pleasure, and he suffered me not to be overthrown, though I am weak, and the temptations are great.

Precipitate o Lord, and divide their tongues: because I have seen iniquity, and contradiction in the city.

O God abate the pride of arrogant persecutors, suffer them not to agree amongst themselves.

They are full of iniquity, they have also contentions among themselves, turne the same to our good.

Day and night shall iniquity compass it upon the walls thereof; and labour in the midst thereof, and injustice.

With their continual great iniquity, they have their troubles, but leave not their injustice.

And there hath not ceased out of the streets thereof vfurie, and guile.

They are still sufferers, and deceitful oppressors of the poor.

For if my enemie had spoken evil to me, I would verely have borne it.

It is a greater grieue to suffer injuries of those that seem to be frendes.

And if he that hated me had spoken great things upon me, I would perhaps have hid myselfe from him.

But thou a man of the same minde: my guide, and my familiar.

A man that was, or seemed of the same mind, faith, and religion, whom I so trusted, that I would have gone, whither soever he should have ledde me.

Which diddest a take sweet meats together with me, in the house of God we walked with consent.

Though that didst participate the same holy sacraments with me, in the Catholique Church;

Let death come upon them: and let them goe downe quicke into hell.

Core & his complices: spoken of justly, not of desire to revenge: verisified in those that were unjustly and knowing, for they descend, as it were, alive into hell.

Because there is wickednes in their habitations, in the middes of them.

The whole crew of the wicked conspire in iniquitie.

But
† But I have cried to God, and our Lord will save me.
† In the evening, and morning, & at midday, I will speak, and declare, and he will hear my voice.

| The prophet alludeth to three more specially appointed hours of Divine service, the daily sacrifice at morning, and evening, and other sacrifices commonly about midday. Which also are the three principal times of Divine Service in the Church of Christ, Mattiins, Euen-song, and the Sacrifice of Masse. Which Eusebius and other Grecians call Lycurgian. S. Clement also (1st 7. c. 15. Apost. Inst.) testifieth that the Apostles ordained three set hours of common prayer every day.
| He will redeem my soul in peace from them, that approach to me, because among manie they were with me.
| Manie enemies combined together approached unto me, to overthrow me.
| Eternal God, God will hear, and he which is before the worldes will humble them.
| For there is no change with them, & they feared not God: he hath stretched forth his hand in repaying.
| They will never repent of their wickednes.
| They have contaminated his testament, they are divided by the wrath of his countenance; and his heart hath approached.
| They harden their hearts against his threatened wrath & but God's providence illuminateth others to know and teach the truth, when it is impugned, or condemned.
| His wordes are made softer then oile: and the same are darters.
| God's words, which in them selles are meke and sweete, are hard to the incredulous, & as darters that wound them. Christ said (Joh. 6.) Ynles one eate my flesh, & drinke my bloud, he shall not have life in him, which the Capharnaites not understanding said one to another, This is a hard speech, which▣ a man may abide in, which S. Augustin here faith was the first heresie against our Saviour, preaching. It was not hard to S. Peter, who in the name of all the rest, answered, that Christ had the wordes of eternal life. He yet understandeth not the secret of our Lords speech, but he piously beleued that the wordes were good, which he understandeth not.
| Castry care upon our Lord: and he will nourish thee: he wilt not geue a fluctuation to the iuist for ever.
| Therefore in all doubtes of doctrina, in all distresses of perfection, and other difficulties which surpass thy weaknesses, cast thy care upon our Lord, and he will nourish thee.
| He wilt not suffer the iuist to remaine always in fluctuation, that is, in doubtful, dangerous, and vanerous thoughts or perplexities, as when a shippe is tossed in the waves of the sea, but in a faire haven without danger of drowning.
| But thou God wilt bring them downe into the pitte of destruction.
| Contrariwise, the wicked and obstinate shall fall into destruction.
| Bloody and deceitful men shall not live half their daies.
| But I will hope in thee & Lord.
| Often or for most part, bloud-suckers dye before the course of nature requireth, as Saul, Abdon, Achitophel, Ahab, Izazabel, and the like.

PALM
Psalm L

David being in danger before Ahab, king of Gath, confidently implores David's prayer. 

God, help against the great malice and power of his enemies; 
and in danger, sheweth their ruin, his own exaltation, 
and offereth praises and the last thanks.

1 Unto a the end, b for a people, that is made far from the 
Saintes, David in c the inscription of the title, d when the 
foremen held him in Geth. (1. Reg. 11. v. 12.)

2 This Psalm perteyneth also to future times, b for the vse of anie just persons, or people, that are against their will separated from the publike divine Service of holy Church: c most worthie to be noted with rule, for perpetual memorie, d made by David when the Phi-
lstims detested him to their king in Geth.

3 Have mercy on me, O God, because c man hath troden 
upon me: f at the day imputing he hath afflicted me.

4 Now one forsook disposed men, now an other, f never cease to seek my destruction.

5 Myne enemie haue troden upon me all the day: because they 
are g manie that warre against me.

6 Saul with his great armie, the Philistimes, and other strangers, some in manifest hostilies, 
others deteles and betraies me to myn aduersaries. So at that hue godly in Christ haue ma-
nie enemie visible and invisible.

7 From the height of the day I shal feare: i but I wil trust in 
thee.

8 Of these most eminent great dangers I am indee afeard, s but so that my trust and assured 
confidence is in thee O God.

9 In God I wil praife k my wordes, in God haue I hoped: I wil 
not fear what flesh may do to me.

10 Wordes and promises made to me, or the good which I speake or do by Gods grace.

11 All the day did they l detest my wordes; against me, m al 
their cogitations are vnto euil.

12 They caluminate whatsoeuer I say, m wresting al my wordes to euil sense.

13 They wil n inhabite and keepe secret: they wil observere 
my heele.

14 They meete together, and secretly conspire to intreppe me or catch me tripping.

15 As they haue expected o my soule, p for nothing shalt thou 
saue them: q in wrath thou wilt breake peoples.

16 To take my life: p for this their vaine purpose to destroy me, thou wilt saue them, as they 
deferne, that is, q thou wilt breake them in peaces.

17 O God, I haue shewed my life to thee: thou haft set my 
tears in thy sight.

18 As also in thy promise: r then shal mine enemies be turned 
backward.

O 2
In what day soever I shall inuocate thee: loe I haue knowne that thou art my God.

† In God I will praise the word, in our Lord will I praise thee. In saynig, I haue hoped in God, I wil not feare what man can do to me.

† I will always gratefully acknowledge thy promises, and sayings, for they are assurred.

† In me, o God, are thy vows, which I wil render, praises 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 seere from falling: that I may please before God, in the light of the living.

† do that pleaseth God, in true faith and pious workes.

Psalme. LVI.

Davidis great patience. The Prophet prayeth in tribulation, 1. testifieth God's help, 6. praieth his greatness: 8. promiseth, and inviteth al nations to praise him.

Unto a the end, b destroy not, c to David in the inscription of the title, d when he flid from the face of Saul into the caue.

a The heroical facts of Davids are for examples, to al Christians.

b Innocent Davids having opportunity to kill his vnjust persecutor, obeyed the motion of God, suggesting unto him, not to destroy his enimies; contrarie to the counsel of his freindes: c a thing most worthis, to be recorded for perpetual memorie, d being in so great and vnjust trouble, as to lye in the case of a mountaine, yet spared to kill, or hurt him, that drive him into such straikes. See the historie. 1. Reg. 21. 2. 9.

Have mercie on me o God, haue mercie on me: because a my soule hath trusted in thee.

And I wil hope in the shadow of thy wings, vntil iniquitie passe.

† I wil say to God the highest: God that hath done me good. 3

† He sent e from heauen, and deliuered me: he hath gavene f into f reprocheth them that trode vpon me.

† Extraordinary divine helpe, passing mens powre. f It fel reprochfully to Saul, that Davids might haue slaine him if he would, yet did not hurt him, nor insult vpon him, but meekely and pioufly admonished him of his error, and inuiuous persecution.

God hath sent his mercie, and his truth, with and hath deliuered 5 my soule out of the middes of b Lions whiches: 1 slept

f from most troubled.

nightie and raucous persecuters.

The sonnes of men, their teeth are, weapons and arrowes: and their tongue a sharpe sword.

† Though they have not lions natural teeth, yet they exercise crueltie by artificial weapons, eand with their cruel tongues incite their followeres to the same furie. 1. Reg. 21. 7. 16.

Be exalted.
Be exalted above the heavens, O God: and thy glory upon all the earth.

They prepared a snare for my feet: and bowed down my soul.

They did dig a pit before my face: and they are fallen into it.

Saul endeavoured many ways to overthrow David, amongst other means provoked him to sete upon the Philistins, thinking they should have slain him. 1. Reg. 18. v. 17. But the same Philistins overthrew Saul. 1. Reg. 31.

My heart is readie, O God, my heart is readie: I will sing, and say: Psalms more in use with Christian Gentiles, than they were with the Jews. See page.

Arise my glory, arise psalter and harpe: I will arise early.

I will confess thee among many peoples, O Lord: and I will say: a Psalm to thee among all the Gentiles.

God's benefits bestowed upon David, and upon faithful Christians, figured by him, are for ever to be praised by all peoples and nations.

Because thy mercie is magnified even to the heavens, and thy truth even to the clouds.

Be exalted above the heavens, O God: and thy glory upon all the earth.

Psalms. LVII.

Boltie David incensed against dissembling wicked men. 7. describeth their manifold punishments. 11. wherein the just shall be comforted.

Vtto is the end, h destroy not to David in: e the inscription of the title.

This Psalm was made upon the same occasion, and to the same purpose as the former.

If d in very dexte you speake justice: judge right thinges ye sones of men.

Few are so wicked, but they speake and pretend just thinges:

For in e the heart you work iniquities: in the earth your f handes forge injustice.

Neither thinkest thou, f nor dwellest, but both contrarie, which feared sanctitye is dube iniquitie.

Sinners are alienated from the matrice, they have erred from the wombe: they have spoken saufe thinges.

These wicked sinners that flatter and incite king Saul, seeme to haue spent all their life from their infancy in malice.

They haue furie according to the similitude of a serpent: as of the aspe that is deafe, and stoppeth his cares.

Their furie is quicke, till they may wound the innocent with their poisonfull sting: neither wilt they haften to good admonitions, but stoppe their cares like an aspe, that layeth one care close to the ground, and stoppeth the other with his taile.

O which
The Booke

† Which will not heare the voice of the inchanters, and of the sorcerer enchanting wisely.
† God shall breake their teeth in their mouth, the cheeke tooth of the lions, our Lord will breake in pieces.
† But God will breake their cruel force, though it seemeth most strong, and incomparable.
† They shall come to nothing as water running downe: the bath hath bent his bow till they be weakened.
† God in just determination of punishing the wicked still remaineth beat and readie, though execution be somewhat deferred.
† As waxe that melteth, shall they be taken away: so fyre hath faire on them, and they have not scene the sunne.
† That force and powre which is now invincible, hard and strong like a lions strongest teeth, shall then be as impotent and soft as waxe: so Gods wrath, like fire, the most forcible element, shall fall upon them, and they shall be cast into utter darkness, deprived of the sunne and all comfortable light.
† Before your p thornes did understand the old bryar: as lying so in wrath he swalloweth them.
† Before their malice can bring to effect, the great mischieues which they pletteth and purpose, God suddainly cuteth them off before they fully understand of, either sickness or death, casteth them as it were alive into hell.
† The just q shall rejoice when he shall see reuenge: he shall wash his handes in the blood of a sinner.
† The injustice seemeth in the punishment of the wicked for three causes, first in zeal of justice, conforming his will and mind to Gods judgement; secondly, for that himselfe through Gods mercie hath escaped that terrible damnation; thirdly, for that he is now deliuered from molestation, and continual tribulation.
† And man shall say, If certes there be fruite to the just: there is a God certes judging them on the earth.
† The just being, or by faith knowing what punishment remaineth for the wicked, is therby assured that the good shall reste quiet for his well doing, and that in the meanes time God ruleth and judgeth on the earth, though as yet it appeareth not so evidently.

Psalm. LVIII.

An other prayer. Hodie David (being beseged in his owne house by men sent to kill him) confidently prayeth God to deliuer him, and all faithful nations in like danger. 7. and praiseth God.

Unto the end, destroy not to David in the inscription of the title, a when Saul sent, and watched his house to kill him.

(1. Reg. 19.)

a King Saul hauing thiste attempted in vaine to kill David, (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 moved the mind of Michol, to admonish him of the danger, and to helpe him away in safe, though Saul thought she would have bene a scandal unto him (or cause of ruine) by the hands of the Philistians 1. Reg. 18. v. 21. Upon which occasion David made this Psalm. As he also made others, for perpetuall memorie of Gods like benefitts, in deliuering him in iminent dangers,
When Saul sent three troops of his men to kill him, and followed them himselfe. 1. Reg. 9.

Deliver me from mine enemies, o my God: and from them that rise up against me defend me.

Deliver me from them that work iniquity: and from bloody men slaye me.

Because loe they have taken my soule: the strong have falne violently upon me.

They have so straitly beseged me, that it is now in their handes, to take away my life.

Now is it mine iniquity, nor mine sinne o Lord: e without iniquity have I runne, and gone directly.

Of my part I have committed no fault against mine enemies, for which they can have any just cause to persecute me.

Ryse vp to meete me, and se: and thou o Lord the God of powres, God of Israel attend to visite all nations: haue e no mercie on al that work iniquitie.

The prophet foreseeing in spirit, that the Catholique Church shall be unjustly persecuted, prayeth, and researcheth others to pray, that God will mercifully visit his faithful people of all nations: e and not spare obstinate persecuters.

They wil returne e at euening: and they shall suffer famine as dogges, and shall compass the citie.

Persecutors laboring how much, or how long soever, shal at night, that is, in the end of all their wicked endeoures be unsatisfied in their desires, g as hungrie dogges that runne hunting at the day, & night also, still seeking & not finding wherwith to fill their raucous mouths and devouring bellies.

Behold they wil speake in their mouth, and a sword in their lippes: i because who hath heard?

They threaten and determine to vsal crueltie, i as if there were no God, that heareth, and wil punish it.

And thou o Lord wilt scorne them: thou wilt bring to naught all the nations.

I wil kepe my strength to thee: k because thou art my receiuer: o my God, thy mercie shal preuent.

Through Gods grace the Church is still strong and the vertuous do persevere.

God wil shew unto me concerning mine enimies, kil them not l lest sometime my peoples forgete.

God suffereth afflictions to fall upon his servants to kepe them exercised, lest in prosperous times they forgete their duties to him.

Disperse them in thy strength: and m depose them my protector o Lord.

Deprive them of powre, that they may not do so much evil as they desire.

The sinne of their mouth, the word of their lippes: and let them be taken in their pride.

And
And for cursing and lying they shall be talked of in consummation: in wrath of consummation and they shall not be.

After that their iniquity is complete they shall be accused and punished for their blasphemies and lies. And they shall know that God will rule over Jacob: and over the ends of the earth.

† They shall be turned at evening, and shall suffer famine as dogs: and shall compass the city.
† They shall be dispersed to.ca between them and if they be not filled, they will murmur also.

† They shall in vain seek a tryal for their lamps with the foolish virgins, repent with Judas, and finding no help, shall continually blaspheme in hell.

† But I will sing thy strength: and will exalt thy mercie in the morning. Because thou art become my receiver, and my refuge, in the day of my tribulation. My helper, I will sing to thee, because thou art God my receiver: my God, my mercie.

Psalm. LIX.

King David's thankes for victories.

King David after his owne and the peoples manie tribulations, renteth thankes for their renowned victories, as achieved by Gods only power.
† Unto the end, for them, that shall be changed, in the inscription of the title e to David himselfe, for doctrine, e when he set fire on Mesopotamia of Syria, and in Sobal, and Joab returned, and stroke Idumæa in the valley of salt-pittees twelue thousand. (2. Reg. 8. & 10. & 1. Paral. 18.)

The change of state from adversitie to prosperitie in the people of Israel, was a figure of the like change in the Church of Christ: as the same are more largely recorded in the books of kings.

God thou hast repelled vs, & hast destroyed vs: thou hast angerie & hast had mercie on vs.

God suffereth his people to be afflicted, as well for their sinnes, as for exercise in vertue, after the death of his mercie in pardoning, and savour in advancing them.
† Thou hast mowed the earth, and hast troubled it: heale the breaches thereof, because it is mowed.

by punishing † Thou hast shewed vnto thy people hard thinges: thou hast made vs drinke the wine of compunction.

Warning † Thou hast given a signification to them that feare thee: they flee from the face of the bow.
† and then refreshed them to former good state.

† God
OF PSALMES.

8 God hath spoken in his holy: I shall rejoice; and shall divide Sichem: and shall measure the valley of tabernacles.

9 God also will he have promised by his holy oracle, that hath advanced king David, in his temporal kingdom, and doth much more advance him, and other elect in everlasting life.

10 Galaad is mine, and Manasses is mine: and Ephraim the strength of my head.

11 Judah my king, Moab the pot of my hope. As a vessel for meaner use I stretch out my shoe; the foreners are subject to me. o Bring it under my dominion.

12 Who shall conduct me into a fenced citie? who shall conduct me even into Idumea?

13 Shal not thou God, p that haft expelled vs: and q wilt not thou q God goe forth in our hostes?

14 As God doth sometimes punish, p so he also rewardeth.

15 Give vs aide from tribulation: because mans salvation is vain.

16 In God we shall doe strength: and he shall bring to nothing them that afflict vs.

PSALME. LX.

Faithful people of the whole earth pray, and acknowledge that God mercifully heareth their prayer. o expell the eternal kingdom of Christ, in which they shall praise him for evermore.

1 Unto the end, & in hymns to David.

2 In songs of praise and thankes to God.

H E A R E o God my petition: attend to my prayer.

3 From the ends of the earth I haue cried to thee:

3 From all coasts of the earth faithful people pray to God, e the Church builded upon an assured fundament, is exalted to great powre and dignitie.

4 Thou haft conducted me, because thou art made my hope: a tour of strength from the face of the enimie.

4 God conducteth, defendeth, and deliveth those that confidently trust in him.

5 I shall inhabit in e thy tabernacle for ever: I shall be protected in the couert of thy wings.

5 in the Church, a place of assured protection.

6 Because thou my God haft heard my prayer: thou haft given inheritance to those that feare thy name.

7 Thou wilt adde f dayes vpon the dayes of the king: his years euem vnto the day of generation and generation.

f Christ's kingdom the Church perpetual to the end of this world, and eternal after the general Resurrection.

P  t He
THE BOOKE
† He is permanent for ever in the sight of God: his grace is and truth who shall require?
§ Who is able to understand, or explicate how great Christ's grace is in redeeming us, and his
truth in performing his promised rewards?
† So I will say a Psalm to thy name for ever and ever: that I may render my vows from day to day.
§ For so innumerable benefits, I will always praise thee with Psalms, Canticles, or other
thankes in this life: and eternally in the life to come.

PSALME. LXI.

Exhortation to good life, in respect of reward, or punishment.
† A just man encourageth his own soul to serve God in sincere humility, exhorteth also all others to trust in God, not in false and worldly policies, or wealth, because God's power and mercy will render to every one as they deserve.

Unto the end, for A Psalm of David.
† Directed to Idithun, one of the masters of musike, to sing it, or to make tune for it.

Salvation.
§ Shall not my soul be subject to God? for of him is my salvation.
† For he is my God, and my saviour: my receivcer, and I shall bes
mourned no more.
† Therefore I firmly purpose never to be moved from God.
† How long set you violently upon a man: you al doe kill: as it were upon a wall, that is leaning, and a wall shaken.
† In vain do you my adversaries still assault me, though ye be al confederate to kill me; supposing me to be like a ruinous, or shaken wall, that is easily thrown down.
† But yet they thought to repel my price, I ranne in thirst: they blessed with their mouth, and cursed with their heart.
† They think still to deprive me of my reward, the price of my labours and merites, but I runned so much more diligently, as thirsting after righteousness in this life, and glory in the next, to finish my course. A most dangerous temptation, when after threats and cruelty, persecutors endeavour, by sweete wordes, and promises to persuade the just to fall into sinne.
† But yet my soul be thou subject to God: because my patience is from him.
† Because he is my God, and my saviour: my helper: I shall not remove.
† I resolutely purpose not to yield to anie tentations.
† In God is my salvation, and my glorie: the God of my helpe, and my hope is in God.
† Hope in him: I al ye the congregation of people: power out your harts before him: God is our helper for ever.
† Gods faithful seruantes are not only constant themselves, but also exhort and persuade all others, as much as in them lieth, to serve God and trust in him.
† But
OF PSALMES.

10 But yet the children of men are vaine, the children of men are m liers in balances: that they may deceive by vanitie together.

11 Hope not in inquity, and courte not robberies: if riches abound set not your heart upon them.

12 § Once hath God spoken, these § two things haue I heard. God having not spoken it is most assured. o Two especial attributes of God.

13 That p powre is Gods, and q mercie o Lord is to thee: because thou wilt render to every one according to his workes.

Cor. 3 p God is Omnipotent, so that he can both reward and punish infinitely; q and Mercifull, that he is ready to receive all sinners into his favour, if they will repent and turne unto him.

PSALME. LXII.

David in banishment with great affection desirath to unite himselfe with God in meditation, 4. purposing and promising ever to praise him: 10. prophesying the vaine endeavours, and condemnation of his enemies; and his owne advancement.

1 A Psalme a of David when he was in the desert of Iuda. (1. Reg. 22.)

a Holie David made this devout meditation when he was in the forest of Harer, or desert of Ziph. 1. Reg. 12. & 23. and could not come to the tabernacle of God, nor to Jerusalem, 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 holy and daily sacrifice. In which case we must supplicate as we may, this great loss, and comfort ourselves with this; of like Psalme, or prayer, saying: O God my God, to thee, I watch.

2 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 Even 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 desirith elecute and rest.

3 § In a desert land, and inaccessible, and without water, e to in the holie haue I appeared to thee, f that I might see thy strengthe, and thy glorie.

f Being now in case that I can not see thee, o God, as I would, yet I exhibite myselfe present in spirite, before thine holie place, f mediating thy powre, and thy glorie.

4 § Because g thy mercie is better then liues, my lippes shall praise thee.

g This consolation in banishment from thy divine Service, is sweeter to me then manie temporal liues, or anie worldlie prosperitie.

h § So will I bleesse thee in my life: and in thy name I will lifte vp my hands.

h For as the Passions of Christ abound in vs (faith S. Paul 1. Cor. 1.) so also by Christ our comfort aboundeth.

P 2 As
As with marrow and fatness let my soule be filled: and my mouth shal praise with lippes of exultation.

Repleade my soule o God, with the abundant grace, so shal I be more able to praise thee.

If I have bene mindful of thee upon my bedde, in the morning I wil meditate on thee: because thou haft bene my helper.

Seing in the night, also in my bed I meditate of thee; I wil more diligently do the same in the morning.

And in the court of thy wings I wil rejoice, my soule hath cleaved after thee: thy right hand hath receiued me.

But they in vaine haue sought my soule, they shal enter into the inferiour partes of the earth.

My temporal and spiritual enemies: and they shal be damned for their snares.

They shal be delivered into the handes of the sword, they shal be the portions of foxes.

He happened literally to Saul, that he was slaine in battle, which he made against his enemies; and his dead bodie was hung on a wall, exposed to wild beasts, or birds, though it was afterwards burnt and buried.

But the king shal rejoice in God, al shal be praised that sweare by him: because the mouth is stopt of those that speake wicked things.

David was presently after Sauls death exalted to the kingdom, in figure of Christ, whose name and glory was exalted, after the destruction of the lawes by pagane Empirous.

A confident prayer in tribulation.

A prayer of the just reposing their whole trust in God: and rejoicing that the enemies machinations are frustrate.

Vnto the end, a Psalm of David.

A prayer of the saint reposing their whole trust in God: and rejoicing that the enemies machinations are frustrate.

Heare o God my prayer when I make petition: from the fear of my enimie deliver my soule.

Thou haft protected me from the assembly of the malignant from the multitude of them that workte iniquitie.

By example of thy former protection, from the conspiracie of wicked men, I trust most assuredly in thy helpe.

Because they haue sharpened their tongues as a sword: they haue bent the bow a bitter thing: that they may shoote in secretes at the immaculate.

Sodanely they wil shoote at him, and wil not feare: they haue confirmed to themselues a wicked worde.

They are resolved to intrappe me,

They haue talked to hide snares: they haue said, who shal see them?
of Psalms.

7. They have searched iniquities: they have failed searching
with scrutinie.

8. Man shall come to a deepe hart: and God shall be exalted.

9. Children's arrows are made their wounds: and their
 tongues are weakened against them.

10. All that saw them were troubled: and euery man feared:
 much merueléd, being the wicked so punished.

And they shewed for the workes of God: and they understood
 his doings.

11. The just shall rejoice in our Lord, and shall hope in him, and
 at the right of hart shall be praised.

Psalm. LXIII.

God is rightly praised in Sion and Jerusalem (in his Church only) for his connection
benefites bestowed and promised. 8. Unto which also in the time of
 grace, al nations shall be called.

1. To the end, a Psalm of David, a the Canticle of Jeremie, and
Ezechiel, to the people of the transmigration, when they be-
gan to go forth.

a. The Ecuestrie Interpreters being David here prophesie of the peoples returne from Babylon,
added the names of Jeremie and Ezechiel, who being in that captivitie, prophesied the same
more largely. As like wise these and other Prophets, foresayn in spirite, and more especially
prophesied the going forth of all nations from Babylon, that is, forsaking Idolatry, and embrac-
ing true Religion in the Church of Christ, so S. Augustin, Eutymius, and others.

2. A hymne of God becometh thee in Sion: & a vow shall
be rendered to thee in Jerusalem.

b. Not in Babylon, nor els where, but only in the Church, praises and vorves are grateful
to God.

c. Al nations shall know thee.

3. Hear me thy prayer: e al flesh shall come to thee.

d. The wicked are inofient in threatsinge, e but thou mercifully pardoning our sinnes, they
shall not hurt vs.

f. Blessed is he, whom thou hast chosen, and taken: he shall
dwell in thy courtes.

f. They are happie to whom thou hast prepared grace, and glorie.

6. We shall be replenished in the goods of thy house: ho-
lie is thy temple, b meruculous in equitie.

g. The voice of the faithful, rejoicing in the hope of eterna
 glorie. Rom. 5. b nothing polluted shall enter into heaven. Apo. 11.

P 3

† Hearc

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Heare vs o God our sauiour, the hope of al the ends of the earth; and in the sea farre.

† Preparing s mountanes in thy strenght, girded with might: 7 which trublest k the depths of the sea, the sound of the waues 8 therof.

† Thou which art al powreful, as appeareth by the huge montaines, k seas, and other thy workes.

† The Gentiles shall be trubled, and they that inhabit the borders shall be affraide of thy signes: m the outgoinges of the morning and euening thou shalt delight.

† Thou wilt by thy omnipotent power moue the hares of obdurate men, and so convert innumerable of all nations to thee. m Thou wilt draw manie to thee, with joy and gladnes, from the uttermost coasts of the east and west.

† Thou haft visitide the earth, and haft embriated it: thou haft to multiplied to enrich it.

The riuer of God is replenished with waters, thou haft prepared their o meate: because p so is the preparation therof.

m God wrought divers miracles in waues (Gen. 7. Exo. 7. 14. 15. Is. 4. 5. &c.) o likewise in providing 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, walking from, signes, and augmeating grace, p so replenishing the Church with most sacred Mysteries.

† Inebriate q her riuers, r multiplye her fruites: in her 11 droppe she shall reioyce springing.

q Endewing the Apostles and other preachers with spiritual grace and learning, r continuing the succession of pastores to watter and feede the faithful people.

† Thou wilt/ blesse the crowne of the yeare of thy goodnes: 12 t and thy fildes shall be replenished with plentic.

s 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 inuole people.

† The u' beautiful places of the desert shall be fat: and the 13 w little hilles shall be girded aboute with exultation.

v Even those which before had only a shew of beautie, but in deede were barren, shall yeilde abundant fruit: wv those which are more eminent shall particularly reioyce in their owne, and others spiritual progress in vertue.

The x rammes of the shepe are clothed, and y the valleis shall 14 abounde with corne: z they wil crie, yea they wil say an hymne.

x The principal pastores shall in proportion reioyce above the rest, for the grace and glorie of all their flocke. y the subiectes also and inferior people shall be sattiue with their happy lotte.

z Altogether, prelates and people, higher and lower shall with uniforme voice sing pleasures to God, and perpetual hymnes.
Psalme. LXV.

The prophet inviteth all men to praise God for his meritorious works, and benefits done to the Jews. 7. Who being ingrati, 8. Gentiles are called, &c. and bring forth better fruit.

1. Unto the end, a Canticle of resurrection.

a. Mystical resurrection, Gentiles succeeding in place of the Jews.

b. Show your internal joy by external words and deeds.

1. Say ye, &c. What terrible are thy works, &c. in the multitude of thy strength, thine enemies, &c. shall lie to thee.

2. Let all the earth adore thee, &c. Let it sing a psalm to thy name.

3. Come ye, &c. See the works of God: terrible in counsels, over the children of men.

† Who
Who turneth e the sea into drie land, in f the riuere they g shal passe on foote, g there we shal rejoyce in him.

The read sea, f when Josue brought the people ouer Iordain, g in remembring and reciting these singular benefites.

Who ruleth in his strength for euery his eyes looke vpon the 7 gentiles; h they that exasperate him let them i not be exalted in themselfes.

Gods chosen people the Iews did often exasperate God by their ingratitude, murmuring, and other sinnes: whom the prophet therfore admonisheth, i not to be proud, lest they be laboured, and brought lowe.

Ye k Gentiles bless ye our God: and make the voice of his 8 prayse hearde.

By way of imitacion the Psalmist prophesied the conversion of Gentiles.

Who hath put l my soule in life: and hath not geuen my seete m to be moued.

The voice of the whole Church: confessing Gods providence and protection, that the newer faith: for the Iews falling from Christ the Gentiles beleued in him; and some nations, or countries falling from Religion, others are converted.

Because thou m hast proued vs o God: by fire thou hast tried n vs, as siluer is tried.

God suffereth his Church to be persecuted with all kinde of tribulation, as some are here secured.

Thou hast brought vs into a snare, thou hast laide tribulations on our backe: thou hast let men vpon our heades.

We have passed through fire and water: and thou hast brought vs out into refreshing.

But through Gods assistance his seruants passe through, and overcome all tentations.

I will goe into thy house with o holocaustes: I will render p three p my vowes: q which my lippes haue distinguished. r And q my mouth hath spoken in my tribulation.

Sacrifice of thankesse, p and voluntarie vowes, q that which anie promiseth to God in tribulation, they must performe accordingly.

Holocaustes with marrow will I offer to thee, with incense s of rammes: I will offer to thee oxen with bucke goates.

These were the best external sacrifices of the old law.

Comte ye, heare, and I will tel al ye that feare God, what t great things he hath done for my soule.

But both then and now the internal sacrifices of contrite hart, of justice, and of divine praise best please God.

To him haue I cried with my mouth, and haue exulted t under v my tongue;

t from the hart, which is under the toungue, and directeth the toungue what to speake.

If I haue beheld iniquitie in my hart, our Lord wil not u heare.

Whosoever wil be heard in prayer, must repent of his sinnes.

Therfore
OF PSALMES.

19. † Therefore hath God heard, and hath attended to the voice of my petition.
20. † Blessed be God who hath not removed my prayer, and his mercie from me.

PSALME LXVI.

The prophet prayeth for (and wisheth forsheweth) the propagation of the Church of Christ.
1. Unto the end, in hymnes, a Psalm of Canticle to David.
2. God's mercie vpon vs, and e bless vs; d illuminate his countenance vpon vs, and e haue mercie on vs.
3. God first remitte our sinnes: e then geue vs thy manifold graces; d grant faith and repentance, e and so forogeneity of sinnes.
4. That we may know thy way vpon earth: in al nations thy salvation.
5. Let peoples of God, confess to thee: f let all peoples confess to thee.
6. Al nations shall be converted.
7. Let nations be glad & rejoice: because thou judgest peoples in equity, and the nations in earth thou dost direct.
8. God, our God bless vs, i. God bless vs: and let al the ends of the earth fear him.
9. God the Father, h God the Sonne, i God the Holy Ghost, sue the peoples of all nations, by Evangelical preaching of thee, the most Blessed Trinitie.

PSALME LXVII.

Notwithstanding great persecutions the Church prospereth. Especially in the new testament, by Apoststical function, i8. ministry of Angel, Christs Ascension, coming of the Holy Ghost, 31: confirming the faithful, represing the insolent, and converting manie. 35. For all which the prophet intieth al men to praise God.
1. Unto the end, a Psalm of Canticle, to David himself.
2. Let a God arise, and let his enemies be dispersed; and let them that hate him flee from his face.
3. In manner of praying that God will vouchsafe to defend the Church, the Psalmist prophesieth that God will arise, b and the enimies shall flee away, not daring to abide the combatte.
4. † And e let the just make merrie, and rejoyce in the sight of God: and let them be delighted in mirth.
5. As God is terrible to the wicked: so he is comfortable to the just.
"Sing to God, say a Psalm to his name: and make way to him, who mounteth upon the west, Lord is his name.

Resist not God's inspiration, but receive it with joy and thankess. who triumpheth over death. God is Lord, not only of these or those nations, countries or other creatures, but absolutely and universally of all.

Rejoyce ye in his sight, they shall be troubled at the presence of him: the father of orphanes, and judge of widows. God in his holy place: that God maketh men to inhabit in one manner in a house.

That is the true holy Church, which hath brought forth them, that be bound, in strength, likewise them, that exasperate, that dwell in sepulchers. That be bond in sinne. Even rebellious willes are altered by God's mercie, and freely embrace his law. Also the dead and drie hatres that cared not for spiritual things, are softened, and quickned with new grace.

O God, when thou wentest forth in the sight of thy people, when thou didst passe through the desert. The benefits bestowed on the Israelites, are written in the bookes of Moses, Ioffue, and Judges.

The earth was moved, and the heauens also distilled, at the presence of God of Sina, the face of the God of Israel. Voluntary rayne shall thou seperat God to thine inheritance: and it was weakned, but thou hast perfexit it.

Not mans desiring, but God's: and free grace caueth Christ to come, and by himselfe and his Apostles to preach the Evangelical doctrine, which watereth the whole world, that God chose the weake, but made them strong.

Thy living creatures shall dwell in it: thou haft prepared thy swenes for the poore, God.

Those whom thou haft choosen, and to make thyn owne peculiar people, shall enjoy this grace. Thou gauest Maana in the desert, the B. Sacrament in the new testament.

Our Lord shall geue the word to them that euanlizeth, with great powre.

God geuest to the preacher what to speake, and to some he geuest also powre to worke miracles, in confirmation of their doctrine. Mar. 16.

The king of hautes the beloved of the beloved: and to the beautic of the house, to diuide the spoyle.

Some potent kings, or (as it is in the Hebrew) kings being beloved, or the beloved of God, the only Sonne of God, shall yield themselves to the same beloved Sonne of God: which shall redound to the glory and beautie of his Church, gayning such spiritual prayes from the diuel.

If ye sleep among the midst of the lottes, the wings of a dove layd over with siluer, and the hinder parts of her backe in the palenes of gold.

If you be in such danger, that the adversaries cast dice, or lottes for your persons, and goodes, yet you shall be delivered, as if a dove, with her glittering feathers, like siluer and gold, die away into a secure place, without losse or diminution, but rather with increase of vertues.

Whilest
While the heavenlythings are perfect, the powers shall be made white in Selmon.

When the heavenlyking determineth thus of earthly kings, they shall be purged from their sinne, and made white like snow, that falleth in mount Selmon, which is a shadowed hill, thicken with trees, in mount Ephraim nere to Jordan.

The Church of God is visible, and durable like to a mountaine.

A mountane a cruded as cheefe,a b fatte mountane: why suppose you cruded mountaines?

Combined, or joyned together, as when milke is turned into curd, and so into cheese. fruitful, enriched by spiritual gifts of the Holy Ghost. ye that are not of this Church, do in vaine and erroneously imagine, that all other mountaines are united.

A mountane, in which it hath well pleased God to dwell therin: for in deed our Lord will dwell even to the end.

The d chariote of God is ten thousand fiddle, thousands of them that rejoyce, our Lord in them, e in Sina in the holy place.

Innumerable Angels ministers of Gods will, do continually attend upon his Divine Majesty, as if he (who otherwise nedeth no service) were carried by them, as in a chariot of infinite magnificence. Dan 7. e So God appeared in Majestie, when he gave his law in mount Sinai.

Thou art f ascended on hygh, thou g hast taken captiuitie: thou h hast received gifts in men: for euem those i that do not beleue, our Lord God to inhabithe.

Christ ascended with innumerable Angels attending upon him, g carried with him the fathers of the old testament, that hid bene captive, b as man he received gifts of God, in and for men, his faithful servants; j ye also he receiued for his merite, that innumerable, which before were incredulous, were converted, and God dwell in their soules.

Blessed be our Lord day by day: the God of our saluations will make vs a prosperious journey.

Our God is the God of saving: and k the issue of death are of our Lord, our Lord.

Our Lord, I say, our Lord, and none but he could overcome death by dying.

But yet God l still breake the heads of his enemies: the hearie crown of them, that walke in their sinnes.

Though Christ died to deliuer al men from death, yet he wil geue capital sentence of eternal death to all that obstinately remaine his enemies, and multiple sinnes upon sinnes, to the end of their temporal life.

Our Lord Said: Our m of Bafan I wil convert, I wil convert n into the depth of the sea.

Even of the rudest barbarous nations, manie shall be convertted to Christianitie n namely Gods grace is extended into the llandes of the Ocean, and other seas.

That thy foure o may be dipped in bloudethe tongue of thy dogges [made redde] with the same [bloud] of the enimies.

But such foure slaughter shall slay upon the obstinate contemners of this grace, that ens n feete shall be defiled in their bloud, and dogges shall lopp it.
† They have seen thy entencing in ὸ God, the entencing of 25 my God: of my King Who is,  قوله in the holy place.

† Moreover, or known in general, but the faithful more exactly know how Christ came into this world, his conversion therin, and his going forth:  قوله his reigning now in heaven our Mediator, by whom all other intercessors have access to God.

† r Princes came before folioyved with them that sang, 26 the midst of young women playing on tymbrels.

† The Apostles sowing the first seed of Evangelical doctrine, 27 with whom other Apostolical men, of other souls of all nations converted by their preaching, most joyfully sing together in heart, voice, and instruments: especially in good works, how their grateful affections to our Redeemer.

† In v churches blessed ye God our Lord, of the fountains 27 of Israel.

† And al this in the particular Churches of divers Kingdomes, and partes of the world: 28 beginning with the Israelites in Jerusalem, and proceeding into all furies, and Samaria, and to the utmost of the earth. Acts 1.

† There Carthy Benjamin, a young man, in excesse of minde.

† S Paul of Jacob's yeoung sonne Benjamin, last called to Apostleship, was chiefely sent to the Gentiles.

† The Princes of Iuda: their leaders: the Princes of Zabulon, 29 the Princes of Nephthali.

† Other Apostles of divers tribes sent first to the Jewes, secondarily to Gentiles.

† Command thy strength ὸ God: 29 confirm this ὸ God, which thou hast wrought in vs.

† As the Church begane by the omnipotent power of God; so by the same only power it is continued.

† From thy temple in Jerusalem, kings shall offer gifts to thee.

† Rebuke IFO the wilde beasts of the reede, the congregation 32 of bulles in the kinge of thy peoples: 32 that they may exclude them, which are trie with silver.

‡ Chastise therefore ὸ God, all persecuters of thy Church, who are but as weak waverers reedes, in comparison of thy power: 30 no better then bulles, with kyne, that is, captains and popular people, endeavours to alienate the constant proved confessors from their faith.

‡ Dissipate the nations that wil warres: 32 Legates shall come 32 d out of Egypt: Ethiopia shall prevent his handes to God.

d A prophecy that manie should be converted to Christ in Egypt, and Ethiopia: as appeareth by the innumerable multitude of religious Monkes, & Nuns in those countries, shortly after the Apostles days.

† Ye kingdomes of the earth sing to God: sing to our Lord: 33

† Sing ye to God, that mounteth vpon the heauen of heauen, 34 to the East.

Behold
35 Behold he will giue to his voice f the voice of strength, † giue you glory to God upon Israel, his magnificence, and his power in the cloudes.

† Christ will come to judge, in terror of voice, and with magnificence, accompanied with holy Angels and other Saints.

36 † God is merciful in his saintes, the God of Israel he will giue power, and strength to his people, God be blessed.

ANNOTATIONS. PSALME. LXVII.

16. Why suppose you cruddled mountaine? As for other congregations, they are not the Church of God, because they are not pretended cruddled, that is, not united, in the same points of faith, but only in negative Church hath points, and in general opposition against the Catholique Church, and among the marks of themselves notoriously disagreeing and divided. As they also want the other virtues or the marks of the true Church.

PSALME. LXVIII.

Christ in middle of afflictions (as one in dangerous waters) 3. describing the malice of persecutors, and his own true zeal. 14. prayeth his heavenly Father for help. 23. By way of just imprecation, for heareth the severe punishment of his adversaries. 30. his own glorious Resurrection, and prosperous building of his Church. For which he inviteth all creatures to praise God.

1 Unto a the end, b for them that shall be changed, c to Davuid.

a Perteyning to the new Testament, b for gentiles converted to Christianitie, and from vice to vertue, c prefignified in Davuid.

2 Save me O God: because d waters are entered into my soule.

d Vehement afflictions inviron my hart.

3 † I am fast in the myre of the depth: and there is no sure standing.

† I am one entangled with quickesand, or quadmyre in the bottom of a great vassae.
The Booke

I am come into the depth of the sea; and a tempest hath overwhelmed me.
† I have labored crying, my iawes are made hoarse: my cies have failed, whiles I hope in my God.

† Our Lord fweat bloody for anguish in his prayer, and was not delivered from his Passion, neither are his servans presently delivered from tribulations, but as is most to Gods honour and their owne good.

† They are multiplied above the hearces of my head, that hate me without cause.
Mine enemie are made strong, that haue persecuted me vnjustly; ª then did I pay the things that I tooke not.

g Our Saviour who had no sinne, payde the ransom for all sinnes.
† O God thou knowest my foolishnes: and ª mine offen-ces are not hide from thee.

h O God thou knowest, that this ywhich semeth sollic to worldly men, is true wisdom; and though men charge me with offences, thou knowest that I am innocent.
† k Let them not be ashamed vpon me, which expect thee. Ô 7
Lord, Lord of hostes.

k Suffer not the weake to be scandalized in my passion.
Let them not be confounded vpon me that seek thee, ô God of Israel.
† Because for thee haue I sustaine reproch, confusion hath covered my face.
† I am become a forener to my brethren, and a stranger to the sonnes of my mother.
† Because / the zele of thy house hath eaten me: and the reproches of them that reproched thee, fell vpon me.

l The zele of seeking Gods honour, in propagating and advancing his Church, is the cause of persecution. As ye see those are leffe persecuted, which haue leffe godle zele.
† And I covered my soule in fasting: and it was made a reproch to me.

m The wicked do reproch those that mortifie themselves.
And I put heare cloth my garment, & I became a parable to them.
† They spake against me / that sat in the gate; and they loong against me that dranke wine.

n The great men and judges, also the drunkards and rascallie of the people.
† But I, o my prayer to thee ô Lord: a time of thy good pleasure ô 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.
† Deliver me out of the myre, that I stick not fast: deliver me from tribulations, from them that hate me, and from the depths of waters.
† Let
OE PSALMES. 127

16 † Let not the tempest of water drowne me, nor the depth swallow me: v neyther let the pit shut his mouth upon me.
17 † Though Christ died and was buried, and in soule descended into hell, yet he could not be holden in his sepulchre, nor in limbo, but rose againe.
18 † Heare me O Lord because thy mercie is benigne: according to the multitude of thy commiferations haue respect to me.
19 † And turne not away thy face from thy servant: because I am in tribulation, heare me speedily.
20 † Attend to my soule and, deliver it: because of mine enimies deliver me.
21 † That they may either be conuerted, or confounded, and so do no more hurt.
22 † Thou knowest my reproch, & my confusion, & my shame.
23 † In thy sight are al they that afflict me, my hart hath looked for reproch and mizerie.
24 And I expected some bode that would be sorie together with me, and there was none: and that would comfort me, and I founde not.

pt. 27. † Not being that could mitigate our Saviours affliction, would shew compassion towards him.

22 † And they gave w gal for my meate: & in my thirst they gave me vncrge to drinke.

23 † But contrariwise when he complained of thirst, they gave him gal and vinegre to drinke.

om. 11. 26 † their table be made a snare before them, & for retributions, and for a scandal.

27 † A prophesie of the destruction of the Ievves, at the time of Pasch, when they should thinke to eate their paschal lamb with joy.
28 † Let x Their eies be darkned that they see not: and make y their backe crooked alwaies.
29 They are also blinde in hart, that they vile not see the truth of Christ's doctrine: y but bowe themselves to earthlie things, and would die gains even to this day.

25 Pour out thy wrath vpon them: and let the furie of thy wrath overtake them.
26 Let their habitation be made desert: and in their tabernacles let there be none to dwel.
27 Because z whom thou hast striken, they have persecuted: and vpon the sorrow of my wounds they have added.
28 z Christ, whom God of this mercie designed to suffer death, for redemption of mankind, the Ievves of mere enui and malice persecuted to death.
29 † Adde thou a iniquitie vpon their iniquitie: and let them not enter into thy iustice.

A prophesie that God would suffer them, to fall from one iniquitie to another.

† 6 Let
Let them be put out of the booke of the liuing: and with the iust let them not be written.

In the end of their liues, they shal not be found in the booke of life, where they suppose themselves to be written.

I am poore and sorrowful: d thy saluation & God hath received me.

The voice of Christ, humbling himselfe to death, even to death of the Crosse: d from which he rose againe.

I will praise the name of God with canticle: and will magnifie him in prayses.

And it shall please God more then a young calfe: that bringeth forth hornes and hooves.

Deuout praise and thanksgiving praise God more then sacrifices of the most tender cattells, which were otherwise also grateful sacrifices.

Let the poore see and rejoyce: sache ye God: and your soule shal liue.

Because our Lord hath heard the poore: and he hath not despised f his prisoners.

God doth assurely comfort all such, as are imprisoned for professing the truth.

Let g the heavens and earth praise him, the sea, and all the creeping beasts in them. g All the creatures of God.

Because God will save Sion: and i the cities of Juda shal be build vp.

God will always establish and protect the Catholique Church: i and particular Churches, members of the universall shall also prosper.

And they shall inhabit there, & by inheritance they shalget it.

And k the seede of his seruants shal possess it, and they that lonne his name shal dwell in it.

Perpetual succession of the Catholique Church.

Psalm. LXIX.

David's prayer in persecution. An other prayer of David, when he was persecuted by Absalom. made in the s. key.

Vnto a the end a Psalm of David, in remembrance, that our b Lord saved him.

A psalm after his delivere.

A apt prayer also for the afflicted in the new Testament, & from the danger of Absalom.

O God c intend vnto my helpe: Lord d make haste to helpe me.

Al men at all times neede God's helpe: d but most present neede, in present dangers.

The rest of this Psalm is conteyned in the 39. Psalmes, from the 15. verse, but here the whole Church prays for help, the world being almost drowned in sinnes, here David, or other particular persons, or peoples pray in their severall distresses.

Let
Let them be confounded, and be ashamed, that seek my soule.

4. Let them be turned away backward, and be ashamed that wil me euils.

5. Let them be turned away forthwith ashamed, that say to me weel weel.

6. Let al that seeke the reioyce, and be glad in thee, and let them say alwayes: Our Lord be magnified: which loue thy saluation.

7. But I am needie and poore: o God helpe me thou art my helper, and delieverer: o Lord be not slacke.

**Psalmes. LXX.**

King David, or anie other just person, prayeth God to continew his grace, A prayer for and protection against the malice of the enimie. 5. Reckoneth Gods mercie in delivering him from falling into tentations. 6. prayeth for the same in old age, or weakenes of bodye and spirit, 20. and promiseth perpetual gratitude and praiser.

1. A Psalm for David, b of the sonnes of Ionadab, and e the former captiues.

a Though this Psalm (as also divers others) is intituled to, or for David, it proueth not that some other was the author thereof, but the Seuentie Interpreters insinuate hereby, that it perteyneth in more particular forme to David, growing old; b they add also the sonnes of Ionadab a most holic familie, e who for their singular piety, were suffered to remaine in Jerusalem, in the first captiue. Jerem. 35.

2. IN theee o Lord doth I have hoped, let me not be confounded for euer: in thy iustice deliever me, and receive me.

Cat. 30. The wordes of David, or anie faithful just person. e God of his iustice reneght the iinjures done to his seruantes.

Incline thine earre to me, and saue me.

3. Be vnto me for a God protector, and for a fensed place: that thou maist saue me.

Because thou art my firmanent, and my refuge.

4. My God deliever me out of the hand of the sinner, and out of the hand of him that doth against the law, and of the vniust.

Because thou art f my patience o Lord: o Lord my hope from my youth.

8. Through thy grace I have patience to expel thy pleasure, when I shall be releaste.
Upon thee have I been confirmed from the womb: from my mother's belly thou art my protector.

I see myself singing always: I was made to man's as a wonder: and thou art a strong helper.

It seemed strange to most men, why they should have more troubles than the wicked.

Let my mouth be filled with praise, that I may sing thy glory, all the day thy greatness.

A necessary prayer for perseverance, which none can have without special and continual help of grace.

Rejoice not in the time of old age: when my strength shall fail, forsake me not.

Against this special danger, and last assaults of the enemie, Christ hath instituted the Sacrament of Extreme Unction.

Because mine enemies have said to me: and they that watched my soul, conspired together,

Saying: God hath forsaken him, pursu'w, and take him: because there is none to deliver.

O God be not far from me: my God have respect to mine aid.

Let them be confounded, and fayle that detract from my soul: let them be covered with confusion, and shame; that seek evil to me.

But I will always hope: and will add upon all thy praise.

The best meanes to conserve virtue, is to exercise the same, adding good works towards our neighbours, and praises to God.

My mouth shall shew forth thy justice: all the day thy salvation.

Because I have not knowne learning, I will enter into the powers of our Lord: and Lord I will be mindful of thy justice only.

I profess not exact knowledge of natural things; but I consider and contemplate the infinite power of God, which appeareth in his works, and his just judgements; as partly have appeared in punishing, and rewarding some in this life, but especially will be manifest in the end of this world.

O God thou hast taught me from my youth: and until now I will pronounce thy merciful works.

And into ancient age, and old age: O God forsake me not.

Until I shew forth thy arm to all the generation, that is to come.

Thy might, and thy justice O God even to the highest, great miracles which thou hast done: O God who may be like to thee?

How
Psalm LXXI

By way of prayer the Psalmist prophesieth Christ's coming, our King and Judge: 1. the deliverer of mankind from the slavery of the devil. 2. the greatness of his spiritual kingdom in the Gentiles. 3. and his continual glory and praise.

Concerning Solomon.

This Psalm is of Christ, figured by Solomon, whose kingdom was most glorious of all the kings of God's people; for of king Solomon himselfe, manic things in this Psalm can not be truly understood. 5. Aug.

God give thy judgement to the king: and thy justice to the Sonne of the king.

Of God most blessed Trinity, great power and authority, to the Sonne of Man, God incarnate, King of all kings, and Sonne of King David, to judge for mankind against the devil.

To judge thy people in justice, and thy poore in judgement.

Christ paying ransom for all mankind, and so man renouncing the devil, and setting God is justly, not iniquiously delivered from captiuity of sinne, and of the devil.

Let the mountains receive peace for the people: and the little hilles justice.

A prophesie of the Apostles receiving powre to preach Christ's Gospel, of peace and reconciliation of men to God by penences: and of other Apostolical men that follow their steppes.

He shall judge the poore of the people, and shall save the children of the poore: and he shall humble the calumniator.

Solomon in figure of Christ was for a time a just and good king.

And
And he shall continue with the sunne, and before the moonne in generation and generation.  

But only Christ, nor Salomon, nor anie other king of that people, continueth his reigneth for euer.  

He shall descend as rayne upon a sheepe: and as dropshe 6 distilling upon the earth.  

The manner of Christes incarnation most silent, swift, and gratiful.  

There shall rise in his dayes justice, and abundance of peace, 7 until the moonne be taken away.  

Againe the prophet inculcateseth that Christes kingdom, his Church, shall continueth for euer.  

And he shall rule 8 from sea unto sea: and from the river 8 euens to the ends of the round world.  

The Church is not only universal in all times, but also in places.  

Before him shall the 9 Ethiopiaans fall downe: and his enimies shall lick the earth.  

The kings of Tharsis, and the islands shall offer presents: to the kings of the Arabians, and of Sabaz shall bring giftes.  

The three 10 Sages or Kingses, which adored our Saviour, and offered gold, frankencense, and myrrh, were the first that fulfilled this prophesie: and after wards Constantine the great, and other Emperours, Kingses, and Princes. Amongst other lands great Brytannie (the greatest of Europe) was converted to Christ, according to this prophesie: first some few in the Apostles time (Metaphrastes apud Suriun, Theodores, 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 kingses of the earth shall adore him: al nations shall observe him.  

Because he shall deliver the poore from the mightie: and 12 the poore which had no helper.  

He shall spare the poore and needy: and he shall save the foules of the poore.  

From vsuries and iniquitie he shall redeem their soules: and 14 their name shall be honorable before him.  

How is this prophesie verified, except the Church be always visible?  

And he shall liue, and there shall be given him of the gold of Arabia, and they shall adore it alwaies: at the day they shall bless him.  

And there shall be a firmament in the earth, in the toppes of mountanes, the fruites therof shall be extolled farre above 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. 17 permanent.  

And all the tribes of the earth shall be blessed in him: al nations shall magnifie him.  

Blessed
Blessed be our Lord the God of Israel, o who only doth merueles things. 0 No miracles can be done but by God's powre.

And blessed be the name of his majestie for ever: and all the earth shall be filled with his majestie. 2. Be it, be it.

Aboue all other desires the holy prophet wished God's glory, and praises in all the earth, as it is in heav'n.

The praises of David, r the sonne of Jesse are ended.

P. It seemeth by this appendix added by Esdras, that this Psalm was last composed, though not put in the last place, but as it came to his hands. r David the natural sonne of Jesse, made no more hymnes, that is, no more musical praises of God after this Psalm, but the prefigured David Christ our Saviour, the Sonne of God, in his bodie the Church, singeth new praises.

Aug. in narrat. Psal. sequentis. 73.

Psalm. LXXII.

The royal prophet, first professing the unspakable goodnes of God, 2. in the person of the weake, complaineth, that the wicked prosper, and the just are afflicted: 15. comprehending the murmuration, for though we cannot comprehend the secret judgement of God. 18. yet they are most unjust: 25. So with desire to rest in God, to promiseth ever to praise him.

A Psalm to Asaph.

How good is God to Israel, to them, that are of a right heart!

God is so excellent good, as no tongue can express, no harte can conceive.

But my steppes almost mowed, my steppes almost flipp'd.

The peace and prosperity of the wicked tempted me, to leave the right narrow way, and to goe the broad easy way with them.

Because I haue had zeale upon the wicked, seeing the peace of sinners.

Because there is no respect to their death: and stabilitie in their plague.

They never thinke of death; and if they suffer some affliction, they quickly remove it from them.

In the labours of men they are not, and with men they shall not be scourged.

They travel not so much as good men do, neither are they so often punished.

Therefore hath pride helde them, they are couered with their iniquitie and impietie.

Which makest them proud, and so they runne into all sortes of iniquitie.
† Their iniquity hath proceeded as it were of fatte: they 7 haue passed into b the affection of the hart.

h Whose ever mischief came in their mind, they feared not to committe it in fall.
† They haue thought, and haue spoken wickednes they haue 8 spoken iniquity i on high.

i boldly extolling their owne wordes and workes, and defying 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 m shall be found in them.

k For this prosperitie of the wicked, some of Gods people will fall from the right way, l and their daies 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 knowledge, and providence.
† Loe the sinners them selues, and they that abounde in the 12 world, haue obtained riches.
† And I saide: Then haue I justified my hart without cause, 13 and haue washed my handes amongst innocents:
† And haue bene scourged at the day, and my chastising in the 14 morninges.
† If I saide: I wil speake this: behold n I reproved 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 saulie, vnworthie of his protection, and to be neglected; whereas it is Gods providence to chastise his children whom he loueath.
† 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 just are afflicted, and manie wicked prosper in this world.
† Until I may enter into the sanctuarie of God: and may vn-ei7 derstand concerning their latter endes.
† But yet p for guiltes thou haft put it to them: thou haft cast 18 them downe whiles they q were elevated.

p But only in general we are taught, that euils are prepared for the guilts, or decepeth, q pride, and other sinnes 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 rife s Lord, in thy citie thou 20 shalt bring their 7 image to nothing.

s Not real but imaginarie felicitie.

† Because
of Psalmes. 135
2: ♠ Because my hart is inflamed, and my reynes are changed:
3 Almost burned up with afflictions.
22 And I am brought to nothing, and knew not.
23 ♠ As I a beast am I become with thee: and I v alwaies with thee.
4 Charged with heauie burdens, without knowledge how long, or to what end,
7 yet no destitute of thy protection.
24 ♠ Thou hast helde my right hand: and in thy will thou hast conducted me, and with glorie thou hast received me.
25 ♠ For what is to me in heauen? and besides thee what would I vpon the earth?
11 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 ever.
9 In bodie and mind I thirst after thee, my true inheritance.
27 For behold, they that make them selves faire from thee, shall perish: thou hast destroyed all, that fornicate from thee.
11 Men by their freewill make themselves enemies to God: z determined their damnation, forseeing their final sinnes.
28 ♠ But it is good for me to cleane to God: to put my hope in our Lord God:
That I may shew forth all thy prayses, in the gates of the daughter of Sion.

Psalm. LXXIII.

Faithful people pressed with persecution lamentably complaining, beseecheth a prayer in God to respect his owne inheritance, cruelly afflicted; to and leifi long without helpes, whereby heretofore he relected his people in like dis.

v Why hast thou o God b repelled for euer: is thy surie wrath vpon the sheece of thy pasture?
1 In long persecution the weake beginnes to scare, or suspect, that God hath utterly abandoned them.
2 Be mindful of thy congregation, d which thou hast possessed from the beginning.
4 But the stronger pray with confidence, d being assured that God who hath conferred his Church hitherto from the beginning of the world, will conserue it full to the end.

Thou
Thou hast redeemed the rod of thine inheritance: mount Sion, in which thou hast dwelt.

An other reason why God will conserue his Church is, because he hath delivered it often in a strong arm, as from bondage in Egypt, from persecution and oppression in the time of Judges, and kings, and lastly redeemed it from the tyranny of the devil by Christ's death.

† Lift vp thy handes vpou f their prides for euer: how great 3 things hath the enimie done malignantly in the holy place?

† Thirdly the pride of the enimies moueth God to revenge their wickednes, and so to deliever his owne people.

† And they that hate thee haue gloried in the middes of thy solemnitie.

They pretend to kepe solemnne feastes like to thine.

They haue sette b their signes, for signes: † and haue not s knowne, s as in the isue on high.

h They set vp altars against thy altares, or some new devised external shew, against the holie Rites of the Church: † and that in publike places, in the endes of high wayes, or pottes, and pinnacles.

As k in a wood of trees they haue with axes † cut out the 6 gates therof together: in hatchet, and chippee axe they haue cast it downe.

† The prophet describeth the manner how persecutors destroy temples, and all sacred things.

† They haue burnt thy sanctuarie with fire: they haue pollu ted the tabernacle of thy name in the earth.

† Their l kinred together haue saide in their hart: Let vs 8 make al the festiuall daies of God to cease from the earth.

† The whole crew, or band of persecutors.

† Our m signes we haue not seene, there is now no prophet: 9 and he will know vs no more.

m The weake complains that God shall not wondred signes, nor sendeth succorse to his people, by raising some prophet, or other meanes to helpe them.

† How long 6 God shall the enimie vpbraide: the aduersarie 10 provoke thy name for euer?

† Why doest thou turne away thy hand, and thy right hand, 11 out of the middes of thy bofome for euer?

† But 7 God our king before the worldes: he hath wrought 12 saluation in the middes of the earth.

n The perfet answer, that God hath bath, and will releue his people.

† Thou in thy strength haft confirmed o the sea: thou haft 13 p crushed the head of Dragons in the waters.

o Made the rede sea like walle: p drowned Pharao and his hostes.

† Thou
of Psalmes

14 ¶ Thou hast broken the heads of the dragon: thou hast given him for meat to the peoples of the Ethiopians. q of blacke diue.
15 ¶ Thou hast broken vp fountanes, and torrentes: thou hast dried the rivers of Ethan.
16 ¶ Geue water out of rockes, I made passage over Iordan.
17 ¶ The day is thine, and the night is thine: thou hast made the morning and the sunne.
18 ¶ Thou hast made at the coasts of the earth: the summer and the spring thou hast formed them.
19 ¶ Be mindful of this, the enimie hath vpbraided our Lord: and a foolish people hath provokd thy name.
20 ¶ Deliver not to beasts the soules that confess to thee: and the soules of thy poore forget not for euer.
21 ¶ Have respect vnto thy testament: because they that are obscure of the earth, are filled with houses of iniquities.
22 ¶ Ignorant, blind, and barbarous inuels, lodge all kindes of iniquitie in their consciences.
23 ¶ Let not the humble be turned away being confounded: the poore and needy shall praise thy name.
24 And therefore it is thine, that faithful people should be in bondage under them.
25 ¶ Arise God, judge thy cause: be mindful of those thy reproches, that are from the foolish man al the day.
26 ¶ These foolish audacious men do continually blaspheme at holy thinges.
27 ¶ Forget not the voices of thine enimies: the pride of them that hate thee, hath ascended alwaies.
28 Omit not to punish them, ye seeing they are obstinate and obdurate in pride, and is hated.

Psalm LXXIII.

Christ (with his Assurers) will judge the whole world, at the last day: in General the meantime exhorteth sinners to amend their life; 7. for none shall escape in judgement. 11. The wicked shall be punished, and the good rewarded.

Vnto the end, a Corrupt not, a Psalm of Canticle to Alaph.

a Either this was the beginning of a songue, to the tune whereof this Psalm was song: as some Hebrew Rabbin testifie; or, as S. Augustin and other fathers explicate, the Septuagint do admonish vs, by occasion of this Psalm, not to faile in our hope, for that God will in no case violate his promise nor purpose, but will render to every one in the day of judgement, as they deserve.
The Books

We will confess to thee, O God: we will confess, and will invoke thy name.

b Christ with his Apostles, and other assistotri judges, will praise and thank God, for his admirable good providence, and government of this world.

c This duplication of the same word, confirmeth vs of the aforesaid performance of that, which is here prophesied.

We will tell thy merciful works: when I shall take a time, I will judge justices.

d Christ our singular, principal, and proper judge only, and no mere creature, knowest the determinate time of general judgement.

e The earth is melted, and all that dwell in it: if I have confirmed the pillars thereof.

f The earth at that time shall be purged with flaming fire: if yet shall not be destroyed, but changed in qualities.

† I said to the wicked: g doe not wickedly: and to them that offend: h Exalt not the horne.

An epistle, or briefe summe of Christ's doctrine, to flee from sinne. h be not proud, abuse not the powre you have, to do what you please.

† Exalt not your horne on high: speake not iniquitie against God.

† For neither from the East, nor from the West, nor from the desert mountaines: i because God is Judge.

j When other Judges sitte on tribunals, some may be absent, or escape from their sentences: but all without exception shall be brought in person, when Christ God and Man shall judge.

k This man he humbleth, and him he exalteth, † because there is a cuppe in the hand of our Lord of mere wine ful of mixture.

l Some shall have sentence of eternal paine in hell, some of eternal reward in glorie, l though (partly in this world, partly in particular judgement of every soule) God hath already, and shall before the last day punish sinners, yet there resteth more punishment, and no impiant sinners shall escape, but all shall drink of the bitter cuppe of eternal damnation, of fire and wine not delayed with water, but mingled with bitter sharper things, as gall, virege, brimstone &c, and so powerd into seamed wounds, so they shall suffer unutterable endless paine, mixed with the worme of conscience, loss of glorie, rancor of hart, and eternal desperation.

And he hath powerd it out of this into that, but yet the dregges thereof are not emptied: all the sinners of the earth shall drink.

m Variety of hellish torments, from one extreme to another: as from snowwaters to exceeding heart. Job 24.

† But I will shew forth for euer: I will sing to the God of Jacob. 10

† And I will breake all the horns of sinners: and the horns of the just shall be exalted.

n The just shall see the power of freewill, and of all powre given them in this life, are rewarded in heauen.

Psalme
Psalm LXXV.

The royal prophet singeth God's praises, for his particular providence towards the Levites: so further to be extended to all the meke of the whole earth.

1 Unto the end, in prayses, a Psalm a to Asaph, a Canticle to b the Affirians.

2 For the congregation of faithful and godly people. b Amongst others, one notorious example of God's providence is recorded of an hundred fourscore & five thousand Affirians, ilaine in one night by an Angel. a Reg. 19.

God is known c in Iewrie: in Israel his name is great.

c God was not only known in general, as to pagan Philosophers; and some others, but more particularly to the Jews, the issue of Abraham, Isaac, and Jacob, by his special benefices towards them.

3 † And d his place is made in peace: and e his habitation in Sion.

4 † f There he brake the powers of bowes, the shield, the sword, and the battle.

f For obtaining and conserving of Sion from wicked Infidels, God overthrew e all forces of contrarie forces.

† Thou dost illuminate meruelously from the eternal mountaynes: † al the foolish of hart h were troubled.

3 God not only gave his people temporal victories over their enimes, but also illuminated their mindes with knowlege of true religion: h others are often troubled in mind, hearing the truth, but are not converted through their obstinate folly.

† They i slept their sleepe: and al the men of riches found nothing in their handes.

j Worldlie men in supine earlness as in a sleepe, passe over this life, and afterwards find themselves excluded from heauen, for lacke of merites, and good works, with the foolish virgins.

7 † At k thy reprehenison ð God of Iacob, they l haue al numbered that mounted on horses.

k God undertaking the defence of his people, and threatening the averse part, l they failed in courage; as men overcome with drowsines of sleepe.

8 † Thou art terrible, and who shall resist thee? m from that time. thy wrath.

m Even from the first notice of thy wil, the adversaries were dejected, fearing thy potente wrath.

S 2 † From
From heaven thou hast made thy judgement hearde: the earth trembled and was quiet. Terrible signes from the firmament appeareing before the day of judgement, pereutors and others being terrified shal be astonied and silent. When God arose vnto judgement, p that he might saue al the mecke of the earth.

Because the cogitation of man shall confesse to thee: and the remanes of the cogitation shall kepe festivall day to thee. Men that shall seriously thinke and meditate vpon these things, vvil praise and thank God for them: and the effect, a vcvete repast of such meditation, shal make as it were a great festival day, in the devoute soule spiritually ioyned vwith God.

Vowe ye, and render to our Lord your God: al ye that round about him bring giftes. The soule thus inflamed with Gods loue, isthen apt of gratitude, for his goodnes towarde man, to make vowes of things wherto we are not obliged, but most necessarie it is to be maturely aduised, and not rashly, nor lightly to vvoy; for being once vvoyed, we are strictly bound to vwhatsoever we have lawfully promised. And it is great sinne to vvoy vn-differently.

To the terrible, and him that taketh away the spirite of princes, the kings of the earth.

To the end, for a Idithun, a psalme b to Asaph. For Idithun to sing, or to make tune for it. b For the faithful congregation to consider Gods benefits.

With my voice I have cried to our Lord: with my voice to God d and he attended to me. Hauing therefore prayed, d I have obtained.

In the day of my tribulation I sought God, with my handes in the night before him: and I f was not deceived. Especially being in tribulation, and praying with hart and handes lifted vp, as vvel in the night as day: f I was not fruitless of my prayer.
My soule refused to be comforted, † I was mindful of God, and was delighted, and was exercised: and my spirit fainted.

I was sometimes in such anguish that nothing seemed comfortable, but I relied upon God to firmly, that my spirit came into an extreme, or trance.

My soul prevented the watches: I was troubled, & spake not.

I arose early before the ordinary time of awaking, my heart being attentive inwardly, I uttered nothing with my tongue.

† I thought upon old days: and the eternal yeares I had in mind.

† And I meditated in the night with my heart, and I was exercised, and I swept my spirit.

I diligently examined my conscience.

Why, wilt God receive for ever: or wilt he not adde to be better pleased as yet?

Affirmedly God wili not receive for ever, but he will be pleased with his Church.

† Or wilt he cutte of his mercie for ever, from generation vnto generation?

† Or wilt God forget to haue mercie? or wilt he in his wrath keepe in his mercies?

And I sayde: Now haue I begun: this is the change of the right hand of the Highest.

While I thus thought, I erred greatly, now I see and confesse that God suffers all calamities for the good of his servants: and this I knew not by my selfe, but by the inspiration of God, making this change in me by his gracious hand.

† I haue bene mindful of the workes of our Lord: because I wil be mindful, from the beginning of thy mercurial workes.

† And I will meditate in al thy workes: and in thy inventions I will be exercised.

† O God in the holic is thy way: what God is great as our God? thou art the God that doest mercurial things.

Thou hast made thy power knowne among peoples: thou hast with thine armes redeemed thy people, the children of Iacob, and Joseph.

† The progenie of Iacob, receiued and nourished in Egypt for Iosephs sake, as his adopted children.

† The waters saw thee, O God, the waters saw thee: and they were afraid, and the depths were troubled.

† The red sea, and Iordan felt thy divine power, and obeyed thy will.

† A simul-
† A multitude of the sounding of waters: the clouds gave a voice.

† Noise of waters meeting, after the Israelites were passed, thunders and lightnings also happened, 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 mowed and trubled.

† Thy way in the sea, and thy pathes in many waters: and thy steppes shall not be knowne.

† Thou hast conducted thy people as sheepe: † in the hand of thy servants and Aaron.

Psalme. LXXVII.

The royal prophet exhorting the people to attend, 5. reciteth many great benefits of God towards their forefathers (whose ingratitude, often rebellion, and chastisement he doth noteth) 9. as 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 still conserved: 67. and the tribe of Juda excelled in king David.

Understanding a to Alaph.

My people attend ye to my law: incline your ear unto the words of my mouth.

Neither the law, nor the people was David's, but presenting God's person, he speaketh in his name or authority, with whose inspiration he was replenished. S. Greg. Pref. in Tob. c.2.

† I will open my mouth in parables: I will speak propositions from the beginning.

Albeit the prophet reciteth historically things done, yet the same were parables, similitudes, and figures of other things: yeas or secret hidden Mysteries, obscurely signified in the Old Testament, and revealed in the new.

† How great things have we heard and have known them, and our fathers have told vs.

Which partly we know by written holy Scriptures: † partly by Traditions.

† They.
4. They were not hid from their children, in an other generation.

Telling the praifes of our Lord, and his powers, and his mer-

veolous workes which he hath done.

5. And he g raised vp a testimonie in Iacob: and b made a law in Israel.

God of his mercie without precedent merite, raised vp a peculiar people of Abraham, Iaac, and Iacob, b and gave them a particular law, first of Circuncision, & more largely by Moses.

How great things he commanded our fathers, c to make

6. the same knowne to their children: d that k an other generation may know.

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 shalt 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 seeke after his commandements.

For three causes God gave his law, that his people may have confidence in him, he shewing his care to instruct and governe them; m that they remember his benedicts; n and kepe his commandementes.

8. That they become not as their fathers: o a peruersie generation and exasperating.

The Israelitish nation very often, and in great numbers murmured, rebelled, and committed other great sinnes, and therefore David exhorted the people of his time, not to do the like. And this exhortation perteyneth more especially to Christians, as S. Paul teacheth, 1. Cor. 10.

A generation, that hath not directed their hart, their spirit hath not bene faithful towarts God.

9. The p children of Ephrem bending, and shooting with bow: were turned in the day of battel.

p They first (trusting in their owne strength) without Gods commandment (Num. 14.) went forth to battle and were overthrowne. 1. Par. 7. v. 14.

10. They kept not the testament of God: and in his law they would not walke.

11. And they forgate his benedicts, and his merueolous workes, which he shewed them.

12. Before their fathers he did merueolous things in the land of Egypt, in the side q of Tanis.

q Tanis the principal citie in Egypt were the river Nilus, where Moses 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 conducted them in a cloud by day: and at the night, by light of fire.

This cloud shadowed them from the heat of the sun in the day, and the fire shined in the night, at the time that they were in the desert.

He stroked the rocke in the desert: and gave them water to drink as in a great depth.

In mount Horeb: and there was continual water in all the camp, which occupied here four miles in length and breadth.

And he brought forth water out of the rocke: and made waters runnne downe as rivers.

And they added as yet to sinne vnto him: they provoked the Highe to wrath in the place without water.

Which naturally wanted water: but by miracle had abundance.

And they tempted God in their hartes: so that they asked meats for their liues.

Not content with Manna, they demanded to have flesh.

And they spake cuil of God: they said: Can God prepare a table in the desert?

Still incredulous, not beleuing Gods omnipotence, they thought that, albeit he had given them manna, and water, yet he could not give them flesh.

Because he stroke the rocke and waters ranne, & torrentes flowed:

Can he also giue you bread, or prepare a table for his people?

By bread in general is understood al competent meate vsual for a table.

Therefore our Lord heard, and made delay: and fire was kindled in Iacob, and wrath ascended vpon Israel.

For this incredulitie, murmuring, and other sinnes God kept the children of Israel fourtie yares in the desert, til all that were of age, when they came from Egypt, were dead, except only Iofue and Caleb. 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 salvation.

And he commanded the cloudes from aboue, and opened the gates of heaven.

And he rayned them Manna to cace, and bread of heaven he gave to them.

Bread of Angels did man cace: he sent them victuals in abundance.

Manna made by Angels.

He transported the Southwinde from heaven: and in his power he brought in the Southwestwinde.

God so changed the wind, that it brought abundance of quales and other birdes, into their campes. Exo. 16. Nu. 11.
And he rayned upon them flesh as dust: and as the sand of the sea fethered fowles.

And they fell in the middle of their camp: about their tabernacles.

And they did eat and were filled exceedingly, and their desire he brought to them:

They were not defrauded of their desire.

As yet their meats were in their mouth:

Immediately after a month (for so long they had abundance of these birds ibid. v. 20,) they were stricken with a plague: and many died, for their concupiscence.

And the wrath of God ascended upon them.

And he killed their fat ones, and the chosen of Israel he hindered.

The most fresh strong men died, and so were hindered from possessing the promised land of

In all these things they sinned as yet: and they beleaved not

in his meruelous workes.

In fourtie years about six hundred thousand died.

When he sware, they sought him: and they returned, early they came to him.

And they remembred that God is their helper: and the high sacrifice God is their redeemer.

And they loved him with their mouth, and with their tongue they did lie to him.

But were not sincere in their hearts.

But their hart was not right with him: neither were they counted faithful in his testament.

But he is mercifull, and will be propitious to their sinnes: and he will not destroy them.

Howsoever multitudes of people committe great sinnes, and are severely punished, yet God is mercie preserueth some by his effectual grace, and neuer suffereth the whole Church to faile, nor to be destroyed.

And he abounded to turne away his wrath: and he kindled not all his wrath.

And he remembred that they are flesh: i spirit going, and not returning.

Mans life is like the winde, that is past, and the same returneth not. As Aristotle teacheth. Here the Hebrewes note the middle of the Psalter, in 1263 verses. and so manie in the rest.

How often haue they exasperated him in the desert: provoke him to wrath in the place without water.

The people of Israel murmured so often in the desert, that it was not easy to tel how often. See the Annotation.

And
† And they returned, and tempted God: and the holy one of Israel they exasperated.

1 For evil ones repenting they offended God again and again.
† They did not remember his hand: in the day that he redeemed them from the hand of the afflicter.
† As he put his signs in Egypt, and his wonders in the fild of Tanis.

m The first sign was in turning a rodde into a serpent, which was a miracle, but no plague, the other signes were also plagues to the Egyptians.
† And he turned their riuers into bloude, & their showers that they might not drinke.

n The first plague. o Pooles, lakes, and all sorts of water, yea showers, or raine water: which seldome happeneth in Egypt.
† He sent upon them p a swarme of flies, and it crept upon them, and the frogge, and it destroyed them.

p The fourth plague, in order as they are recited in Exodus. q The second plague.
† And he gave their fruites to the blast, and their labors to the locust.

r This was: the fourth plague, not mentioned in with the greater. s The eight plague.
† And he killed their vineyardes with hail, and their mul. 7 berie trees with horefrost.

t The seventh plague. v This also is omitted in.
† And he delivered the beast to hail: and their possession to fire.

w Not only all trees, and plantes, but also beasts were subject to the hail: and to fire.
† He sent upon them y the wrath of his indignation: indignation, and wrath, and tribulation: insomnis: z by euil angels.

y In these general terms, of wrath, indignation, and tribulation, the Prophet comprehended all the other plagues, to wit: the third of scorches, the fifth of pestilence, the six of boyles in men and beasts, the ninth of darkness three days 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 liues from death: and their cattel he shut vp in death.
† And as he stroke all the first borne in the land of Egypt: the first fruites of all their labors in the tabernacles of Cham.

a The ninth and greatest plague, 11. v. 5. & c. 12. v. 29. b Egyptians also descended from cham, by his sonne Meiraim. Gen. 10. v. 6.
† And he tooke away his people as sheepe: and led them as a flock in the desert.

c After that Egypt was thus plagued, God brought Israel out of their servitude, as a shepheard leddeth his sheepe, and defendeth them.
† And
And he brought them forth in hope, and they feared not: and the sea covered their enemies.

And he brought them into 4 the mount of his sanctification, the mount, which his right hand purchased.

d Inde a hillie countrie. e Into that countrie which God chose, and endued with mer-
nic blessings.

And he cast f out the gentiles from their face: and by lot he g As is writ-
diuided the land of them in a corde of distribution: ten in Josue.

And he made the tribes of Israel to dwell in their tabernacles.

And g they tempted, and exasperated God the highest, and they kept not his testimonies.

After the conquest and quiet possession, the Israelites oftentimes fell into grosse sinnes, especially in the time of Judges.

And they turned away themselves, & kept not the covenant: even as their fathers, they were turned as a h crooked bow.

h A crooked bow declineth the archer, so this people failed to serve God, and declined them.

They incensed him to wrath in their s hillies: and in their felines.

Graevns they provoked him k to emulation.

i In their altars erected in hillies to Idols. k By graevn imagines of Idols, they provoked God to indignation.

God heard, and contemned: and he brought Israel to nothing l exceedingly.

Not absolutely to nothing, but punished them exceedingly, till they repented, and then spared and delivered them from tribulation, as appeareth in the booke of Judges.

And he rejected the tabernacle m of Silo, his tabernacle, where he dwelt among men.

m The Arke of God sometime kept in Silo, Josue 18. in the tribe of Ephraim, was taken by the Philistins. 1. Keg. 4. and never returned thither agane. n. But whosoever the Arke was, there God most specially heard their petitions, and gave answers.

And he deliered s their force into, captiuitie: and their beaute into the hands of the enemie.

o For these sinnes God suffered the Arke to be taken.

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.

q The zele, and just wrath of God suffered these calamities to happen.

Their r Priestes fell by the sword: and their widows were not wept for.

r Ophias and Phinees the sonses of Heli flaine and Heli himselfe hearing that the Arke was taken fell from his stoole and broke his neck. 1. Reg. 4.

And
† And four Lord was raised up as one that sleepeth; as a mighty man having surfeited of wine.

† Nevertheless God plagued the infidels, and confessed his Church. 1. Reg. 5.

† And he stroke his enemies on the hinder partes; an euer-lasting reproch he gave to them.

† As before. † And he rejected the tabernacle of Ioseph; and the tribe of Ephraim he chose not.

† But he chose the tribe of Iuda, mount Sion which he loued.

v After a time the ark was brought into the tribe of Iuda.

† And he built his sanctuary as of unicorns in the land, which he hath founded for ever.

w The Church was ierm, and euer preferred in the old testament til Christ, and from Christs time to the end of the world.

† And he chose Dauid his servant, and took him from the flockes of sheepe; from after the ewes with yong he tooke him.

x Gods particular grace in choosing, and exalting Dauid, was a special benefit to the Israelites.

To ye seede, Iacob his servant, and Israel his inheritance.

γ To rule and governe the people of Israel.

† And he fedde them in the innocencie of his hart; and in the understandings of his hands he conducted them.

2 Prudently using his powere and authority.

ANNOTATIONS. PSALME LXXVII.

The people of Israel oftentimes murmured in the desert, chargeth the people that they had still provoked our Lord to wrath, from the day that they came out of Egypt, and always contended against him. And our Lord himself expostulating their ingratitude, & often murmuring faith (Num. 14. v. 11.) in the beginning of the second yeare, that they had then tempted him tenne times; either by this certaine number signifying an uncertaine, or els chiefly tenne times; for so often we find recorded that they tempted him, and murmured within that small time more notoriously.

† First, vnto the red sea (Exod. 14. v. 11.) where seing the Egyptians pursuing them, they murmured against Moses, for bringing them out of Egypt, saying; It had bene much better to have seued the Egyptians, then to die in the wilderness. Secondly, for want of (water) Exod. 15. v. 24. Thirdly, for lack of meatie, Exod. 16. v. 3. Fourthly, keeping Manna for the next day, contrarie to Gods commandement. ibid. v. 20. Fiftiy, going on the Sabbath day, also contrarie to Gods commandement, to gather Manna. Ibid. v. 17. Sixtly, for want of water in Raphidim. Exod. 17. v. 1. Num. 16. v. 1. Sevently in Horeb, adoring a calf & the image thereof. Exod. 32. Eighty, repaying for their travels in the wilderness. Nu. 11. v. 1. Nintly, loathing Manna, and burning with
with desire to eate flesh. Ibid. v. 4. 5. 6. Tently desparing to possesse the pro-
mised land of Chanaan; after that the diffcueres had reported the difficulties,
with the force of the people, and of the cities against which they must fight. Ne-
v. 1. Al which and the rest, faith S. Paul, happened to them in figure of vs:
and are written for our correction (or admonition) that we murmur not as
they did. 1. Cor. 10.

Psalme. LXXVIII.

The Prophet, in person of the Church, lamenteth the cruelie of persecutors
(both in the old and new testament) 5. prayeth for release, with just
revenge against Gods enemies, that blaspheme his name, 3. and promiseth
to be grasseful in divine praises.

1. A Psalme a to Asaph.

a so be sung be Asaph and his company, in the behalfe of people united in faith.

O God b the Gentiles are come into thine inheritance.
they c have polluted thy holié temple: they have made
Jerusalem d as a watch toure of offruits.

b Cruel infidels have invaded those things, which pertyne to thy Church: c even possesed
and profaned the holié temple of the lawes, and Churches of Catholique Christians. Ful-
filled by Antiochus, in Jerusalem, by the Vandalis in Afrike, by Protestants, and Puritancs, in
divers partes of Europe, and will be more vniversally by Antichrist in Al Christendom. d In-
stead of great and faire Churches, Gods servants are base to the meane houses, yea poore
cottages.

2. f They haue made e the carcasses of thy servants, meats for
the foules of the aire: the flesh of thy saints for the beasts
of the land.

e Some persecutors suffer not Martyrs bodies to be buried, but hang them on pollces, and pin-
nacles, where birds may eate them.

3. f They haue pored out torth their bloude as water round about
Jerusalem: and there was none to bury them.

4. f We are f become a reproch to our neighbours: a scorne
and mocke to them that are round about us:

f Christancs, Galileans, Catholiques Homounians, and now Papistes, in spite and reproch.

5. f Because how long o Lord wilt thou be angry for ever: shal thy
zeal be kindled as a fire?

g Sinnes provoking Gods wrath, are one cause why he suffereth his people to be persecuted.

6. f Pour out thy wrath vpon the Gentiles, b that have not-
knowne thee: & vpon the kingdomes, that have not invoked: thy name.

b Though the faithful committe some sinnes, yet in respect that they beleue rightly, haue zeal
in Gods caufe: and denie not God, they are nere to grace and fauour.

T. 3.  f Because
THE BOOKE

† Because they have devoured Jacob: and his place they have made desolate.
† i Remember not our old iniquities, let thy mercies quickly preuent vs: because we are become exceeding poore.
† Especially when they repent, and confesse their sinnes, then shal that neither know not will know God: but obstinately impugne and resift the truth: so much afflicted, and despised, that none wilt regard the truth which we profess.
† Help vs o God our sauour: and for the glorie of thy name o Lord deliver vs: and be propicious to our innes for thy names sake.
† Left they say perhaps amongst the Gentiles: where is their God? and m be notified in the nations before our cies.
The reveng of the bloud of thy seruants, which hath benne shed: † let the groning of the fettered enter in thy sight.
† Albeit o Lord, thou suffer vs to be punished, yet suffer not thy enemies to insult, as though thou were not our God; and consequently thou haddest no people at all in the world. Therefore we pray, that the reveng of thy seruants bloud may be so notified, that it can not be denied, nor doubted of. Which is also here prophesied, that it will come to passe in the end.
According to the greatnes of thine arme, possesse thou the children of them that are put to death.

a Preserve also o God, the relics of thy seruants, the successors of thy Martyrs.
† And o tender to our neighbours seuenfold in their bo- some: their reproch wherewith they haue reproched thee o Lord.

This also is a prophesie, that God will most severely reveng the blasphemie of persecutors.
† But p we thy people, and the sheepe of thy pastoure, wilt confesse to thee for euer:

p Gods people deliveret from persecution, and perpetually conserved, wil always praise God for the same.

Unto generation and generation we wil shew forth thy praise.

PSALME LXXIX.

Christ our Redeemer from sinne and captuictie.

The Prophet prayeth for the release of Israel in great tribulation. 15. for sheveth the coming of Christ to redeeme man from sinne, and from thralldome of the dulle.

† Unto a the end, for b them, that shall be changed, testimo- nие to c Alaph, a Psalme.

a Perreyning to the new Testament, b especially to Gentiles, that shal be converted to Christ.
c for perpetual memorie to the congregation of faithful.
† Thou
THOU that rulest Israel, attend, that d conductest Joseph as a sheepe.

By Joseph the prophet understandest al Israel, because the first birthright being taken from Ruben was given to him, to wit, the double portion of inheritance, two tribes of twelve.

Which sitteth upon the cherubs, e be manifest. f before Ephraim, Benjamin, and Manasses.

Appeare, and shew thy mightie hand before thy people: f whereof Ephraim, Benjamin, and Manasses following the Ark, 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. Raise vp g thy might, and come, to saue vs.

Thou which alwaies can helpe us, now vs thy soure in delivering us from this temporal miserie.

O God h concert vs. and shew vs thy face, & we shall be saued.

Serve vs in a better state. i Shew thy benigne countenance and sauoure. Mystically, send the promised Messias, Christ, the essentiel Image of God. 2. Cor. 4. v. 4. Collos. 1. v. 15.

O Lord the God of hostes, how long wilt thou be angrie & upon the prayer of thy servant?

How long wilt thou differre to heare our prayer?

Thou wilt feede vs with the bread of teares: and giue vs drinke with teares 1 in mesure.

Thou didst sufficiently punish vs, but thou temperest the same with mesure, that it exceedeth not to our ruines and our enemies haue scorned vs.

O God of hostes m concert vs. and shew thy face, and we shall be saued.

God first preventing vs with his grace, n man may cooperate therwith to his justification, and salvation.

Thou didst transport o the vineyard out of Egypt: thou didst cast out p the Gentiles, and planted it.

Thy Church and people, q the Chanaanites.

Thou wert the guide of the way q in the sight thereof: thou didst plant the roots thereof, and it filled the earth.

The cloud, and pillar of fire were visible guides. r and it multiplied mightily.

The shadow of it covered the mountaines: and the bowges of it the ceders of God.

Hyperbolical speech to signify the great multiplication of the Israelites.

It extended her branches even to t the sea, and her boughes wento w the river.


Why haft thou destroyed the hedge thereof: and all that passe by the way doe plucke it.
† The boare of the wood hath destroyed it: and x the 14 singular wilde beast hath eaten it.

† The prophet now prays for the coming of Christ, which he saw in spirit.

† And x, perisse it, which thy right hand hath planted: and 16 vpon a the sonne of man whom thou hast confirmed to thee.

† The Church of the old testament, in her best state, wanted the perfection, which the Church of Christ hath. a Christ our Messiah most commonly calleth by this title, The Sonne of man.

† b Things burnt with fire, and digged down at the increase of thy countenance shall perish.

b So thy vineyard can no longer endure if it be still afflicted, and trodden down.

† 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 God's power redresseth all miseries.

† And we depart not from thee, thou wilt quicken, vs: and 19 we will invoke thy name.

† d O Lord the God of hostes convert vs: and shew thy face, 20 and we shall be saved.

† The same is the 8. and the 15 verse (with little alteration) and here repeated the third time, in which we also pray for thee things first to be purged, and converted from sinne, second to be illuminated by Christ, the Image of God, Thirdly to be sanctified, and sauced in eternal glory to have the fruition of the most blessed Trinicie.

Psalm LXXX.

† Ai men are invited to celebrate festal days. 6. which were instituted in memorie of benefites received. 9. the deuils shall be protested, and the negligent let in distresse.

† Vnto a the end, for b wine presseis, a Psalm to c Alaph himself.

a This Psalm pertayneth not only to the old testament, but also to the new. b Gods servants oppressed with tribulations. c to be songe by Alaph a chief master of musike.

† R Eioice to God our helper: make jubilation to the God of Iacob.

† Take ye Psalm, and d gate tymble: pleasant Psalter with the harpe.

d Make ready all these musical instruments.

† Sound
OF PSALMES.

4 ♦ Sound ye with trumpet in the new moone, in the notable day of your solemnitie.

♦ In the Calendes, or first day of euere moneth; in remembrance of Gods providence, and perpetual government of all creatures; and most especial solemnitie in the first day of the euenth moneth, in memorie of Izaac conferred from death, in whom God promised Abraham, to multiply his seede, and to bleffe all nations. Gen. 7 v. 21. c. 21. v. 11. c. 22. v. 18.

5 ♦ Because it is a precept in Israel, and judgement to the God of Iacob.

6 ♦ He put it for a testimonie in Ioseph, when he came out of the Land of Egypt: he heard a tongue which he knew not.

7 ♦ The people of Israel signified by Ioseph, as Psal. 79. v. 2.

8 ♦ He turned away his backe from burdens: his handes were eased in baskettes.

9 ♦ God delivered the same people from their vnsolerable bondage of carrying burdens in baskettes, from gathering straw, making bricks, and other servitude. Exo 1 v. 14. c. 5. v. 7.

10 ♦ In tribulation thou didst invocate me, and I heard thee: I heard thee in the secret of the tempest: I proved thee at the water of contradiction.

11 ♦ The most meritorious of God to the people: yet after so great benefits thou didst murmur, and contradict me. Exo 17. Num. 10.

12 ♦ Hear my people: and I will contest thee: Israel wilt thou will heare me.

13 ♦ Seriously admonish thee. Man by free will may choose whether he will obey or not.

14 ♦ There shall be no new God in thee, neither shalt thou adore a strange God.

15 ♦ This was an other great benefit, to give an express law, for their instruction.

16 ♦ For I am the Lord thy God, which brought thee out of the land of Egypt: o dilate thy mouth and I will fill it.

17 ♦ Observing my commandments, ask what thou wilt, and I will give it thee.

18 ♦ And my People heard not my voice: and Israel attended not to me.

19 ♦ And I let them alone, according to the desires of their hart, they shall goe in their owne inventions.

20 ♦ If my people had heard me: if Israel had walked in my ways:

21 ♦ I had p for nothing, q perhaps humbled their enimies: and had laide my hand vpon those that afflict them.

22 ♦ Very easily q of my freewill and liberalisme, without necessity or obligation.

V ♦ The
The Booke

† The enemys of our Lord have lied to him: and their time shall be for ever.

r The wicked that promise to serve God, and do it not shall be in eternal torments;

† And / he fed them of the fatte of corne: and out of the rocke, with honie he filled them.

In the meantime God bestowed these benefits upon them, for the justs sake.

Psalm LXXXI.

Admonition to Magistrates.
The Prophet declareth, 2. that God reprehendeth unjust Judges and Magistrates: premonisheth them of his severne & eternal punishment: 3. Whereto the prophet conforming his wil prayeth for the same.

† A Psalm to Asaph.

God stood in the assembly of goddes, and in the middes he judged goddes.

† The wordes of the prophet, admonishing al magistrates, that when they sitt in judgement, or determine anie cause, God who is there, and euerie where present, a attendeth their proceedings: and therefore it behoeth them to be advised what they doe: even as if they heard God speaking as here followeth:

† c How long judge ye iniquitie: and accept ye the persons of sinners.

† The wordes of God, though not uttered sensibly, yet in effect intimated by his law, according:

† Judge ye for the needie and the pupil: justifie ye the humble, and the poore.

† Take away the poore: and deliver the needie from the hand of the sinner.

† They knew not, neither did they understand, they walke in darkness: a al the fundations of the earth shall be moved.

d Such judges proceede in grosse ignorance, not caring to understand, but content to walke in darkness. e Ye are so eui disposed, that you would turne al ypside downe, inflicting the wicked, and condemning the just.

† I saide: You are goddes, and the sones of the highest:

f For your office which you participate of me, you are certaine goddes upon earth:

† g But you shall die as men: and fall as one of the princes.

g But when you die you shall find that you are men, subject to Gods judgement. h Yea your punishment will be grievous, and importable: for the mightie shall mightely suffer torments.

† i Arise & God, judge the earth: because thou shalt inherit in all the Gentiles.

j Againe the wordes of the prophet praying God, k that sing he is Lord of all he will judge all.
Psalm LXXXII.

The Church impugned by all sorts of enemies to prayeth God to confound them, as the hath done divers the like, 17. whereby some shall be converted.

1 † A Canticle of Psalme to Alaph.

O God, a who shall be like to thee? b hold not thy peace, c neither be thou appeased d God:

a Seing none is like to thee e God, b show thy poure and maistrie, c be not silent.

3 † For behold d thine enemies have made a sound: they that hate thee, e have lifted up the head.

d The cruel persecuters are most in silent, e and proud.

4 † They haue taken malignant counsel vpon thy people: and they haue deuised against thy saints.

5 † They haue said: Come, and let vs destroy them out of f the nation: and let g the name of Israel be remembred no more.

f Thus there be no more anie faithfull people, g anie Catholiques left aline.

6 † Because they haue deuised with one consent: they haue togethers made a covenant against thee.

7 † The tabernacles of h the Idumeians, and i the Ishmahelites

k Moab, and l the Agrens.

h The progenie of Esau, i the seede of Israel, k descending from the elder sonne of Lot. l the

issue of Abraham by Agar, who falsely call them elsues Saracens, as if they were of Sara.

8 † m Gebal, and n Ammon, and o Amalec: p the forcers,

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,

alme neighbours, and some of them were akin to the Israelites, were their great enemies.

9 † r yeast and r Asslut also is come with them: they are made

an aide to the children of Lot.

r Others also coming further of, joyned against Gods people, in figure that al heretikes, and

other infidels conspire together against Catholiques.

10 † Doe to them as f to Madian, and s Sisara: as to v Iabin in

the torrent Cifton.

f The Psalmist therefore prayeth (and withal prophesieeth) that God wil at last destroy them,

as he did Madian. Num. 31. Judic. 6. & 7. s Sisara caprine general, v for Iabin king of Afor

nere Cifton. Judic. 4. v. 7. & 21.

11 † They perished w in Endor: they were made as x the dung

of the earth.

w Within the territorie of Manasses (10s. 17.) which they inundated. x slaine and not buried.

V 2 Put
Put their princes as Zoer, and Zeb, and Zebec, and 12: Salmana.

These four princes of the Madianites were slain by Gideon's forces Judges 7 & 8.
Al their princes: † which haue saide: Let vs possess the San- 13:
auerie of God for an inheritance.

By foure † My God put them so as a wheele: and as stubble before 14:
similirates the the face of the winde.

prophet describeth the punishment that shall fall upon persecuters.
† Even as fire that burneth a wood: & as a flame that burneth into 15:
the mountains:
† So shalt thou pursueth them in thy tempest:and in thy wrath 16:
shalt truble them.
† Fill their faces with ignominie: and they wil seek the thy 17:
name, & Lord.

God punishes seeketh the conversion of sinners, not their eternal death.
† Let them be ashamed, and troubled for euer and euer: and 18:
let them be confounded, and perish.

But such as be not oblitrate, and finally impenent do perish for euer.
† And let them know that Lord is thy name, thou onlie the 19:
Highest in all the earth.

God only the creator of heaven and earth is properly called 20:
Whole essential, and incommunicable name is WHICH 15. Exo. 3: 14. & 6: 3.

Psalme LXXXIII.

Eternal glory. Devout persons fervently desire eternal glory, 6. accounting it, in the mean- 21:
time, a happie state to be in the militant Church, 11. where God first 22:
genius grace, will give glory in the triumphant.

† Vnto the end, a for wine presses, b the children of 23:
Core, c a Psalme.

For men afflicted in this vale of miserie. b By the children of Core not being musitians (but 24:
porters in the temple, i Par. 16.) S. Augustin here and in other titles of Psalms, understandeth 25:
the faithful children of Christ.

How beloved are c thy tabernacles, d Lord of hoastes! 2:
† my soule coueteth, and d fainteth vnto the courtes 3:
of our Lord.

e The glorious mansions in heaven, which God hath prepared for the just. d Vehement de- 26:
lices do sometimes deprive vs of external sense.

My hart, and e my flesh haue rejoyned toward the living 27:
God.

The mind rejoicing in hope, the bodie is also recreated, releued, and reviued, which before 28:
was dull, and heauie.

† For
OF PSALMES

4. † For the sparrow also hath found her an house: and the turtle-dove a nest for her selfe, where she may lay her young ones.

As sparowes by nature instinct & seeking habitations, finde houses to dwell in, & turtles have nestes, wherein to lay their young ones: so faithful soules seek to dwell in heaven, & in the mean time to lay vp good works within the Catholique Church; out of which (sayth S. Augultin in this place) how good fouer workes doe bene (as when paganes, and heretikes fede the hungry, cloth the naked, receive strangers into their houses, visite the sick, comforte prisoners) being not laid in the nest, concubinabuntur, & contentur: non servabuntur, non custodientur: they shall be trode under foote, they shall be bruised in pieces: they shall not be confered, they shall not be kept: but (that such workes may be profitable and be conferred) they must be done in true faith, in the Catholique faith, in societe of the vnite of the Church.

Thine h altars o Lord of hoastes: my King, and my God.

Workes are good, and rightly laide vp when they are donne in vnitie, and participation of Gods Altares, the most proper places of Divine Service, of external Sacrifice in this life, and spiritual Sacrifice of perfect praises in eternal glory; where al Saintes without ceasing sing: Holie, holie, holie, Lord God of hoastes. Hsae. 6. Apoc. 4.

† Blessed are they, that dwell in my house: for euer and euer they shall praise thee.

The Catholique Church.

† Blessed is the man, whose helpe is from thee: he hath disposed ascension in his hart, † in the vaile of teares, in the place, which he hath appointed.

The just by Gods grace and helpe, may resolve to ascend by steppes and degrees, from vertue to vertue (v. 8.) even to heaven, † though he be now in this vaile of teares, by reason of mans sinn, who otherwise was before sinn in paradise, a place of delight.

For m the lawgiver shall gene n blesinges, they shall goe o from vertue into vertue: p the God of goddes shall be seen in Sion.

Christ our lawgiver, m geneth abundance of graces, p with continual increase. p but our only omnipotent God, is to be seen by this effect of his grace, in the Church and not elsewhere.

† Lord God of hoastes heare my prayer: receive with thince care o God of Iacob.

Be behold o God our protectour: and † looke vp the face of thy Christ.

Assembly to this the Church maketh al her petitions, concluding al prayers; By Christ our Lord.

† Because † better is one day in thy courtes e, aboue thousands.

In respect of the future retribution, which euerie one shall receive according to their deserts, one day in Gods Church is better then thousands out of it.

I haue chosen to be f an abitie in the house of my God, ra ther then to dwell i in the tabernacles of sinners.

And better to be in the poorest state of Catholique Christians, t then in greatest palaces or highest dignities amongst sinners.

V 3; † Because
Because God loueth mercie and truth: our Lord wil geue grace, and glory.

The Divine wisdom loueth mercie, and veritie, that neither may prejudice the other: and loueth grace in this life, and glory in the next.

He will not deprive them of good things, that walke in innocencie: o Lord of hostes blessed is the man, that hopeth in thee.

Besides innocencie perservered without sinne, there is also innocencie after remission of sinne, of which the prophet here speaketh.

Psalme LXXXIII.

Into the end, to the children of Core, a Psalme.

O Lord thou hast blessed thy land: thou hast turned away the captivitie of Jacob.

God beflowed manie great benefits vpon the people of Israel: he brought them out of the bondage of Egypt.

Thou hast forgone the iniquitie of thy people: thou hast covered all their sinnes.

Remitted their manifold sinnes: did pardon also a great part of due punishment.

Thou hast mitigated all thy wrath: thou hast turned away from the wrath of thine indignation.

Convert vs o God our saviour: and auert thy wrath from vs.

As thou hast feared thy peculiar people, so we beseech thee o God creator and general Saviour of all mankind, mitigate thy wrath towards vs:

Wilt thou be wrath with vs for ever? or wilt thou extend thy wrath from generation vnto generation?

O God thou being turned shalt quicken vs: and thy people shall rejoice in thee.

Til God first shew his mercie, sinners lye dead in guilt of sinne, but by his grace they are stirred vp, and quickly setune to God.

Shew vs o Lord thy mercie and giue vs thy saluation.

I will heare what our Lord God wil speake in me: because he wil speake peace vpon his people.

The wordes of the prophet, signifying that God had reauced vnto him the redemption of mankind.

And vpon his saints: and vpon them, that are converted to the hart.

Not al men are justified, and saued, but those that are barlye and sincerely converted.

But
OF PSALMES.

10 † But yet his saluation is nigh to them that n fear him: that his glorie may inhabit in our land.

m Though al be not sware (because manie wil not cooperate to God’s grace) yet very manie haung 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 justice and peace haue killed.

m Whereas Gods mercie would saue al, and his truth, or justice requireth that sinnes be duly punished, by Christis Passion and death, sufficient satisfaction is offered for all sinnes, and thole that will be partakers by penance, and conformitie to Gods law, may haue remission, e and so justice is observed, and peace made between God and his subiects.

12 † p Truth is risen out of the earth: q and justice hath looked downe from heauen.

p Integritie of conscience reigneth in good men, q God sending iust meanes from heauen to saue them.

13 † For our Lord certes wil geue benigneitie: and our landshal gie her fruite.

r God giveth grace, s and men yeld fruite.

14 † t Justice shall walke before him: and shall set his steppes in the way.

t They walke in justice, and right path of Gods law.

PSALME. LXXXV.

In consideration of his owne imperfections, the royal prophet, or other faithful person prayeth God, s, according to his mercie and goodnes, q, shewed in converting Gentiles, r, and in delivering the supplicant himself from the flate of damnation, t, that he will giue directe and defend him against all enemies.

1 † A praier a to David him selfe.

2 A forme of prayer for king David, and for any faithful person.

I incline thine eare o Lord, and b heare me: c because I am needie and poore.

b: There be sundrie iust causse which moue God to heare our prayers: c frist 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 profess, and promise to lead a holie life. e Thirdly, because we trust and hope in God.

3 † Have mercie on me o Lord, because I haue cried to thee f al 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 persever in prayer. g Fifty, if we pray with attention of mind.

† Because
Because thou o Lord art h swete, and i milde: and k of m much mercie to all that inuocate thee. l

Sixtly because God of his own nature is benigne, ready to beflaw beneficis. l Seuently, he is meeke to remit offences. l Eightly, he is merciful to mitigate the punishment, to those that make recourse unto him. l For these causes we pray as followeth.

Receiue o Lord my praiere with thine eare: and attend to the voice of my petition.

In the day of my tribulation I haue called to thee: because thou haft heard me.

There is not the like to thee amongst goddes o Lord: and there is not according to thy workes.

m Al nations whatfoever thou haft made, shal n come, and m shall adore before thee o Lord: and they shall o glorifie thy name.

Because thou art great and doing meruioles thinges: thou onlie art God.

Conduct me o Lord in thy way, and I wil walke in thy truth: let my hart rejoice that it may fear thy name.

I wil n confess to thee o Lord my God with al my hart, and o will glorifie thy name for euer.

Because thy mercie is great upon me: and thou haft delivered my soule out of q. the lower hel.

O God the wicked are risen vp upon me, and the synagogue 14 of the mightie haue fought my soule: and they haue not let thee in their sight.

And thou o Lord the God of compassion and merciful, patienc, and of much mercie, and r true.

Hauue respect to me, and haue mercie on me, s giue thine empire to thy servant; and saue the sone of thy handmaide.

f A digression (viz. to prophesyes) of Chriists Empyre and kingdom the Church, givene 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 hate me, and may be confounded: v because thou o Lord haft holpen me.

The chief and principal signe of Chriists, and his Churches glorie, is his Resurrection, pru-
sfigured in Iona. vVhe by al enimies, are confounded, either to their conversion, or to eternal damnation. See 6. Augustin.

Psalm LXXXVI.

The Catholiq Church glorious. 
The Church of Chriest beginning in Jerusalem, 3. is extended to al Nations, 
5. Glorios, 6. and permanent, 7. in holie joy.

To the
OF PSALMES

1 To the children of Core, a Psalm of Canticle.

The foundations thereof in the holy a mountaynes:

T\ our Lord loueth the gates of Sion, aboue al the tabernacles of Iacob.

a Christ's Church was first founded in Jerusalem on whitsonday, Acts 1 in mount Sion, which hath two toppes, in one of which the Temple stood, in the other Davids tower or palace.

b Glorious things are saide of thee, b citty of God.

c b I wil be mindful of e Raab, and Babylon knowing me.

b The Prophet in the person of Christ, faith he will commend unto his Apostles, and other Apostolical men, that they convert al nations (as our Salvator gaue express commision and commandment. Matt. 28. Luc. 14. v. 47. Acts 1. v. 8.) e naming here Raab (which is Egypt) and Babylon:

Behold d the foreners, and Tyre, & the people of the Ethio-pians, these e were there.

d The Philistines, Tyrians, Ethio-pians, e & the rest, shall be regenerate in this Church, which for the assured certaintie thereof (after the prophets manner of speaking) is affirmed in the pretentice, as if it were then donne.

e f Shal it not be said of Sion f Man and man, is borne in her; and g the Highest himselfe founded her?

f It shall be reported, or one shall 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 all fortes of Princes, Prelates, and Peoples.

i j The j habituation in thee, is as it were of al rejoicing.

j Great spiritual joy with peace of conscience, is in true Christian Catholiques in the militant Church, but the blessed haue the most absolute & secure joy of al, in the Church triumphant.

PSALME LXXXVII.

A faithful person sore and long afflicted, lamentably complaineth, praying A prayer in God, i5. not to repel him, being leiste desolate, 19. without al consolat

a b the key.

1 A Canticle of a Psalm, to the children of Core, vnto the end, for a Maheleth b to answer, c of understanding to Eman the Ezrahite.

a An instrument of musicke apt for lamentable songes. Not expressed in the title of any other Psalm. Perhaps because this Psalm mixeth not anie consolation with mourning, as other Psalms do, which are also prayers in affliction. As the 50. 51. 73. b Neither is this word in anie other title. It is added here to admonish vs, that as this Psalm, and some others were songe by two quires, one anwering the other, so we must in answer and imitation of Christ, suffer long and great afflictions with patience, being he in his passion was leiste without ordinary consolation. c By some interpreted [his brethren] For Christ (faith S. Augustin) vouches-
The Book

Let us make them his brethren, which understand the mystery of his Cross, and not only are not ashamed thereof, but also faithfully glorify their.

O Lord the God of my salvation: in the day have I cried, and in the night before thee.

I have cried to thee very often both by day, and by night.

Let my prayer enter in thy sight: incline thine ear to my petition.

Because my soul is replenished with evils: and my life hath approached to hell.

I f am accounted with them that descend into the lake.

Accounted as dead, and ready to be buried.

I am become as a man without help, free among the dead, as the wounded lying in the sepulchres, of whom thou art mindful no more: and they are cast off from thy hand.

If I were dead, I should be free from these afflictions. Especially it agreeeth to Christ, who was free, ye of infinite power amongst the dead.

They have put me in the lower lake: in the darke places, and in the shadow of death.

My enemies have endured not only to bereave me of temporal life, whereby I should go into limbus, but also to kill my soul spiritually, whereby I should descend into the lower hell of the damned.

Thy furie is confirmed upon me: and all thy waves thou hast brought upon me.

Thy just wrath also God hath exceedingly afflicted me.

Thou hast made my familiar spirits far from me: they have put me abomination to themselves.

I was delivered and came not forth: my my soul languished for puerility.

I cried to thee: Lord at the day: I stretched out my hands to thee.

Wilt thou do meruels to the dead: or shall physicians raise life, and they confess to thee?

O God deliver me whiles I am yet living, for I may not looke for extraordinarie, and miraculous helpe, as to be raised against after death.

Shall any in the sepulchre declare thy mercie, and thy truth in perdition?

When I shall be dead and buried, I cannot denounce thy praies as now I can to mortal men.

Shall thy meruelles workes be known and in darkeness: and thy justice in the land of oblivion.

Much less shall the damned praise thee in eternal perdition.

And I to Lord have cried to thee: and in the morning shall my prayer prevent thee.

Why
OF PSALMES

15 † Why doest thou, O Lord, reject my prayer; turnest away thy face from me?
16 † I am poor, and in labours n from my youth: and being exalted, humbled and troubled.

As I grew young, O as waxing elder I have been still afflicted.
17 † Thy wrathes have passed upon me: and thy detrouts have troubled me.
18 † They have compassed me as water al the day: they compassed me together.
19 † Thou hast made friend, and neighbour far from me: and my familiars because of miserie.

My miserable estate hath alienated all freindes, neighboures, & acquaintance from me.

PSALME LXXXVIII.

Gods mercie and truth, with his great promises to Davi d, 6. his powre in the whole world, and just judged him, are the true joy of his servantes.

20. Christ's kingdom shall remaine for euer: 31. yea manie offending yet al shall not perish, 39. but after great affliction, 47. God will respect mans infirmity, 50. his owne promise, and the enimies reproaching his servantes and himselfe: 53. who is blessed for euer.

The Church of Christ neither faileth.

The key.

1 Of understanding a to Ethan the Ezrahite.

a Otherwise called Idithun. 1. Paral. 15. of rather Ethan, who was very wise, mentioned with others, to whom Salomon is preferred for wisdom. 4. Reg. 4. v. 31, and signifies strong, applied here to those that are strong in assured hope of Christ's promises, notwithstanding it semeth sometimes to the weake, that his promises are not performed.

2 T

In generation b and generation I will shewe forth thy b In all gene-

3 † Because thou saidst: Mercie shall be built vp for euer c in the heauens: thy truth shall be prepared in them.

c The heauens shall rather fail, then Gods truth faile. Mystically, in the Apostles, and by their preaching, the Church of Christ is built for euer.

4 † I have ordained a testament with mine elect, I haue sworne.

to Davi d my servant: 4. for ever wil I prepare thy seede.

And I will build thy feast into generation and generation.

d Davi d's seede conserte til Christ was borne of his virgin mother: and in his spiritleal seede, his kingdom the Church is for euer conserte. Otherwise not verified of Davi d's temporal kingdom, which decayed in the captivity of Babylon, and is now wholly destroyed.

6 † The heauens shall conserte thy meruelous workes o Lord: yea and thy truth in the church of saintes.

W 1  † For
† For who in the cloudes shall be equal to our Lord: shall be like to God among the sonses of God?
† God, who is glorified in the counsel of Saintes: great and terrible over all that are round about him.
† O Lord God of hostes who is like to thee: thou art mightie:
† O Lord, and thy truth round about thee.
† Thou rulest over the power of the sea: and the mouing of the waues therof thou doest mitigate.
† Thou hast humbledst the proud one, as one wounded: in the arme of thy strength thou hast dispersed thine enimies.
† The heavens are thine, and the earth is thine, the round earth, and the sullenes therof thou hast founded: the north, and the sea thou hast created.
† Thabor and Hermon shall rejoice in thy name: thy arme is with might.
Let thy hand be confirmed, and thy right hand exalted:
† iustice and judgement is the preparation of thy seat.
† Whether God punish, as with the left hand, or bestow benefites, as with the right hand, all is to his glory, and according to mercie, and truth.
Mercie and truth shall goe before thy face: the blessed is the people that knoweth jubilation.
† They are spiritually happie, that do thus consider of Gods meruelous proceedings, praise the same, and rejoice therein.
Lord they shall walke in the light of thy countenance, and in thy name they shall rejoice all the day: and in thy iustice they shall be exalted.
† Because thou art the glorie of their strength: and in thy good pleasure shall our hornes be exalted.
† Because our protection is of our Lord: and of the holy one of Israel our king.
† Then didst thou speake in vision to thy Saintes, and saidst I have put helpe on the mightie one: and haue exalted an elect one of my people.
† I have found Dauid my servant: with myne holy oyle haue I anointed him.
† For mine hand shall helpe him: and myne arme shall strengthen him.
† The enimie shall nothing preuale in him: and the sonne of iniquitie shall not adde to hurt him.
† And I wil cut downe his enimies before his face: and them that hate him I wil put to flight.
25. And my truth, and my mercie with him: and in my name shall his horn be exalted.

26. And I will put his hand in the sea: and his righthand in the rivers.

27. He shall exalt me: Thou art my Father: my God, and the protector of my salvation.

28. And I will put him the firstbegotten, high above the kings of the earth.

29. I will kepe my mercie vnto him for euer: and my testament faithful to him.

30. I will 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 judgements:

32. If they shal profane my justices: and not kepe my commandements:

33. I will visit 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 proceede from my mouth I will not make frustrate.

36. Once I have sworn in my holie: if I lie to Davi:

37. His seede shall continue: we for euer.

38. And his throne as the Sunne in my sight: and as the Moone perfect for euer: and a faithful witnesse in heauen.

m. Christian lust soules as the Sunne, n and as the perfect, or full moone. See the first Tome.


* Among manifold things, this one word doth comfort vs, thy promise remaineth, thou hast not denied to send Christ, but differing him,

40. Thou hast overthrown the testament of thy servant: thou hast profaned his sanctuary on the earth.

41. Thou hast destroyed all the hedges thereof: thou hast made the firmament thereof bare.

42. Al that passe by the way have spoiled him: he is become a reproch to his neighbours.
oppressed by
the Assi
Babylonians
Perthans
Grecians, and
Romans as in
the Church
impugned by
innumerable
forces of
Heresites and
other Infidels.

† Thou hast exalted the right hand of them that oppress him; thou hast made all his enemies joyful.
† Thou hast turned away the help of his sword: and hast not holpen him in battle.
† Thou hast destroyed him from p emigration: and his seat thou hast broken down to the ground.
† Thou hast lessened the days of his time: thou hast overwhelded him with confusion.

† How long dost thou turn away for ever? shalt thy wrath burn as a fire?
† Remember what my substance is: for hast thou made all the children of men in vain?
† Who is the man that shall live, and shall not see death: shall deliver his soul from the hand of evil?
† Where are thy old mercies, O Lord, as thou swarest to David in thy truth?
† Be mindful, O Lord of the apearance of thy servants (which I have held in my bosom) of many nations.
† Which thine enemies have reproached, O Lord, which they have reproached the commutation of thy Christ.

As though Christ were changed and turned from us.

So we wish and pray that all may bless and praise thee. Amen.

ANNOTIONS, PSALME LXXXVIII.

Though Christians do sinne yet Christ is not his Church.

34. My mercie I wil not take away from him. Although, Christians signified by the child of successors of David, since most grievously, ye swor: so they will sinne with desperation (faith S. Augustin) and obstinately perish in sinne, that they offend the eyes of their Father, & deferre to be disenforced: &c. Yet for these Christ shall not remaine without inheritance, the come not al to perish for the chafe, some fishes shall be gathered out of the nette into vessels, notwithstanding the evil fishes are cast away. And a little after, the same Doctor disencouraging of eternall glorie both in body and soule, of those that dye in Gods favoure, sayth; These things are promised concerning Christ, very certaine, very faine, very plaie, and undoubted. For albeit some things are couered in mysteries, yet some things are so manifeast, that by them the obscure things may most easily be cleared.

39. But thou hast repelled &c.] Againe S. Augustin, addeth upon the next verses following: God performed not these promises in David, that when thou seest they were not fulfilled in David, which necessarily must be fulfilled, thou maist feke an other, in whom it may be shewed that they were fulfilled. God promised some thing (a kingdom) for ever of Davids seede: and Salomon was borne: and became of so great wisdom, and so great prudence, that God promise
promise concerning David's seed, seemed to be fulfilled in him. But Solomon fell, and gave place of expecting Christ; because God neither can be deceived, nor deceive, he put not his promise in him, whom he knew would fall, but thou shouldest rely upon God, and exact his promise. A little after Thou seekst the kingdom of the Jews, it is not: thou seekst the altar of the Jews, it is not: thou seekst the sacrifice of the Jew, it is not: thou seekst the priesthood of the Jews, it is not. Whereupon he concludes: All these defects came to the Jews: yet was not Christ taken from them, but differed. Some Jews believed in him, and some Gentiles. As the Psalms prophesied from the 47. verse to the end of this Psalm.

Psalm LXXXIX.

Under the form of prayer, the Psalms describeth the shortness of man's life and other calamities. 7. God's strict judgment. 13. But first his comfortable mercy. 16. And perpetual regard of his own works.

† A prayer of Moses the man of God.

a Some Expositors think Moses was the author of this Psalm, and of the tenne next following. But others hold that David was author of it, and that Moses his name is here put in the title by Eldas, because this Psalm is like to the prayer of Moses, when the people provoked God with their sinnes in the desert. And because man's creation, fall, punishment, and God's mercy towards him, are here described: which Moses first viziteth, as going before the written law. And that Moses made not this Psalm is probably gathered by the 10. verse, where the ordinary age of men is described to be (in strength and vigour) seventie yeares, or of some fourscore: and the greater part of the one or the other is in labour and sorrow. And it is evident (Deut. 34.) that Moses liued in all an hundred and seventie yeares, and his eye was not dimme, neither were his teeth moued. So Aaron, Ioseph, and others commonly liued longer then is here mentioned. But David was old and impotent at seventie yeares. B. Reg. 1. S. Hilarion, liuing neere seventie yeares in his hermitage, S. Remigius governning the Church of Rheimes, seventy yeares, and the like are accounted to have bene ful of days, and such as liued longer are reputed extraordinary. Again, it is more euidently proved that Moses was not author of the 94. and 95. Psalms.

LORD, thou art made a refuge for vs: from generation unto generation.

b Always from the beginning of the world to the end.

† Before the mountaines were made, or the earth and the world formed: from everlasting even unto everlasting thou art God.

c The Prophet sheweth that the world was created in and with time, not eternal. And that only God is eternal.

† Turne not away man into humiliation: thou saidst: Be converted ye children of men.

d God hath often said, that he would not the death of sinners, but rather that they be converted and live for euer.

† Because
† Because a thousand years before thine eies, are as yester
day, that is past.

† Though some liued long (none for all 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, nothing shall their years be.

† In the morning as an herb he shall passe, in the morning he shall flourishe, and passe: in b the evening he shall fal, be hardened, and withereth.

† The youth of man quickly passeth: b old-age can not last long: ytherof cometh our English proverb: A young man may dye sovne, an old man can not live long.

† Because we have faynted in thy wrath, and in thy furie we are troubled.

† Thou hast put i our iniquities in thy sight: our * age in the light of thy countenance.

† Sinne the cause of shortnes of mans life.

† Because all our daies have failed: and in thy wrath we have failed.

Our yeares shall be considered k as a spider: † the daies of our 10 yeares in them, are l feuentic yeares.

k Mans life as brickle as a spiders vweb: or mans life vvaseth continually, as a spider vvaseth her selfe by spinning, and consumg her owne substance.

And if in strong ones m eightic years: and the more of them, labour and sorrow.

l m These numbers literally shew the shortnes of the longer sorte of men's lives. Mythically, seuen signifieth the rest after labours of this world, and perswryng to the old testament: eight signifieth the reward in the resurection, perswrying to the new testament. v Which multiplied by tenne, a perfect number, make seuen and eightic. v Which ioyned together make an hundred and fiftie. The number of all these Psalmes.

Because n: mildnes is come vpon vs: and we shall be chastised.

n It is of Gods milde prouidence, that mans life is short, for that manie if they were sure, or had probabilitie to live long, vsould presume to sinne more.

† o Who knoweth the power of thy wrath: and for feare to number thy wrath?

† o Scing God of his justice punished all mankind, for one sinne of our first parents, his wrath must needs be very great to euerie sinner, for his owne proper sinne.

So make thy righthand knowne: and men learned in hart, in wifedome.

† Turne 0 Lord, how long? and be interreated for thy servants.

† p We are replenished in the morning with thy mercie: and we have reioyced, and are delighted at our daies.

p The hope of glorious resurrection turneth our calamities into spirital joy.
OF PSALMES

15  "1 We have rejoiced for the daies wherein thou hast humbled vs: the yeares, wherein we have seen euils.

9 Ye the more we suffer in this life for the truth, the greater is our comfort in hope of reward.

16 "1 Looke vpon thy seruants, and vpon thy worke: and direct their children.

w 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 respects, o God looke vpon vs with clemencie. s lead also our povertie into the right way, and make them thy seruantes.

17 "1 And let the brightness of our Lord God be vpon vs, and direct thou the worke of our handes over vs: and the worke of our handes doe thou direct.

: O God illuminate our understanding, s make our actions by thy grace profitable to vs: w and make perfect in vs the worke of charitie. In which one worke, al good worke are included and to which all other are directed. For then worke are right (sayth S. Anguistin) when they are directed to this one end.

PSALME XC.

Whosoever faithfullie and firmly trusteth in Gods providence, is secure from Gods providence, the dangers of secrets, subtle, and open enimies; his aduersaries shall come to ruine. 11. Angels shall defend him. 13. No kind of serpent, nor beast shall hurt him. 14. God himself assureth him of his protection, and of eternal salvation.

a Prayse of a b Canticle to David.

a Praise of Gods providence, With thanks, b. Which David songe with voice:

1 He that dwelleth in the helpe of the Highest, shal abide in the protection of the God of heauen.

c He that firmly reuileth and resteth vpon Gods providence, is assuredly protected by him.

2 "1 He shal say to our Lord: Thou art my protectour, and my refuge: my God I will hope in him.

3 "1 Because he hath delivered me from d the snare of the hunters, and from e the sharpe word.

d Al secret and subtle machinations: e and from al crueltie of tyrants.

4 "1 With his shoulders shal he ouershadowe thee: and under his winges thou shalt hope.

5 "1 With shilde shal his truth compasse thee: " thou shalt not be affrayed of the feare in the night.

f Terrors obstinatly suggested by cuile men or spirites, with erronious conceipte that men are not bond in time of temporal dangers, to confesse the truth.

6 "1 Of g the arrow flying in the day, h of busines walking in darkenes: i of invasion, and the midday dierel.

5 Open persecution threatening present death, except men denie the truth which they know.

b circumvention of craftie enimies by subtle arguing, and drawing men into error, and so to declin
decline from Catholicque Religion, multitude, even to death, except Gods servants will relent, and denote the truth, which they assuredly believe, and know in their conscience, that they are bound to profess it.

† A thousand shall fall on thy syde, & ten thousand: on thy right hand: but to thee it shall not approach.

† On thy left side, in adversities manie fall from God, & on thy right side, in prosperitie manie more forgets, and forsake God.

† But thou shalt consider with thine eyes, and shalt see the restitution of sinners.

† In sincerely: Because thou o Lord art my hope: thou hast made the Highest thy refuge.

† There shall no evil come to thee: and scourge shall not approach to thy tabernacle.

† Because he hath geuen his Angels charge of thee: that they keep thee in all thy waies.

Angels haue protection of men by Gods ordinance. The diuell corruptly allegeth this scripture (Mt 6:8) omitting the latter part of this verse: which sheweth when Angels protect just men, to wit, when they walke in a right path, observing orthodox course in their actions, not in gueuing themselves headlong into needes danger, as the same diuell proposed to our Saviour, to cast himself downe from the pinnacle of the temple. Such falling is not the way of the iuft, but of Lucifer, that fell from heauen. So S. Bernard notes. Ser. 15, in hune Pfal.

† In their hands they shall beare thee: lest perhaps thou knocke thy foot against a stone.

† Upon the aspe, and the basileus thou shalt walke: & thou shalt tread upon the lion, and the dragon.

† Because he hath hoped in me, I will deliver him: I will preserve him, because he hath knowne my name.

God speaketh the rest that followeth in this Psalm.

† He shall cry to me, and I will heare him: with him I am in tribulation: I will deliver him, and glorifie him.

† With length of daies I will replenish him: and I will shew him my salvation.

ANNOTATIONS. PSALM XC.

Thus shalt not be afraid. S. Augustin here observeth foure maners of tempting the faithful to fall from true Religion. Sometimes with contention that is but light and obscure, which the Prophet calleth feare in the night: when ignorant men are tempted by suggelction, or apprehension of temporal afflictions, nor knowing that they fall into eternal damnation, by slieing from worldly, or bodily calamities. Sometimes the contention threateneth present death to them that are well instructed in the truth, and know that they must confess it even to death, which the Prophet calleth an arrow flying in the day: when the faithful cleerly feeleth what danger hangeth over him, to wit, present
present death if he stand constant, and damnation if he deny his faith. Sometimes the temptation is more vehement, but yet obscure, which he calleth business walking in darkness: when by little endeavours, framing arguments in excuse of sin, men are persuaded that they may lawfully take some oath, or do some other thing, which in deed is not lawful; and so by degrees, and little persuasions they ignorantly decline from Catholicque Religion, or commit other grievous sins. But the greatest and manifest temptation is called inquisition & midday diuell: when persecutors being neither more easy persuasions can deceive Gods servants, nor present death force them to deny the truth; they then assault them more vehemently, and more dangerously with long, and continual afflictions, not remitting their cruellest till the afflicted either yield to their will, or dye in long torments. And by these two latter kinds of persecution manie are overthrown, which were constant in the former. For whiles tyrants proposed dangers to simple people, and deceived some, yet threatening present death to others, that were better instructed, and confirmed in Religion, innumerable were perjured, & gloriously died in confession of Christian Catholicque faith. But by little arguing of hard points of Christian doctrine, and little, and by long torments manie have been seduced, blindly falling into errors, and manie wittingly have denied the truth, which they dearly beloved in their hearts, to avoid this midday diuell, the extremity of long manifest, and grievous afflictions. Nevertheless in all these temptations God pro-God leuateth recteth them who firmly trust in him. Those (faith this holy Fathers) have failed, none but those which presumed of themselves, which dwelt not in the helper of the Highest, that first leave and in protection of the God of heaven: which said not to our Lord: Thou art my Protector, and my refuge, which trusted not under the shadow of his wings, but relied, or attributed much to their own strength.

Psalm XCI.

God is by al maner of voices and instruments to be praised in his admirable worke. 7. which the foolish not doing are punished; 11. and the wise are rewarded. "The wwerkes of God admirable, the A. key.

1. † A Psalm of Canticle, b in the sabbath day. a Voices beginning instrumentes professe this song: b when we rest from worke then especially we ought to thinke upon Gods wworke, praise and thank him for the same.

2. I It is good e to confess to our Lord; and to sing to thy name o Highest: To give thanks.

3. † To shew forth thy mercie in d the morning: and thy truth in e the night.

4. † In prosperitie, e in adversitie. In the instrument of tenestring, in f Psalter: with Canticle, on h the Harpe.

f On every instrument of十条 stringe, signifying the obseruacion of the十条 commandments, g namely on the Psalter. h also on the harpe, which signifieth mortification.

5. † Because thou hast delighted me o Lord in thy worke of thy handes I will reioyce.
† How are thy works magnified, O Lord! thy cogitations are made very profound.
† The wise man will not know; and the fool will not understand these things.

1 Carnal and sensual man, be that thinketh only of present things, not of future.
† When sinners shall spring up as grass: and all that work iniquity shall appear.
That they may perish for ever: † but thou the Highest for ever, O Lord.
† Because loe thine enemies, because loe thine enemies shall perish: and all that work iniquity shall be dispersed.
† And let mine horn be exalted, as the unicorns: and my old age in plentiful mercy.

1 The just in confidence of a good conscience, expecteth exaltation of their power: and great consolation in the end of their life.
† And mine enemy hath looked upon mine enemies: and the malignant rising vp against me, mine ears shall hear.

2 Then shall the just see their enemies depressed: and themselves flourish, like the palm, and cedar trees as followeth.
† The just shall flourish as a palm tree: as the cedar of Libanus shall he be multiplied.
† They that are planted in the house of our Lord, shall flourish in the courts of the house of our God.

0 Militant Church: p triumphant.
† As yet shall they be multiplied in plentiful old age: and they shall be well affected, † that they may shew forth:

9 Publicly profess God's praise, as in the words following:
That the Lord our God is righteous, and there is no iniquity in him.

Psalm XCII:

Psalms reigneth for ever in his Church: notwithstanding man is and great persecution against the faithful.

Praye a of Canticle b to David himselfe, in c the day before the sabbath, d when the earth was founded.

a Praise to be sung with voice: b composed by David: c the sixth day of the week, which is our Friday, d in which day the Church of Christ was founded, by his bloodshed on the cross.

O Lord e hath reigned, he f hath put on beutie: our r Lord hath g put on strength, and hath girded himselfe.
Our Saviour founding his Church by his death began then to reign therein; f gloriously ascending into limbus, and in bodie to his grave: g he then put on all armour of strength
OF PSALMES

Are taught to reform the world, and to enlarge his kingdom, according to his own prediction where he saith: If I be exalted from the earth, I will draw all things into myself, Isaiah vii. 22.

For he hath established the round world, which shall not be removed.

Not only in Judea and Samaria, but the whole earth: and the same Church shall not be destroyed.

Thy seat is prepared from that time: thou art from everlasting.

Christ being eternal, hath an everlasting Church.

The river of God have lifted up: the rivers have lifted up their voice.

All sorts of persecutors, the High priests (who sometimes watered the spiritual land, like rivers) with Scribes, Pharisees, and other incredulous Levites; also Pagans, Turks, and Heretics have oppressed the Church.

The rivers have lifted up their voices, and above the voices of marvellous waters.

With more force than anie persecutions in the old Testament.

The furies of the sea are marvellous; yet marvellous is our Lord on high.

but though these assaults be great, and marvellous, yet Christ in protecting his Church is more marvellous.

Thy testimonies are made credible exceedingly: p holes becometh thy house, and of a long time.

Articles of faith are not evidently apparent to knowledge, but evident to credibility, to those that are disposed by God's grace, illuminating their understanding, and moving their foresight, to give consent of belief; if they will. p It behoveth therefore all members of the Church to connect piously, and religiously in this life, being the hath so excellent a spouse, protector, and instructress, even to the end of the world.

PSALME. XCIII.

The faithful servant of God ascribedly poffesseth, that as the prides, cruelty, 7: foolish imaginations, and secret thoughts of the wicked are manifest to God, 12. acknowledging himself happy, that he is better instructed of God; whereas he had otherwise been dammed. o. sharply reprehendeth those that consider not of God's judgements: concluding that the infid shall be glorified, and the wicked damned.

To a David himself, in the fourth of the sabbath.

The Hebrew letter Lamed, which ordinarily is prefixed to the datue case, or significeth to, being let before proper names, is a signe of the genetive case. Yet the Septuagint, express it by the dative, and so doth the latin, ipse David, and consequently our English hath, to David himselfe, to shew the difference between sacred and profane writers. For in humane books the writer and auctor is al one: but in divine, the Holie Ghost is the proper auctor, and a man is the writer. To signify therefore the principal auctor, David is sometimes named as the instrumental cause, to whom the Holie Ghost inspired this, and other Psalmes, and by whom they

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vvere written. And when the titles express otherwise: A Psalm of David, yet it is so to be understood, that the Holy Ghost is always the principal author, and David the instrumental, ministerial, or secondary author. But when other names are expressed, either in the generall or datuall case, or howsoever it may be, thm that those men were the writers of these Psalms, but importeth some other thing, as by S. Augustins judgement, vve noted in the Procmial Annotations page 3. & 4. vverby is proved that this Psalm was not written, nor composed by Moyses, as Hebrew Rabbins suppose, but by the Royal Psalmist David. b Made and ordinarily sung in the fouthe day of the vveke, our vveensday, in which day Judas the traitor sold our Saviour Christ to his enemies. The reuenge of which vvhich wickednes, and of all other sinnes, is here prophesied.

O w Lord God of reuenges: the God of reuenges hath done freely.

e God more commonly called the God of mercie (vvhich vvere in him is aboue all his worke, Psal. 44) is also the God of reuenges, according to his iustice. d He procedeth in judgement rightlj, not depending, nor earing, not respecting any person, poverie, dignitie, wisedome or other like qualitie, but their iust merites.

A prayer of Bexalted thou that judgest the earth: render retribution to the proud.

† How long shal sinners § Lord: how long shal sinners glory?
† Shal they vverter, and speake iniquitie: shal al they speake, 4 that worke iniustice?

e Shal all wicked men still be suffered to speake so insolently?

A description of heathenish and heretical crueltie.

† Thy people § Lord they have humbled; and thine inheritance they have vexed.
† The widow, and the stranger they have slaine: and the pupils they have killed.
† And § they have saide: The Lord shal not see, neither shal the God of Jacob understand.
† Understand ye foolish in the people: and ye fooleis be wise at sometime.
† He that planted the eare, shal he not heare? Or he that made the eie doth he not consider?
† He that chafliseth nations, shal he not rebuke: he that teacheth man knowledge?
† Our Lord knoweth f the cogitations of men: that they be vain.

f So vvo possible is it that God shalbe ignorant or careless what men do, that he also knoweth and observeth most secret thoughts.

† Blessed is the man, whom thou shalt instruct: § Lord: and shalt teach out of thy lawe.
† That thou maist g geue him quietnes from the euil daies: til a pitte be digged for the sinner.

g Mitigate and temper his afflictions, that by patience and fortitude, the just may persever, and not be overcome.

† Because
14. "Because our Lord will not reject his people: and his inheritance he will not forsake.

h The whole church shall never be rejected, nor forsaken.

15. "Vengeance I shall turn into judgement: and they who are near it, are all that are right of heart.

Judgment is converted into judgement, when just meaning is put in works and practice, that it may appear in judgement. Also God who doth & suffereth all justly, will confine his inheritance the Church, even into the day of judgement. The sense is easie by transposing the words: all that are right of heart, are near it, that is, shall like and approve God's justice, when the wicked shall repine, and blaspheme it.

16. "Who shall rise for me against the malignant? or who shall stand with me against them that work iniquity?

17. "But that our Lord hath holpen me: within very little my soul had dwelt in hell.

18. "If I said: My foot is moved: thy mercy O Lord did help me.

I when I felt, and complained that I was in danger, thou didst assist me.

19. "According to the multitude of my sorrows in my heart: thy consolations have made my soul joyful.

20. "Doth the seat of iniquity cleave to thee: which maketh labour in precept?

m Only faith sufficeth not, but careful laboure, in keeping God's commandments is required.

21. "They will hunt after the soul of the just: and will condemn innocent blood.

22. "And our Lord became my refuge: and my God the helper of my hope.

n The just do hope for eternal salvation, to which God will bring them.

23. "And he will repay them their iniquity: and in their malice he will destroy them: the Lord our God will destroy them.

o And God, the revenger of wrongs, will at last cast the wicked into eternal torments.

Psalmes. XCIII.

An intimation to serve and adore Christ our Lord and Messiah, as alone for the benefits of creating all things, as for his incarnation, and not to burden our harts as the lewes did.

Praise of Canticle, b to David himself.

Praise sing with voices: b inspired to David, & written by him.

1 Come, let us rejoyce to our Lord: let us make jubilation to God d our Saviour.

With great and solemn exultation: d God our Creator, is also our Protector & Saviour.

† Let
Let vs e preuent his face in confession: and f in Psalmes let : 2 vs make iubilation to him.

Let vs be more diligent, and preuent our accustomed time. For no man can preuent Gods grace with anie good worke, who first preuente vs, els we can neither doe, nor thinke anie good thing. f not only in singeing his praise with voice, but also with musical instruments.

Because our Lord is a great God: and a great King aboue al goddes.

Because in his hand are the endes of the earth: and the heightes of the mountaines be his.

Because the sea is his, and he made it: and his handes formed the drie land.

Come let vs adore, g and fall downe: and wepe before our Lord, that made vs.

So also Isaiah (c 45 v. 13.) and S. Paul (Philip. 2.) reach that kneeling or bowing the knees, as an external religious cerimonie, is acceptable to God.

Because he is the Lord b our God, and we the people of his pasture, and the shepe i of his hand.

It is most just and necessarie that we adore God, because he made vs, and all this world for vs, hath also redeemed vs, and made vs his people, as shepe of his pasture, and as a Pastor feedeth and goueth vs.

To day if ye shal heare his voice, harden not your hartes;

Though some have often repelled, and resfled Gods grace, yet if they receive it being offered againe, it will avail 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, proved me, and law my workes.

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 taste into them, whatsoever they desired: Exo. 16. That also which was left ungathered when the sunne waxed hotte, melted (v. 15.) and liued their carret 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.

Fourtie years was I n offended with that generation, to and said: These alwayes eare in hart.

By this mention of the offence of fourtie yeares, as long before passd, is convinced that Moses wrot not this Psalme, who died in the very fourtith yeares of their abode in the desert. And S. Paul citing the wordes of this Psalme. (Heb. 4.) manifastly acknowledgeth David the writer thereof, and that it was written long after Moseys time in these wordes: (v. 7.) Against he limiteth a certaine day; To day, in Davids laying after so long time, it is above saide. To day if you shall heare his voice, do not obdurate your hartes. For if Jesus (that is Iosue) had geuen them rest, he would never speake of another day afterward.

Being greatly offended, I approched nere vnto them, in punishing the offenders.

And these have not knowne my waies: as I swear in my wrath: o if they shall enter into my rest.

Those that murmured died in the desert, and entered not into the promised land, euene so those that finally offend Christ, shall not enter into everlasting rest: Heb. 3. & 4.

ANNO-
ANOTATIONS. Psalme. XCIII.

8. *Harden not your harts.*] Whatsoeuer God propofeth by preaching, or inspifation to a finner, it refifteth in the powre of his freewill, to harden freewill to his harte, and to rejefl a fuch good motions, and fo he doth not only frustrate reftif good Gods grace, and hinder his owne iufification, but alfo increafeth his former motions. Sines. But by not refiftifng, when deliberating therupon he could refift, he dispofteth himselfe and cooperateth to firft iufification. And therefore the royal Prophet here admonifheth, and earnefly exhorteth all men, to do this which God hath put in our powre, not to harden our owne harts, when we heare his voice, by refiftifng and rejefling his grace freely offered, without al metite of our part.

Psalme. XCV.

All peoples & nations are invited to praize the bleffed Trinitie, 3. for Chrifts incarnation. From Christs powre is the fpiritual kingdom of all the world. 10. even fensles creatures acknowledging his majeftie, 13. and judicial powre.

1. A Canticle a to Davuid * himselfe, b when the house was build after the captiuitie.

2. c Sing ye to our Lord e a new song: Sing to our Lord al the earth.

3. d For a new benefite, farr greater then the deliverie of Israel from Egypt.

4. f The fame worde [Sing to our Lord] thrice 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, bleffe his name, bring to his name, importing one God.

5. g Shewforth his glorie among the Gentiles, his mercurious workes in al peoples.

6. h Because our Lord is great, and exceeding laudable: he is terible aboue al goddes.

Vvhat creatures foever spiritual or corporal, visible or invisible the paganes ferne for goddes, yet they be diuels that deceive them, and divers wayes vfurpe divine honoure, making fuch idolaters to thinke, that there is divine powre, where none is.

f He only is true God, who is Creator of heauen, and of al creatures. For no creature can create any thing at all, that is, make anie thing of nothing but only God.

6. i Confellion, and beauty in his fight: holinesse, and magnifi- 
ficence 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 hoaftes, and enter into his courtes: adore ye our Lord in his holi court.
Let all the earth be moved before his face: say ye among the Gentiles that our Lord hath reigned.

Divers ancient Doctors read more in this place: Our Lord hath reigned from the wood, to wire, Christ by his death on the cross conquered the diuell, sinne, and death, and thence began to reign. S. Iustinus Martyr, dialogo aduers. Triphonem. Tertullian li, aduers. Iudzos. c.9. &c. 13 & aduers Marcionem. li, c. 39. &c. 31. S. Augustin in this place, according to the old Roman Psalter Before him Arnobius, and after him Cassiodorus and others, whereby it is probable, that it was sometimes in the Hebrew text, and blotted out by the Jewes.

For he hath corrected the round world which shall not be moved: he will judge peoples in equitie.

Let the heauen be glad, and the earth rejoyce, the sea be moved, and the fulnesse thereof: the fieldes shall be glad, and all things, that are in them.

The Psalmist in abundance of spiritue inviteth all creatures to praise God, as Daniel in his Canticle.

Then shall the trees of the woodes rejoyce before the face of our Lord, because he cometh: because he cometh to judge the earth.
He will judge the round world in equitie, and peoples in his truth.

Christ Judge then in the world by his ministers discerning and deciding causes, rewarding and punishing, but especially he will judge al in the last day.

Psalme XCVI.
The last judge of the earth is invited to rejoyce in Christ's kingdom, 3. with description of the signs coming before the day of Judgement. 7. Idolaters shall be confounded. 8. Holic Angels and just men shall adore Christ, and rejoyce.

To a this Dauid, b when his land was restored agane to him. 5. In figure of Christ, b whose bode rode the third day after his death: to whom manie returned beleuing in him after his resurrection, which fel from him in his passion: and to whom all things shall be subdued, as to their true Lord, in the day of Judgement.

O Lord hath reigned, let the earth rejoyce: let a manie Islands be glad.

Holic Dauid, and other Prophets having great joy to see long before in spiritue only, Christ's kingdom extended in the whole earth, yea to the Islands, we llanders have great caufe to be gladde, that God hath not only blessed vs long since, but as yet confesteth seade, whereby we trust the whole Island shall be againe restored unto him.

† a Cloude,
OF PSALMES

2 ¶ d Cloude, and mist round about him: justice, and judgement: the correction of his fear.
3 ¶ Fire shall goe before him, and shall inflame his enemies round about.
4 ¶ His lightnings: shined to the round world, the earth saw, and was moved.
5 ¶ The mountaines melted as waxe, before the face of our Lord: before the face of our Lord al the earth.
6 ¶ The heauens haue showed forth his justice: and al peoples haue seene his glorie.
7 ¶ Let them all be confounded, that adore $f$ Sculptils: and that glorie in their idoles.
8 Adore him al ye his Angels: ¶ g Sion heard, and was glad.
9 The Catholique Church.
And b the daughters of Iudaieoyced, because of thy judgement & Lord.
10 And at particular Churches, members of the universal.
11 ¶ Because thou Lord most high ouer al the earth: thou art exalted exceedingly above al goddes.
12 ¶ You that love our Lord, hate ye euy: our Lord keepeth the soules of his saintes, out of the hand of the sinner he will deliver them.
13 ¶ Light is risen to the iust, and ioy to the right of hart.
14 ¶ Be glad ye iust in our Lord: and confesse ye to the memorie of his sanctification.
15 Praise our Lord Christ who is sanctifie it selfe, and sanctifieth others.

PSALME. XCVII.

Almen are againe invitied joyfully to celebrate the marvelous conquest of The Church Christ in all nations, 4. With hart, voice, and instruments. 8. all creatures in all nations. acknowledging his coming to judge the world.

1 A psalme to Dauid himselfe.
2 Prefiguring Christ, who hath made his salvation known in all nations.
3 ¶ Sing
Sing ye to our Lord a new song: because he hath done
mercous things.

A new benefit of grace, making men new in spirit, requireth a new songe of
gratidoe.

His right hand hath wrought salvation c to himselfe: and his
arme is holic.

Raised up himselfe from death.

† Our Lord hath d made knowne his salvation: in the sight c of
the Gentiles he hath reculed his iustice.

Made his grace effectuall known by raising men from sinne, and deliverine them from
the poure of the duel.

† He hath remembred his mercie, and his truth to e the house f of Israel.

Some of the Iewes converted to Christianitie. Rom. ii.

In voice. f At the ends of the earth haue scene the salvation of our God.

† Make ye jubilation to God al the earth: f chaunt, and g reioyce, and h sing.

Sing to our Lord on harpe, on harpe and voice of psalme: j
† on long drawn trumpetts, and voice of cornet of horne. 6

Make jubilation in the light of the king our Lord: † let the 7
sea be moued, and the fulnes therof: the round world, and
they that dwel therein:
† The rivers shall clappe with hand, the mountaynes toge- 8
ther shall reioyce † at the sight of our Lord: s because he co-
meth to judge the earth.

Christ directeth and disposeth all things rightly in this world.

k He will judge the round earth in iustice, and the peoples in
equitie.

And wil accordingly gue in just sentence in the end.

PsALME XCVIII.

Christour
Mefias..."r
they key.

Chrsir reigneth, notwithstanding his enemies repine, is adored (s. also his
foastesfoole) b whom ancien Prophetes did innocate:

A Psalme to David himselfe.

O v r Lord hath reigned, a let peoples be angrie: he that
sitteth upon the Cherubs, let b the earth be moued:

† Our Lord great in Zian: and high above al peoples.
OF PSALMES

3. Let them confess to thy great name: because it is terrible, and holy.

4. And the honour of the king I loue: judgment.
   Thou hast prepared directions: thou hast done judgement and
   justice d in Jacob.

5. Exalt ye the Lord our God, and adore e his footstool: people.
   because it is holy.

e Hebrew Doctors expound this of the Arke in the old testament, but the Doctors of the
   Church understand Christ's humanity, in the holy Eucharist.

6. Moyses, and Aaron in his f priests: and Samuel among
   them, that inocate his name:

f Here it is evident (and S. Augustin sayth this place taketh away al doubt) that Moyses,
   was a Priest, against those that for maintaining the heresie of Laiheadhippe, denie it.

7. They innocated 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 prophecic, that
   Priests of the new Testament that pray, and obtaine mercie of Christ for the Church.
   They kept his testimonies, & the precept which he gave them.

8. O Lord our God thou hearest them: God thou wast propitious to them, and taking vengeance
   upon al h their inventions.

h God revenged the machinations made against them, punishing the rebellion of those,
   Dathan and Abiron. Num. 16.

Exalt ye the Lord our God, and adore ye in his holy mount:
   because the Lord our God is holy.

ANNOTATIONS. PSALME XCIX.

5. Adore his footstool] For so much as al Expositors, also the Hebrew Rabbins, Christ's human-
   affirme that the Psalmist here prophesie the of Christ the promised Messias, that
   he should redeem mankind; and being the Arke of covenant more then to the
   footstool, service of Christ, but was only a figure of him, the footstool of Messias here
   adored in the
   mentioned, must needs be something pertaining to him: and therefore most Eucharist.
   ancient Fathers expound it of Christ's humanity. And because the Prophet
   speaketh of perpetual adoration, not only of the shortetime, he concert
   vith men in this life, when very fewv adored him, the same fathers unders
   the adoration of Christ in the blessed Sacrament of the Eucharist. Which
   S. Ambrose teacheth (lib. 3. de Spiritu Sancto. c. 11.) in these plaine wordes. By S. Ambrose,
   the footstool must be vnderstood the earth, by the earth the flesh of Christ.
   VVhich wee also this day adore in the Mysteries, and which the Apostles
   adored in our Lord Jesus. S. Augustin more largely upon this Psalme, I am made
   doubeful [faith he] I scarce to adore the earth, lest he condeme me that made
   heauen and earth. Againe I scarce not to adore, the footstool of my Lord,
   because the Psalme faith me: Adore his footstool. I seeke vvhat is his foot-
   stool, and the Scripture [Mal. 66.] telleth me, the earth is his footstool.
   DoublfulI turne myself vnto Christ, because I seeke him here, and I finde howv
   without impieie the earth may be adored, vwithout impieie his footstool
   may be adored. For he tooke earth of earth, because he is of earth, and he.
   1.5.1.
The receiuer tooke flesh of the flesh of the B. virgin Marie, And because he walked here in the same flesh, and gave the very flesh to vs to eate, vnfo salvation, and no man eath that flesh, onles he first adore it: it is founf how feete a fettoule of our Lord may be adored: and not only vve do not shame in adoring, but vve should shame in not adoring. Thus faire S. Auguftin. Further instructing, not to caceue of Chrifts flf, as the Capharnaites did, that he would cutte it in peices from his bodie, and geue them portions thereof. His very flesh is geuen and eaten, not in fleshlie maner, but in sacramental. See Annotations. Ioan. 6.

Psalme XCIX.

One Creator of all things. Alacrly invited to reioyce in God, Creator of all.

The 1. key.

A Psalme a in confession. a of prafie.

MAKE ye jubilation to God b al the earth: ferue ye our c Lord in gladnede.

b Not only leues, but al Gentiles.

Enter ye in d before his sight, in exaluation.

c God euerwhere present, yet more peculiartly heareth his suppliants, praying in the temple, or place dedicated to his feruice.

† Know ye that our Lord d he is God: he made vs, and not e we onefelves.

d He only whom we ferue as our Lord is the only God, and there is no other.

His people, and the sheepe of his pature: † enter ye into f place, as v. 2. Prafie ye his name: † because our Lord is fweete, his g merite for euer, and g his truth euen vnto generation and generation.

e As God is alwayes mercifull in geuing, and promising: g so he is euer faithful in perfoming.

Psalme C.

Instruccion to guerne. The 7. key,

King Dauud gratfully celebrateth the two general divine vertues, Mercie and Inftice: 2. by his owne example exhorteth al, especially Superiors, to direct their ways in sincerite, 4. and to separathe the wicked from conversation of the good.

A Psalme to Dauud himselfe.

MER CIE a and judgement I wil sing to thee b Lord: I e wil sing, † and I b shal understand in the immaculate 2 way, e when thou shalt come to me.

a These two capital divine vertues are euer ioyned in al Gods woorke, for both which experienced towards him selfe, the Psalmist rendereth thankes and praiies. b I wil do myn endeneure to know the immaculate vray, e which I cannot do, but by thy grace coming vnto me. For by helpe thereof I did as folovveth.”

I walked
I walked through in the innocency of my hart, in the middles 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 vnsatiable hart, with him I did not eate.

d That is, al and enerie one thus wickedly disposed I abhorred.

6 † Mine eies are towards the faithful of the earth that they may fix with me. A man that walketh in the immaculate way, e he did minister to me.

e I kept such under, as a servant or slave.

7 † He that doth proudly shall not dwell in the middles of my house: he that speakest vniust thinges, hath not directted in the sight of mine eies.

f Prospered not, got: no benefite by me.

8 † In g the morning did I kil al the sinners of the earth: that I might destroy h out of the citie of our Lord, al those that worke iniquitie.

g Speedely and without delay I cutte of al disorderd people: h that others might not be corrupted by them.

Psalmes. CI.

An intro in affliction of mind prayeth God to deliver him, 10. desolate of all other helpe. 13. conceieth comforth in Gods eternal goodnes, and singular mercie, in redeeming mankind, and propagating the Church. 24. Prayeth to be made mature in vertue before he dye, that he may live with God: 26. who only and wholly being immutable, establiseheth his seruancies for euer.

1 The prayere of the poore, when he shall be anxious, and shall make his petition before our Lord.

2 The Lord heare my a prayer: and let my b crie come to thee.

a Every petition is a prayer, b and that which procedeth from more fervent affection, is called a crie, though it burst not oure into clamour, nor perhaps into anie voice at al. For God saie to Moyses, praying in mere silence, but with vehemencie of spirtie (Exod. 14) Why criest thou to me?

† Turne,
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The Book

† Turne, e not away thy face from me: in what day soever I am in tribulation, incline thine ear to me.

e Though sinne provoketh God's wrath, because we by sinning turne from him, and not he first from vs: yet we pray God not to leaue vs, but to give us new grace, that by humilitie, and penance we may returne to him, and not dye in sinne.

In what day soever I shall invoke thee, hear me speedely.

† Because my days have vanished as d smoke: and my 4 bones are withered as f a drye burnt firebrand.

d Mans days, and all his works are nothing worth, but vanish like smoke, so long as he is in mortal sinne: e yea his best works, as if he give almoyst, fast, pray, and dye for the truth, yet all those aadle nothing (r Cor. 13.) but are f like dried sticks, or chippes, fitte to kindle the fire.

† I am striken as grass, and my hart is withered: because g h I have forgotten to eate my bread.

5 My soule separated by sinne from God, withereth as grass, that is cutte from the roots: h because I have lost al favour and appetitie to spiritual meate.

† For's the voyce of my groning, my k bone hath cleauned to 6 my flesh.

i In this miserable state. 5 I am as bones and flesh cleauning together without moysture, or radical humour.

† I am become like l a pellicane of the wildernese: I am be- 7 come as m a nightcrow in the house.

l I fled from congregation of men for sorrow, and shame of my sinnes: m as a crow that only fleeth by night: or as an owle, or hette.

† I have watched, and am become as n a sparrow solitarie in 8 the housetopp.

n Also as a sparrow having lost her mate, remaineth mourning and solitarie in the accustomed nest, or nerke unto it.

† All the day did mine enemies vpblaye me: and they o that 9 prayed me, swere against me.

o Those that were wont to praise or flatter me, now are as sworne enemies against me.

† Because I did p eate ashes as bread, & mingled q my drinke 10 with weeping.

p Bread fauoured to me no better then ashes. q and drank me no comfort, but stil 1 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 advance me in prosperitie, r my fall is so much greater, and more grievous.

† My daies have declined v as a shadow: and I am withered 12 w as grass.

v As a shadow declineth to nothing, and albecometh darknes, when the sunne, and other light departeth, even so I, that am but a shadow, decline to mere darknes, when thy favoure partath from me. wv and I lose my beautie, as grass cutte from the ground withereth.

† x But
13 But thou, O Lord, endurest for ever; and thy memorial in generation and generation.

14 Thou risest up, because thou hast established thine enemy; thou hast put down all them that rise.

15 Thou hast confirmed thy words for ever: and thy faithfulness is declared to all generations.

16 And Jacob saw it, and rejoiced; and all the children of Israel held their peace.

17 They that leadeth many to righteousness: and they shall inherit for ever: they that perform thy justice.

18 They that minister to God, and to the king of Sabaoth.

19 They shall be as the day; and as the morning, because thou hast been as a strength to the holy ones.

20 And the joyful river shall go out, and shall go out to the sea: and the glory of the Lord shall be established in Zion.

21 And he answered and said, They shall not perish in the land of Light, but shall be filled with the fear of the Lord for ever.

22 And they shall go forth, and shall sing in the ways of the Lord; for in the cities of Zion is the brightness of the Lord's glory.

23 And he answered and said, They shall be made new creatures in Christ, and shall have the same glory as the children of God.

24 And all the days, both the days of my servant Jacob, shall be years, and shall be days, and shall be generations.

25 And they shall call me in the land of Light; and they shall call me in the land of Shadow.

26 Grant me time and means to be made in dust in this life.

27 And in the beginning O Lord didst found the earth: and the heavens are the works of thy hands.
The Booke

† They shall perish, but thou art permanent: and they shall all wax old as a garment.

And as a vesture thou shalt change them, and they shall be changed: † but thou art the selfe same, and thy yeares shall not faile.

† The children of thy servants shall inhabit: and their seed shall be directed for euer.

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, justice, and other proprieties are immutable. 29. Angels, and all other creatures are invited to praise him.

† To a David himself.

a Inspired to David, and written by him.

My soule blest thou our Lord: and all things, that are within me, his holy name.

b shew forth praises, and thankes: c at my cogitations, affections, senses, and pouwres.

† My soule blest thou our Lord: and forget not all his retributions.

† Who is d propitious to all thine iniquities: who e healeth all thine infirmities.

d The first benefite of grace is remission of sinnes: e the second, is curing evil habittes, or dispositions.

† Who f redemeth thy life from deadly falling: who g croweth thee in mercie and commiserations.

f The third, to conferue from falling, againe: g the fourth, to geue victorie and reward in abundant measure.

† Who h replenisheth thy desire in good things: " thy youth i shall be reworded as the eagles.

h The fift, to grant al lawful petitions temporal and spiritual, which are good for the soule, and the sixth, resurrection of flesh in glory.

† Our Lord k doth mercies: and l judgement to all that suffer wrong.

k Our Lord, whose speciall proprieties is to shew mercie, l when the saime is negligented, he rethengeth the wrongs, delivering the oppressed, and punishing the oppressors.

† He made his wares m knowne to Moses, his willes to the children of Israel.

m By gendring them a written law.

† Our
8 † Our Lord is πιστεύω, and σε μερισμο: π ελπίσει, and very merciful.
and very merciful.

9 God is naturally pitiful, to relieve the afflicted. σε μερισμο towards sinners. π ελπίσει to be
angry, or to punish.

9 † He will not be angry always: neither will he threaten
for ceter.

9 God punisheth not penitents with eternal paine, but with temporal: for though (as in the
next verse) our sinnes of their owne nature, deserve eternal punishment, yet Christ paying
our ransom, 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 strengthen'd his mercie vpon them that feare him.

12 † As far v as the East is distant from the West: hath he made
our iniquities far from vs.

13 See here the perfect washing away, and separation of sinnes.

14 † As a father hath compassion of his children, so hath our
Lord compassion on them that feare him: † because he hath
known / our making.

15 In regard of our frailtie he hath compassion: yet his mercie only availeth to them that
feare him: as in the next words before, and τ. 17.

15 † He remembred that we are dust: † man, his daies are as grass, as
the flour of the flde so shal he flourish.

16 † Because the spirit shal passe in him, and he shal not stand;
and he shall know his place no more.

17 † But the mercie of our Lord from euerlasting, and vnto
euerlasting vpon them that feare him.

And his justice is vpon the childrens children, to them that
keepe his testament.

18 † And are mindful of his commandementes, to τ doe them.

19 A man not only knoweth, and remembereth, but also doth the commandements.

19 † Our Lord hath prepared his feare in heauen: and his
kindom shal have dominion eueral.

20 † Bless ye our Lord al ye his Angels: mightie in powre, doing
his word, that feare the voice of his wordes.

21 † Bless ye our Lord al ye his hoastes: you his ministers, that doe
his will.

22 † Bless ye our Lord all his worke: in euerie place of his
dominion, my soule bless thee our Lord.

22 † Al creatures, though naturally senseles, yet praise God, because they are his worke,
and because they are in his dominion.
An Eagle fresh in old age as in youth.

Renovation of a sinner by grace.

Difficult senses of the same Scripture.

Origens heresy that all shall be saved.

The damned can never repent.

Gods works meruelous. the 1. key.

Psalme CIII.

The Psalmist himself and others to praise God, for his meruelous works in the heavens, s. the earth, and water, 9. limiting their borders, producing all things necessarie for all living creatures, in convenient seasons. 27. with continual providence of all.

† To David himself.

My soule blest be thou our Lord: o Lord my God thou.

† Thou

www.fatimamovement.com
1. Thou hast put on a confession and beautie: being clothed with light as with a garment:
2. Which coverest the higher parts thereof with waters.
3. Stretching out the heaven as a skinne: which wast upon the wings of winds.
4. Which maketh the cloud for thee to ascend on: which wast upon the sphere of the fixed stars, with a sphere of chrystalline substance which is as water congealed.
5. According to our capacity the prophet describeth the speedie coming, or working of God as if he came in a swift cloud; or with wings of the wind, to signify that he worketh quickly and when he pleaseth without delay. He saith, and things were made: he commanded and they were created; Psal. 12:
4. Which makest thy spirits thine angels: and thy ministers a burning fire.
5. Thy messengers to execute thy will: and the same angels are as a burning fire in operational way they dispatch more easily, and more speedily then we can conceive.
6. Which hast founded the earth upon the stability thereof: it shall not be inclined for ever and ever:
7. Most firmly established by natural weight, in the center of the world.
8. The depth, as a garment, is his clothing: upon the mountains and waters stand.
9. The water it should naturally cover all the earth:
10. At thy reprehenstion they shall fear: at the voice of thy thunder they shall fear.
11. But by thy commandment the waters are contained in their limited places.
12. The mountains ascend: and the plaines and hills descend into the place, which thou hast founded for them.
13. The waters being contained in their appointed channels, both hills and fields appear which otherwise would be covered.
14. Thou hast set a bound, which neither shall they pass over.
The water shall return to cover the earth.
15. Which sendeth forth fountains in the valleys: between the midst of mountains shall waters pass.
16. All the beasts of the fields shall drink: the wild ass shall except in their thirst.
17. Over them shall the foules of the ayre inhabite: out of the middes of rockes they shall gene forth voices.
18. Watering the mountains from his higher places: of the fruit of thy works shall the earth be filled.

That:
That thou mayst bring forth a bread out of the earth: and wine may make the hart of man joyfull:
That he may make the face cheereful with oil: and bread may confirm the hart of man.
† The trees of the field shall be filled, and the ceders of Libanus, which he hath planted: † these sparowes shall make their nest.
The house of the heare is the leader of them: † the high mountaines for hartes: the rocke a refuge for the Ircins.
† He made the moone for season: the sunne knoweth his going downe.
† Thou didst appoint darknes, and night was made: in it shall all the beastes of the wood passe.
† The whelps of lions roaring, to rauen, and to seek of God meate for themselves.
† The sunne is risen, and they are gathered together: and in their couches they shall be placed.
† Man shall goe forth to his worke: and to his working untill evening.
† How magnified are thy worke, O Lord: thou hast made all things in wisdom: the earth is filled with thy possession.
† This great sea, and very large, there are creeping beastes, whereof there is no number.
Little beastes with great: † there shippes shall passe.
This dragon, whom thou madest to delude: † an expect of thee that thou geue them meat in season.
† Thou geuing vnto them, they shall gather it: thou opening thy hand, shall be filled with bountie.
† But thou turninge away the face, they shall be troubled: thou shalt take away their spirit, and they shall fail, and shall returne into their dust.
† Thou shalt send forth thy spirit, and they shall be created: and thou shalt renewe the face of the earth.
† Be the glory of our Lord for ever: our Lord will reioice in his worke.
† Who looketh vp the earth, & maketh it to tremble: who toucheth the mountauns, and they smoke.
† I will chaunte to our Lord in my life: I will sing to my God as long as I am.
† Let my speach be acceptable to him: but I will take delight in our Lord.

† in Let
35. Let sinners fall from the earth, and the vanity, so that they be not: my soul blest be thou our Lord.

A prediction that impenitent sinners shall be damned, wherein the Prophet conforming his will to God, uttereth it in forme of a prayer.

**PSALME. CIII.**

The Israelites are exhorted to sing praises to God, 5. for his meruelous benefits towards Abraham, Isaac, and Jacob. 11. Whose particular special familie, being then small, went from Chanaan into Egypt (17. Wher Joseph by God's providence was carried before) there increased in number, was perfected, 26. delivered by Moses and Aaron, working manie great miracles, 36. protected, and fedde in the desert, 44. and finally possessed Chanaan.

a Alleluia.

a Alleluia signifies more then Laudate Dominum, Praise ye our Lord. For by these two hebrew wordes, Allelu a, the Prophets uttereth almen to praise God, with gladnes, and jubilation, with hart, voice, and gesture, with instruments, and howsoever we are able. And threfore S Jerom, S. Augustin, and al Catholique writers keep the same worde, and translate it not, neither in the titles of Psalms, nor ordinarily in anie place of holy Scripture. This is the first Psalm thus titled, and is the same Psalm in sense, and in good part of the wordes, which the royal Prophet made, and caused to be songue, when he brought the Arke of God from the house of Obededom into his owne house. I. Par. 16. v. 8.

1. Confesse ye to our Lord, and invoke his name:

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 rejoice that seek our Lord.

4. Seeke ye our Lord, and be confirmed: seeke e his face alwayes.

5. Remember ye his meruelous worke, which he hath done: his wonders, and the judgments of his mouth.

6. The seede of Abraham, his seruantes: the children of Iacob his elect.

7. Heis the Lord our God: in d al the earth are his judgements.

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.

† Saying
† Saying: To thee wilt I give the land of Chanaan, the cordon of your inheritance.
† When they were of small number, very few and strangers thereof:
† And they passed from nation into nation, & from kingdom to another people.
† He left not a man to hurt them: and he rebuked kings for their sake.
† Touch not my appointed, and toward my prophets be not malignant.
† And he called a famine upon the land: and he destroyed all the strength of bread.
† He sent a man before them: Joseph was sold to be a servant.
† They humbled his feet in fetters, yron passed through his sole, until his word came.
† The word of our Lord inflamed him: the king sent, and loosed him; the prince of the people, and released him.
† He appointed him lord of his house: and prince of all his possession.
† That he might instruct his princes as himselfe: and might teach his ancients wisdom.
† And Israel entered into Egypt, and Jacob was a sojourner in the land of Cham.
† And he increased his people exceedingly: and strengthened them over their enemies.
† He turned their hart, that they hated his people: and to work guilt toward his servants.
† May it be understood, or believed (with S. Augustin) that God Turneth the hart of man to commit sinne? Or is it no sinne, or is it a small sinne, to hate the people of God? Or to work guilt toward his servants? Who will say this? What, then, is God author of these flagitious sinnes, who is not to be supposed the author of a most flagitious sinne? This learned Father therefore answereth, that God persecuted not a right hart, but turned that was of itself perverse, to the hatred of his people, where he might see that evil well, not by making them evil, but by bestowing upon his own people good things, which the evil might easily enuie. Which hatred of their: how God Ived both to the exercise of his people (which is profitable to vs) & to the glorifying of his own name, the things that follow do teach vs, which are here remembered to his praise.
† He sent Moses his servant: Aaron, him selfe whom he chose the Priest good of Moses, his law.
† He did put in them the words of his signes, and of his wonders in the Land of Cham.
† He sent I darkenes, and obscured: and did not exasperate his wordes.
† The eight plague of the Egyptians. In God willingly, not as one loath or unwilling, performed at that he threatened.
† He
29 † He turned their waters into blood: and killed their fishes.

30 † Their land brought forth frogs in the inner chambers of their kings.

31 † He said, and the canonymia came: and the cinises in all their coasts.

32 † He made their raines and hail: fire burning in their land.

33 † And he stroke their vines, and their figtrees: and he destroyed the wood of their coasts.

34 † He said, &c / the locust came, and the bruchus whereof there was no number.

35 † And it did eate al the graffe in their land: and it did eate al the fruict of their land.

36 † And he stroke euerie first begotten in their land: the first fruictes of all their labour.

37 † And he brought them forth with gold and siluer, and there was not in their tribes a feeble person.

38 † Egypt was glad at their departure: because the fear of them lay upon them.

39 † He spred a cloude, for their protection, and fire to shine vnto them by night.

40 † They made petition, and the quaque came; and he filled them with the bread of heauen.

41 † He diuided the rokke, and waters flowed: rivers ranne in the drie ground.

42 † Because he was mindful of his holy word, which he had vtered to Abraham his servant.

43 † And he broughtforsyth his people in exultation, and his elect in ioy.

44 † And he gavethem the countries of the Nations: and they possesst the labours of peoples.

45 † That they might kepe his justifications, and seek after his lawe.

_Psalme. CV._

The prophet exhorteeth the people to render thankes and praiseth to God, for The Israelites remitting their manifold sinnes, in the desert, and in the conquerd land: forshewing like sinnes to come, Gods wrath and punishment for the same. And that he will give grace of repentance: to some for which he prayeth, and praiseth God.

_Aa_  Alleluia
Conesse ye to our Lord, because he is good, because his mercy is for ever.

† b Who shall speak the powers of our Lord, shall make all his praises to be heard?

† c No creature can fully express God's perfection.

† e Blessed are they, that keep judgement, and do justice at all time.

† c It is a happiness in this life, either to keep God's law: or to repent and do worthy penance for transferring:

† Remember vs o Lord, in the good pleasure of thy people: visit vs in thy salvation:

† According to thy woned benevolence, promised to thy people.

† To see in the goodness of thy elect, to reioyce in the joy of thy nation: that thou maist be praised with thine inheritance.

† That we may see, and enjoy the benefits promised to thy elect.

† We have sinned with our fathers: we have dealt unjustly, we have done iniquity.

† We have err'd and hurt ourselves: we have wronged our neighbours: we have offended against God:

† Our fathers in Egypt did not understand thy meruelous workes: they were not mindful of the multitude of thy mercy.

And they provoked thee to wrath going vp vnto the sea, the Red sea.

† And he saued them for his name sake, that he might make his power known.

† Albeit the people by their murmuring deserv'd more punishment, yet God for the glory of his owne name saued them from utter destruction.

† And he rebuked the Red sea, and it was made dry: and he led them in the depths as in a desert.

† And he saued them from the hand of them that hated them: and he redeemed them out of the hand of the enemy.

† And water overwelmed those that afflicted them: there did not one of them remaine.

† And they beleued his worde: and they sang his praise.

† They had quickly donne, they forgot his worke: and they expected not his counseel.

† They perseuered not long in their duty towards God, scing his omnipotent powre by his meruelous worke: but casually counted things, not necessary.
† And they coveted concupiscense in the desert: and tempted
God in the place without water.

† He gave them their petition: and sent satiuritie into their
soules.

† And they provoked Moses in the camp: Aaron the holie o
Holie by his function.

† The earth was opened, and swallowed Dathan: and
overwhelmed the congregation of Abiron.

† And a fire flamed vp in their sinagologue: the flame burnt the
sinners.

† And they made a calf in Horeb: and they adored p the
sculpit.

† And they g changed their glorie into the similitude of a
calf that earteth gralle.

† God being their true glorie, they changed him, for a falle god of the Egyptians (who
especially honed a calfe called Apsis) taking an image thereof; and attributed their delivi-
erie from Egypt to this imagined god. Exo. 32. v. 4. 6: which and the like foolish, and abom-
inalible abomi nation 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 fouled
beastes, and of them that crepe: where we see, what manner of imagies holie Scriptures con-
demne, and not the imagies of Christ and his Sinners.

† They forgot God, which saued them, which did great things
in Egypt, † merueulous things in the land of Cham, terrible
things in the Red sea.

† And r he sayd to destroy them: if Moses his elect had not
flood in the way before him:
To turne away his wrath that he should not destroy them:

† and they esteemed for naught the land that was to be
desired.

They did not belieue his word, † and they murmured in their
tabernacles: they heard not the voice of our Lord.

† And he lift vp his hand over them: to overthowe them
in the desert:

† And to cast doun their seede among the Nations: and to
disperse them in the countries.

† And they were professed to † Beelphegor: and they did
cate the sacrifices † of the dead.

† As God is in deed the liuing God, that liueth of himselfe, and gevere life to others: so
falle goddes are called dead goddes, that can not give life to one, but doe kil al that serve
them, at least spiritually, and oftien corporally.

† And they provoked him in their inventions: and ruine was
multiplied on them.

A a 2

† And
† And Phinees stood, and spake: and the slaughter ceased.

Phinees moved by the zeale of God (as the holy text witnesseth. Nu. 15. v. 11.) in killing the adulterers pleased God, and merited reward.

† And it was reputed to him unto justice, in generation and generation even for ever.

† And they provoked him at the waters of contradiction: and Moses was vexed for them: † because they exasperated his spirit.

Moses afflicted in spirit, by the enormous murmuring of the people, doubted whether God would give them water out of the rocke or no, not doubting of his powere, but of his will: and so when he should have spokene to the rocke, Num. 20. v. 3. he spokene to the incredulous people, v. 10. and therin offended God, for which he was temporally punished. v. 12. Deut. v. 33. & c. 37. & c. 4. v. 21.

And he playnedly affirmed in his lippes: † they destroyed not the nations, of which our Lord spake to them.

† And they were mingled among the nations, and learned their worke: † and they sereued their sculptils: and it became a scandal to them.

† And they immolated their sonnes, and their daughers to diuels.

† And they shed innocent bloud: the bloud of their sonnes and of their daughthers, which they sacrificed to the sculptils of Chanaan.

Some Jews offered these most cruel, unnatural, and abominable sacrifices; perhaps in the times of Judges, when they were mingled with idolatrous people, and servd their goddes; Jud. 2. v. 12. c. 3. v. 6. But it is more express after Davids time, whereof he herte prophesieith, and was verifie by Achaz. 4. Reg. 16. v. 3. and by Manasses. 4. Reg. 21. v. 6. VVhich with other idolatry, king Iothas destroyed. 4. Reg. 21. v. 15.

And the land was infected with bloud, † and was contami-nated in their worke: and they did fornicat in their intentions.

† And our Lord was wrath with furie upon his people: and he abhorred his inheritance.

† And he deliuered them into the handes of the nations: and they that hated them, had the dominion of them.

† And their enemies afflicted them: and they were humbled under their handes: † he did ofte deliuer them.

But they exasperated him in their counsell: and they were humbled in their iniquities.

† And he saw when they were afflicted: and he heard their prayer.

† And he was mindful of his testament: and it repented him according to the multitude of his mercie.

† And
And he gave them into mercies in the sight of all, that had

taken them.  

Here the Psalmer concludes both the history and prophecy of this Psalm, with prayer

and praise, as follows:

Saviour's Lord, our God, and gather us out of the

Nations:

That we may confess to thy holy name: and may glory in thy

praise.

Blessed be our Lord, the God of Israel from everlasting, into

everlasting: and all the people shall say: Be it, be it:

\[ ... \]

\[ ... \]

\[ ... \]

\[ ... \]

Psalm CVI.

Again the Psalmist instructeth all men to render thanks to God for their
deliverance from dangers, or evils in general: 4. particularly from dangers
in journey, 10. in prison, or captivity, 17. in sickness spiritual and corporal, 23. in navigation, 33. describing the changeable course of things in
this world, 38. especially of men's states; 42. for all which the just will praise
God.

Confesse ye to our Lord because he is good: because his mercy is for ever.

Let them say that are redeemed of our Lord, whom he

redeemed out of the hand of the enemy: and out of the

countries he gathered them:

God of his mercy promised the Redeemer of mankind straight after Adam's fall:

From the rising of the sun, and the going down of the

north, and the sea.

Which redemption was intended for all, and filleth not of God's part in anie, but of mens

owne willful refusing to be duly penitent, and to kepe God's precepts.
† They wandered in the wilderness, in a place without water: the way of cities for habitation they found not.

† 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 soul, fainted in them.

† And they cried to our Lord when they were in tribulation: and he delivered them out of their necessities.

† Whosoever they call upon God, he helpeth them, as is best for their spiritual health.

† And he conducted them into the right way: to goe into a city of habitation.

† Let the mercies of our Lord confesse to him: and his meruelous works to the children of men.

† Al Gods benefits, which are of his mercie, not of mans defece, are just matter of praising God.

† Because he hath filled the void, and the hungrie soule he hath filled with good things.

† Them that sit in darkenes, and in the shadow of death: bound in needings, and iron.

† Because they exasperated the wordes of God: and they provoked the counsel of the Highest.

† 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.

† And they cried to our Lord when they were in tribulation: and he delivered them out of their necessities.

† And he brought them out of darkenes, and the shadow of death: and brake their bondes asunder.

† Let the mercies of our Lord confesse to him: and his meruelous works to the children of men.

† Because he hath destroyed the gates of brass: and the bars of iron he hath broken.

† He hath receiued them out of the way of their iniquitie: for they were humbled for their inujustices.

† Their soule did abhorre his meane: & they approched euuen to the gates of death.

† And they cried to our Lord when they were in tribulation: and he delivered them out of their necessities.

† He sent his word, and healeth them: and delivered them out of their destructions.

† Let the mercies of our Lord confesse to him: and his meruelous works to the children of men.

† And
21 † And let them sacrifice the sacrifice of praise: and show forth his works in exultation.

33 † They that go downe into the sea in shippes, making trasike in the great waters.

24 † They have seen the works of our Lord, and his marvellous things in the depth.

25 † He laid, and the blast of the storme stood: and the waues thereof were exaluted.

26 † They ascended even to the heavens, and they descended even to the depths: their soule pyned away in euils.

27 † They were troubled, and were moued as a drunken man: and al their wisdom was devoured.

28 † And they cried to our Lord when they were in tribulation: As before, and he brought them out of their necessities...

29 † And he turned his storme into calme: and the waues thereof were quiter.

30 And they rejoiced because they were quiet: and he conducted them into the hauen of their will.

31 † Let the mercies of our Lord conferre to him: and his marvellous works to the children of men.

This verse also is foure times in this Psalme. v. 8 13 22 and 31. to admonish us, that as there is one meanes to escape from al dangers by {by al of them}, and to al of the {all of them}, with mourning and penance: so there is one cause of praise and thankes for our deliverie, which is Gods grace and grace, grace, grace, grace.

32 † And let them exale him in the church of the people: and the chayre of the ancients let them praise him.

33 † He turned the rivers into a desert: and the issues of waters into drinciffe.

† God to shew sometimes his power, also to benefite some, and to punish others, change the accustomed course of things. And these examples, and others are recorded in due sets times and places.

† No doubt much change was made in the earth by Noes flood. And many thinke that the land of Chanaan, was made more fruitful in the time of the Jews inhabiting, and now is more barren again.

34 † The fruitful land into a salt ground, for the malice of them that inhabite it.

35 † He turned the desert into poole of waters: and the land without water into issues of waters.

36 † And he placed the hungry there, and they built a citie of habitation.

† And
And they sowed fildes, and planted vineyards: and they made fruites of natuirtie.

And he blessed them, and they were multiplied exceedingly: and their beasts he softened not.

And they were made fewe: and were vexed by the tribulation of euiles, and with sorrow.

Contempt was powerd out upon princes: and he made them wander where was no way, and not in the way.

And he did helpe the poore out of pouertie: and made families as sheepe.

The just shall see, and shall rejoyce: & al iniquitie shall stoppe her mouth.

Who is wise and will keepe these thinges? and will understand the mercies of our Lord?

Psalm C VII.

David singeth The royal prophet promiseth, s. and renders his praise to God, 7. for his deliverie from troubles, and advancement in the kingdom, 13. praying God still to helpe mans infirmitie.

A Canticle a of Psalmes, to Davids himselfe.

The former part of this Psalm to the 7. verse, is the same in forme, and almost in words, with the latter part of the 6. from the 8. verse.

b King Davids subdue not only some partes of Canaan, not subject to the Jews before (2 Reg. 5. 1. Par. 11.) but also brought the Philistines, Moabites, Ammonites, Idumeans, Amalechites, the kings of Soba, Syria, and Emath, to pay tribute, 2 Reg. 8. 1. Par. 18. c. Yet all these victories and conquestes were but a figure of Christes powre and dominion in al nations. And therefore, the rest of this Psalm, by S. Augustin, and other fathers judgement, was rather prophetically vertyed by Davids, in the person of Christ, and more perfectly performed by Christ in his Church, then historically vertyed of Davids himselfe.

† Because thy mercie is great above the heauens: and thy truth euem to the cloudes.

† Be exalted above the heauens o God, and thy glory over all the earth: † † that thy beloved may be delivered.

Sauw with thy righthand; and hear me: † God spake in his holy:

I wil.
O F P S A L M E S.

I will rejoice, and will divide Sichem; and I will measure the
vale of Tabernacles.
9 Selah. Galaad is mine, and Manasses is mine: and Ephraim the pro-
tection of my head.
10 Judah is my king: Moab the potter of my hope.
Upon Idumea I will extend my shoe: the strangers are made
my friends.
11 Selah. Who will conduct me into a fenced city? Who will conduct
me into Idumea?
12 Selah. Wilt thou O God, which hast repelled us, and wilt not
thou goeth forth O God in our hoasts?
13 Selah. Give us help out of tribulation: because man's salvation is
vain.
14 Selah. In God we shall do strength: and he will bring our enemies
to nothing.

P S A L M E C V I I I .

Christ (by the mouth of David) requesteth of God to be justly declared
innocent, and his enemies punished. 6. Particularly describing Judas the
and praiseth God for his deliverance.

1 Selah. Unto the end, a Psalm of David.
2 O a God conceale not my prays: because the mouth of a the words
the sinner, and the mouth of b the deceitful man is open
upon me.

6 The Pharisees and Herodians (Mat. 21.) with their mouth acknowledged Christ a true speaker,
and a teacher of the way of God in truth, thereby to draw him into danger, and to sheede
his blood.
3 Selah. They c have spoken against me with deceitful tongue, and
with words of hatred they have compassed me: and they have
impugned me without cause.

C At other times they accused him of greater crimes, lastly of treason against Cesar.
4 Selah. For that they should love me, they backbited me: but I
prayed.
5 Selah. And they set against me evil things for good: and hatred
for my loue.
6 Appoint d a sinner ouer him: and e let the diuell stand on his
righthand.

D A prediction that Judas would not make recourse to any good counsellor, but complain
of his miserable tormented conscience to the wicked, who gave him no comfort at al; e and
so despairing, the diuell persuaded him to hang himself.

E B Selah. When
When he is judged, let him come forth condemned: and let his prayer be turned into sinne.

Let his dayes be made fewe: and let an other take his bishopricke.

Let his children be made orphans: and his wife a widow.

Let his children be transported wandering, and let them begge: and let them be cast out of their habitations.

Let the vnder search al his substance: and let strangers spoile his labours.

Let there be none to helpe him: neither let there be anie to have pittie on his pupilles.

Let his children come to destruction: in one generation let his name be cleane put out.

Let the iniquitie of his fathers returne to memorie in the fight of our Lord: and let not the sinne of his mother be blotted out.

Let them be before our Lord alwayes, and let the memorie of them perish out of the earth: For that he remembred not to doe mercie.

And he persecuted the poore, and needie man, and the compunct in hart to kil him.

And he loued cursing, and it shal come to him: and he would not blessing, and it shal be far from him.

And he put on cursing 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, wherewith he is covered: and as a girdle, wherewith he is always girded.

This is the worke of them, that detract from me before our Lord, and that speake euils against my soule.

And thou Lord, Lord, doe with me for thy names sake: because thy mercie is sweete.

Deliver me because I am needie, and poore: and my hart is troubled within me.

As a shadow when it declineth, am I taken away: and I am shaken as locustes.

My knees are weakened with fasting: and my flesh is changed by reason of oile.

And I am made a reproch to them: they saw me, and wagged their heades.

Helpe
OF PSALMES

26 † Helpe me & Lord my God; I saue me according to thy mercie.
27 † And let them know that this is thy hand: and thou Lord hast done it.
28 † They vil curse, and thou shalt bleffe: let them that rise vp against me, be confounded: but thy servaunt shall reioyce.
29 † Let them that detract from me, be clothed with shame: and let them be covered with their confusion, as with a vnkel yned clode.
30 † I wil confesse to our Lord exceedingly with my mouth: and in the middes of manie I wil prayse him:
31 † Because he hath flood on the righthand of the poore, that he might saue my soule from the persecutors.

PSALME. CIX.

Christ rising and ascending into heaven sitteth on the right hand of God: Christes exaltation.
2. beginning in Ierusalem reigneth in the Church of the whole earth.
4. with the Priesthood of Melchisedechs order to the end of the world.
6. and shal judge the world.

O a Lord sayd b to my Lord: Sitte on my right hand:
1. till I make thine enemies, thy footstool of thy fect.
2. a God the Father.
3. b To God the Sonne, the Lord of Dauid, and of all mankind, yet the sonne of Dauid, according to his humannitie.
4. d The Church of Christ beginneth in Jerusalem on whit Sunday, the fiftie day from his Resurrection, continueth ever more.
5. e With the beginning in the day f of thy strength, in the brightenes, of holie things: from the wombe b before the day Starre I begat thee.
6. e Thou shalt have principallitie, f in the day of thy powerful conquest, and rising from death, in excellencie of al holie spiritual mysteries and graces: b because, I God the Father of my substance begat thee, God the Sonne in eternitie. The same which Micheas faith (c.5. v.1.) His comming forth from the beginning, from the days of eternitie.
7. a Our Lord i sware, and it shall not repent him: Thou art a Priest: k for euer according to l the order of Melchisedech.
8. i God most firmly, and unchangeably affirmed: that thou (Christ our Mesias) art not only a King, but also a Priest: k not for a time, as Aaron was, but for euer, l neither of Aarons order, but according to the Order of Melchisedec.
The Booke

† Our Lord on thy righthand, w hath broken kinges in the 5 day of his wrath.

m Kingst has some times persecute Christens, are subdued with other people to Christ.

† He n shal judge in nations, he o shal fil ruines, he p shal 6 crush the heads in the land of manie.

n He shal judge and punish the incenctious 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 thefore shal 7 he exalt the head.

q He shal in the meantime (and also his best servants) suffer much tribulation in this life: r and for the same be highly exalted in life everlasting.

Annotations. CIX.

Christ's Priesthood. 4. A Priest for ever.] In two respects Christ is a Priest for ever: in that from the infinit of his Incarnation he was, and remitteth a Priest, now also in both in function and in effect. For all priestly functions, which they doe, he by them doth the same, as the principal Priest. Vnder which is saith S Paul (1 Cor 4.) So let a man thinke of vs, as of the ministers of Christ, and spenders of the mysteries of God. Secondly Christ dayly offering Sacrifice by the hands of his Priests, doth continually pacifie Gods wrath, in behalf of thofe sinners, for whom it is duly applied, even to the end of the world. Vnder the Priesthood of Aaron, and of all others, in the old Testament, ceaseth by their deaths, both in the office, and in the effect.

The resemblance of Christ's and Melchisedec's Priesthood. 4. According to the order of Melchisedech.] As Melchisedech, king of peace and righteousness, without father, mother, or genealogie, expressed in holy Scriptures, or otherwise known to the world, was Priest of the Highest, offered bread and wine, an immaculate Sacrifice; communicating with both Chiristens and Hebrewes, blessed Abraham, and tooke tishes of him, and his subiectes: so Christ the true King of peace and righteousness, without father of his humanity, without mother of his Divinitie, the Sonne of God, of ineffable genealogie, borne of a virgin in his humanity, the Priest of God, offered Sacrifice (not only bloudie on the Crosse, but also) bloudie in the forms of bread and wine, continueth the same by the ministrie of other Priests, makest all nations partakers thereof, blest them and receivest of them al dursful and religious service, as of his subiectes.

Psalm CX.

Graces general to the Church. Praise of God for benefits. 4. especially for the 8. Sacrament of the Eucharist, 6 with other graces imparted to the Catholique Church.

Alcluhia.

This Psalm in the Hebrew is composed of 12 verses and 16 words, and in publick for edification of others.

†The
OF PSALMES

2 The workes of our Lord are great: exquisite according to all his willes.
3 God will is the whole cause of all his worke.
4 Confession and magnificence his worke: and his justice continueth for ever and ever.
5 Eneric worke of his praise worthye, and magnificall.
6 He hath made a memorie of his meruelous workes; a merciful and pitiful Lord: he hath geuen f meate to them that feare him.
7 God hath lefte one most special and benefical memorie of all other benefites, his owne bodie and bloud, in memorie of his Passion, and our redemption, the spiritual foode and sustinance of all the soules that rightly feare him.
8 He will be mindful for ever of his testament: the force of his worke he wil shew forth to his people:
9 Of his promise to conserve his Church perpetually. In the poynable operation of his death, and of all his mysteries.
10 To gene them the inheritance of the gentiles: the workes of his handes truth, and judgement.
11 All his commandments are faithful: confirmed for ever and ever, made in truth and equitie.
12 He sent redemption to his people: he commanded his testament for ever.

Psalme CXI.

True happiness consisteth in fearing God, keeping his commandments, and in doing works of mercy. The means to be happie to be the 7. key.

1 A Blessed is the man that feareth our Lord: he shall have great delight in his commandments.
2 He that sincerly feareth God, will take great delight in keping his commandments.
c so doing he t c His seede shall be mightie in the earth: the generation of 4  
and his shall 5 the righteous shall be blessed,
proffer. t Glorie, and riches in his house: and 6 his justice abideth for 3  
euer and euer.
d The just shall not only proffer in this world but also in the next.  
t c Light is risen vp in darkenesse to the righteous: he is mercifull, and pitifull, and just.
c God will also comfort the just in tribulations.
† Acceptable is the man, that is mercifull and lendeth, that 5  
shall dispose his words in judgement: † Because he shall 6  
not be moued for euer.
† That shall give discrete and wholesome counsel to the afflicted.
† The just shall be in eternal memorie: he shall not fear at the 7  
hearing of euil.
† His hart is readie to hope in our Lord, his hart is confirmed: 8  
† he shall not be moued till he seeke ouer his enemies. 9  
8 Workes of  
mercie are  
also called iustice, because  
they concurre to mans iustification,  
and to his saluation.

Psalme CXII.

Gods providence.  
the 3. key.  

God is to be praised, who being highe regardeth, and provideth for the  
neede in this world.

Allulia.

P RA Y E our Lord ye a children: praise ye the name of 1  
our Lord.
† Be the name of our Lord blessed, from henceforth now 2  
and for euer.
† From the rising of the sunne vnto the going downe, the 3  
name of our Lord is laudable.
† Our Lord is highe above all nations, and his glorie aboue the 4  
heavens.
† Who is as the Lord our God, that dwelleth on high, 5  
† and beholdeth the lowe thinges b in heaven and in earth? 6  
† Raising vp the needle from the earth, and lifting vp the 7  
poor out of the dung:
† To
Psalm CXIII

For the meruelous passage of Israel out of Ægypt, 3. the red sea, the river. The meruelous passage of Israel from Ægypt, the river. 7. and the hilles giving them place. 8. the rockes yielding them water. 9. God, not themselves, is to be praised. 12. Idoles and Idolaters Ægypt. are vain, and shall be confounded: 17. the faithful trust in God. 10. are the key, blessed, and forever praise God.

Alleluia.

1 In the comming forth of Israel out of Ægypt, of the house of Jacob from a the barbarous people.

2 People of sallow religion count barbarous, especially such as also persecute the true Religion; for otherwise the Ægyptians were both civil in maners, and learned in manie sciences.

3 The sea saw, and fled: Jordan was turned backe. When the Israelites went forth of Ægypt, they entred into Chanaan.

4 The mountaines leaped as rammes: and the little hilles as the lambs of sheepe.

5 What dyest thee, Ægypt? thou didst flee: and thou Jordan, that thou waft turned backward?

6 Ye mountaines leaped as rammes, and ye little hilles as the lambs of shepe.

7 At the face of our Lord was the earth mowed, at the face of the God of Jacob.

8 Who turned the rocke into pooles of waters, and stonic hil into fountains of waters.

9 Who made children joyful, a barren woman to dwell in a house. 10. S.ea, the river. The meruelous passage of Israel from Ægypt, the river. 11. Idoles and Idolaters Ægypt. are vain, and shall be confounded: 17. the faithful trust in God. 10. are the key, blessed, and forever praise God.

† Not
1. Here is some Hebrew.
2. But the other Psalm, by the coherence of the matter, St. Augustin proves that it is but one Psalm, where it is shewed that the true invisible God is known by such works as are here recited: and contrariwise, that the Gentiles are not goddes, because they are made of silver, gold, or other matter, by mens handes, having resemblance of living things are altogether sensiles.

† For thy mercy and thy truth: lest at any time the Gentiles say: Where is their God? Thou didst shew to God, of mercy towards thy people; & for thy truth's sake, feign thou didst promise to protect them: that the Gentiles should not take occasion to blaspheme.
† But our God is in heaven: he hath done all things what he foresaw he would.
† The idols of the gentiles are siluer, and gold, the workes of mens handes.
† They haue mouth, and shal not speake: they haue eyes, and shal not see.
† They haue ears, and shal not heare: they haue nothres, and shal not smel.
† They haue handes, and shal not handle: they haue feete, and shal not walke: they shall not cri in their throate.
† Let them that make them became like to them: and all that haue confidence in them.
† This is a suit prayer of the zelous, conforming their desires to God's will: But if God gave idolaters grace to amend, then all the suit will also rejoice in their conversion.
† The house of Israel hath hoped in our Lord: he is their helper and their protector.
† Though many Israelites fell to idolatry, yet there always remained so many in God's true service, that it might yet be truly said: The house of Israel hath hoped in our Lord, as is here asserted.
† The house of Aaron hath hoped in our Lord: he is their helper and their protector.
† They that fear our Lord, haue hoped in our Lord: he is their helper and their protector.
† Our Lord hath beene mindful of vs: and hath bless'd vs: He hath bless'd the house of Israel: he hath bless'd the house of Aaron.
† He hath bless'd al, that fear our Lord, the little with the great.
† Our Lord adde vpon you: vpon you, & vpon your children.
† Blessed be you of our Lord, which made heauen, and earth.
† The heauen of heauen is to our Lord: but p the earth he hath given to the children of men.

† The
25 * The dead shall not praise thee, O Lord: nor all they, 

r that go down to hell.

9 But when such profane men are dead, they make no show of all their praising God; for parting from the earth, they descend into hell, and there eternally blaspheme God.

16 But we, that live, do bless our Lord, from this time, and forever.

Contra, et cetera, the iust, aspiring to heaven, which is the proper kingdom of God, and theirs, as well as theirs, as well as other men, as they ought to do, for a means to ascend into heaven, shall bless and praise God, for evermore.

ANNOTATIONS. Psalme. CXIII.

12. The idols of the Gentiles are silver and gold. ] Al Catholique Duines's are in The definition of the Gentiles, that is, divine honour given to an idol of a creature, as to a god. Of the divus fates also of Idolatry, the ancient learned Latins Doctors have written much. Namely, Lucretius Martius in his Orations against the Gentiles, Tertullian in Apologetic, Arnobius Orat. ad Gentes. Lucanarius, li. c. 17. Duniar. Inst. and many others. But most copiously and profoundly S. Augustin, especially in his two last books of De Civitate Dei. Into which error & crime, the Platonists fell, holding that spiritual invisible created substances, to wit, Angels and Good and evil, whom they called Intelligences separate, had divine power, & gave to men divine honour. Others honour dead Men living or men, and some before their death as gods, for their notable acts achieved in this life, as Socrates, Lysippe, Hercules, and the like. Some yield divine honour to mere corporal creatures, living or without life, as to beasts and serpents, the sun, the moon, fire, water, earth, the whole mixture of the world, as if they were animate, and that with divine spirit or soul. Again, all these have been worshipped as gods, not only in them, but also in their images. But to omit other diversities, the most gross is, that is, the Idolatry, which the Psalmist here describeth, when Imagines made by men and horses are immediately honored as gods in themselves. For such the gods the Gentiles had, and of them the Prophet here speaketh. Comparing their visible images of false gods with the eternal invisible God, who is made notorious by his divine conspicuous works, whereas these idols, by how much they are more visible, so much more they are contemptible: because being fashioned with mouth, eyes, ears, nose, hands, feet, those, and other members, they are altogether fleshy, not able to speak with their mouth, and their inanimate nature, then the men that made them are not able to see, hear, feel, touch, to walk, to move, no, no, to use, all which beasts can do. And therefore those that make them, or have confidence in them, (as the Prophet here signifies, as some have, ver. 16.) are most absurd: becoming like to the same idols, in their understanding and internal cogitations, as these idols are void of external sense. And all Idolaters are most wicked, grieving, divine honour to an idol creature, & are the servants of duels: Whether they immediately honour duels, as when foresters as witches, making pact with the duels, adore him, and he for the same doth some thing which they demand: of duels, or that they honour some other creature, wherein by the duels fall perfection, they think is there is divine power. Both which vouch duels vouchsafe God's honour and therefore the same Prophet saith in another Psalm: Al the goddes of Gentiles are duels.

Psalme
THE Booke

PSALME CXIII.

A prayer, with praise of God, the 7. key

The prayer of a just man in tribulation, with confidence and gratitude towards God.

Alleluia.

I a have loued, because our Lord b will heare the voice of my prayer.
† Because he hath inclined his care to me: and e in my daies I will unuocare.
† The sorowes d of death have compassed me: and c the perils of hell have found me.
d v When I cried like a straunce from thee, the paines of death, e and the danger of hell-torments, both due for sinne, inuironed me, and I was not ware thereof:
f I have found tribulation and sorrow: † and I g inuocated the name of our Lord.

f But by tribulation falling upon me, I came to knowledge my dangerous state: g turned to thee, and prayed as foloweth:

O Lord deliver my soule: † our Lord is merciful, and just, and our God doth mercie.
† Our Lord kepeth little ones: h I was humbled, and he hath delivered me.
† Turne o my soule into thy rest: because our Lord hath done good to thee.
† Because he hath delivered my soule from death: mine eies from teares, my feete from sliding.

i I will endeuoure to please God, in the congregation of those that live here in grace, and in heaven in glory.

PSALME CXV.

Thanksgiving for our Redeemer, the 6. key.

A just man acknowledging, that spiritual life beginneth by faith, and by publick profession thereof, 4. gratefully accepteth of Christ's Redemption, 5. dedicateth his life, and albe bath to God's service.

Alleluia.

This in the Hebrew is joyned to the next Psalme before.

I a beleued, b for which cause I spake: but I c was humbled exceedingly.

a I beleued that God would helpe me: b. therefore I freely professed that I trusted in him. For then in deed faith is perfect, when we confesse with mouth, that which we beleue in harte: c I was vehemently afflicted in tribulations.

† I said
I said, 'Surely, man is a liar.\(^1\)
In the midst of my great suffering I professed, that all man's helper is vain, false, deceitful, and therefore, our trust must be in God only.\(^2\)

What shall I render to our Lord, for all things that he hath rendered to me?\(^3\)

Considering that God hath not only given, and bestowed manifold great benefits upon me, and all mankind, but also hath rendered good for evil, mercy for our sin, we having rendered evil for good; what now shall I render, sayeth a true penitent, for all that he hath thus rendered to me, deserving so evil?\(^4\)

I will take the chalice of salvation: and I will invoke the name of our Lord.\(^5\)

Seing I am not able to render anie thing worthy of God's favour to me, yet I will do that I can: I will gratefully accept his great benefit, the cup of Christ's passion, which he drank for mankind, and will praise, and call upon his name.

I will render my vows to our Lord before all his people: I precious in the sight of our Lord is the death of his saints.\(^6\)

I will pay voluntary vows, for God's glory, and edification of others. Yea, I will offer my life, and suffer death, when God's glory shall require it, in whose sight, the death of saints is precious, and most highly esteemed.

O Lord because I am thy servant: I am thy servant, and the sonne of thy handmaid.\(^7\)

Always understood, that such as suffer persecution, be in good state of their soules, the true servants of God, the children of the Church his handmaid.

Thou hast broken my bonds: I will sacrifice to thee the deliverance of praise, and I will invoke the name of our Lord.\(^8\)

I will render my vows to our Lord in the sight of all his people: in the courts of the house of our Lord, in the midst of thee Jerusalem.\(^9\)

Psalm CXVI.

Gods mercie is largely extended to all Gentiles by Christ, and his promise is fulfilled, is performed to the Jews.\(^{10}\)

Alleluia.

Psalm CXVI.

Praise our Lord a al ye Gentiles: praise him a al ye peoples.\(^{11}\)

Not only some, but all nations of the Gentiles: and all Jews, (Christ's Redemption being abundantly sufficient for all) are invited to praise God.

Because his mercy is confirmed upon you: and his truth remaineth for ever.\(^{12}\)

Because he hath multiplied his mercy to you Gentiles, to whom he made no promise: and most truly performed his promise made to the Jews.
Faithful people collected in the Church of Christ, exhort each other to render thanks to God, for their deliverance from spiritual and temporal tribulations. 16. The Laity demand participation of Christ's Mysteries, promising to serve him duly: 25. Which the Pastors freely import, and together with the people, solemnly celebrate God's praise.

Alleluia.

Confesse ye to our Lord because he is a good: be cause b his mercie is for ever.

a Let vs praise God, for his goodness, in making vs of nothing, giving vs manifold benefits, and remitting our sines.

† Let Israel c now say that he is good: that his mercie is for a ever.

b Let the Church of the new testament especially confess his goodnes, which hath received more mercie and grace.

† Let the house of Aaron d now say: that his mercie is for b ever.

c 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 is for c ever.

d Teach the whole body of the Church, at that feare, and serve God praise his mercie.

† From f tribulation I invocated our Lord: and our Lord g heard me in largenes.

† Our Lord is my helper: I wil not feare what man can doe to me.

† Our Lord is my helper: and I wil looke ouer mine e- nemies.

† It is good to hope in our Lord, rather then to hope in man.

† It is good to hope in our Lord, rather then to hope in princes.

† g Al nations haue compassed me: and in the name of our Lord am I h reuenged on them.

† Though innumerable oppose, and endeouer to hurt me (with the Church, or anie iust person) b yet by Gods powre, not by myn owne, 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 II. our Lord I was reuenged on them.

† They
12. They compassed me as bees, and were inflamed as fire in thorns: and in the name of our Lord I was revenged on them.

13. In great trooper, and furie, vvith sharpe though short force, and vvith special noise, to terrifie me, but in God I overcomen.

14. Being through I was overturned to fall: and our Lord m receiveth me.

15. I was sometimes by vehemenie of tentation, declining to sinne: m but Gods grace assisted and strengthened me.

16. Our Lord is my strength, and my prays: and he is made my salvation.

17. The voice of exultation, and of salvation in the tabernacles ol the just.

18. 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.

19. The same word [right hand] thrice mentioned, signifeth the B. Trinitie. Also [Our Lord] signifying Christ in his humanitie the chief instrument of God, is here often repeted, to signify the singular efficacie thereof.

20. I shall not die, but shal liue: and I will tell the workes of our Lord.

21. Our Lord chastising hath chastised me: and to death he hath not delivered me.

22. God chastiseth his children, because he would not that they should dye eternally. So he punisheth as a father, not as an enimie.

23. Open ye the gates of justice to me, being entred into them I will confess to our Lord: this is the gate of our Lord, the just shall enter into it.

24. The Prophet now speaketh in the person of just soules, requiring spiritual doctrine, and food, r and promising to serve God.

25. I will confess to thee because thou hast heard me: and art become my salvation.

26. The stone which the builders rejected: the same is made into the head of the corner.

27. An euident prophetic of Christ vstered by the Royal Psalmist, and now confessed by euerie Christian, that our Saviour rejected by the Jews, is nevertheless the builder of his Church, by ioyning the two peoples of Jews and Gentiles, as two valls into one house.

28. This was done by our Lord: and it is merueles id our cies.

29. This is the day, which our Lord made: let vs reioice, and be glad therein.

30. O Lord save me, o Lord give good successe: Blessed be he that cometh in the name of our Lord.

27 W The voice of Christ, and his Apostles and other Clergie blessing the people as they desire.

Appoint a solemne day with x thicke bowes, even 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, even into the Temple and vnto the Altar:

Mat. 21.

† Thou art my God, and I wil confesse to thee: thou art my 58 God, and I wil exalt thee.

I wil confesse to thee because thou hast heard me: and art be-

come my salvation.

† z Confesse ye to our Lord because he is good: because his 59 mercie is for euer.

Psalm CXVIII.

A perpetual recommendation of the singular excellencie, absolute necessitie, and eternal heauenlie profite of God's law: with frequent aspirations to perfection, hatred of sinne, love of vertue, and fervent desire to rest in God.

General Annotations Upon this CXVIII. Psalm.

The obscuritiie of this profound Psalm appeareth not to the vulgar reader.

S Augustin differed the explication of this Psalm.

Omitted to discuss one dificultie.

At last made 31 sermons in explication thereof.
OF PSALMES.

S. Ambrose also moved with like pietie, made two and twentie Sermons in S. Ambrose exposition of this Psalm. Affirming in his Prologue, that amongst other written sermons, especially this sheweth how great a master King David was of moral mons upon good life. For all moral doctrine, being of his owne nature sweete, yet most this Psalm delighteth the eares, and gently toucheth the minde, being vietered, as here it King David a is, with pleasantnes of verse, and sweetenes of sone. Againe whereas this great master Royal Prophet in manie places of this booke, powreth out sentences of moral of moral do-psalmes or songes, as bright starres, that shine and glistren to all the world, here shineth most excellently he produceth a more singular mirrhor, as the surie, of ful light, burning with meridien heat. And for the profite of al, the better to Why this draw our attentions, to leere that we may, though we can not attaine to al Psalm was that we woulde, he disposed this Psalm through al the Alphabets: that as composed in children beginning with the first letters, make entrance to further knowledge, of the so by the same begininges we shoulde lay the first foundation, and therupon proceed in our spiritual building, towards persection in good life, the true seruice of God. Which is yet further infused (as the same Doctor teacheth) Why eight by the eight verses continually beginning with the same letter, and so other verses are eight in order through the whole Alphabet, to signifie that after seven dayes begonne with trauell in this temporal life, we may come to that eunice, which we expect in euerie letter, the eight day of resurrection, when we hope to rise revived in our Lord. Iesus, in nevnes of eternal life.

Lickewifli S. Basil in the Argument of this Psalm admonislieth, that vtheras holy Daul, according to divers states, which he passed, wriete divers Psalms, as when he fled from his enemies, when he lamented his distresse, S basal mourned in penituences, enjoyed peace and comforte, ranne a right course judgement of vertue, fell from God by sinne, & againe returning asers God obeyvses; in this this one Psalm he comprehended all his prayers made to God at sundrie times, Psalm con- & here proposeth the same, as a certaine profitable moral doctrine, to all vright and states of men. Neither doth he pretermite doctrinal pointes of faith, but argument interposeth them also with moral documents, in such sorte, that this one of manie Psalmes may suffice to teache the well disposed, how to attaine to perfection in Psalms, vertue, to styrre vp the slothful vs into diligent care of their soules, to increace the defolate with spiritual consolations, & briefly to administrate all kindes of medicine, to the divers passions of mortal men:

For the like judgements of other Fathers we remitte the learned reader, to Other exposition of S. Hilariu, Theodoret, Prosper, Amnibius, Cassiodorus, Beda, Enthymius and some of his others, but can not well omittte a brief instruction of S. Jerom. Who in his Psalm, Epistle to Paula Vrba, not onely sheweth the interpretation of the two and twentie letters, but also expattheth their sence in this place, by connecting them into certaine throte sentences, in this maner.

<table>
<thead>
<tr>
<th>Aleph</th>
<th>Beth</th>
<th>Gimel</th>
<th>Dalach;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doctina</td>
<td>Domus</td>
<td>Plentudo</td>
<td>Tabularum;</td>
</tr>
<tr>
<td>Doctrine.</td>
<td>Of the house</td>
<td>Fullness</td>
<td>Otables;</td>
</tr>
<tr>
<td>S. Jerom</td>
<td>interpretation</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Which is the first connexion, signifying that the doctrine of the house, that is, the Church of God, is found in the fulnes of diuine books.

The second connexion is:

<table>
<thead>
<tr>
<th>He</th>
<th>Vau</th>
<th>Zain</th>
<th>Heth.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Itha</td>
<td>Et</td>
<td>Hec</td>
<td>Vina</td>
</tr>
<tr>
<td>This thing</td>
<td>And</td>
<td>This</td>
<td>Life.</td>
</tr>
</tbody>
</table>

For what other life can there be without knowledge of Scriptures? whereby also Christ is knowen, who is the life of them that beleue in him.

The
The third connexion is:

	Teuth
		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 prophesie; for we see now by a glasse, in a darke forest, but when we shall be worthy to be with Christ, and that as he be to Angels, then doctrine of books shall cease, and then we shall see face to face: the God in himself.

The fourth connexion is:

	Caph
		Lamed

	Manus
		Disciplinæ, siue cordis.

	The hande
		Of discipline, or of heart.

Most of these letters have also other significations.

And are distinctly explicated by S. Ambrose, S. Beda, and others.

Vvhereby we may leere (though we understand no more) that holie Scriptures are full of mysteries (as S. Ierom calleth this) and hard to be understood.

The fift connexion is:

	Mem
		Nun
		Samech:

	Ex.ipsis,
		Sempiternum
		Aduatorum:

	Of them
		Euerlasting
		Helpes:

This needeth not explication, for it is manifest as the light, that from Scriptures are eternal helpes.

According to that whereunto we have expounded in the fourth connexion: that dedes and intention must concurre.

The sixteenth connexion which is last, in which number of seuen is also mystical understanding:


to
	Caph
		Res
		Vocalio

		

to
		Shin,
		Tsu.


to
		Capitis,
		Denticum

Vocation

Of the head, Of teeth Signes.

Distinct voice is produced by the teeth, & in these signes we come to the Head of all, which is Christ, by whom we have access to the everlasting kingdom.

Or thus (not transposing the words): By vocation of Christ the Head, through distinct voice of signes (for words are signes that ving the mind) we are conducted to the eternal kingdom, the happiness which all men desire.

Vvhat I pray thee (faith the holy Doctor) is more sacred then this mysterie, vvhat more pleasant then this delight? VVhat meane, & vvhat honey are sweetest, then to know Gods wisdom; to enter into his secret closet; to behold the image of our Creator, and to reach the vwords of thy Lord God, full of spiritual wisdom, which are derived by the wise of this world.

We must also desirous the reader, of the like discourses of ancient Fathers (over long to be here recited) concerning the manifold high praises of Gods Law conteyned in this Psalm, with frequent repetition of certain Synonyma words signifying the same thing, in all fourteen, to witvste: The Law of God, his VVayes, Teft monies, Commandments, Precepts, Statutes, Justifications, Judgements, Wffice, Equitie, Veritie, VVorshipp, Speeches, Sermons of which there is commonly one in euerie verse, and sometimes two or three in the same verse. But our English tongue hardly sufficing rightly to distinguishe the three last.
Psalmes.

1. Blessed are they, that search his testimonies: that seek after him with all their hearts.

2. For they that work iniquity, have not walked in his ways.

3. Thou hast very much commanded thy commandments to be kept.

4. Would God that he may come to true happiness, God hath most seriously commanded us to keep his commandments, that is, to observe his Law commanded by most Sufferain diuine authoritie.
† Would God my wages I might be directed, to keep thy 5 6
justifications.
† Therefore the faithful servant of God, knowing his own insufficiency, desireth that God by his grace will direct and steer him, & to keep his law, called justifications, because thereby man is made just.
† Then shall I not be confounded, when I shall looke throughly in all thy commandments.
† They shall be far from eternal confusion, when they shall keep not only part, but all thy commandments, because breach of one bringseth confusion.
† I will confess to thee my in direction of heart: in that I have sworn the o judgement of thy justice.
† So shall I praise thee, and render thankes, O with sincere and unfeigned affection, O for this great benefite, that I have sworn, that thy law is according to most just judgement.
† I will keep thy justifications: q for sake me not wholly. 8
p For therefore a sincere purpose, do faithfully promise to keep thy law, which maketh the keepeth thereof just. q Albeit thou suffer me sometimes to be in tribulation, or in temptation, yet I am not forsaken. The Psalmist knew well (faith S. Gregorie) that he might be profited by a while, who prayed, that he should not be wholly forsaken.
† Thy wherein doth a youngman correct his way? b in keeping g thy words.
† In this second Oration, as also in all the rest, the Holy Ghost by the prophets penne teacheth the means how to come to perfection & happiness. Here by way of interrogating, as it were demanding how a young man, that is uerie man prone to worldly pleasure, & flow in God's service, shall begin to correct his course? b Where the same Holy Ghost answereth, that he must keep God's law, called here his words. For all the words which God vtereth, are laws to his servants.
† With my whole heart I have sought after thee: d repel me not from thy commandments.
† The Psalmist now speaketh in the person of perfect just men, or of the whole Church in general. v Whole common spirit seeketh God intirely. d And considering that this perfect good will is the gift of God, prayeth that he will conferre the same, and not suffer it to be altered, or to err from his commandments.
† In my heart I have hid thy words: that I may not sinne to thee.
† An other sincere profession of a resolute good purpose not to sinne.
† Blessed art thou 0 Lord: g teach me thy justifications.
† A grateful aspiration praising God, g. Against the just prayeth to be more and more instructed in justifications: that which S. John exhorteeth unto: He that is just, let him yet be justified. Apoc. 11.
† In my lippes, I have pronounced all the sentences of 13 thy mouth.
† God's law is also called his judgements, because sitting in judgement he giveth sentence according to his Law.
† I am
OF PSALMES.

14 ¶ I am delighted in the way of thy testimonies, as in all thy riches.
15 ¶ I will be exercised in thy commandments: and I will consider thy ways.
16 ¶ I will meditate in thy justifications: I will not forget thy words.

Gimel. Fulnes.

¶ Render a to thy servant, b quicken me: c and I shall keep thy words.

a O Lord, liberally give me that which I here crave, b quicken me with spiritual life, thy grace. c So I shall keep thy law, which otherwise I cannot.

17 ¶ Reuèle mine cies: e and I shall consider the meruelous things of thy law.

d Illuminate my understanding, by thy grace, e that I may be able to see the meruelous great and inscrutables of thy law, instructing all, threatening the perverse, encouraging the well disposed, punishing the wicked, rewarding the good, doing right to all.

18 ¶ If I am a sojourner in the land, g hide not thy commandments from me.

f I that have but a small time in this world, g desire to be instructed in thy law, what is therein commanded.

19 ¶ My soule hath coveted to desire thy justifications, at all time.

20 ¶ Thou hast b rebuked the proud: c cursed are they that decline from thy commandments.

b I consider that thou & God, dost sharply reprove the proud contempters of thy commandments: d laying curses upon them for declining from thy obedience.

21 ¶ Take from me reproach, and contempt: because I have fought after thy testimonies.

22 ¶ For k princes sate, and they spake against me: but l thy servant was exercised in thy justifications.

k Though persecutors were very potent, l yet the faithful servant of God persevered in his service.

23 ¶ For both m thy testimonies are my meditation: and n thy justifications my counsel.

m In time of persecution and contention we must think, eke and meditate that God's law misseth eternal reward, or punishment; n and in our deliberation or consultation, we must consider that keeping God's law maketh infallible and consequently meritteth reward.

Daleth. Of Tables.

24 ¶ My soule a hath cleaved to the pavement: b quicken me according to thy word.

a This also is verified in the person of the just, who is often brought to great distress: as it were, even near to death, b in which case he confidently prays, that he be relieved, according to God's word, law, and promise.

D d a ¶ I have
† I have uttered my ways, and thou hast heard me: teach me thy justifications.
† Instruct me the way of thy justifications: and I shall be exercised in thy marvelous works.
† My soul hath numbered for tediousness: do confirm me in thy words.

e Being in some constestation that my mind is almost distracted, or overcome, I call to thee, God, that thou wert conforme, that I still keep thy law, uttered by thy words.
† e Remove from me the way of iniquity: and according to thy law, have mercy on me.

f Protect me that I fall not to iniquity. f And of thy mercy conserne me in state of grace.
† I have chosen the way of truth: I have not forgotten thy judgments.
† I have cleaved to thy testimonies, O Lord: do not confound me.

g Suffer me not to be confounded.
† h I ranne the way of thy commandments: I when thou didst dilate my heart.

h Man is able, and doth runne in the right way of God's commandments, yet not of himselfe, but when God replenisheth his heart with grace.

He.
This thing.

† Set me a law, 0 Lord the way of thy justifications: and I will seek after it always.

a Impress God thy law in my soul, affection, make me to love it, and to desire to be justified, and that I heartily and always seek it.
† e Give me understanding, and I will search thy law: and I will keep it with my whole heart.

e After thou hast given me a desire to keep thy law, give me also understanding, and then shall I fruitfully search the law. For this is the right order (as before in the first and second verses) first to love God's law, to be justified, and to become immaculate; and then to search to know the law, and so it is more easily learned.
† e Conducst me into the path of thy commandments: for because I would it.

a God's grace first draweth and leadeth, and then sweepest inflamed with desire effectually and succeesth.
† g Incline my heart into thy testimonies: and haste not into avarice.

f Still the Prophet inculcatur the necessity of God's grace, as well to make us desire that it is good, as to see from evil.
† f Turne away mine eyes that they see not vanity: k in thy way quicken me.

a It is necessary also to pray that God will take away occasions, which might move to haste; and still to grant his helping grace in progress of verse.

† l Establish
OF PSALMES

38. Establish thy word to thy servant, in thy fear.

1. Against the unrighteous for confirmation in grace, to be established in the fear of God.

39. Take away my reproach, which I have feared: n because thy judgements are pleasant.

m. To be delivered also from all the effects of former snares, n for sin is therefore reproachful and odious, because it is contrary to God's law, and true judgements, which are most pleasant.

40. Behold I have counted thy commandments: in thine equitie o quicken me.

Being thus affected with desire to keep the commandments, the soul prays that to be still quickened, more and more with good spirits, and so to persevere to the end.

Vau. And.

41. And let thy mercie come upon me 0 Lord: b thy salvation according to thy word.

a. Against considering that without God's grace preventing, man cannot do any good thing, the prophet reneweth his prayer, requesting God's mercie, b and his help fiercely promised to.

And a I shall answer a word to them that upbrayde me:

because I have hoped in thy word.

7. Without being afflicted and strengthened, he that before was weak will boldly answer all calumniators, that reproachfully say: God will not help him: d that in deed he hath not in vaine trusted in God's promised help.

43. And take not away out of my mouth the word of truth utterly: f because I have much hoped in my judgements.

e. He also prays, though he be sometimes fearful, that God will not suffer him wholly to omit manifest profession of faith and true religion, f being by thy former grace I have already reposed my trust in thy promises, made to them that are resolved to keep thy law.

44. And g I will keep thy law always: for ever, and for ever and ever.

g. For I do firmly purpose ever and always to keep thy law.

45. And h I walked in largenesse: i because I have sought after thy commandments.

b. In this I have had great joy and comfoite of mind: i because I did in deed secke after thy commandments, which is specially ystned (as also the three next verses) in the person of those, that are in trial of persecution for their faith:

46. And i I spake of thy testimonies in the sight of kings: and was not confounded.

k. Who boldly in time of persecution, even before persecuting Kings and Emperors, professe Christ's true Religion. Very had in innumerable glorious Martyrs, yea also of the fraile sese, in S. Catharin, S. Cecilia, S. Lucie, S. Margaret, S. Venesred, S. Virula, and her felowves, and many more, most constantly answering all vwoordes of reproch obficted, as if it were a base or contemptible thing to be Christians, to be Catholiques, to be Papistes No, al thefe and the like, are honorable and glorious titles; importing the true seruice of Christ, in vnitie of the Ca holique Church, and Spiritual participation with the visible head therof, Christ's Vicar in earth.

Dd 3. And
And I meditated in thy commandments, which I loved. 47

Such counsellors as yet more, rejoicing in that they have meditated in God's commandments, which they have secrately loved.

And 48 I have lifted up my hands to thy commandments, which I loved: and I was exercised in thy justifications.

Also I set the same in external worke, not dissembling by silence, by word, nor fact.

Indue way exercising God's law, which maketh the observers just.

Zain. This.

Be mindful of thy word to thy servant, wherein thou 49 hast given me hope.

That which God hath decreed, and promised, being in itself most certaine and assured, yet included the means, whereby it shall be put in execution: and therefore the just, his elect, do pray for the performance of his will.

This hath comforted me in my humiliation: because thy 50 word hath quickened me.

Expectation of thy promise hath given me courage.

The proud did vniustly exceedingly: but I declined not 51 from thy law.

Provide contemners of God's law, have exercised molesting me, by detracting, deriding; exalting, and violently persecuting me. All which I have borne patiently, and not declined from thy law.

I have been mindful of thy judgements from everlastings 52 of Lord: and was comforted.

I remembered and considered thy just punishment inflicted upon the impious, even from the beginning of the world (both upon the just, and wicked men) and that thou wilt exercise the like hereafter, and which consideration of thy justice comforted me.

FYnting, possest me, because of inners forsaking thy law.

Otherwise if I had not seen thy justice, my zeal against contemners of thy law, would have killed me.

Thy justifications were songue by me, in the place of my peregrination.

In this place of my peregrination from heauen, I am comforted by remembering, celebrating, and singing thy just commandments and lawes, which make thy servant's just.

I have been mindful in the night of thy name of Lord: and have kept thy law.

In persecution, and in attribution, I kept thy law because I would not dishonour thy name:

This was done to me: because I sought after thy justifications.

And my tribulation especially fell upon me, because I sought to be justified by keeping thy law.

Heth.
† 57 My portion o Lord, I sayd to keepe thy law.
   a The Prophet procedeth speaking in the person of the just tending to perfection, and saying: This is my happier choice, that I desire no other inheritance, nor possession, but to keepe
   Gods Law.
   b And seeing this exceedeth my proper strength, I prayed God of his mercie to make me able to keepe
   it.
   c I thought vpon my wayes: and converted my feete vnto
   thy testimonies.
   d Pondering my former actions, I turned my pathes to observe more perfectly the Law, which God hath testified to be the right way.
   e I am prepared, and am not troubled: to keepe thy commandments.
   f With promptnes of mind, and without hesitation I resolved to keepe the commandments.
   g The corde of sinners have wrapped me round about:
   and I haue not forgotten thy law.
   h The wicked laide corde, nestes, or snares to intrappe, and hinder me, but I kept thy law fresh in memorie.
   i At midnight I rose to confess to thee; for the judgement
   ments of thy justification.
   k That this is not understood only mystically in time of affliction, but also literally and prophetically, that some special servants of God, should observe a holy profession of praying
   at midnight, the vword [I rofe] maketh it probable. S: Paul & Silas, either of a holie custome,
   Mc. 16. or at least upon special occasion (and such occasions were to them, and others frequent) prayed, and praised God at midnight: And now in the Church of Christ some religious men pray, and praise God continually at midnight; besides other hours, mentioned more distinctly
   v. 164.
   l I am partaker of all that feare thee: and that keepe thy
   commandments.
   m A great benefite, and a singular consolation, that all true living members of Christ, are partakers of all the prayers, good works, and merites, of the whole Church militant and triumphant. Which in our Creede is called, The Communion of Saints.
   n The earth o Lord is ful of thy mercie: k teach me thy
   justifications.
   0 So great is the mercy of God, extended, communicated, and multiplied in the whole earth:
   k Instruct me, and direct me therefore o Lord, that I may lerne and observe thy law, and so be
   justified, and made participant of so great mercy.
   0 Dealing very bountifully
   b as thou didst
   promise.
   + c Teach
Teach me goodnesse, and discipline, and knowledge: because I have beleued thy commandments.

He that hath bountifullly received grace at God's hand, prayeth for more grace, that he may be beneficial to others in relieuing the needy; d in instructing the ignorant, e in perswading to kepe the law of God: because he hath lerned and beleued the commandments, by which he is bond to love, and have care of his neighbour.

Before I was humbled I offended: therefore haue I kept thy word. Therefore now I kepe thy law.

Thou art good: and in thy goodnesse teach me thy instructions.

The iniquitie of the proud is multiplied upon me: but I persist in keping thy commandments.

Contemners of thy law have endeavored to intangle me, but I persist in keping thy commandments. As before. v. 51. 61.

Their hart is I cruded together as milke: but I have meditated thy law.

Though the wicked combine themselves together against me, yet I consider, that it is necessary to perswade in thy law.

A clerke compassion, that is better to kepe God's law, which bringeth life everlasting, then to have all the riches & Kingdoms of this world.

It is good for me that thou hast humbled me: that I may learne thy instructions.

The law of thy mouth is good vnto me, above thousands of gold, and silver.

Thy handes haue made me, and formed me: give me unde-derstanding, and I will learne thy commandments.

God being our Creator, we may with confidence pray him to illuminate our mindes, that we may lerne what is his pleasure, and so endure to fulfill.

They that fear thee shal see me, & shal rejoice: because I haue much hoped in thy wordes.

Others that love God will be gladde to see me also serve him.

I know o Lord that thy judgements are equitie: and in thy truth thou hast humbled me.

The unjust being afflicted, and not being the particular cause thereof, yet knowest and confesseth, that God doth it for most unjust cause, and therefore with patience prayeth for comforth, as foloweth:

Let thy mercie be done to comfort me, according to thy word vnto thy servant.

Let thy commiserations come to me, and I shall liue: because thy law is my meditation.

Let
Let the proud be confounded, because they have done 
vniuilty toward me: but I will be exercised in thy command-
ments.  

The just also prayeth that the wicked may be ashamed, and converted, for so the 
hebrew word here signifies, though it is also lawful to desire the just punishment of 
obstinate sinners.  

Let them be converted to me that feare thee: and that 
know thy testimonies.  

He prayeth againe for conversion of the wicked, and to have peace with them.  

Let my hart be made immaculate in thy justifications, that 
I be not confounded.  

Caph. Hand, or Palme of the hand.  

My soule hath fainted for a thy salvation: and I have much 
hoped in thy word.  

Manie just of the old testament most frequently desired the coming of Christ our Saviour, as 
our Lord himselfe testifieth, Mat. 13. v. 17. And now the just desire his coming in glorie, 2. Tim. 
v. 8.  

My necies haue sayled for thy word, saying: when wilt thou comfort me?  

Because I am made a bottel in the hoarse frost: I haue not 
forgetton thy justifications.  

As a leather bottel made of a beasts skinne, congeled with the frost, and after parched in 
smoke, so is the body of the just mortified by divers forces of afflictions, made a new bottel 
fitte to receive new wine, that is, perfect doctrine of Christian life, as of fasting, and other 
austerity, whereof our Saviour speaketh, Mat. 9. v. 17.  

How manie are the daies of thy servaunt: when wilt thou 
do judgement on them that persecute me?  

Such is mans infirmitie, yea of the just, that he apprehendeth tribulations to be very long, 
and therefore desirith consummation; and that without sinne, so he still submitte his wil to 
Gods wil.  

The vniuilty haue told me fables: but not as thy law.  

All thy commandementes are truth: they haue vniuilty per-
secuted me, helpe me.  

They haue welncore made an end of me in the earth: but 
I haue not forsaken thy commandements.  

According to thy mercie quicken me: and I shall keepe 
the testimonies of thy mouth.  

Lamed. Discipline.  

For ever Lord thy word is permanent in heauen.  
The praise of Gods workes, which are firme and permanent in the order, 
wherin he set them.  

Thy truth in generation and generation: thou haft founded 
the earth, and it is permanent.  

By the
By thy ordinance the day continueth; because all things serve thee.

But that thy law is my meditation: I had then perhaps perished in my humiliation.

Man, except he meditate God's law, and then he be holden up, is in danger, perhaps in exercise to perish eternally. For he can never rise out of mortal sin, by his own power, and should perish. If God's mercy did not spare some, and give them new effectual grace to repent.

I will not forget thy justifications for ever: because in them thou hast quickened me.

I am thine, saue me: because I have sought out thy justifications.

 Always understand, that God's grace prevented, els no man can seek to observe the commandments.

Sinners have expected me to destroy me: I understood thy testimonies.

Of all consummation I have seen the end: thy commandment is exceeding large.

All worldly things have their consummation and end: God's commandment continueth ever. For we are perpetually bound, to love and serve God: to love our neighbours, yea and enemies. The reward also for keeping God's commandments, & punishment for breaking them, are eternal without end.

Mem. Of them.

How have I loved thy law: 0 Lord! all the day it is my meditation.

It is meet to a perfect just man, that he hath so much loved, and observed God's law. By acknowledging whereof, he yields praise and thanks to God, whose gift it is.

Above mine enemies thou hast made me wise by thy commandment: because it is to me for ever.

The fruits of observing God's law are many and great. Amongst others, it maketh the observer wiser then his enemies.

Above all that taught me have I understood: because thy testimonies are my meditation.

It maketh the observer wiser, then his temporal masters, that taught him, wiser then those that teach me, and do: perform the same.

Yea in years that kepe God's commandments, saue I have not declined from thy commandments: because thou hast set me a law.

How.
103. How sweete are thy wordes to my iawes, more then honey to my mouth!

104. An other fruite is the sweetnes, which the iust feeleth in his owne soule.

By thy commandements I haue vnderstood: therefore haue I hated al the way of iniquitie.

Nun. Euerlastinge.

105. Thy word is a lampe to my seete, and a light to my pathes.

The word or law of God declared by Prophets, Pastors, or other Preachers is the ordinarie meanes for others to lerne, how to direct their wayes, and actions.

106. I b sware, and haue determined to kepe the judgements of thy justice.

b Such profession Gods people made in the old law, in Circumcision, or at other times: Christians make it in Baptisme.

107. I am c humbled excedingly of Lord: quicken me according to thy word.

c All that will be godly in Christ Iesus, shall suffer persecution. 1. Tim. 3. v. 12.

108. The d voluntaries of my mouth make acceptable of Lord:
and teach me thy judgementes.

d Besides the commandements, 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 signifed, that a iust mens temporal life is in continual danger, as the thing that is in ones hand, is ready to be lost by, put out of his hand, or to be by and by despised of, or may forthwith fall from his hand.

110. Sinners laid a snare for me: and I haue not erred from thy commandements.

111. For inheritance I haue purchased thy testimonies for euery:

because they are the joy of my hart.

112. I haue inclined my hart to doe thy iustifications for euery,
for reward.

f A most euident place, that the keping of Gods commandements merie reward, and are rightly observed in respect of reward.

Samech. Helpe.

113. I haue a hated the vniust: and I haue b loved thy law.

a Not sone mortal man is to be hated, in his person, but his iniquitie, by which he is an enemie to Gods law, b which euerie iust man loueth.

114. Thou art my helpe, and protector: and vpon thy word I haue much hoped.

Ec 2. c Depart
† c Depart from me ye malignant: and I will search the commandments of my God.

† d Receive me according to thy word, e and I shall live: 116 *eloqui.

† e And f confound me not of my expectation.

A general and very sute prayer, when we add in ourselves by a firme resolution to serve God, beseeching him to receive vs into his protection: e which we pray with great confidence, because he hath promised to hear those that seek, ask, and knocke at the dore of his grace.

† g Helpe me, and I shall be saued: and I will meditate in thy justifications alwayes.

† h We must pray alio that he suffer vs not to be confounded, or made frustrate of the reward which we expect for hope confoundeth not, if charitie be pouvred in our hastes, by the Holie Ghost, which is gesen vs. Rom. 5. 5.

† i Thou hast despised al that revolt from thy judgementes: 118 because their cogitation is vainst.

b God receieth sinners: so long as they thinke perversely: that is, vntil by his grace, some returne to a better mind, which of themselfes they can never do.

† k All the sinners of the earth I have reputed prevaricatours: 119 therefore haue I loued thy testimonies.

k As God accounteth of sinners, so the just also esteemeth them, conforming his judgement to Gods.

† lPearse my flesh with thy seare: for I am afrayed of thy judgementes.

† m Search seare is profitable as this place maketh evident: though perfect charitie afterwards succeeding, expellet that seare, and moueth to do well for the loue of God, not for seare of punishment. 1. John. 4.

Ain. A fountaine, or an eye.

† n I a have done judgement and justice: b deliver me not to them that calumniate me.

a The unjust againe in fervent zeale, not arrogantly, but conffidently professing his innocencie, prayeth to be defended from calumniators.

† o Receive thy servant c unto good: let not the proude ca- 122 lumniate me.

c Grant therefore 5 God the good, and lawful request which I demand.

† p Mine eyes have sayled, d after thy salvation: and for the word of thy justice.

† q By long expecting to be delivered, and saued from tribulation.

† r Dote with thy servant according to thy mercie: and teache 124 me thy justifications.

† s I am thy servant: geue me understanding, that I may know thy testimonies.
It is time to do the Lord: for they have dissipated thy law.

Therefore I have loked upon thy commandments, above gold and topazius:

For this zeal of God's law is despised, and disdained, the just more and more loucheth, that which the wicked so deadly hate.

Therefore was I directed to all thy commandments: so al wicked way I have hated.

Even by the mortal hate of the wicked I saw, that God's law is most excellent, and therefore added myself so much to love it, and to hate al wicked vapours.

Phe. Mouth.

Thy testimonies are marvelous: therefore hast my soule searched them.

A God's marvelous power and wisdom, testified by his works and commandments, whereby the wise just soules, to meditate and contemplate the same.

The declaration of thy wordes doth illuminate: and giveth understanding to little ones.

First entrance into knowledge of holy Scripture, illuminateth the understanding of the humble, whereby they proceed to know more.

I opened my mouth, and drew breath: because I desired thy commandments.

By this Metaphor, of gaping, or wide opening the mouth, and drawing breath, the Prophet describeth the great desire of the just, to know and keepe God's commandments.

Looke upon me, and haue mercie on me, according to the judgement of them that love thy name.

According to thy accustomed equity, in shewing mercie to them that love thy name.

Direct my footsteps according to thy word: and let not anie inprecedence have domination over me.

Redeme me from the calumnies of men: that I may keepe thy commandments.

Illuminate thy face upon thy servant: and teach me thy justifications.

Let thy divine visiete looke upon me with favorable countenance.

Mine eyes have gushed forth issues of waters: because they have not kept thy law.

True repentance consisteth not only in purpose to avoid sinne hereafter, which in deed is first required, but also in sorrow and lamentation for sinnes past.

Saduc. Iustice.

Thou art just 8 Lord: and thy judgement is right.

God being essentially just of himselfe, maketh men just according to right judgement, by giving them grace of mercie, whereby they cooperating, are just by justice in deed inherent.
in their soules, not by imputation only: for it were not right judgement to impute, or account man just, who is not so in deede.

† Thou hast commanded b justice thy testimonies: and thy 148 verite exceedingly.

b The same is more confirmed, by these three synonoms, justice, Testimonies, Verite, signifying the law of God, most earnestly commanded.

† My Zcel hath made me to pine away: because mine enemies 139 haue forgotten thy wordes.

c Gods law is as pure as any thing purged by fire.

t Thy word is c fired exceedingly: and thy servant hath 140 * eloquently loved it.

† I am d a youngman, and contempned: I e haue not forgot-ten thy justifications.

d A just man is often judged ignorant, immature, vnexperience, by the worldly wise: e but in deede is wise, in that he forgetteth not to kepe the law, which makest him just.

† Thy justice, is justice for euer: and thy law is verite.

† Tribulation, and distresse haue founde me: thy command-ements are my meditation.

† Thy testimonies are equitie for euer f geue me vnderstan-ding, and I shal liue.

f Haung professed the necessic of perfect justice, he concludes this Octonarie, praying to be illuminated in his vnderstanding, that so he may attaine justic, and liue therby.

Coph.

Vocation.

† I a haue cried in my whole hart, heare me b Lord: I wil 145 secke after thy justifications.

† I haue cried to thee, saue me: that I may keepe thy com-146 mendantes.

† I haue prevented in b maturitie, and e haue cried: because I47 hoped much in thy wordes.

b I haue prevented the mature, and ordinarie time of the night, and haue prayed e very attentively.

† Mine cies d haue prevented early vnto thee: that I might 148 meditate thy wordes.

d Against in the morning I haue prevented the accustomed time of prayer.

† Heare my voice according to thy mercie b Lord: and accor-149 ding to e thy judgement quicken me.

† They that persecute me haue approched to iniquitie: but 150 from thy law they are made far of.

† Thou art f nigh b Lord: and all thy wayes are truth. 151

f God is always ready to heare all that sincerely innocate him.

† God saith it to me, that thereby I may liue.

† From the beginning I knewe of thy testimonies: that 152 thou hast founden them for euer.

Res.
153 † See at my humiliation, and deliver me: because I have not forgotten thy law.

154 † Judge my judgement, & redeem me: for thy word quicken thou me.

155 † Salvation is far from sinners: because they have not sought after thy justifications.

156 † Thy mercies are manifold: Lord: as according to thy judgement quicken me.

157 † There are manifold that persecute me, and afflict me: I have not declined from thy testimonies.

158 † I saw the prevaricators, and I pined away: because they kept not thy wordes.

159 † d See that I have loved thy commandments: Lord: in thy mercie quicken me.

160 * The beginning of thy wordes is truth: f all the commandments of thy justice are for ever.

a God's essential veritie is the beginning from whence, as from the fountain all other truths are derived: f And all commandments proceeding from this first truth, are for ever immutable.

161 † Princes have persecuted me, without cause: and my hart hath been afraid of thy wordes.

a Potent wicked men persecute the godlie without cause, that is, without any just reason moving them; s without the effect intended by them, which is to draw Gods servants from truth, and equities: b whose hart being possetled with the true fede of God, they persist in keeping Gods commandments.

162 † c I will rejoice at thy wordes: as he that findeth manie spoiles.

e Yea they also rejoice in keeping the commandments, with such difficulties, as these do: that gaining the victorie over their enemies, carie away great and rich spoiles.

163 † I have hated iniquity, and abhorred it: but thy law I have loved.

164 † d Seven times in the day: I have sayd praise to thee, for the judgements of thy justice.

d Euerie day the iust praise God often, signified by the number of seven.

From hence also the Church of Christ tooke example to institute the seven Canonical Hours, which is the ordinarie Ecclesiastical Office consisting, as St. Isidorus, and many other Fathers testifie, of Hymnes, Psalms, Canticles, Antiphones, Lessons, Reponitories, & other Prayers and Praises, distributed into distinct times, beginning in the night, whereof that part is called the Nocturne (one or three according to the diuersific of the Office) and succeeding to one or more of the foure Vigiles, into which fooldars divide the whole night. Whereof also the Laudes are added. Then Prime, in the morning. Afterward, the Third hour, Sixe, Ninth; and in the evening, Euen-songe, and Compline.

Against which most ancient and religious Constitution, especialy against the
This religious institution reprehended by Drovse, Heretics, Vigilants, Wyclifhists, Lutherans.

Approved by S. Beda, S. Gregorie, S. Augultus.

S. Jerom, S. Basil, S. Cyprian, S. Clement.

Why publick prayer is continued at these hours.

Not lawsful to no to Church, nor to pray with Infidels.

Nor with Heretikes.

the part called Vigiles, or Nocturnes, certaine Heretikes repined, and exhuminated the Churches custome, as superfluous and unfruitful to spiritual worke, violating of Gods ordinance, who made the night for rest, and the day for labour: But the cause they were called Nyctalantes, Somnicoloi, Drowsy heretikes, as the same S. Isidorus Testificeth li. ii. c. 12. de Offic. Eccles. S. Jerom Epist. ad Riparium, noteth the same heresie in Vigilantium, calling him Dominianius, because he reprehended holic Vigiles, as if it were better to sleepe, then wake in time of Divine service. Wycliff also raised vp the same heresie, as witnesseth Thomas Walfenden, To 3. Tit. ii. c. 12. Lately Luther and all his brood. But the holic observation of Canonical Hours is proued, by manie ancient Fathers to be altogether agreeable to the holic Scriptures, both 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. 35. de temp.) exhorting the people to rise early to the Vigiles (or Nocturnes) and in anoint wise to come to the Third hous, Sitt, and Ninth. Let none (faith he) withdraw himselfe from the holic workes, but whomever is sicknes, or publique vsilitie, or perhaps some great necessitie holdeth backe. S. Jerom. Epist. 11. ad Euso.ch. &n Epist. Pau1. c. 10. makest express mention of the Third hous. Sixth, Ninth, Morning, and Evening; also of Midnight, adding that no Religious is ignorant that sometimes they must rise to Divine Service, tvrsfe, yca thrife in the night. S. Basil, in Regul. 6. futuris disput. ad Interrog. 37. &c. in Instr. Monach. first. Theveth with this ordinance to be agreeable to the holic Scriptures, and namely to the place of the Psalmist. S. Cyprian in fine exposit. Ora. Domin. affirmeth that besides the hree houres in which Daniel and his fellows prayed, the Church of Christ hath added no more. And (as manie suppose) S. Clement li. 8. Confess. Apostol. c. 40. Theveth the seete Hous of prayers, and the reasons thereof: Make your prayers Early in the morning, at the Third hous; Sixth, Ninth; Evening; and at the Time of cocke crowing. Early geuing thanks because our Lord hath illuminated vs, the night being pulled vp, & the day coming in, the Third hous, because that houre our Lord received Pilate's sentence, the Sixth hous, because then he was Crucified; the Ninth, because all things were moued, when our Lord was crucified; at horing the audacity of the wicked, & not bearing the ignominie of our Lord; at Evening, geuing thanks, for that God gave us the night for rest of dayes labour: at the Cocke crowing, because at that time the coming of the day is denounced, to exercise the worshippers of light, thus S. Clement. Touching the distinte and seette times of publicke prayer, the continual practice by traditio teacheth, that Matt. v. vi. Laudes were said in the night, about the first Cock crowing. Prime early in the morning. The other parties in the day time; At euening Euen-tongue, and last of al Compline. And touching the place: If for the infidels (faith the same holic Father), the Church, the Bishop must geather the Assembling at, home, that the gods may not enter into the Church of the wicked: for the place doth not lasted the man, but man the place. Wherefore if the wicked occupie the place, that place is to be flumennt, because it is prophaned by them: for as PriiTes de civitatis holic things, so the wicked do contaminate them. If not at home, nor in the Church Assemblies can be celebrated, let euerie one by himselfe sing, read, pray, or two or three be gathere together. For where two or three are gathere in my name (faith Christ) there am I, in the midst of them. Let not the godlie pray with an heretike, so not at home. For what societe is there of light with darkness.

† There

Mat. 18
2. Cor. 6
165 That there is a much peace to them, that love thy law, & is no scandal to them.

166 I expected thy salvation, O Lord, and have loved your commandments.

167 My soul hath kept thy testimonies, and hath loved them exceedingly.

168 I have kept thy commandments, and thy testimonies: because all my ways are in thy sight.

169 Let my petition approach in thy sight, O Lord, according to thy word, give me understanding.

170 Let my request enter in thy sight: according to thy word deliver me.

171 My lips shall utter an hymne, when thou shalt teach me thy justifications.

172 My tongue shall pronounce thy word: because all thy commandments are equitie.

173 Let thy hand be to save me: because I have chosen thy commandments.

174 I have conected thy salvation, O Lord: and thy law is my meditation.

175 My soul shall liue, and shall praise thee: and thy judgements shall help me.

176 I have prayed, as a sheppe, that is lost: I seek thee, servant, because I have not forgotten thy commandments.

A briefe
A BRIEFE NOTE CONCERNING
the Gradual Pfalmes.

Heres follow in order fifteene Pfalmes intituled Gradual Canticles. The Hebrew word Mahaloth signifies Steppers, or Aclensions. The reason whereof Addias, and some other Rabbins yield, for that they were songe in highest elevated notes, than can be in Musike. The Talmud saith they are so called, because they were songe in the highest steps going vp into the Temple. But S Augustin, S Basil, and other Christian Fathers expound them according to the literal, and immediate prophetical sense, of the delucere of the Jewses from captivity of Babylon, ascending into Jerusalem: which is so situated on mountaine, that the way from al partes was by ascending into it. According to the Mystical sense, of ascending spiritually by verses to perfection, and to eternal felicitie. For the way tending to versu (saith S Basil) is like to certaine steps (or degrees) by little and little bringing the man that loueth wil- downe into heauen. These Canticles therefore are prayers, mixed with consolations, for the joyful delucere of Gods people, from that great captivity in Babylon, which the Psalmist King Davids law in prophetical spirite, and which his posteritie felt, and sometime endured. Which againe as a figure signifies the returne at ascending of mankind from sainct to grace, and from the miserable state of this world into heauen. Wherupon S Augustin interpreteth this prophetic of the ascension, or elevation of the Just, from the vale of tears. In the meantime, whilst we are in this world, these Pfalmes are consolatory prayers, and prophetical assurance, that Gods people, Catholique Christianes shall be deluced from the loom, and perfection of Paganes, Turkes, and Heretikes. As partly we see by the delucere from the Romane percutting Emperors, from the Vandals, Gothers, and Hunnes, & therfore with assured confidence we hope and expect the like delucere from Turkes, and ab Heretikes of Luthers brood.

PSALME. CXIX.

The Iews in captivity of Babylon, Christianes in perfection, or other great tribulation, pray with confidence to be deluced from danger, and slander of wicked tongues, 5. lamenting their long indurance.

A gradual Canticle.

WHEN I was in tribulation I cried to our Lord: and he heard me.

1 * Former experience of Gods mercie in hearing the prayers of those that invocated him, gateth hope that he will heare in like case.

O Lord deluere my soule from b vniust lippes, and from a 2 deceitfull tongue.

b Nothing is more dangerous then vniust and deceitful tongues, nothing more damage then to diminish, and detract from the good fame of the Just: and therefore this is a most necessary prayer, that God will deliver vs, from the wicked tongues of Turkes, Heretikes, and other wicked men.

c What pu- * c What may be gaven thee, or what may be added vnto thee. 3. punishment is to a deceitful tongue? great enough for wicked tongues?

† The
OF PSALMES

† d The sharpe arrowes of the mightie, with coales of desolatation,
   Surely the malice of wicked tongues deserveth sharpest punishments to be afflicted by strong bandes.
5 † e Woe is to me, that my seiourning is prolonged: I have dwelte with the inhabitants of Cedar:† My soule hath bene long a seiourner.
6 † e Iewes lamented their long absence from the holy land, especially from Jerusalem, and the Temple. Christians mourne for their restrain from Gods Service, and long perigrination from heaven. Of Cedar the sonne of Israel, came Mahomet, the Turkes false prophet, which tyrannie is great and long. The name Cedar is interpreted, blackenes, and obscure, which signifieth darkenes of error, and sinne.
7 † f With them, that hated peace, I was peaceable: when I spake to them, they impugned me g without cause.
8 g The wicked affliit those that gene no cause of offence.

PSALME. CXX.

The iust reioyce that their prayer is heard, and that God continually pro-
tection.

I A gradual Canticle.

1 A gradual Canticle.

Gods pro-

the j. key.

H I have lifted vp mine eyes vnto a the mountaines, b from whence helpes shal come to me.

1 Towards Jerusalem, and towards heaven. b Al helpe cometh from heaven, that is, from God, who of his divine ordinance especially heareth prayers made in holie places. 3. Reg. 7.

2 † e My helpe is from our Lord, who made heaven and earth.

3 † e Geue he not e thy soote to be moved: neither doe he slumber that kepeth thee.

4 The iust speakes and wiseth wel to his owne soule. Especially the whole Church rejoy-

ce\th in Gods suffred protection.

4 † e Loee he shall not slumber nor sleepe, that kepeth d Israel. d The militant right hand.

5 † e Our lord kepeth thee, our Lord is thy protection, upon thy Church.

6 † e By day the sunne shall not burne thee: nor f the moone by night.

6 † e Our Lord doth kepe thee from al cuil: our Lord kepe thy soule.

7 † e Our Lord kepe thy coming in, and thy going out: from hence forth now, and for ever.

PSALME CXXI.

Under the figure of returne to Jerusalem, vehemently desired by the teues in captitie, the Psalmist describeth the desire, and hope of the iust to possesse heaven.

† f 1 A gradual

† f 1 Joies of heaven promi-

ned to the iust the x. key.

† f 1
A gradual Canticle.

REJOYCED in these things, which a were saied to me: We shall go into the house of our Lord.

a Divers Prophets told the Jews an espieutie, that they should returne to Jerusalem. All Prophets, Christ also, and his Apostles, and Priests preach the entrance, and ioyes of heauen to the suf. All which the Psalmist saith in prophesical spieuite, and rejoiced.

b Our feete were standing, in thy courtes & Ierusalem. b The Jews consider that sometimes they were joyful in the Temple of Jerusalem: Christians rejoice in the comfort they have in the militant Church.

† Ierusalem, which is built as a cite: whose e participation; is together in itself.

c Communitie and participation of spiritual graces, is a great joy to Catholiques; whereof the same Prophet speaketh, Pſal. 18. v. 1., and often elsewhere.

† For d thither did the tribes ascend, e the tribes of our 4 Lord: the testimonie of Israel to confess unto the name of our Lord.

d All the twelve Tribes frequented Jerusalem, e and all nations of the world do come to the Catholique Church.

† Because seares f sate there in iudgement, g seares upon the h house of David.

f Seares of judgiment were placed in Ierusalem, g and seares of judgement in the Catholique Church h of Christ.

i Ask ye the things that are for the peace of Ierusalem: and k abundance to them that love thee.

i Christ exhorteth to ask, & promiseth to give; that is lightly asked, Christians also invite each other to pray for the Church.

† Peace be made in thy strength: and abundance in thy 7 towers.

† l For my bretheren, and my neighbours sake, m I spake 8 peace of thee:

l Christ prayeth for his Church, m and gave his peace to the Apostles, and in them to their successors.

† For the house of our Lord God, I haue sought n good 9 things to thee.

n For in heauenlie Jerusalem, al good things are prepared, & are geuen to Saints reigning there for ever.

PSALME. CXXII.

A prayer in affliction. A seruent and attentive prayer, to be delivered from captiuitie, or anie other affliction.

A gradual Canticle.

O thec haue I lifted vp mine eyes, which dwelleth in the heavens.

† Behold.
Behold as the eyes of servants, are on the handes of their masters,
a. Servantes expecting necessaries at their masters handes, are commonly very attentive to receive that which they hope for: so must the faithful praying God, be very attentive, and not distracted in their prayers.

As the eyes b of the handmaid on the handes of her mistresse:
so are our eyes to our Lord God until he have mercie on vs.

b. An other example of handmaides, who generally are more diligent then men.

c. There is a much replenished with contempt.

Though God suffer his servants to sustain some affliction and reproch, yet he heareth and delieth them before they be oppressed.

Because our soule is d much replenished: reproch to them that abund, and contempt to the prowde.

Seing persecution still increase, or continue v long, the faithful are then specially to conceive hope of specific relief.

Psalm. CXXIII.

The whole church, and every just person, gratefully confesseth that by Gods protection they are secure, without which none could escape ruine.

A Gradual Canticle.

B. That our Lord a was in vs, let Israel now say: but that our Lord was in vs,
b. When men roke vp against vs, c perhaps they had swalowed vs d at vs:

we could not have escaped the force of our enemies. The word [perhaps] doth not here import a doubt, or uncertainty, but in modest manner of alleuoration, leaueth the judgement of the event that should happen (if God did not protect his servants) to their own consideration: which is an usual phrase in most languages. So suddenly should the keake, without Gods protection, be destroyed, as men are devoured & swalowed vp by rauneing wild beasts, even before they be throughly dead. So was Jonas swalowed into the very whale belie.

When their furie was angrie against vs, d perhaps e water had swalowed vs.

t. Our soule hath passed through f a torrent: perhaps our soule had passed through an intolerable water.

6. Blessed be our Lord which hath not geuen vs, for a pray to their teeth.

7. Our soule as a sparrow is delivered from the snare of the fowlers:
The snare is g broken, and we are deliuered.

Fa. Our helpe is in the name of our Lord, who made heaven and earth.
THE BOOK

PSALM CXXIII.

God's protection, the key.

The Church, and holy members thereof, are always protected by God:

5. The wicked being suffered for a while, are at last punished.

A gradual Canticle.

They that trust in our Lord, as mount Sion: he shall not be moved for ever, that dwelleth in Jerusalem.

2. Those that confidently trust in God, are in such security as is mount Sion, which is a hill, defended also with other hills round about. Another thing required to this security, is to dwell within Jerusalem, not the terrestrial city, for (as St. Augustin obserueth) the levies that dwell therein are destroyed or made captives, and hitherto rejected of God, but in the Catholique Church.

Mountains round about it: and our Lord round about his people, from hence forth now and for ever.

They are not always, nor fiinally leave the lot of the just: that the just reach not their handes to iniquity.

But because our Lord will not leave the rod of sinners upon them, they be not at all removed by tribulation, but only while a time for their good.

But those that decline into obligations, our Lord will bring with them that work iniquity: peace upon Israel.

And no less assuredly God will punish not only the notorious wicked, and principal authors of wickedness, but also all those that for fear or for commoditie, or for any other cause, decline not obligations, bonds, covenants, or any way consent, in external things with the wicked against God; as in outward profession of Heresy, or Schisme, though such temporizers do not tinctre in their hart, that the pretended religion is true, where they are drawn to yield external conformitie. For, as the Psalmist here teacheth, our Lord will bring all such ecclesiastic offenders, to the same judgement and punishment, with the principal workers of iniquity. Peace which being punished, then Jerusalem, the Catholique Church, shall have peace.

PSALM CXXV.

The deliverer released from captivity of Babylon, much more the blessed both of the old and new testament delitered by Christ from captivity of sinners, do rejoyce.

5. Who nevertheless must passe through tribulation to eternal felicitie.

A gradual Cantile.

When our Lord turned the captivity of Sion: we were made as men comforted.

The Jews released from captivity, were exceedingly, and almost incredibly comforted, as men for great, and unexpected salvation, joy think it rather a dream, than a truth that they are deliverer from miserable. So S. Peter whent he was deliverer out of prison by an Angel, thought

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thought it rather a vision, then a true deliverie. Such spiritual joye dostrate soules haue, when they are deliuered from sinne.

2 * Then was our mouth replenished with joye, and our tongue with exultation.

Then * shall they say among the Gentiles: Our Lord hath done magnifically with them.

* Whereas in the two former verses, (and very commonly) the Prophet speaketh in the present tense, for the assurance of that he foreseeth, as if it were already done, yet here he vieth his prophecy in the future tense, that the Gentiles will confess that God dealeth magnifically with his people.

3 * Our Lord hath done magnifically with vs: we are made joyfull.

* And the people also themselves confess gracefully that God dealeth magnifically with them.

4 * Turne our captivitie, O Lord, as a torrent in the South.

* The Prophet forsaying al this in spirit, prayeth for the performance hereof.

5 * They that sow in teares, shall reape in joyfulnesse.

* This is the ordinary disposition of God, that his servants shall make their feeding, which is, doe good workes, (faith 5. Augustin) with teares, in tribulation upon earth: and reape a plentiful harvest, the reward of their suffering and yvel working, in the next life. In assured hope whereof the Psalmist, and the whole Church joyfully conclude this Psalm with the two verses following.

6 * Going they went and wept, casting their seedes.

7 * But coming they shall come with exultation, carrying their sheaves.

Psalm CXXVI.

Neither house nor citie can be built, or kept without God's special prudence and helpe. 3. those that trust in him shall prosper in their endeavours.

1 A gradual Canticle of Salomon:

* God not permitting David to build the Temple, promised that his sonne should build it, and therefore besides other good admonitions, given to his sonne Salomon, he directeth this Psalm to him, to be sung with others in the dedication of the Temple. 1. Reg. 8. 1. Par. 7.

Vnlesse our Lord build the house, they haue labour.

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, which eate e the bread of sorrow.

* It is vaine to attempt any thing without God's grace assisting: d they that so doing, & thinking they have done something, rest e after their painful troubl, must rise again & beginne anew, because that which they seeme to have done vvel, is nothing vworme, nor shall haue reward.

* When
THE BOOKE

† When he shall give sleep to his beloved: behold the inheritance of our Lord: k are children: k the reward, the fruit of the womb.

f Contrariwise where God giving grace, those that truly love him, do good vworke, g vwith great ease, and delight, as they take their sleep, b they merit inheritance in heaven, s for their good vworke. The reward is promised to the true children of God, borne to him in the womb of the Catholique Church.

† As arrows in the hand of the mighty: so are the m children of them that are shak'en.

Moreover as a strong archer striketh deep with his arrows: so they that patiently suffer much in this world, m do multiply good vworke.

n Such shall be † n Blessed is the man that hath fulfilled his desire of them: he very happily shall not be confounded when he shall speake to his enemies p in the gate.

can be objected against them p in the day of judgment.

PSALME CXXVII.

Fear of God the way to happiness. the 7. key.

Happiness both of this life and of the next, is obtained by fearing, and sincerely serving God.

A gradual Canticle.

Blessed are they that fear our Lord, that walk in his ways.

† Because thou shalt eat the labours of thy hands: blessed art thou, and shalt be well with thee.

† Thy wife hath fruit of a fruitful vine, in the sides of thy house.

a If such servants of God be married, they shall ordinarily have issue, and succession in their families: but especially the souls of such shall bring forth manie meritorious worke, b in the bosom of the Catholique Church, which was founded in Christ's side.

c Children also signify good worke.

† Behold shall the man be blessed, that searcheth our Lord.

† Our Lord of Sion bless thee: and that thou mayst see the good things of Jerusalem at the days of thy life.

d Reward in heaven for good worke in earth.

PSALME CXXVIII.

The Church the 6. key.

The Church often (3. and much) imprisoned, is not overthrown. 4. Her persecutors are destroyed, 6. contemned, 8. and cursed.

A gradual Canticle.
OF PSALMES

OFT haue they impugned me b from my youth, let Israel now say:
a Israel which is the Church of God, rejoicing faith: that enemies have often, b even from the beginning of the world, persecuted me, as when Cain persecuted Abel, other wicked persecuted Seth, Enoch, Noe; the Childers persecuted Abraham; the Egyptians persecuted the Israelites: and so in other generations.

† Often haue they impugned me from my youth: c but they haue not preuailed against me.

b But they have neuer overcome me. So the Psalmist left: siue for al times past, & prophesieth the same for times to come.

† Sinners d haue builded upon my backe: they haue prolonged their iniquitie.

d Persecutors not being able to overthow, or suppress the Church, have laide great weightie burdens of tribulations upon her backe, which she hath patiently and strongly borne, c they haue stil persifted, one sorte after another, but with longanimite the Church hath stood fast, and constantly passed through all difficulties. In morall sense sinners build iniquitie upon the back of the Church, yea and upon Gods back, when they presume to sinne, trusting in the end to be absolved by vertue of holy Sacraments lefte in the Church. Likewise when they excuse their sinnes, imputing the cause to other creatures of God, wherein they be allured, which is in effect (faith S. Augustin) to accuse God, and to build iniquitie on Gods back, whoe made those creatures.

† Our just Lord wil cut the neckes of sinners: † let them be confounded and † turned backward, that hate Sion.

f God therefore who is just, vilit at last cast such presumptuous sinners from his back, and break their stiffe neckes; g then shal they be confounded, h separated eternally from God, become like fruits, and withered grass, cast away, despised, yea cursed of all, and blessed by none, as the Prophet denounceth in the next verses.

† Let them be made as grass in the toppes of houses: which is withered before it be plucked vp.

† Whereof the reaper hath not filled his hand, and he that gathered the sheaves his bosome.

† And they say 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 Lowes, or other people in tribulation for sinne, or temporal captivity, The sixth penitential Psalme. The sixt pen- crie to God to be delivered; 4. trusting, and encreaging each other in God; nitenential Psa- accustomed mercie, assuredly hoping that he will redeem & deliver them. mle.

A Gradual Canticle.

‡ From the depths I haue cried to thee o Lord: † Lord heare my voice:

a This prayer agreeeth to all true penitents, crying to God for helpe, being either in depth of sorowe for sinne, and so it is one of the Penitential Psalms; or the depth of sorowe desire to ascend towards perfection in vtrue, and from this vale of miserie into heaven, and so it is a Gradual Psalme; or in the depth of temporal paines, and so it is a special prayer for soules in Purgatorio, offered by the Church in their behalfe.

G

Let
Let thine ears be intent, to the voice of my petition.

† If thou shalt obserue iniquities 0 Lord: Lord b who shal susteyne it?

† Because with thee there is c propiciation: and for d thy law I haue expected thee 0 Lord.

For thy promises made in the law which thou wilt remitte sinnes to the penitent, give more grace to them that seek 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 eu'n untill night: let Israel hope 6 in our Lord.

The hope of penitents is like to the watches of the day time, from morning untill night, which are more comfortable, then watches of the night:

† Because with our Lord there is mercie: and with him 7 plenteous redemption.

The greetest comfort is in Christ our Redeemer, whose plenteous Redemption bringeth more abundance of grace.

† And he shall redeem g Israel, from all his iniquities.

Confidence of Anie just soule in humble confidence offereth his innocencie, as a spiritual and grateful sacrifice to God. 3. exhorting al Gods servants euere to hope in him.

A gradual Canticle of a Dauid.

† If I was not humbly mynded: but exalted my soule: 2 As c the weaned childe is toward his mother, also retribution in my soule.

As children after they are weaned come still willingly to their mother, so doth the childe of God telie vpon Gods helpe, though he alwayes felle not the same sweete: d & according to his demeanour herein, he expecteth reward.

† e Let Israel hope in our Lord, from henceforth now and 5 for euere.

King Dauid, or anie other being for his vertue advanced, and rewarded by God, is a good example to movie others to do the like, so shall they receive like reward.
The Psalmist earnestly prayed God to give him leave, & to shew him where, Christ's coming to restore man. 
1. A gradual Canticle.
2. Remember 
   3. As he spake to our Lord, b vowed a vow to the God of Jacob.
4. If I shall enter into the tabernacle of my house, if I shall ascend into the bed of my couch.
5. And rest to my temples: vntil I finde a place for our Lord, a tabernacle for the God of Jacob.
6. Behold we have heard of it d in Ephrata: we have found it in the fields of the wood.
7. We will enter into his tabernacle: we will adore in the place where his feet stood.
8. Arise Lord into thy rest, thou and the arke of thy sanctification.

G 2  
† Let
† Let thy Priestes be clothed with justice: & let thy Saints rejoice.

Grant therefore that thy Priestes, which must offer sacrifice in this sacred place, be induced with vertues, and good life worthy of their degree: and the Levites who are ordained to serve there, be likewise made fitt for their divers functions, both in the old and new Testament.

† m For David thy servants sake, turn not away the face of thy Christ.

m And seeing thou hast given such meekness, devotion, zeal, sincerity, and other vertues making him a man according to thyne own hart, and theupon promised to establish his slice, differ not to send thy promised Messiah, Christ our Redeemer.

† Our Lord hath sworn truth to David, and he will not disappoint it: of the fruites of thy wombe I will set upon thy seate.

Henceforth to the end of this Psalme, the Prophet relateth Gods relation to him: That he hath truly promised with an oath, and will performe, to sete one of Davids sonses upon his Throne: which was not only fulfilled in Salomon, who reigned in great peace, and builted the Temple, but especially in Christ the Sonne of David, to whom our Lord God gave the seate of David his father, & he shall reign in the house of Jacob for ever, and of his kingdom that shall be no end. Luke iii. 31. 33. By this promise 5. Peter also proouch Christ's Resurrection, Acts v. 30.

† r If thy children shall keepe my testament, and these my testimonies which I will teach them:

r Concerning the children of Christ, members of his kingdom the Church, the promise is conditional, if they obserue Gods commandments, they shall set upon his seate: be ceyes of his kingdom. Romans v. 17.

Their children also euen for ever, shall sit upon thy seate.

† Because our Lord hath choosen Sion: he hath chosen it for an habitation to himself.

† This is my rest for ever and ever: here will I dwell because I haue choosen it.

Sion, the Catholique Church, is a perpetual place where God dwelleth.

† Blessing I will bless her widow: her poore I will fill with brestes.

The Church wanting Christ's visible presence, is replenished with manie blessinges, & al her humble children are releued with holly Sacraments.

† Her Priestes I will clothe with saluation: and her Saints shall rejoice with joyfulness.

The Church hath always some holy Priestes, & some holy people.

† I will bring forth a horne to David, I haue prepared a lampe to my Christ.

Of this Church, elected by God, Christ is the Protector, and strong defence. And the same Church shall be a perpetual lampe, whereby others may come to him.

† His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

PSALME
Fraternal concord is commended to all in the Church, as necessary and
delectable in itself, and blessed of God.

1. A gradual Canticle of David.
   a David being a most peaceable man, even toward his enemies, is added by
   Esdras in this title, as an example for others to imitate.

   Behold 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 proofs, but only to
   consider, & to behold the fruit thereof in euerie community, and especially in the Church of God.

2. c As ointment on the head, which ranne downe vpon
   the beard, the beard of Aaron, which ranne downe vnto the
   hemme of his garment:
   d The ointment, wherewith Aaron, and other High Priests were consecrated, was
   precious, and most odorous, signifying grace bought by Christ's blood, and producing virtues,
   which make sweet savoure: e who being head of the Church, e vnitie and concord descended from him to other Priests, f
   and to the people, even to the lowest, and meanest in God's Church.

3. g As the dew of Hermon, which runneth downe vpon
   mount Sion.

   g Another similitude to declare the excellencie of concord; As the dew of mount Hermon,
   which is perpetually couered with snow, that falleth from the heaven, whence descending
   refresheth & fruitifieth the hil of Sion; so mutual concord, and fraternal charitie amongst the
   faithful, nouriseth each other, making them fruitful in all good works.

   Because he there hath our Lord commanded blessing, and life
   even for euer.

   h Where there is vnitie God giveth abundance of grace, as where the Apostles with other
   faithful were gathered, and continued in prayer, the Holy Ghost came vpon them all. And the
   multitude of believers [then increasing] had one heart and one soule. Act. 2. & 4. v. 31.

Psalm CXXXIII.

All, and especially clergy men that serve the Church, are invited to praise
God by day and by night, so shall they be blessed of God.

1. A gradual Canticle.

   O Lord bless 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 lift vp your handes vnto the holy places, and
   bless ye our Lord.

3. Our Lord out of Sion bless thee, who made heaven and
earth.

   God continually to be praised.

   This last Gradual Psalm, as a conclusion exhorteth also praise
to this end he made all creatures in heaven & on earth
Psalm CXXXIII.

God who only is omnipotent, and fountaine of all goodnes, is of al to be praised, He is the special protector of his elected people. Contrariwise false gods are impotent, vain, and can not help those that serve them. 19. Only the Church doth rightly praise him.

Alleluia.

PRAYSE ye the name of our Lord, a ye servantes prayse our Lord.

† Ye, that stand in the house of our Lord, in the court of the house of our God.

† Prayse ye our Lord, because our Lord is good: sing ye to his name, because it is sweete.

† Because our Lord hath chosen Jacob to himself, Israel for his owne poſſeffion.

† Because I haue knowne that our Lord is g great, and our God about al goddes.

† All things whateuer our Lord would he hath done, in heaven, on earth, in the fenes, and in all the depths.

† Bringing forth cloudes from the uttermost of the earth: lightnings he hath turned into fayne.

Who bringeth forth the windes out of his treasures: † who stroke the hift begotten of Egypt from man even to beast.

† He sent forth signes, and wondres, in the middes of thee:

Egypt: upon Pharao, and upon all his servantes.

† Who stroke manie nations: and flew strong kingses:

† Sehon the king of the Amortheites, & Og the king of Bashan, and all the kingdoms of Chanaan.

† And he gaue their land for inheritance, for an inheritance to Israel his people.

† Lord thy name is for ever: Lord thy memorial is vnto generation and generation.

† Because our Lord shall judge his people: and wil be intreated toward his servantes.

† The idoles of the Gentiles are silver, and gold, the workes of mens hands.

† They haue mouth, and shall not speake: they haue eies, and shall not see.

† They haue eares, and shall not heare: for neither is there breath in their mouth.

† Let
OF PSALMES.

i8 † Let them that make them become like to them: and all 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: vou that feare our Lord;
blesse ye our Lord.

21 † Blessed be our Lord out of Sion, who dwelleth in Jeru-

SALEM.

PSALME. CX XXXV.

God being merue- lous in himself, a hath shewed his powre and goodnes in
his worke, as well in general to al the world, so as in particular towards
his electe people.

1 Alleluia. A

Confesse ye to our Lord, b because he is good; c because
his mercie is for euer.

a Whose goodnes is incomparable. b This second part of euers verse, first pronounced by
the Prieftes, confessing & praising Gods mercie above all his worke, was still repeated by musi-
cians, or other altisants, in matter as now in Litanies (o Lord deliu at vs) and (vVe besche
thee at thee vs) And as Gloria Patri &c. is added in the end of Psalmes, and our Lords prayer,
and the Angelical Salutation are often repeated in divers Offices, and in the Rosarie.

2 Confesse ye to e the God of goddes; because his mercie is for
euer.

3 † d Confesse ye to e the Lord of lordes, because his mercie is
for euer.

d By this invitation to praise our Lord God, thrice repeated, we professe the
Blessed Trinitie, who is one God in substance, and three Divine Persons.

4 † Who f onlie doth great merueils; because his mercie is for
euer.

f Onlie God can do true miracles; to-
wit, worke about the
course of al
nature.

5 † Who made the heauen g in understanding; because his mer-
icie is for euer.

g In admirable wisdom.

6 † Who established h the earth over the waters: because his
mercies is for euer.

h Made the
waters aboue
nature to re-
maine with
their bondes,
not to cover
the earth.

7 † Who made the great lights: because his mercie is for
euer.

8 † The sune 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 Egypt with their thirst begotten: because his
mercies is for euer.

† Who
Who brought forth Israel out of the middles of them: because his mercie is for ever.

Who in a mightie hand, and lostie arme: because his mercie is for ever.

Who diuided the Red sea into, diuisions: because his mercie is for ever.

And brought forth Israel through the middles thereof: because his mercie is for ever.

And he overthrew Phaerao, and his host in the Red sea: because his mercie is for ever.

Who led his people through the desert: because his mercie is for ever.

Who stroke great kinges: because his mercie is for ever.

And slewe strong kinges: because his mercie is for ever.

Scho the king of the Amoritheites: because his mercie is for ever.

And Og the king of Bashan: because his mercie is for ever.

And he gaue their land for an inheritance: because his mercie is for ever.

For an inheritance to Israel his seruant: because his mercie is for ever.

For in our humiliation he was mindful of vs: because his mercie is for ever.

And he redeemed vs from our enemies: because his mercie is for ever.

Who geventh foode to vs alle she: because his mercie is for ever.

Confesse ye to the God of heaven: because his mercie is for ever.

Confesse ye to the Lord of lordes: because his mercie is for ever.

Psalme CXXXVI.

The lewes lamentation in captiuitie.

The Prophet describeth how lamentably the people in captiuitie of Babylon, wil bewaile the want of meanes to serve God, and of their native soyle: with in due desire of their enemies punishment.

A Psalme of David, for Jeremi.

By adding to this title for Jeremi the Septuaginte Interpreters signifie that this Psalme treateth of the same captiuitie, in which Jeremias wrotte his Lamentations.
OF PSALMES

Vpon theirueres b of Babylon, there were late and wept:
whiles we d remembered Sion.

b. Nere the rueres in Chaldees, wherof Babylon was the head citie, e the Iews remained mourning, d remembering the holy sacrifies and service of God, which had bence in Sion, wherof they were deprived in the captiuitie.

† On the willowes in the middes thesor, we hanged vp e our
instruments.

c. At their musical instruments, as having no use of them.

†. Because, they that ledvs; captiue, f demanded of vs
wordes of songes.

f. EITHER in earnest; or in scorne, the Chaldees 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?

†. They excused themselves, and refused to sing sacred Psalmes before prophane peple, neither had they mind to sing in that mourning state of captiuitie.

†. h. If I shal forget thee o Jerusalem, let my right hand be
forgotten.

h. The people shew not only their servent present desire to serve God in Jerusalem, but also
their sincere purpose, full to desire the same, wishing that if they forget it, or lose this affection, their right hands, or what soever is most desire, or necessarie for them, may be forgotten, not
conscerued, but suffered to perish.

6. † i. Let my tongue cleashe to my iawes, if I do not remember i. If I lose this
thee:

If I shal not set Jerusalem in the beginning of my joy.

†. j. Be mindful o Lord of k the children of Edom, in l the day tongue.

of Jerusalem:

k. The Idumeans incensed the Chaldees to be cruel against the Iews, wherof they pray for
just tenenge, and withal the Psalmist prophesieth that it will be revenged, which Ilias also
prophesieth, c. 21. v. 11. l. for their sciencying in Jerusalem miserie.

m. That say: Rafe it, rafe it, euene vnto the foundation thereof.

m. The voice of the Idumeans, inciting the Babylonians utterly to destroy Jerusalem.

8. † n. Daughter of Babylon miserable: blessed is he, that shal
repay thee thy payment, which thou hast paid vs.

n. A prophesieth that the people of Babylon should also be punished, for their crueltie against
the Iews, wherof Ilias likewise prophesieth c. 13.

†. o. Blessed is he, o that shal hold, and p shal dash thy little ones
against the rocks.

o. God will bleffe, or reward them that shall severly afflict the Babylonians, p not sparing their
children. Mortaly he is blessed, that mortifieth his owne passions, cutteth of first il motion, or
punisheith venial sinnes, that they grow not strong within his soule, and so draw it to committire mortalsinne. S. Aug. hic. & S. Greg. in fine expos. Psal. 4. panit.
The Booke.

Psalm CXXXVII.

Thankes to God for benefites.

The whole Church, or any just person, rendereth thanks to God for his benefites, praying that all kings and kingdoms may do the same, because God being high respesteth, and advancebeth the humble.

To a David him self.

a. This Psalm is a fitte forme of thankes for David, or any other servant of God.

b. I will render thanks and praise.

I will confesse to thee o Lord in my whole hart: e because thou hast heard the wordes of my mouth.

c. God ever heareth the prayer that is rightly made, for which the supplicante is therefore to geue thanks.

In d the sight of Angels I will sing to thee: f I will adore 2 e toward thy holy temple, and will confesse to thy name.

d. Angels are presente where the faithful pray, oberue our prayers, and offer them to God, if they be sincere, as the prayers of Tobias and Cornelius. e VVhen there was not access to the Temple, yet the leaves praying in speculection, turned themselves towards the Temple.

For thy Mercie, and thy truth: because thou hast magnified above euery thing f thy holy name.

f. The Name and Maiestie of God, The Word (which is the Sonne of God), also the name of Iesus, is magnified above all names, or temporal things:

† In what day soever I shall innocuate thee, heare me thou wilt 3 multiply strength in my soule.

† Let g al. the kinges of the earth o Lord confesse to thee: 4 because they have heard al the wordes of thy mouth:

Sovereines or greater Kings and Princes of all kingdoms and nations, have bene or shal be converted 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 thinques: and 6 high thinques he knoweth b far of.

b. God knoweth proud men, not as his frendes or seruantes, but farre of, as strangers and enemies.

† If I shall walke in the middes of tribulation, thou wilt quicke

ken me: and upon the wrath of mine enimies thou hast extended thy hand, and thy right hand hath fauend me.

† Our Lord wil repay for me: o Lord thy Mercie is for euere: 8 despise not the workes of thy handes.

Psalm CXXXVIII.

Gods special providence of his seruantes.

Gods knowledge, 7. and presence (10. without the helpe, or hinderance.

aniething) extendeth to all thinques, times, and places. 17. he getheth exceeding great honour to his saintes, 20. the wicked, as enimies to God are 21. infly based, 23. the last pray for Gods perpetual direction.

Vnto
OF PSALMES

1. Vnto a the end, a Psalm of David
   By this part of the title [to the end] is signified (as is noted Psal. 4.) that the matter contained in the Psalm, perteyneth to the new Testament.

2. Lord thou hast proved me, and hast known me:
   Thou hast known my sitting downe, and my rising vp.
   God vwho knoweth all things most absolutely and perfectly, without discourse or searching, yet, as it were, maketh experimental trial of his servant, to make them in some sorte to know him, and to know themselves. And so here, holy David or other faithful man, acknowledgeth God's Omniscience, that is, perfect knowledge of all things, without exception, past, present, & to come: all workes, words, thoughts, and whatsoever can be, though it were was nor that be, in general and in particular.

3. Thou hast understood my cogitations afar of: my path, and e my corde thou hast searched out.

4. And thou hast foresene al my wayes: because there is not a word in my d tongue.

5. Behold o Lord thou hast known all the last things, & them of old: thou hast formed me, and hast put thy hand upon me.

6. Thy knowledge is e become merueulous of me: it is made great, and I can not reach to it.

7. Whither shall I goe from thy spirit? and whither shall I flee from thy face?

8. As God's knowledge comprehendeth all things, so his presence extendeth itselfe to all places, neither is contained in place, but exceedeth all place, in his divine immensitie.

9. If I shall ascend into heauen, thou art there: if I descend into hell, thou art present.

10. If I shall take my winges early, and dwel in the extreme partes of the sea:

11. Certes thither also shall thy hand conduct me: and thy right hand shall hold me.

12. And I sayd: Perhaps darkness shal tread ouer me: and the night is mine illumination in my delights.

13. For darkenes shall not be darkened from thee, and the night shall be lightened as the day; as the darkenes thereof, so also the light thereof.

14. Because thou hast possessed b my reynes: thou hast received me from i my mothers wombe.

15. I will confess to thee, because thou art terrified magnified: thy workes are merueulous, & my soule knoweth exceedingly.

Hh 2  My
My bone is not hid from thee, which thou madest in secret: and my substance in the lower parts of the earth.

Mine imperfection thinkest thou me, and in thy bookest al shall be written: my days shall be formed, and no man in them.

But to me thy friends God are become honorable: exceedingly: their principality is exceedingly strengthened.

Above all considerations it most exceedeth, that God to high and infinite, honoreth his humble仆or servants so exceedingly, that it seemeth to them selves, farr more than can be due. For he rewardeth even over and above merites, which merites also are founded in Gods mercie given without merite.

I will number them, and they shall be multiplied above the sand. I rose vp and I am yet with thee.

The number also of Saints whom God hath chosen, called, justified and well glorified, exceed man's conceit. Apoc. Incense with this excellent glory, and desiring to be of this innumerable multitude, by thy grace I have risen from finnes, and in confidence of thy perpetual helpe, I stand and hope to perfecute in thy service.

If thou shalt kill sinnes o God: ye men of blood depart from me.

And if it be so, yea seing it is so, that as thou o God dost exact thy Saints, to exceeding and unspeakable honour: so thou haft also decreed to punish obtinante sinners, with eternal death and damnation: I renounce all wicked association, gette ye away from me unclean bloudie men, that would draw me into everlasting torments.

Because you say in thought: they shall receive thy cities in wayne.

Away from me, you that thinke, the glorious mansions in heauen, prepared and promised to the just, are vaine hopes, and in vaine expected.

Did not I hate them, that hate thee o Lord: and pyned away because of thine enemies?

This hate of such sinners the just shall confidently plead, and happier are they that shall be able truly to allege for themselves in the day of judgment, that they had al, whom God hateth, yea hated them with fervent zeale, that are Gods enemies.

With perfect hatred did I hate them: they are become enemies to me.

Stil be the Prophete&iquest;eth this necessary perfect hatred, and enmity towards Gods enemies. Proue me o God, and know my hart: examine me, and know my pathes.

For that none in this life (without special and extraordinary exequation) knoweth certainly their owne heart, whether they be worthy of Gods love or hatred (Eccle. p.) the just submitt theirselues to Gods examination of their hart and actions:

And a see, if the way of iniquitie be in me: and conduct me in the everlasting way.

A humbly praing God, that if they be in the way of iniquitie, he will vouchsafe to reduce and guid them into the right way of everlasting life.
Psalm 39

Deliver me, O Lord, from the evil man, from the vniust man rescue me.

† Which a haue deuised iniquitie in there hart? All the day they did appoint battel.

They haue whet their tongues as that of a serpente; they are men of alpes ynder their lippes.

Kepe me, O Lord, from the hand of the sinner, and from ceas to make whist men deuise me.

† Who haue deuised to supplant my stepepe; the proude haue hid a snare for me;

And they haue streched out ropes for a snare: they haue laid a stumble blocke for me nere the way.

† I said to our Lord: Thou art my God; I have put my trust in thee, in time of voice of my petition.

O Lord, d the strength of my salvation, e thou haft overshadowed my head in the day of battle.

Yeld me not, O Lord, from if my desier, to the sinner: they able to reft haue deuised against me; forsaie me not, y eft they perhaps be proude.

† Suffer me not to fae from that which I now desire (which is to be constant in vertue) not to consent to sinners persuasions.

† The head of their compasse: the labour of their lippes shall cover them.

The summe of their mischievous deuised, consisting in their tule pettitions with sweete worderes, shall over whelme, and bring them selues to perdition.

† Coales shall fawpon them, shall shalt caue them downe, Hefire shal into fyre, in miseries they shall not stand up.

A man full of tongue shall not bee directed in the earth: cuils they shall faw, shall take the vniust man into destruction.

† I haue knowne that our Lord wil do the judgement of the, the needie, and the revenge of the poore.

I haue learned by good instructions, and by experience, that in the end thou O God wilt comfort the quiet, who are now afficted, and punish the vniust, that live in temporal delights, as is happened to Lazarus, and the glutton.

H h 3  But
The Church, through its prayers, acknowledges the sins of its children and seeks forgiveness for them. The Church prays not to make excuses for sins committed, nor to barke in to slanderers; but to pray for their amendment. Though sometimes perfection be great, the Church falieth not.

A Psalm of David

Let my prayer be directed as incense in thine sight, the elevation of my hands as evening sacrifice.

The Church prays, offering incense in the solenn offices.

Let the Lord be a watch to my mouth, and a door round about to my lips.

A just care and consideration, what to speak, before the mouth be opened. Our lips must not be always open, for it is a sin sometimes not to speak, but as it is to be opened, and shut at due seasons. For example, opened to confesse our sinnes, and Gods truth; and shut from sin, and from excusing sinnes committed.

With men that work inequity, and will not communicate with the chief of them.

Thus shall I rebuke me in mercy, and shall reprehend me, but let not the oyle of a sinner fatten my head.

An admonition of the just is a profitable reprehension, but the fawning of flatterers is pernicious.

Because, yet also my prayer is in their good pleasures.

Their judges are swalowed vp into the rocks.

The Church causteth not to pray for sinners, though as yet they take pleasure in their sinnes, but the very chiefest of them, which some most potent, if they remaine obstinate to their death, shall then perish, as men throwne against rocks.

They shall heare my wordes because they haue prevailed.

As the gressentles of the earth is broken out upon the earth.

They shall then heare and understand, that the prayers of the Church are effectual, obstruing grace of consolacion to her children, not to scarce any persecution, nor any kind of death.
Psalm CXL I.

Holy David being fled into a cave, and besieged round about by Saul's army, expatiating his distresses, 6. prayer to be delivered.

1. Of a understanding to David, when he was in the cave, a prayer. 1 Reg. 24.

a. This Psalm in some of a prayer, he Matth what cogitations David had in extreme danger.

V. V. I shall not say my voice I have cried to our Lord, with my voice I have prayed to our Lord.

b. Not with exterior voice, for so he should have detected himselfe, but with fervent of spirits.

1. I powre out my prayer in his sight, and I pronounce my tribulation before him.

4. When my spirit faieth of myself, and thou hast known my pathes.

5. When by reason of extremitie, I was not able to think, how to helpe my selfe, thou God knowing my actions and demaunent, didst deliver me.

6. In this way, which I walked, they hid a scape for me.

f. I looked toward the right hand, and law: and there was none that would know me.

g. I looked for helpe, and diligently looked about me, but none would come to know me, when I required their helpe.

b. Flight hath failed me: and there is none to require my soule.

h. Endearing to save my selfe by flight, I found no secure place, for being in a cave, or hole of a montaine, the whole armie besieged me, al seek to take away my life, none to saue it.
\[1\] I have cried to thee, O Lord, I have said: Thou art my hope, my portion in the land of the living.

Therefore deplete and destroy, and destroy the world of his choice, I cried to thee, O Lord, my only hope and refuge, lest either I desire to live for an earthly respect, but having chosen thee, O Lord, for my portion and inheritance, I desire to be out of this defiled place, and to be in the land, where is right and religious delight and peace.

Attend to my petition: because I am humbled exceedingly. Deliver me from them that persecute me: because they are made strong over me.

Bring forth my soul out of prison, to confesse unto thy name.

David's desire of liberty, especially to this end, that he might have convenient place, and other means to set up and praise God; the good, and well disposed people of Israel, cannot now be free as they desire, but experience that of whom the Lord will advance to the kingdom, that when they may be free, more freely and more commodiously.

All this happened in figure of Christ, of whom prophetically Scripture speaks, and whom also expound the whole Psalm, Among others S. Bede briefly in these words. Where in the title, Understanding is promised to Prayer, thereby is signified, that David in his distresses, and in the direst where he fled, understood what our Lord should suffer of the furies, and how he would pray to his Father. In the first part our Lord crieth to his Father, complaining of the delectable delights of Judas the persecutor. In the second he prayeth to be delivered from the prison of hell (Limbus, where he was free), because the faith of all the Saints depended on his Resurrection.

**Psalm CXLII.**

The seventeenth penitential Psalm.

The key.

God having promised to David, his son, and his justice, to hear his prayers, praying for remission of sins.

A Psalm of David, when Abshalom his son persecuted him.

Lift up thine ear to hear my prayer: with thine ears receive my petition in a thy truth: hear me in b thy justice.

And enter not into judgement with thy servant: because no man living shall be justified in thy sight.

Deal not with me in rigour of justice, d for no mortal man is able of himself to be justified; abasing from God's mercy.

Because the enemy hath persecuted my soul: he hath troubled my life in the earth.

He hath set me in obscure places as the dead of the world: and my spirit is in anguish upon me, within me my heart is troubled.

I am pressed with great calamities, temporal or spiritual.

\[b\] I was
Psalm CXLIII

The royal Prophet thanketh God, for all his victories, and possession of the kingdom. 3. Admiring God's beneficence towards man, 5. praying to be still defended from all enemies, 9. promising a new song of praise, 11. describing the vanity of worldlie men, 15. concluding that true felicity is in serving God.

1. A Psalm of David, a against Goliath.

Because this was David's first, and a very notable victory, the Septuagint Interpreters make mention of Goliath in this title.

Blessed be our Lord my God, who teaches me.

My handes to battle, and my fingers to warre.

God made David a warrior, and victor; against Goliath, without anie former training in armes.
† My mercie, and my refuge: my defender, and my deliuerer.
My protection, and I have hope in him, who God weth my people vnder me.

† Lord, what is man, that thou art made knowne to him? or the sonne of man; that thou sittest him?

† Man is made like to vanity: his dayes passe as a shadow.
In deed man in himself, in his owne nature and frailtie, is but a vaine and transitory creature, passing from life to death, as a shadow, that can not consist of itselfe, neither can man without God.

† b Lord, incline thy heauens, and descend: touch the mountaynes, and they will smoke.

b By a poetical description he prayeth for God's helpe, as if God should make the heauens to bow, and so descend, or make the mountaynes smoke, as when Moses received the law; or declare himselfe by Meteors, as foloweth:

† Lighten, lightening, and thou shalt disperse them; shoot out thine arrowes, and thou shalt destroy them.

† Tribulation: send forth thy hand from on high, take me out, and deliver me from man's waters: from the hand of children strangers.

† Whose mouth hath spoken vanity: and their right hand is the right hand of iniquitie.

m They speake in vanity that promise to kepe God's law, and performe it not.

† O God, I will sing to thee a new song: in the psalter of often.

† Who was sent to salvation to kinges: who hast redeemed David thy seruant from the malignant sword: deliver me, and rescue me out of the hand of children strangers, whose mouth hath spoken vanity: and their right hand is the right hand of iniquitie.

† Both Jews & Christians that live not well, are as strangers that frame to themselves such a false felicite, as is here described: making riches or worldly pleasures their God.

† Whose sons, are as new plantes in their youth.

Their daughters comly trimmed: decked about after the similitude of a temple.

† Their store houses full, flowing out of this into that.

Their ewes full of young, abounding in their going forth; their oxen are fatte.

There is no ruine of wall, nor passage, nor crie in their streates.

† They have said, that it is a happy people, which hath these things: p blessed is the people, whose God is our Lord.
OF PSALMES.

PSALM CXIII.

God is, and for ever ought to be praised. For his immensit, infinite, glorious majesty, meritorious works, merciful benefits; for his power, wisdom, justice, who will reward the good, and destroy the wicked.

Praying to David himself.

By this title, Elders signifies that the Holy Ghost, who indited all the Psalms to God's praise, more specially in these seven last suggested to David, and by him to all God's servants, that all their other service must tend, and be directed to the praise of God; and that therein we must continue, and finally rest, as in the sabbath of the seventh day, signified (as St. Bede supposes) by these seven last Psalms of praise, eternally praising our Lord God, for which principal end both Angels and Men, yeas and all other creatures were made.

Wilexalt thee, my God b the king; and I will bless thy name c for ever, and d for ever and ever.

Kings, is the proper epithet of Christ, the Son of God, to whom, in his humanity, God the Father promised the Church of all nations for his kingdom, Psalms, in whom also the whole blessed Trinity is praised. At the time of this world they praise God, and after in eternity.

Euerie day will I bless thee, and will praise thy name for ever, and for ever and ever.

Great is our Lord and exceeding laudable, and of his greatness there is no end.

Generation and generation shall praise thy works; and they shall pronounce thy power.

They shall speak the magnificence of the glory of thy holiness; and shall tell thy meritorious works.

And they shall tell the force of thy terrible things; and of wonderful declare thy greatness.

They shall utter the memorie of the abundance of thy sweetness; and in thy justice they shall rejoice.

Our Lord is pitiful and merciful; patient and very merciful.

Our Lord is sweet to all, and his communicatons are over all his works.

Let all thy works b Lord confess to thee; and let thy sins bless thee.

Therefore the sanctified have especial cause to praise God.

They shall tell the glory of thy kingdom; and shall speak thy might.

That they may make thy might knowne to the children of men: and the glory of the magnificence of thy kingdom.

Thy kingdom is a kingdom of all worlds, and thy dominion in all generation and generation.

Christ's kingdom the militant Church is magnifical, but much more the triumphant which is eternal.
The Booke

† Our Lord is faithful in all his wordes: and holy in all his works.

God is ready of his part to lift vp all.

† Our Lord is lifted vp al that fall: and setteth vp al that are bruised.

† The eies of all hope in the Lord, and thou guesst their meane in time convenient.

† Thou opene st thy hand: and fillest every living creature with blessing.

† Our Lord is just in all his wayes: and holy in all his works.

† Our Lord is merciful to all that innocate him: to al that innocate him in truth.

† He will doe the will of them that scare him, and wilt heare their prayer, and save them.

† Our Lord keepeth al that love him: and he will destroy al sinners.

† My mouth shall speake the praysse of our Lord: and let al flesh bless his holy name for ever, and for ever and ever.

Annotations P SVM CXLIII.

The seven last Psalms per recte more particular instruction of perpetually praising God: so it is the seventh of those, which are composed in order of the Alphabet, to wit, the 14. 33. 110. 111. 118. and this 144. Of which the three former vant some letters: signifying (as Cassiodorus interpreteth) such in Gods Church, as fug his praises, but with some imperfections: the other four have the perfect Alphabet, signifying those, that sing Gods praises with perfect devotion. Which only four are composed. S. Jerom calleth Alphabetical Psalms. Epist. ad Paulam Prover, or Provem, in order of the Lament. Jerem.

Alphabett. 1. Our Lord is faithful.] This verse is not now in the ordinary Hebrew text, as is both in Greek & Latin. Whereby amongst other places, appeareth, that there is no certaine, to correct the Greek, or Latin Bible by the Hebrew, which is novextant; but rather by them that may be supplied, which the certaine then Hebrew vanteth.

Psalmes CXLV. All are exhorted to praise God and trust in his assured prudence. These 3. key.

The Psalmist exulteth himself, and alother to praise God for his singular regard, and providence of all that trust in him: shewing that neither princes, nor other men are able to help, but God can and doth continually relieve all sortes of necessities.
OF PSALMES.

1 Alleluia,  a of Agnsus, and Zacharie.

a The Septuagint added the names of those two Prophets, for the like reason as they added Jeremia, Psalm. 155, because Agnsus and Zacharias prophesying in the reduction of the people from captivity, exhorted them, as here the Psalmist doth, to trust in God's providence, and preferre his service before worldly cares.

2 My soule prayse thou our Lord, I will praise our Lord in my life: I will sing to my God as long as I shall be.

3 Put not confidence in princes: I in the sonne of men, in whom there is no saluation.

b In one Sonne of Man [Christ] is saluation (S. Augustin) and in him, not because he is the Sonne of man, but because he is the Sonne of God.

4 ¶ His spirit shall goe forth, and he shall returne into his earth: ¶ He saith not, that the spirit or soule shall turne into the earth, but the soule shall depart from the bodie, and so euerie one (in whom worldlie men put their trust) shall according to the bodie, returne into his

5 ¶ Blessed is he, whose helper is the God of Iacob, his hope in our Lord his God: ¶ who made heaven and earth, the sea, and all things, that are in them.

6 ¶ Which keepeth truth for ever, doth judgement for them that suffer wrong: geueth foode to the hungry.

7 ¶ Our Lord looseth the fettered: ¶ our Lord illuminateth the blind.

8 Our Lord lifteth vp the bruised, our Lord loueth the iust.

9 ¶ Our Lordkeepeth strangers, the pupil, and widow he will receive: and the ways of sinners he will destroy.

10 ¶ Our Lord will reigne for euer thy God o Sion, in generation and generation.

PSALME CXLVI.

God is also to be praised by his peculiar people, for particular benefices. ¶ God is excellency in creating and governing this whole world, ii. and most special beneficic towards those that trust in him.

1 Alleluia.

PRAYSE ye our Lord because Psalm e is good: to our God let there be pleasant, and comelie praise.

2 ¶ Our Lord building vp Jerusalem: b will gather together the dispersions of Israel.

b A prophacie of the restauration of Jerusalem after the captivitie.

3 ¶ Who c healeth the contrice of hart: and bindeth vp their c Remitteth sore

4 ¶ Who d numbereth the multitude of stars: and e geueth Penitent names to them all.

d Besides experience of euerie one, that shall behold the firmament in a cleere night, the holy Scripture (Gen. 15. v. 5.) sheweth, that the stars are innumerable to man, for albeit Ptolomy
THE BOOKE

other Astronomers numbereth certaine more notorious starrs, which serue especially for some knowledge in the science of Astronomic, numbering 149, such in the Zodiack, 116, in the South part thereof, and 160. on the North part which are in all 1025. Yet al acknowledge that no man can come nere to anie probable conjecture of the whole number, nor is able to attaine anie perfect knowledge of their natural influences, and special proprieties. And therefore the Psalmist propheseth here the admirable, and unsearchable knowledge of God: who both most exactly knoweth the number, and so perfectly their nature, that his divine Omniscience giveth touerie starrs a proper name, according to their singular differences and proprieties.

† Great is our Lord, and great is his strength: and of his wisdom there is no f number.

† Our Lord receiuing the meke: & humbling sinners even to the ground.

† Sing ye to our Lord in solemnisation: sing ye to our God on harpe.

† Who covereth the heauen with cloudes: and prepareth raynes for the earth.

Who bringeth forth grasse in the mountaines: and herbe for the service of men,

† Who giveth to beasts their food: and to h the young rauens that call upon him.

h Both sacred and profane auctors tellifie, that rauens feign their yong ones, either wvithout fethers, or to haue vwhitish, unlike to theirs, as suspecting that they are not their owne birdes, but of some other kinde, leave them destitute of meate; therefore God the auter of nature, and conqueror of all kindaes of creatures, by his special prudence, feedeth them: either by a certaine dew, hanging nere them in the ayre, as Isidorus supplieth; or by little beasts, or flies, sent by Gods prudence, which they catching into their mouths, are nourished and brought vp, as S. Chrysostom teacheth, fer. in Heliam; or by what other means soever, al agree that yong rauens are neglected by their parents, and are fedde mercifully by Gods ordinance; by which example the Psalmist sheweth, that much more God hath care of men: especially of such meu (Sith S. Chrysostom.) as honour him with hymnes and praisef, whom also he hath called to be his peculiar people, and his owne portion or inheritance.

† He shall not have pleasure in the strength of an horse: nor in the legges of a man shall he be well pleased.

† Our Lord is well pleaseled toward them that feare him: and in them, that hope uppon his mercie.

PSALME CXLVII.

Gods prouidence especially towards the Church. the 6. key.

The Hebrews in the laste part of Davids time, at the time of Salomon, and part of other kings reignes til the captiuitie, had peace & prospered.

Againne
Again after the captivity, the City was repaired, the Temple reedified, and the whole land received and enjoyed manifold blessings. But all this was no more than a figure of the excellent benefits here prophesied, and more evidently verified in Christ's Catholic Church: partly here militant in the whole world, and especially in the glorious Jerusalem, and so, the perfect vision of peace, and contemplation of God, in eternal life.

2. Because he hath strengthened the lockes of thy gates: he hath blessed thy children in thee.

In comparison of other cities, and peoples of the world, the gates of Jerusalem were strongly fenced, and the citizens blessed: much more the Church of Christ is built upon a sure rock, her faithful children indulged with all spiritual graces; and most of all, heaven itself is free from all danger of calamity, and the Saints are most secure, & most happy, enjoying eternal fruition of God.

3. Who hath set thy borders peace: and filleth thee with the fatte of corn.

Hath giv'n peace in thy borders, and the very best cornes, and al other fluides: wine, oyle, milk, 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 Christ's Body and Blood in the Eucharist, and graces of other Sacraments. In heaven most assured peace and joy without end.

4. Who sendeth forth his speech to the earth: his word runneth swiftly.

This perteyneth most specially to Evangelical doctrine, preached and quickly received in all the world. Rom. 10: v. 18.

5. Who giveth snow as wool: scattereth s mult as ashes.

Snow nourisheth the earth, making it warme by Antipetfallas, as is evident in natural Philosophy, and noysome aire is changed into cleere weather. In the Church by penance & austerelife men are purged from sinnes and vices, evil spirits are also driven away. If your sinnes shall be as scarlet, they shall be made white as snow, and if they be redde as vermilion, they shall be white as wool. Isie. 1: v. 18.

6. He casteth k his crystal as morselles: before the face of his cold l who shall endure?

Yes some that are hardened in sinne, as yse, or chystal, shall be melted, broken, or made fitte to be ingraffed in Gods Church. So S. Peter was admonished by a vision (Acts 10: v. 13) to kil and eate. Otherwise without Gods grace gowing remorse and forovw, no man can overcome his owne vices.

7. He m shall sendeth forth his word, and shall melt them: his spirit shall blowe, and waters shall flowe.

But Gods word preached, and his grace touching mens hartes, innumerable are converted.

8. Who declareth his word to Jacob: his justices, and judge q The Churchments to Israel.

Only enioyeth thes spiritual benefits he hath not made manifest to them. Alleluia.

9. He hath q not done in like maner to anie nation: and his judgements he hath not made manifest to them.

Considering that all mankind was in the miasie of sinne, and that, God letteth manie unjustly perish, those to whom he gueveth his grace to justification, are specially bond to praise him. And therefore the Prophet concludes that this Psalm, and the rest following, with Alleluia.
Our Creator to be praised by all creatures the key.

Al ye heavenly spirits praise God for the excellency of your nature.

And for your innumerable multitude.

Al creatures, wanting sense or reason, shew forth the mystic and excellency of their Creator.

Again God is to be praised for the diversities of states in men, whereby the whole community is confirmed & governed.

God only, & no false imagined god made & disposed all things in order.

PSALME CXLII.

The Church must ever praise God, the key.

God our Lord whom all creatures

PSALME CXLIX.

The Church is most singularly bound to praise God, for the grace, sanctities, victory, glory, &c. and for the grace of God in the Church of saints.

Sing ye to our Lord a new song; let his praise be in the Church of saints.

† Let
OF PSALMES

2 Let Israel be joyful in him, that made him: and let the children of Sion rejoice in their king.
3 Let them praise his name in the dance: on the tymbrel, and psalter will they make mention of him.
4 Because our Lord is well pleased in his people: and he will exalt the meek even to salvation.
5 The meek shall rejoice in glory: they shall be joyful in their beds.
6 The exaltations of God in their throne: and two-edged swords in their hands.

Hieareth praises of God shall be continually uttered by Saints in glory: for all praises praise by their tongues and mouths, more like praises shall succeed from their throne, and heart affection, so out of the abundance of the heart their mouth shall speak God's praise.

Glorified Saints also have judicarie power. First, al in general shall like and approve God's justice in punishing the wicked. Secondly, the wicked shall be justly condemned in comparison of the blessed, who paseth through, and overcometh the like, yea and greater tribulations and temptations and reproaches, to which the damned were overcome.

Thirdly, certaine more excellent Saints, namely the Apostles, and al those that forsaking the city of the world, and the pursuit of temporal goods, gue that they have to the poor, as some religious Orders do or into a Community as the Apostles, and moste primitive Christians did. (Mat. 4. v. 10. cap. 15. v. 17. Act. 4. v. 31. Cor. 6. v. 3.) shall sit in judgement seats, as severall judges with Christ, and judge those that render account of their, or evil spending the temporal and worldly goods, which they possessed in this world. So teach S. Augustin S. Jerom. S. Beda, and others.

7 To doe revenge in the nations: chastisements among the peoples.
8 To binde their kings in fetters: and their nobles in yron manacles.
9 That they may doe in them the judgement that is written: this glory is to all his Saints. Alleluia.

Psalm CL.

God absolutely most excellent is to be praised, with all sortes of instruments, and by all other meanes.

Alleluia.

Praye ye our Lord a in his holies: praye ye him in b the firmament of his strength.

a All ye Angels and men that are in the holy and highest heaven praise our Lord.
b All ye creatures that are in, and under the first moueable firmament praise our Lord.

A Praye ye him in c his powers: praye ye him d according to the multitude of his greatness.

c And you especially (God's peculiar people) amongst whom, and for whom, divine miracles have bene wrought praise our Lord, d with all your possible endeavoure, for though his infinite Excellency exceedeth the powers of all creatures to praise him sufficiently, yet it resteth that you may infinitely extend your will and desire to praise our Lord, according to the multitude of his greatness.
†e Prayse ye him in the sound of trumpeter: prayse ye him on psalter, and harpe.

Out of this thy great and infinite desire, let your tongues sound and sing divine praises as well with voice, as musical instruments. Whereof of six most usual in the Tabernacle and Temple were these: Trumpet, Psaltery, Harpe, Timbrel, Organ and Cymbal.

†Prayse ye him on timbrel and quire: prayse ye him on strings, and organ.

By the way the Psalmist interpresteth another two especial things, which make perfect harmony, without which no instrument is gracious to God; Vnity amongst his creatures, signified by the Quire of consonant voices: and mortification of passions, signified by Strings, which are made of dead beasts' bowels.

†Prayse ye him on well sounding cymbals: prayse ye him on cymbales of jubilation: †let erie: spirit prayse our Lord. Alleluia.

Man created of corruptible bodie and immortal soule, is finally admonished to praise our Lord, and above all the praises of all other corporal creatures; who also is more especially bound thereto then Angels, because God hath vouchsafed to make himselfe Man, to redeem man that was lost by sinne, and to enew him with new grace, and so bring him to everlasting glory, where with holy Angels, men also for ever & ever shall praise our Lord, with heart, voice, and jubilation of spirit, singing as the Psalmist concludes, Alleluia.

ANNOTATIONS. Psalme CL.

The number of Psalmes 150. Augustin in the conclusion of his Enarrations, or Sermons upon the Psalms, expatiateth a mysticke in the number of an hundred and fiue, signifying the concord of the two Testaments. For in the old testament they kept the Sabbath, which is the seventh day: in the newe we kepe our Lords day, after the Sabbath is, the eighth. Which seventh and eight (making sieteen) multiplied by seuen, signifying the Law of tenne commandments, rife unto 150. Againe seuen multiplied by seuen make forty-nine, whereto one (to write the eight) being added make fiue, which multiplied by three, signifying the B Trinity, make 150. Neither seemt it without cause to this great Doctor, that the first fiue, stand with a Psalme of Penance, causing merce & remission of sinnes; the second with Merrecie and Justice, which God isoyeth in the Redemption, justification, and Salvation of men: the last with Divine Praises, signifying, that by condemning sinnes in our felles, through Gods merce we may be justified, and so beginne in this life, which is to be perfected in the next, to praise our Lord, as S Paul admonisseth with Psalms, Hymnes, and Spiritual Songes. Concluding with the two verifyes, appointed by S. Damasus Pope, to be added in the end of all Psalms, and is observed ever since his time by tradition in the Church:

†Gloria Patri, and to the Sonne, and to the Holy Ghoft: As it was in the beginning, and now, and ever, into worldes [in eternitie without end] Amen.
THE THIRD PART
OF THE OLD TESTAMENT,
CONTAINING 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 holy Bible: after which followed the
Booke of Psalmes, which in manner of stile, being al in verse, is a distinct
part with the part, but in substance of matter, is an Epitome or brieue summe of al holy
Scripture: most conveniently therefore placed in the middle of the rest, as
the Sunne amongst other Planeters, a shining great light in a large house.
Now enseth the third part containing Divine Institutions, or Rules of
good life. A doctrine most agreeable to Gods hiegh wisdom, and most fuly
commended to Man, his reasonable creature in earth. But besides this principal subject as before is noted (that each part participateth with others in
their proper contents) so here be many precepts of the Law renewed;
sundry examples of men, and thinges past rebuked, and divers prophesies
uttered of thinges to come: though in this part more specially is shewed
the ground, and as it were, the very life or foule of the Law, which is
Reason, the true Rule or Directorie wherein all good lawes are grounded.

For it both sheweth what ought to be done, or avoided, & directeth mans
judgement to embrace that is good, and to flete from al evil, not only illuminating the understanding to see that is right and just, but also disposing the
internal affection to desire, love, choose, and preferre the right path of Gods
law, before whatsoever otherwise seemeth pleasant or profitable: & so, notwithstanding dangers, difficulties, distresses, worldlie calamities, and death
itself, effectually persuading to persevere to the end in holy conversation. All
why they are which by a general name is called Wisdom: comprising in one word, so called.
al good desires, holy vertues, infernal giftes, godlie endeoures, and the whole meanes whereby God is rightly known, & duly served; whereof these five Bookes, teaching this most excellent and most necessary maner of life, are called Sapiential. Neverthelesse, four of them have
also other particular names, as apparent in their titles. Only the foureth is called
the Booke of Wisdom, by appropiation of the general name.

KK 2

Al sive
They are all Canonical Scripture.
Salomon is author of the three first.

Other bookes of Salomon not extant.

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THE BOOKE OF PROVERBES.
Alsiue are Canonical and assured holy Scripture: as is shewed before; and may be further proved of the two latter, which Protestants deny. It is also evident that King Salomon was Auctor of the three former: as S. Israël, S. Augustin, and other Fathers prove by the holy text itselfe. As it is likewise certaine that he either wrote, or at least by divine inspiration uttered, much more then is now extant. For the holy Scripture (3. Reg. 4.) testifieth, that he spake three thousand Parables: and his Songs were a thousand and five. He disputed of the trees from the cedar that is in Libanus, unto the hyssop which cometh out of the wall: and he discoursed of beasts, and fowles, and creeping worms, and fishes. Iosephus (li. 3. c. 2. Antiq.) following some other Edition, saith his Songs were five thousand, and parables (as the ordinary text hath) three thousand. For he dedicated a parable (faith Iosephus) throughout euery kinde of trees, from the hyssop to the ceder. In the same manner he treated of beasts, and other living creatures of the earth, water, and aire. For he was not ignorant of anye natural thing, neither omitted to treat thereof, but clerly explicated all their natural proprieties. Most briefly S. Ierom declareth both the Auctor, and matter of these three bookes, sauing: Salomon the Peaceable, and amiable of our Lord a correcteth manner: he teacheth the nature (of creature) ioyneth the Church and Christ, and signifieth the swee bridal song of the holy Mariage.

THE ARGUMENT OF THE PROVERBES

The first booke called Proverbes, that is, common & usual pithie sentences, shorte in worde, ample in sense, and Parables, signifying likenesse or similitudes, whereby more important things are understood then expressed; instructeth and exhorteth new beginners, to lerne, and prattelle all sortes of vertues, the only right way to true wisdome and eternall happiness.

It may be diuided into foure partes. In the first nine chapters the auctor interferring certaine general preceptes, produceth with her selfe insiting all men to seeke her, for the spiritual profit, they shall thereby enjoy. From thence to the 25. chap. he generallly sheweth more particular preceptes, as well for embrasing vertues, as shunning of vices. In the next five chapters, more like preceptes of the same auctor, are added by the care of King Ezechias. In the two last chapters, either an another Auctor, or rather the same under an other title, commendeth to al men certaine most excellent preceptes, receyved of his mother; Whereunto he adjoineth the praise of a right wise woman: prophetically the Catholike Church.

THE
THE BOOKE OF PROVERBS, WHICH THE HEBREWES CAL MISLE.

Chap. I.

Parables are profitable to those that love and will learn wisdom. In. All are admonished not to follow the allurements of sinners: 20. But to embrace wisdom; 24. And ruine is threatened to the contemners.

The first part of the Booke is an exhortation to seek wisdom with some general precepts.

1. He Parables of Salomon, the sonne of Dauid, king of Israel. 2. To know wisdom, and discipline: 3. To understand the words of prudence; and to receive instruction of doctrine, justice, and judgement, and equity: 4. That subtletie may be gueuen to little ones, knowledge and understanding to the youngman.

5. The wise man hearing shall be wiser: and he that understandeth shall possesse governementes. 6. He shall understand a parable, and interpretation, the words of the wise, and their darke sayings. 7. The fear of our Lord is the beginnynge of wisdom. 8. Fools despise wisdom and doctrine. 9. My sonne, heare the discipline of thy father, and leave not the lawe of thy mother: 10. That grace may be added to thy head, and a cheyne of gold to thy necke. 11. My sonne, if sinners shall entice thee, confound not to them. 12. If they shall say: Come with us, let vs lyce in waite for bloud, let vs hide snares against the innocent without cause: 13. Let vs swallow him alie as hel, and whole as one descending into the lake. 14. We shall finde all precious substance, we shall fill our house with spoiles. 15. Cast in thy lot with vs, let there be one purse of vs al. 16. My sonne, walke not with them, stay thy foote from their pathes. 17. For their serte runne to euil, and make haste to shede bloud. 18. But aneke is cast in vayne before the cies of them that haue winges. 19. Themselves also lye in waite against their owne bloud.
The Booke of

blood & pravity deceites against their owne soules. 19 o the
pathes of euerie couetous man, take violently the soul of
the possesor. 20 wifdom preacheth abrode, she geueth her
voice in the streares. 21 In the head of multitudes she cryeth,
in the doores of the gates of the citie she vntereth her wordes,
saying 22 O children how long doe you loue infantrie, and
fooles couer those things, which are hurtful to them selues,
and the vnwise hauve knowledge? 23 Turne ye at my corrosion:
behold I will vter my spirite to you, and will shewe you my
wordes. 24 Because I called, and you refuseth: I stretched
out my hand, and there was none that regarded. 25 You haued
despiued al my counsel, and haue neglescted my reprehensions.
26 I also will laugh in your destruction, and wil scoone,
when that shal come to you, which you feared. 27 When
sheden calamitie shal fal on you, and destruction, as a tempest
shal be at hand: when tribulation, and distresse shal come
upon you: 28 Then shal they innocate me, and I wil not
heare: in the morning shal they arise, and shal not finde me:
29 for that they have hated discipline, and not received the
fear of our Lord, 30 nor consented to my counsel, & detracted
from al my corruption. 31 They shal eate therefore the fructes
of their way, and shal be filled with their owne counsell.
32 The aocularion of little ones shal kil them, and the prosperitie
offoole shal destory them. 33 But he that shal heare me, 34
shal rest without terror, and shal enjoy abundance, feare of
cuiis being taken away.

Annotations. Chap. I.

Three kinDES

of wifdom. 2 wifdom. As we in these Sapiential booke, as in other holic Scriptures,
and sacred writers, the word wifdom hath these significations. Sometymes it
importeth the Divine Attribute called Gods wifdom ; sometimes supernatural
wifdom gven to men by the Holie Ghost; and sometymes it signifieth mere
human wifdom, gotten by the natural light of reason and mans industrie.
The first, as likewise other Divine Attributes, Gods prouer, 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 Divine Substance and Essence, whose divers Excellences are called
by such names as mans capacitt can better conceive; and so Gods wifdom
is God himselfe; and is appropiated to the second Person of the blessed Tri
nitie, as prouer is appropiated to God the Father, and Goodnes to the Holie
Ghost. In this sense: chap. i. v. 16. is saide: Our Lord by wifdom founded the earth &c.
The second is called (Sp. 3. v. 25.) the vapore of Gods prouer, and a pure euation
of the glory of Almighty God, and so is a parte cipation of
Diine increat wifdom called also divine, according to a certaine analogie,
or similitude of Gods owne wifdom, and is the princi pal gifte of the Holie
Ghost.
PROVERBS

Chapter 11

Gaining of wisdom bringeth much good, 10. and annoyeth much evil.
1. delivering from error of Idolaters and Heretikes.

1. My sonne, if thou wilt receive my wordes, and wilt
2. hide my commandments with thee, that thine
3. care may haue wisdom: incline thine hart to knowe pru-
4. dence. If thou shalt cal for wisdom, and incline thine
5. hart to prudence: If thou shalt secke her as money, and
6. as treasures shalt dig her vp: then shalt thou understand
7. the feare of our Lord, and shalt finde the knowlege of God.
8. Because our Lord gcueth wisdom: and out of his mouth
9. prudence and knowlege. He wil keepe the saluation of
10. the righteous, & protect them that walke simply. Keeping
11. the pathes of iustice, & garding the wayes of saints. Then
12. shalt thou understand iustice, and judgement, and equitie, and
13. euerie good path. If wisdom shall enter into thy hart, and
14. knowlege please thy soule: counsel shalt keepe thee, and
15. prudence shall prefere thee, that thou mayst be delivered
16. from the eui l way, and from the man, that speaketh peruerse
17. things: who e leave the right way, and walke by darke
18. wayes: who are glad when they haue done eul, and
19. reioyce in most wicked things: whose wayes are peruerse,
20. and their steppes infamous. That thou mayst be delivered

Humane wisdom.

Four benefi-
ties of God
Vocation,
Help,
Instruction,
Reparation,
Reward of
works.

This frequent manner of prosperity, and means to
wisdom. If thou wilt receive my wordes, &c.
Not euerie desire, or
lightseeking of wisdom
sufficieth, but
such laborious
seeking is required,
as a conscientious man
speaketh treasure which
he knoweth


to be hid in the ground.

c A description of getters sinners especially of heretikes.

Four markes of an heretike.

1. He forslideth the knowne faith.

2. He glorious in his owne invention.

3. Teacheth pleasing thinges.

4. Admiesteeth no judge but himself.

13. Pst to leave the right way. Generally this description of wicked men, agree to that committee and persist in mortal sune, whether they walked right at any time before or not; but most especially with the properties of heretikes: who forslide the direct, ancient, beaten knowne way of the Catholique Church, and teach newe obserue doctrines, not heard of, or not approved in the forefathers time. Secondly (v. 14.) they glorie in their owne devises, and rejoice in most wicked thinges, as in seducing multitude of peoples, to rebel against the Catholique Princes, and other superiour spiritual and temporal, in breaking vows, in despising good works; trusting only faith, and that not the Catholique faith of all true Christians, but euerie one his particular persuasion, that himselfe is just; and if he be saued, which by his owne doctrine, none is bound to beleue of in others state, but of his owne only. In so much that the chiefest point of a Protestant imagined faith, is not a generall Article, which all do or should beleue, but a most particular and singular phaensie, which each one must conceive of himself, or herself.

Thirdly (v. 16.) Herehe, called here the strange and forsette woman, tempereth her wordes, to please the itching ears of her auditorie, framing her doctrine to the humeur of those, whom she seeketh to persuade. The same which the Apostle faith in other wordes, by faire speeches and benedictions they seduce the hartes of innocents. Fourthly (v. 17.) Those that do enter into error of heresie, shall not returne, that is, very hardly and rarely return into the righ way of life; the reason whereof is, the same Apostle yeldeth, because an heretike is condemned by his owne judgement. For being in error, and admitting no judge but himself, he parteth from the Church, excludeth the means of better instruction, & through his erronious judgement, remaineth in damnable opinion, and so in the state of damnation.

Wisdom exhorteth to kepe Gods law (gaining long life) to observe mercie, and truth. 5. to confide in God. 7. to feare, 9. and honour him. 11. to take his correction gladly (13. for all good thinges follow wisdom) 27. to relyse the needie without delay, 50. not to contend with the wicked, nor to imitate them. 33. The evill shall failbe, and the godlie shall prosper.

4. I transalthe ende to heare good instru-

M Y sonne, a forget not my law, and let thy hart kepe my precepts. 1. For they shaladde to thee length of 2 dayes
Proverbs

3 Dayes, and yeares of life, and peace. Let not e mercie and truth leaue thee, put them about thy throte, and write them in the tables of thy hart: and thou shalt finde grace and good disciple before God and men: d Haue confidence, in our Lord with al thy hart, and leane not vpon thyno owne prudence. In al thy wayes thinke on him, and he wil direct thy steppes. Be not wise in thyno owne conceipte. Fear God, and depart from euil: for it shal be health to thy nauel, and watering of thy bones. Honour our Lord with thy substance, and geue to him of the first of al thy fruytes: and thy barnes shal be replenished with fulnes, and thy preser shal runner with wine. My sonne, cast not away the discipline of our Lord: neither doe thou faint when thou art chastised of him: e for whom our Lord loueth he chasteth: and as a father in the sonne he pleaseth himself. Blessed is the man that findeth wisdom, and floweth with prudence: better is the purchasing thereof then marchandise of siluer, and her, fruyte then chiefe and the purest gold: f she is more precious then al riches: and al things that are desired, are not able to be compared with her. f e Length of dayes in her right hand, & in her left hand g riches and glorie. Her wayes are beauxiful wayes, and al her pathes peaceable. She is a tree of life to them that shal apprehend her: and he that shal holde her is blessed. Our Lord by widom founded the earth, established the heavens by prudence. By his wisdom the depthes have broken forth, and the cloudes waxe thicke with dew.

† My sonne, let not these things depart from thyne eies: kepe the law & counfel: and ther shall be life to thy soule, and b grace to thy iawes. Then shalt thou walke confindently in thy way, and thy soorte shall not stumble: if thou sleepe, thou shalt not feare: thou shalt rest, and thy sleepe shall be sweete. Dread not at sorden terour, and the power of the impious falling vpon thee. For our Lord will be at thy side, and will keepe thy soorte that thou be not taken. Doe not prohibite him to doe good, that is able: if thou be able, thy selee also doe good. Say not to thy frend: goe, and returne; and tomorrow I will geue to thee: whereas thou mayest geue forthe with. Prayse not euil against thy freind, when he hath affiance in thee. Contend not against man without caufe, whereas he hath done thee no euil. Doe not enuiue an vnust man, nor imitate his waies: because enuiue deluder...
deluder is an abomination of our Lord, and his communication is with the simple. † There is pouerrie from our Lord in the house of the impious: but the habitations of the just shall be blessed. † He shall delude the deluders, and to the milde he will give grace. † The wife shall possesse glorie: the exaltation of fools ignominie.

CH. III.

The wise man excerciseth others by his owne example to seeke wisdom, 14. to decline from the wicked, and to imitate the just, 25. to guide wel the hart, mouth, and seete.

Children heare ye the fathers discipline, and attend that you may knowe prudence. † I will 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 receive my wordes, kepe my preceptes, and thou shalt live. † Possesse wisdom, prudence: forget not, neither decline from the wordes of my mouth. † Leave her not, and she will keepe thee: love her, and she will preserve thee. † The beginning of wisdom, possesse wisdom, and in all thy possession purchase prudence: † take quickly, and she will exalt thee: thou shalt be glorified of her, when thou shalt embrace her. † She will geue to thy head increas of graces, and with a noble crowne she will protect thee. † Hear ye my sonne, and receive my wordes, thys yeares of life may be multiplied to thee. † The way of wisdom I will shew to thee, I will lead thee by the pathes of equitie. † Which when thou shalt have entered, thy stepps shall not be straitened, and running thou shalt not have a stumbling blocke. † Hold discipline, leave 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 evil please thee. † Flee from it, neither passe thou by it: goe aside, and forsake it. † For they sleepe not, vnslees they have done ill: and they take no sleepe, vnslees they supplant. † They eate the bread of impieete, and drinke the wine of iniquitie. † But the path of the just, as shining light proceedeth even to perfect day. † The way of the impious is darkesome: they know not where they fal. † My sonne, heare my wordes, and incline to thyne eies, kepe them in the middes of thy hart. † For they are life to
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23 Life to those that finde them, and health to al flesh. † With al garde kepe thy heart, because life proceedeth from it.
24 † Remove from thee a froward mouth, and let detractions lippes be far from thee. † Let thyne eies see right things, let thine eieliddes goe before thy steppes. † Direct the path to thy feete, and al thy wayes shal be established. † Decline not to the right hand, nor to the left : turne away thy foote from cuil. † 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 courtes right, and thy wayes he wil bring forward in peace.

Chap. V.

Agaion wisdom doth foorth from fornication (carnal and spiritual) 6. shew- ing that in the end sinners shall see and feel the effect of their follie : which God seeth and will punish.

1 My sone, attend to my wisdom, and to my prudence in- cline thyne eare, † that thou mayst kepe a cogni- tions, and thy lippes preferre discipline. † Attend not to the deceipt of a woman : for the lippes of an harlot are as a hony combe distilling, and her throte netteth then oyle. † But her later endes are bitter as worme wood, and sharpe as a two edged sword. † Her feete goe downe into death, and her steppes penetrate vnto hel. † They walke not by the path of life, her steppes are wandering, and vnsceneable. † Now therefore my sone heare me, and depart not from the words of my mouth. † Make thy way far from her, and aproch not to the doores of her house. † Geue not thy honour e to stran- gers, and thy yeres to the cruel. † Left perhaps straggers be filled with thy strength, and thy labours be in an other mans house, † and thou mourn in the end, when thou shalt have spent thy flesh and thy bodie, and say : † Why haue I deteeted discipline, and my hart confente not to reprehensions, † nor I heard the voice of them that taught me, and have not inclined mine care to masters ? † I have almost bene in al cuil, in the middes of the church and of the synagoge. † Drinke water of thynke owne cesterne, and the stremes of thy wel:
16 † e Let thy fountaines be derived abrode, and in the stremes diuide thy waters. † f Haue them alone, neither let strangers be partakers with thee. † Let thy yeayne be bleffed, and re- joyce with the woman of thy youth: † a hinde most deare, and amost
THE BOOKE OF
a most grateful sawne: let her breastes inebriate thee at all time,
in her loue be thou delighted continually. † Why art thou se-
duced my sonne of a strange woman, and art cherished in the
bosome of another? † Our Lord beholdeth the wayes of a man,
and considereth al his fisteppes. † His owne iniquities take
the impious, and he is fast bonde with the ropes of his
sinnes. † He shall die because he hath nor had discipline, and
in the multitude of his folke he shall be deceived.

CHAP. VI.

He that is suretie for an other, must have care to discharge that he
promiseth. 6. The soulefulst must terme diligence of the emnottie. 12. The
description of an Apostata. 16. Above other six bad thynge, God de-
teteth the power of discord. 20. Al are exhorteth to kepe Gods law, 24.
namely to flee fornication, and al occasions therof.

M Y sonne, † if thou shalt be suretie for thy freind, and hast made fast thy hand to a stranger, † thou art en-
trapped with the wordes of thy mouth, & caught with thyne
owne wordes. † Doe therefore my sonne that which I say, 3
and deliuer thyselfe, because thou art fallen into the hand of
thy neighbour. Runne diuers wayes, make haft, rayse thy
freind: † Geue not sleepe to thine eie, neither let thine eie-
liddes slumber. † Deliuer thyselfe as a little doa from the hand,
and as a bird from the hand of the fowler. † Goe to the em-
more sluggard, and consider her wayes, and lerne widom.
† Who wheras she hath no guide, nor master, nor captaine, 7
† prepareth meete for her selfe in the summer, and gethereth in
the haruest for to eate † How long wili thou sleepe slug-
gard? when wilt thou rise out of thy sleepe? † Thou shalt to
sleepe a little, a little shalt thou slumber, a little shalt thou ioyne
thy handes to sleepe: † and penurie shall come to thee, as a
wayfaring man, and pouerrie as a man armed. But if thou be
not sluggish, thy haruest shall come as a fountain, and penurie
shall flee farre from thee. † A man that is an Apostata, a 12
man unprofitable, goeth with peruerse mouth, † wicketh 13
with the eies, treadeth with the toote, speketh with the fin-
ger, † with wicked bart he devieth euill, and at all time he 14
lowereth brawles. † To him his destruction shall come forth-
with, and he shall sendee he be destroyed, neither shall he have
remedie any more. † Six thinges there are, which our Lord 16
hath, and the seuenth his soule desteteth: † Losse eies, a 17
lying
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18 A lying tongue, a bane, and deth innocent blood, a hart
that deuifieth most wicked desifes, scete swift to runne into
euel, a deceitful vwiwitse that vvertereth lies, and him that
among brether: foueth discordes. My sonne kepe the
precipites of thy father, and leave not the lawe of thy mother.
Bynde them in thy hart continually, and put them about
thy thoroe. When thou shalt walke, let them goe with
there: when thou shalt sleepe, let them kepe thee, and awaking
take with them. Because the commandment is a lampe,
and the lawe a light, and the way of life the increation of
discipline: that they may kepe thee from the eul woman,
and from the faire spoken tongue of the stranger. Let not
thy hart count her beautie, be not caught with her beckes:
for the price of an harlot is scarce worth one loafe: but a
woman capteteth the precious soule of man. Can a man
hide fyre in his bolome, that his garments burne not?
Or walke vpon hote coales, that his coales be not burnt?
So he that goeth in vnto his neighbours wife, shall not be
cleane when he shal touche her. It is no great fault,
when a man shal haue stollen: for he steeleth to fil his
hunrie soule: also being taken he shal restore steeufold,
as the substance of his house. But he that is
an aduoterer, for penurie of hart shal destroy his owne
soule: shame and ignominie he gethereth to himselfe, & his
reproch shal not be bloteted out. Because the zeal and furie
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.

Chapter VII.

He further exhorteth youngmen to seke wisdom, especially to free from the
infirmities of hartes, largely describing the same, 22. and the ruines of
them that are so deluded.

My sonne, kepe my wordes, and my preceptes hide
with thee. Sonne, kepe my commandmente, and
thou shalt liue: and my lawe as the apple of thine eie: binde
yon thy fingers, write it in the tables of thy hart. Say to
wisdom, thou art my sister: & cal prudence thy freind, that good exhor-
tation, she may kepe thee from the strange woman, and from the
forever which maketh her wordes sweete. For out of the
window of my house I looked out through the lattice, & and
I see little ones, I behold a foolish young man, which passeth through the streets by the corner, and goeth nigh the way of her house, in the dark the day being toward evening, in the darkenes of the night, and dimnes. And behold the woman meeteth him in harlot's array, prepared to deceiue soules: babbling and wandering, impatient of rest, nor able to consist in the house on her sectre, now abrode, now in the streets, now lying in waye neere the corners. 

And taking the youngman she kiseth him, and with malevolent countenance speaketh faire, saying: I vowed victimes for welfare, this day I have payed my vows. Therefore I am come forth to meet thee, desirous to see thee, and I have found thee. I have wrouen my bed with cordes, I have adorned it with tapestrie pictured out of Egypt. I have sprinkled my bed with myrtle, aloes, and cinamonme. 

Come let vs be inebriated with brevets, and let vs enjoy desired embracings, til the day appere. For my husband is not at home, he is gone a very long journy. he caried with him a bagge of money: in the day of the full moone he will returne to his house. She intangled him with many wordes, and with flatterie of lippes drewe him. Immediately he folowed her as an ox led to be a victime, & as a lambe playing the wanton, and not knowing that he is drawn as soole to bonds, til the arrow pierce his liuer: as if a birde should make haste to the snare, and knoweth not that his life is in danger. Now therefore my sone, heare me, and attend to the wordes of my mouth. Let not thy mind be drawn away in her wayes: neither be thou deceived with her pathes.

For she hath cast downe many wounded, and all the most strong are slaine by her. Her house the wayes of hel, pene- trating to the inner partes of death.

Chap. VIII.

Wisdom is preached in conspicuous and most frequented places, that none may pretend wante of admonition, 7. her doctrine is true, godlie, profitable, & necessarie to all sortes of men. 12. wisdom (increased which is God himselfe) is eternal, 32. and bringeth eternal happines. 

Dost not wisdom crye, and prudence geue her voice? 1 

Standing :: in the high & loftie toppes over the way, 2 in the middes of the pathes, 2 beside the gates of the citie in 3 


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Proverbs

4 the verie doores she spake, saying: † O men, to you I cry, and my voice is to the children of men. † O little ones understand subteltie, and ye vniwife marke. † Hear ye, because I will speake of great things: and my lippes shall be opened to preach right things. † My throte shall meditate truth, and my lippes shall detest the impious. † Al my wordes are just, there is no wicked, nor peruerse thing in them. † They are right to them that understand, and just to them that finde knowledge.

† Receive ye discipline, & not money; choose doctrine rather then gold. † For wisdom is better then all most precious riches:
and whatsoever is to be desired can not be compared to it. † I wisdom dwell in counsel, and am present in learned cogitations. † The seate of our Lord hathe euil, arrogancie, and pride, and wicked way, and a dubble tongued mouth I doe detest. † Myne is counsel & equitie, prudence is mine, strength is mine. † By me kinges doe reigne, and the makers of law decree just things. † By me princes rule, .and the mightie decree justice. † I love them that love me: and they that watch toward me shall finde me. † With me are riches, and glory, glorious riches, and justice. † For my fruit is better then gold, and precious stone, and my blossomes then chosen siluer. † I walke in the wayes of justice, in the middles of the pathes of judgement, † that I may enriche them that love me, and may replenish their treasures. † Our Lord posseted me in the beginning of his wayes, before he had made any thing from the beginning. † From eternitie I was ordain
ned & of old before the earth was made. † The depths were not as yet, and I was now conceived, neither had the fountaines of waters as yet gushed forth: † the mountaines with heauie hugenesse stoode not as yet: before the little hilles I was brought forth: † he had not yet made the earth, and the rivers, and the poles of the round world. † when he prepared the heauens; I was present: when with a certaine law, and circuite he compassed the depths: † when he established the firmament aboue, & possett the fountaines of waters: † when he compassed the sea with her limites, and set a law to the waters that they should not passe their boundes: when he hand
ged the foundations of the earth. † I was with him, framing al things: and was delighted euertie day, playing before him at all time; † playing in the world: & my delights to be with the children of men. † Now therefore children heare me.

Blessed
blessed are they, that keep my ways. † Hear ye discipline, and be wise, and reiect it not. † Blessed is the man that heareth me, & that watcheth at my doores dayly, & wayeth at the postes of my doore. † He that shall finde me, shall finde life, and shall draw salvation of our Lord: † but he that shall sinne against me, shall hurt his owne soule. All that hate me, loue death.

CHAP. IX.

Wisdom haung built her house with seuen pillers, inviteth al to a prepared bannette, 1. promising to multiply joyful days. 1. Folly inviteth to her contrarie banquet of stollen water and bidde bread.

† VV I sedome hath built herself an house, she hath cut out seuen pillers. † She hath immolated her victimes, mingled her wine, and set forth her table. † She hath sent her handmaides to call to the towne, and to the walles of the citie: † If any be a little one, let him come to me. And to the vnwife she spake: † Come, eat ye my bread, and drinke the wine which I haue mingled for you. † Leave infancie, and liue, and walke by the ways of prudence. † He that teacheth a scorner doth injurie to himself; and he that rebuketh the impious, purchase a blatte to himself.

† Reuoke: not the scorner left hee hate thee. † Reuoke a wise man, and he will loue thee. † Geue occasion to a wife man, and wisdom shall be added to him. Teach the iuft, and he shall make haste to take it. † The beginning of wisdom, the feare of our Lord, and the knowledge of the holie prudence. † For by me shall thy dayes be multiplied, and yeres of life shall be added to thee. † If thou be wise, to thyself thou shalt be: and if a scorner, thou alone shalt heare the eui. † A foolish woman, and clamorous, and ful of allurementes, and knowing nothing at all, † saie in the doores of her house upon a feaste in a high place of the citie, † to call them that passe by the way, and goe on their journey: † He that is a little one, let him turne to me. And to the foole she spake: † Stolen waters are sweeter, and hidden bread more pleasant: † and he was ignorant that giantes are there, and her guestes in the depehes of hel.

But when there is hope of good, euerie one is bond, especially superiors to correct offenders. 5. Aug. li. c. 9. de ciuit. 5. Basil. regulis fulse disput. 158.

ANNO-
ANOTATIONS. Chap. IX.

1. Wisdom hath built herself a house.] According to the literal sense, wherein the mystical is grounded (both intended by the Holy Ghost) Wisdom which is God himself, Creator & Conserver of all things, whose special good pleasures, and delight is to be with men, built his house, the Church, first in the Patriarchs, Priests, Prophets and his other faithful servants in the old Testament; partly before; but more conspicuously in the people of Israel, establishing the same with seven, that is, according to the frequent phrase of holy Scripture with manie pillars, Pastors and chief governess, by whom the whole people were directed in all spiritual causes; as the Psalmist likewise doth induct God, saying, I have confirmed the pillars thereof. And as S. Paul afterwards calleth S. Peter, S. James, and S. John, pillars. In this house Wisdom also prepared a banquet, appointed victims of divers forces, as grateful Sacrifices to God, & thereto invited men in much better order, and to their more profit, then the adulterous woman, folly and wicked concupiscence, incitements to carnal and worldly pleasures, which bring to eternal ruin. And for this purpose, God never ceased to send Priests and Prophets to invite the people of Israel, to this strong tower: fenced with walls. In the Allegorical sense, the same divine Increase of Wisdom, the second Person in the B. Trinity, the Divine WORD coeternal to the Father, built himself a house, his humane body, in the Virgin, who bore, and therunto, as to the head, adjoined the members, his mystical body the Church, immolated victims of Martyrs, prepared the Table in bread and wine, where also appeareth his Priesthood, according to the Order of Melchisedec, and called thereto such as before were vnnoble, and of small understanding: because as the Apostle saith, God chose the weak and base things of the world to confound the strong. As S. Augustin expoundeth this passage. li. 17. c. 10. de civit. & q. st. Peter. & noui. Test. 61. 4.

THE PARABLES OF SALOMON.

This repetition of the title signifies, that the sentences which follow are more properly called Parables, than the former. From which they also differ in manner of utterance, by the figure Antithesis, for most part opposing, and comparing contraries versus and vices, the rising their contraries effects, with great elegancy, especially in the original tongue, which could not be so fully expressed in Greek, nor Latin, much less in vulgar language. But are the same in sense, though often obscure by reason of the Hebrew phrase, shorten of sentences, and so without anie certain connection, that we can not with perticulity comprehend the submme thereof in briefe contextes, after the ordinare maner before the chapters. And therefore have thought it better for the vulgar reader, to set down in the margent of the twentie chapters next following, in briefe terms, the verses, or other good things (rather then the bad, not having place for both:) commended in euie-sentence. For though the same be not always expressed in the text, yet they may be understood by their opposite vices. VVhomoeuer deotheth further explanation, may finde many of these divine sentences, excellently expounded by S. Jerom, S. Augustin, S. Gregorie and other Fathers in severall places. Or read S. Bedas Commentaries upon this wholebooke. To 4. we spul S. Jerom. To 7. Of monsfff late writers, our learned countrieman D. Radulphus Baines: Bishop Iancius, and F. Pelataus.

Mr. 1.

CHAP.
A wise sonne maketh the father glad: but a foolish sonne is the sorrow of his mother.

The treasures of impie riches shall profit nothing: but justice shall deliver from death.

Our Lord will not afflict with famine the soul of the just, and the deceitful practices of the impious he will overthrow.

The slothful hand hath wrought poverty: the hand of the stronggetteth riches.

Who so trusteth to eyes feedeth the windes: and the selfe same man followeth the flying birds.

He that gathereth in the harvest, is a wise sonne: but he that sortheth in summer, is the sonne of confusion.

The blessing of our Lord is upon the head of the just: but iniquitie covereth the mouth of the impious.

The memory of the just is with praises: and the name of the impious shal rotte.

The wife of hart shall receive preceptes: a fool is beaten with lippes.

He that walketh playnly, walketh confidently: but he that depraucht his wayes, shal be manifest.

He that wincketh with the eye, shall see sorrow: and the fool in lippes shal be beaten.

A wayne of life, the mouth of the just: and the mouth of the impious covereth iniquitie.

Hatred rayseth brawles: and charitie covereth sinnes.

In the lippes of the wise wisdom is found: and a rod on his backe that lacketh witte.

Wise men hide knowledge: but the mouth of the fool is next to confusion.

The substance of a rich man, is a citie of his strength: the feare of the poore their poueritie.

The worke of the just vnto life: but the fruite of the impious vnto sinne.

The way of life, to him that keepeth discipline: but he that forlaketh reproeptions, erreth.

Lying lippes hide hatred: he that vrtereth contumelie is vnwise.

In much talketh there shall not want sinne: but he that moderate his lippes is most wise.

The tongue of the just, is chosen silver: but the hart of the impious is nothing worth.

The
21 The lips of the just teach wisdom; but they that are vnaught, shall die in the penuity of witte.

22 The blessing of our Lord maketh men rich; neither shall affliction be joyed to them.

23 A fool worketh mischief, as it were by laughter: but wisdom is prudence to a man.

24 That which the impious feareth, shall come upon him: to the just their desire shall be geuen.

25 As a tempeste passing the impious shall not be: but the just as an everlastinge fundation.

26 As vinegar to the teeth, and smoke to the cies, so a sluggard to them, that sent him.

27 The fear of our Lord shall addde dayes: and the years of the impious shall be shortened.

28 The expectation of the just is joy: but the hope of the impious shall perish.

29 The strength of the simple the way of our Lord: and fear is to them that worke evil.

30 The just for euer shall not be moued: but the impious shall not dwell on the earth.

31 The mouth of the just shall bring forth wisdom: the tongue of the froward shall perish.

32 The lipses of the just consider grateful things: and the mouth of the impious pervertse things.

CHAP. X. 1

1 A deceitful balance is abomination before God: and an equal weight is his wil.

2 Where pride shall be, there shall be consumelic also: but where humilitie, there also wisdom.

3 The simplicitie of the just shall direct them: and the supplanting of the pervers shall waite them.

4 Riches shall not profit in the day of reuenge: but justice shall deliver from death.

5 The justice of the simple shall direct his way: and the impious shall fail in his impietie.

6 The justice of the righteous shall deliver them: and the unright shall be caught in their deceitful practises.

7 The impious man, being dead, there shall be no hope any more: and the expectation of the careful shall perish.

8 The just is delivered from distresse: and the impious shall be gecnau for him.

† The
The Booke of

Truth in words.

† The dissembler with his mouth deceiveth his friend: but the just shall be delivered by knowledge.

Common good.

† In the good things of the just the city shall rejoice; and in the destruction of the impious there shall be prayer.

Publique joy.

† With the benediction of the just the city shall be exalted: and by the mouth of the impious it shall be subverted.

True friendship.

† He that despiseth his friend, lacketh heart: but the wise man will hold his peace.

Fidelite.

† He that walketh fraudulently, receiveth secrets: but he that is faithful, concealeth the thing committed of his friend.

Good government.

† Where there is no governor, the people shall fall: but there is health where is much counsel.

Prudence in surceholp.

† He shall be afflicted with evil, that is suretie for a stranger: but he that is ware of the snare, shall be secure.

Diligence.

† A gracious woman shall finde glory: and the strong shall have riches.

Mercie.

† A merciful man doth good to his kinred also.

Justice.

† The impious maketh vnsatisfied worke: but to him that so wel eth justice, is a faithful reward.

Clemencie.

† Clemencie prepareth life: & the purflowing of evil things is death.

Sincerie.

† A peruers hart is abominable to our Lord: and his wil is in them that walke simply.

Just dealing.

† Hand in hand the evil man shall not be innocent: but the seede of the just shall be saued.

Internal vertue.

† A ring of gold in a swine's shoute, a faire woman & a foole.

Expectation of glory.

† The desire of the just is al good: the expectation of the impious furie.

Almes zedez.

† Some divide their owne goodes, and are made richer: others take violently not their owne, and are always in povertie.

Beneuolence.

† The soule which blesseth, shall be made fatte: and he that inebrieth himself shall also be inebriated.

Care of the poor.

† He that hydeth corn, shall be cursed among the peoples: but blessing upon the head of them that fed.

Good desires.

† Wele shal he early who seeketh good things: but he that is a searcheth after evil things, shall be oppressed of them.

Trust in Gods goodnes.

† He that trusteth in his riches shall fall: but the just shall spring as a green leaf.

Frugalitie.

† He that troubleth his house, shall possesse the windes: and he that is a foole shall err the wife.

† The


PROVERBES.

30. The fruit of the just man a tree of life: and he that gathereth spiritual instruction is wise.
31. If the just man receive in the earth, how much more the impious and sinner?

CHAP. XII.

1. He that loueth discipline, loueth knowledge: but he that hateth reproof is unwise.
2. He that is good, shall draw grace from our Lord: but he that trusteth in his own cogitation, doth impiously.
3. Man shall not be strengthened by impieie, and the root of the just shall not be moved.
4. A diligent woman is a crown to her husband: and perversity in his bones, she that doth things worthy of confusion.
5. The cogitations of the just are judgements: and the counsels of the impious are fraudulent.
6. The words of the impious lie in wayte for blood: the mouth of the just shall deliver them.
7. Turn the impious, and they shall not be: but the house of the just shall be permanent.
8. A man shall be known by his doctrine: but he that is vaine, and foolish, shall ye open to contempt.
9. Better is the poor and sufficient to himself, then he that is glorious and wanteth bread.
10. The just knoweth the lives of his beastes: but the bowels of the impious are cruel.
11. He that tillleth his land, shall be filled with bread: but he that pursueth idleness is a verie fool.

Disce 12. The desire of the impious is the muniment of the most wicked: but the root of the just shall prosper.
13. For the sinnes of the lippes ruine approacheth to the evil man: but the just escapeth out of distress.
14. Of the fruit of his owne mouth shall every man be repaided, with good things, and according to the workes of his handes it shall be repayed him.
15. The way of a fool is right in his eyes: but he that is wise heareth counsels.

M 3. A fool.
The Booke of

Toleration of
injuries.

† A fool by & by sheweth his anger: but he that dissembleth 16
injuries is wise.

True testimonie.

† He that speaketh that which he knoweth, is an utterer of 17
injustice: but he that lyeth, is a fraudulent witness.

Advised promising.

† There is that promiseth, and is pricked as it were with the 18
sword of conscience: but the tongue of the wise is health.

Considerate testimonie.

† The lippe of truth shall be stable for ever: but he that is an 19
hastie witness, frameth a tongue of lying.

Pacification.

† Guile is in the hart of them that thinke evil things: but joy 20
foloweth them that give counsels of peace.

Justice in general.

† It shall not make the just forie what soever shall fall to him: 21
but the impious shall be replenished with evil.

Fidelitie.

† Lying lips are an abomination to our Lord: but they that 22
doe faithfully please him.

Prudent silence.

† A circumspect man concealeth knowledge: and the hart of 23
the vnwise prouegeth folie.

Resistall of tentations.

† The hand of the strong shal rule, but that which is slothful, 24
shall ferue vnder tributes.

Alacritic in good works.

† Pensitivenehe in the hart of a man shal humble him, & with 25
a good word he shall be made glad.

Friendship.

† He that neglecteth damage for a freind, is just: but the way 26
of the impious shal deceiue them.

Honest industrie.

† The fraudulent man shal not finde gayne: and the substance 27
of a man shal be the price of gold.

Good life.

† In the path of justice, life: but the byway leadeth to 28
death.

Chap. XIII.

Filial fear.

A wise sonne, is the doctrine of the father: but he that 1
is a scorner, heareth not when he is rebuked.

Sound doctrine.

† Of the fruites of his owne mouth man shal be filled with 2
good things: but the soule of the prevaricating is wicked.

Discretion in speech.

† He that kepeth his mouth, kepeth his soule: but he that 3
is vnaduised to speake shall seele eues.

Constant endeavour.

† The sluggard wil and will not: but the soule of them that 4
worke, shall be made satie.

Truth in wordes and deedes.

† The just shal detest a lying word: but the impious confound-
deth, and shall be confounded.

Justice.

† Justice kepeth the way of the innocent: but impietie sup-
plantee the sinner.

True acknowledgment of temporal state.

† There is one as it were with riches whereas he hath nothing: 7
and there is as it were poore, whereas he is in much riches.

† The
Proverbs

8. The redemption of a man's life, his riches: but he that is poor, beareth not reparation.

9. The light of the just maketh glad: but the candle of the impious shall be extinguished.

10. Among the proud there are always brawls: but they that do all things with counsel, are ruled by wisdom.

11. Substance hastened shall be diminished: but that which by little and little is gathered with the hand, shall be multiplied.

12. Hope that is deferred afflieth the soul: a tree of life the desire of coming.

13. Who so doth the right from any thing, he byneth himself for the time to come: but he that seareth the precept, shall converse in peace.

Guilty souls err in sinnes: the just are merciful & have pity.

14. The law of a wise man a fountain of life: that he may decline from the ruin of death.

15. Good doctrine shall give grace: in the way of contemners a whirlepoole.

16. The subtle man doth all things with counsel: but he that is a fool openeth his folly.

17. The messenger of the impious shall fall into evil: but a faithful legate, is health.

18. Power, and ignominie, to him that forsaiketh discipline: but he that yieldeth to him that rebuketh, shall be glorified.

19. Desire if it be accomplished, delighteth the soul: foolish thoughts defile them that flee evil things.

20. He that walketh with the wise, shall be wise: a friend of fools shall be made like.

21. Evil pursueth sinners, and to the just good things shall be repaid.

22. The good man leaveth heares, sones and nephews: and the substance of the sinner is kept for the just.

23. Much meate in the tilled groundes of the fathers: and to others they are gathered without judgement.

24. He that pareth the rod, hateth his childe: but he that loveth him doth instantly nurture him.

25. The just eateth and filleth his soule: but the bellie of the impious is satiable.

Chapter XIII.

1. A wise woman buildeth her house: the vnwise wil with her handes destroy that also which is built.

He
The Booke of

He that walketh in the right way, & seareth God is despised of him, that goeth an infamous way.

In the mouth of a fool the rod of pride: but the lippes of the wise keep them.

Where oxen are not, the stall is emptie: but where much corne is, there is the oxes strength manifest.

A faithful witness wil not lie: but a deceitful witness uttereth a lie.

A scornefull seeketh wisdom, and findeth it not: the doctrine of the prudent is easie.

Goe against a foolish man, and he knoweth not the lippes of prudence.

The wisdom of a discrete man is to understand his way: and the imprudence of fools crieth.

A fool will laugh at sinne, & among the just grace shall abide.

The hart that knoweth the bitternes of his soule, in his joy shall not the stranger be mingled.

The house of the impious shall be rased: the tabernacles of the just shall spring.

There is a way, which seemeth to a man just: but the later endes thereof lead to death.

Laughter shall be mingled with sorrow, and mourning occupyth the later endes of joy.

A fool shall be replenished with his wayes, and the good man shall be above him.

The innocent beleueth every word: the discrete man considereth his steppers.

A wise man seareth and declineth from euel: the fool leapeth ouer and is confident.

The impatient man shall worke folie: and the subtel man is odious.

The childish man shall possess folie, and the prudent shall expect knowledge.

The euel shall lie downe before the good, and the impious before the gates of the just.

The poore shall be odious even to his neighbour: but the freindes of the rich be manie.

He that despiseth his neighbour, sinneth: but he that hath pitie on the poore, shall be blessed.

They care that worke euel: mercy and truth prepare good things.

† In
23. In every work there shall be abundance: but where manie wordes are, there is oftentimes pouerie.

24. The crowne of the wise, their riches: the fool's foole, in prudence.


26. In the fear of our Lord is confidence of strength, and to his children there shall be hope.

27. The fear of our Lord a fountain 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.

29. He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly.

30. Health of hart, the life of the flesh: enuie, the putrefaction of the bones.

31. He that doth calumniate the needie, upbraideth his maker: but he honoreth him, that hath pity on the poore.

32. The impious shall be expelled in his malice: but the just hopeth in his death.

33. In the hart of the prudent resteth wisdom, & it shall instruct the unlearned.

34. Jusitce advanceheth a nation: but sinne maketh peoples miserable.

35. A servant that understandeth is acceptable to the king: he that is unprofitable shall suffreynge his anger.

ANNOTATIONS. CHAP. XIII.

12. A wise word setteth a moral good life in this world, if semeth both to themselves, and to other rude people, that they be in a right way of saluation, but their error in faith leade them to eternal damnation.

30. Health of the hart.] As soundnes of the hart constructh the rest of the same bodie in life, so a pure intention often excuseth from mortal sinne, as in errors committed of probable, not of gross, nor affected ignorance. But secrete enuie in the hart infecteth and putrifeth mans actions, and destroyeth the worke that tended good: which can no more endure strict examination in the day of judgement, then a rotten cloth can abide washing.

CHAP. XV.

1. A soft answer breaketh anger: and a hard word rayseth Meeknes.

2. The tongue of the wise adorneth knowledge: the mouth of fools boyleth forth folly.

N n

† In
In every place the eyes of our Lord behold the good and the evil.

A peaceable tongue is a tree of life: but that which is impatient, shall break the spirit.

A fool despiseth the discipline of his father: but he that regardeth reproofs, shall become more prudent.

In abundant justice there is greatest force: but the cogitations of the impious shall be rooted out.

The tongue of the just is very much strength: and in the fruit of the impious is perturbation.

The lips of the wise shall show knowledge: the heart of fools shall be unlike.

The victims of the impious are abominations to our Lord: and the vows of the just are acceptable.

The way of the impious is abomination to our Lord: he that followeth justice is beloved of him.

The doctrine is evil of them that forsake the way of life: he that hateth reproofs shall die.

Hail, and perdition are before our Lord: how much more the harlot of the children of men:

The pestilent man loueth not him, that rebuketh him: nor goeth to the wise.

A glad heart cheereth the face: in pensiveness of mind the spirit is cast down.

The heart of the wise seeketh doctrine: and the mouth of fools is fed with vainfule.

All the days of the poor are evil: a secure mind is as it were a continual feast.

Better is a little with the fear of the Lord, then great treasures and vanity.

It is better to be called to herbs with charitie: then to a fatted calfe with hatred.

An angry man stirreth brawles: he that is patient appeareth to those that are raised.

The way of the fool is as an hedge of thorns: the way of the just is without offence.

A wise son maketh the father joyful: and the foolish man despiseth his mother.

Folly is joy to a fool: and the wifeman directeth his steppes.

Folly
Proverbs

22 Cogitations are dissipated...the mouth...a word...the mouth is best.
23 A man rejoiceth...sentence of...and that he may decline...lawful action.
24 The path of life...learned...he may decline...from the lowest hell.
25 Our Lord will destroy...the house of the proud...and...make sure the borders of the widow.
26 Evil cogitations are an abomination...our Lord...pure...speach most beautiful...shall be confirmed of him.
27 He that pursueth avarice distrugeth...a house...but he...that hateth gifts...shall liue.
   By mercy...and faith...sinnes are purged...and by...the fear of our Lord the fear of evil.
28 The minde of the just...meditateth...obedience...the mouth of the impious...redoundeth...with evil.
29 The Lord is far...from the impious...and he...hear...the prayers of the just.
30 The light of the eyes...rejoiceth...the soul...a good name...farteth...the bones.
31 The ear that heareth...the apprehensions...of...shall abide...in the midst...of the wise.
32 He that receiveth discipline...despiseth...his soul...but...yealdeth...to...reprehensions...is...a posseejour of the hart.
33 The fear of our Lord...the discipline of wisdom...and...humilitie goeth...before glory.

Chap. XVI.

I T pertaineth...to man...to prepare...the hart...and to our Lord...to govern...the tongue.
2 All the ways of man...are open...to his eies...our Lord...is the weigher...of spirits.
3 Reuelse...thy...workes...to our Lord...and...thy cogitations...shall...be directed.
4 Our Lord...hath wrought...all...things...for himself...the impious...also...unto the evil...day.
5 Euere...arrogant man...is an...abomination...to our Lord...although...hand...shall be...to hand...is not...innocent.
   The beginning of a good way...it...to do...justice...and...it is more...acceptable...with God...then...to immolate...hostes.

N n 2

† By
Mercie:  † By mercie and truth iniquitie is redeemed: and in the feare 6. of our Lord euil is avoided.

Devotion. † When the wayes of man shal please our Lord , he wil 7. correct also his enemies to peace.

Just gaine. † Better is a little with iustice, then much fruite with iniquitie. 8. Necessitie of Gods grace. † The hart of man disposeth his way: but it perteyneth to 9. our Lord to direct his progresse.

God afflicteth superiours in governning theirsubiectes. † Dirmination is in the lippes of the king, his mouth shal not 10. erre in judgement.

Just balanced to please God & good kings. † Weight and balance are judgements of our Lord: and his 11. worke at the stones of the bigge.

Righteousnes. † They are abominable to the king that doe impiously: 12. because the throne is established by iustice.

Faire, and reverence of authoritie. † The will of kinges are iust lippes: he that speaketh right 13. things shal be beloued.

Loure of wisdom. † The kings indignation, messengers of death: and the wise 14. man wil pacifie it.

Justice in general. † In the cherfulnes of the kings countenance is life: and his 15. clemencie is as the later shoure.

Humilitie. † Possesse wisdom, because it is better then gold: and gette 16. prudence, because it is more precious then siluer.

Meknes. † The path of the iust ioydeth euils: the keper of his soule 17. kepeth his way.

Pride goeth before destruction, and before ruine the spirit 18. shal be exalted....

Hope in God. † It is better to be humbled with the meeke, then to diuide 19. spoyles with the proude.

Mildenes. † He that is wise in hart,shal be called prudent: and he that is 20. sweete in speach shal finde greater things.

Teaching others. † A fountain of life the leerning of him that possesseth it: 21. the doctrine of fooles foolishnes.

Sincere hart. † The hart of the wise shal instruct his mouth: and shal add 22. grace to his lippes.

Sweetnes in conversation. † Welset wordes are a honie comb: sweetnes of the soule the 23. health of the bones.

True faith & Religion. † There is a way that leedeth to a man right: and the later 24. enedes therof lead to death.

Proper industrie. † Tho soule of him that laboureth doth labour to himself, 25. because his mouth hath compelled him:

† The
POVERBES. 293

27. The impious man diggeth evil, and in his lips is fire burneth.
28. A peruerse man raiseth contentions: and one ful of wordes separateth princes.
29. An vniaft man allureth his frendes: and leadeth him by a way not good.
30. He that with afftained eyes thinketh wicked thinges, bying his lipses bringeth euil to palle.
31. A crowne of dignitie old age, which shall be found in the wayes of iustice.
32. Better is the patient then a strong man: and he that ruleth his minde, then the overthrower of cities.
33. Lotts are cast into the bosome, but they are ordered of our Lord.

ANNOTATIONS. CHAP. XVI.

1. It pertaineth to man to prepare the hart.] For the better understanding of this and other hard places of holie Scripture, this general rule was approved by all Christions, as most necessarie, that all holie Scripture is true and certaine, as being alised by the Holie Ghost, the Spirit of truth: and so one place is never contradicte to another, though at first sight they may seeme to mans understanding. For by this place the Pelagians would prove, that man can of himself, without the helpe of Gods grace, beginne a good thing, though without this helpe he can not perfome it, because it is here sayd: that it pertaineth to man to prepare the hart: that is, to beginne a good thing. But S. Augu-

2. cont. Epistles to the faying of our Saviour: VVithout me you can do nothing, and that Paul. VVWe are not sufficient to think anie thing of our selues, 25 of our 30. felues: but our sufficiency is of God. VVWhich two eniend places, with other like, do shew that this place hath an other diuerse sente, from that vvhich the Pelagians gather, An 5 S. Augustin, and other Fathers teache, that Gods grace the wiseman here affirneth not, that man of himself can prepare his hart, or is necessarie beginneth a good worke, but that it pertaineth to man to prepare his hart, both to begin presupposing helpe of Gods grace, and having so begunne, God also governeth and to prepare the tongue, and by more grace directeth it to speake those things unto good vwel, which the hart purposed, and disposed to be vtered; without which worke helpe none is able, neithere to beginne anie meritorious worke, nor to profess, nor perfect that which is vwel begunne. The like sentence followeth in the 9. verse: The hart of man disposed his way: but it pertaineth to our Lord to direct his progresse, signifying in both places, that after ane thing is vwel begunne (which can not be vwithout the helpe of Gods grace) yet it can not proceed vwel, vwithout more grace, stille directing and strenthening mans freewill.

CHAP. XVII.

1. Better is a drie morsel with joy, then a house ful of victims. Peace.

with brawling.

† A wise

N n 3
A wise servant shall rule over foolish children, and divide inheritance among brethren.

As silver is tried by fire, and gold in the furnace: so our Lord proveth the hearts.

The evil man obeyeth an untrust tongue: and the deceitful obeyeth lying lips.

He that destroyeth the poor, vaunteth his maker: and he that rejoiceth at another man's ruins, shall not be unpunished.

The crown of old men the children's children: and the glory of children their fathers.

Eloquent words become not a fool, nor lying lips a prince.

A most grateful pearl, the expectation of him that expecteth: whither to go he turneth himself, he understandeth wisely.

He that concealeth offence, seeketh friendship: he that in other work repenteth it, separeth the confederate.

Reproach doth more profit with a wise man, than an hundred stripes with a fool.

An evil man always seeketh brawles: but a cruel angel shall be sent against him.

It is better to meete a beare when her yong are taken away, then a foole trusting to himselfe in his owne sallie.

He that rendereth evil things for good, evil shall not depart from his house.

He that letteth water goe, is the head of brawles: & before he suffer contumelie, he forsaketh judgement.

He that justifieth the impious, and he that condemneth the just, both are abominable before God.

What doth it profit a fool to have riches, whereas he can not buy wisdom?

He that maketh his house high, seeketh ruine: and he that refuseth to learn, shall fall into euils.

He loveth at all times that is a friend: and a brother is proud in distresses.

A foolish man wil clappe the handes, when he is suretie for his friend.

He that meditateth discordes, loueth brawles: and he that exulteth the doore, seeketh ruine.

He that is of a perverse hart, shall not finde good: and he that turneth his tongue, shall fall into euil.

A fool is borne to his owne ignominie: but neither shall the father reioyce in a fool.

A ioy-
Proverbs

1. He seeketh occasions that wil depart from a frend: he shall ever be subiect to reproch.
2. A foole receiueth not the wordes of prudence: unlesse thou say those thinges which are in his harr.
3. The impious when he shall come into the depth of sinnes, contemneth: but ignominie and reproch folow him.
4. Deepe water wordes from the mouth of a man: and a streame overflowing the fountaine of wisdom.
5. To accept the perfon of the impious in judgement is not good, that thou decline from the truth of judgement.
6. The lippes of a foole mingle him with strife: and his mouth provoketh brawles.
7. The mouth of a foole is his destruction: and his lippes are the ruine of his soule.
8. The wordes of the duble tongued, as it were simple: and the same come eu'n to the inner part of the bellig.
9. He that is soft and dissolute in his worke, is the brother of him that destroyeth his owne worke.
10. A most strong towre, the name of our Lord: the iust runneth to it, and shall be exalted.
11. The substance of the rich man a citie of his strength: and as a strong wall compassing him about.

† Before
Before he be broken, the hart of a man is exalted: and 12.
before he be glorified, it is humbled.

He that answereth before he heareth, shall break himself to be 13.
a fool, and the sound of confusion.

The spirit of a man upholdeth his imbecility: but a spirit 14.
that is easy to be angry, who can trust ye? 15.

A wise hart shall possess knowledge: and the care of the 15.
wife seeketh doctrine.

The gift of a man enlargeth his way, & maketh him room 16.
before princes.

The just is first accuser of himself: his friend commeth, and 17.
shall search him.

Lotte suppresseth contradictions, and betwixt the mighty 18.
also it determineth.

Brother that is holpen of brother, is as a strong citie: and 19.
judgements are as the barres of cities.

Of the fruit of man’s mouth his belly shall be filled: and 20.
the offsprings of his lips shall fill him.

Death and life in the hand of the tongue: they that love it, 21.
shall eat the fruits thereof.

He that hath found a good wife, hath found a good thing, 22.
and hath received a pleasure of our Lord.

The poor speaketh with supplications, and the rich 23.
speaketh roughly.

A man amiable to societie, shall be more frendlie, then a 24.
brother.

B etter is a poore man, that walketh in his simplicitie, 1.
then a rich walking his lippes, and vnwife.

Where is no knowledge of the soule, is not good: and he 2.
that is haflie with his secte shall stumble.

The follie of a man supplanteth his steppes: and he boileth 3.
in his minde against God.

Riches addeth manie frendes: but from the poore they also 4.
which he had are separated.

A false witnes shall not be unpunished: & he that speaketh 5.
lies, shall not escape.

Manie worshippe the person of the mightie, and are frendes 6.
of him that guech gifts.

The brethren of the poore man hate him: moreover also his 7.
frendes have departed far from him.

He that
8. He that pursueth words only, shall have nothing: but he that is patient of the mind, loueth his soule, and the keper of prudence shall finde good things.
9. A false witnesse shall not be unpunished: and he that speaketh lies shall perish.
10. Delicacies become not a fool: nor a servant to rule over princes.
11. The doctrine of man is knowne by patience, and his glorie is to over passe every thing.
12. As the roaring of a lion, so also the anger of a king: and as dew upon grass, so also his cherishes.
13. The sonne of the father, a foolish sonne: and rooftes continually dropping through, a woman full of brawling.
14. House and riches are geuen of the parents: but of our Lord, properly a prudent wife.
15. Slothfulness bringeth droussiness, and a dissolute soule shall be an hundered.
16. He that keepeth the commandement, keepeth his soule: but he that neglecteth his way, shall die.
17. He lendeth our Lord that hath mercie on the poore: and he will repay him the like.
18. Nurture thy sone, despare not: but to the killing of him set nor thy soule.
19. He that is impatient, shall susteyne damage: and when he shall take away violently, he shall add even other thing.
20. Heare counsel, and receive discipline, that thou mayst be wise in thy later endes.
21. Manie cogitations in the hart of a man: but the will of our Lord shall be permanent.
22. A needie man is merciful: and better is the poore then the lying man.
23. The fear of our Lord vnto life: and in fulnes he shall abide, without the visitation most noysome.
24. The slothful hideth his hand under the armehole, neither doth he put it to his mouth.
25. The peatillent man being whipt, the foule shall be wiser: but if thou rebuke a wise man he wil understand discipline.
26. He that afflieteth his father, and fleeth from his mother, is ignominious and vnhappy.
27. Cease not to heare doctrine, neither be ignorant of the wordes of knowledge.

O o

† An vnuiust
THE BOOK OF

True testimonies.

An unwise witness scorneth judgement: and the mouth of 28 the impious devourereth iniquity.

Fear of eternal punishment.

Judgements are prepared for scorners: & hammers striking 29 for the bodies of fools.

CHAP. XX.

Sobriety.

VvIne is a luxurious thing, & drunkenness tumultuous: 1 who soever is delighted therwith shall not be wise.

Obedience to Princes.

As the roaring of a lyon, so also the terror 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 fools medle with contumelies.

Industry.

Because of cold the slothful would not plowe: he shal 4 begge therfore in the summer, and it shall not be gotten him.

Profound counsel.

As depe water, so counsell in the hart of a man: but a wise 5 man shall draw it out.

Fidelity.

Manie men are called merciful: but a faithfull man who shal 6 fynd?

Sincerity.

The just that walketh in his simplicity, shall leave blessed 7 children.

Execution of Justice.

The king, that sitteth in the throne of judgement, dissipa- 8 teth all euil with his looke.

Necessity of grace.

Who can say: My hart is cleane, I am pure from sinne? 9

Equity.

Weight and weight, meaure and meaure: both are abomi- 10 nable before God.

Good toward lives.

By his conuersation a child is perceived, if his workes be 11 cleane and right.

Right use of sciences.

The earhe hearing, and the eye seeing, our Lord made both. 12

Diligent travel.

Loure not sleepe, lest povertrie oppresse thee: open thyne 13 cies and be filled with breadyes.

Prudence.

It is naught, it is naught, saith euerie byer: and when he is 14 departed he will boate.

Knowledge is a jewel.

There is gold, and multitude of pearles: but a precious 15 vessel the lippes of knowledge.

Secrecy in trusteiphe.

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 sweete to a man: and afterward his 17 mouth shall be filled with the grawelstone.

Counsel in warse.

Cogitations are strengthened by counsels: and battels are 18 to be handled by gouvernments.

† Melde
19 † Medle not with him that reucaleth mysteries, and walketh fraudulently, and dilateeth his lippes.
20 † He that curseth his father, and mother, his lampes shal be extinguished in the middes of darkenes.
21 † The inheritance wherunto hast is made in the beginning, in the later end shal lacke blessing.
22 † Say not: I wil requit euil: expect our Lord, and he wil deliuer thee.
23 † Weight and weight are abomination with our Lord: Equitie, a deceitful balance is not good.
24 † The steppes of man are directed of our Lord: but who of men can understand his owne way?
25 † It is ruine to a man, to depoure saintes, and afterward to retracte the vowes.
26 † A wise king dissipateth the impious, and bendeth ouer them a triumphant arch.
27 † The lampe of our Lord, the breath of a man, which searcheth all the secretes of the bellie.
28 † Mercie, & trueth kepe the king, and his throne is strengthened by clemencie.
29 † The joy of yongmen their strength: and the dignitie of oldmen a gray head.
30 † The blwnesse of the wound shal wipe away euils: and stripes in the more secret place of the bellie.

CHAP. XXI:

1 A s diuisions of waters, so the hart of the king is in the hand of our Lord: whither foecuer he wil, he shal incline it.
2 † Euerie way of a man semeth to himself right: but our Lord weigheth the hartes.
3 † To doe mercie and judgement, doth more please our Lord, then victimes.
4 † Exaltation of the eies is the dilatation of the hart: the lampe of the impious sinne.
5 † The cogitations of the strong are alwayes in abundance: but euerie sluggard is alwayes in pouertie.
6 † He that gathereth treasures with a lying tongue, is vaine and witles, and shal stumble at the snares of death.
7 † The robberies of the impious, shal draw them downe, Equitie, because they would not doe judgement.

† The
The Boke Of

Right in hart. ♦ The perswse way of a man is strange: but he that is cleane, & his worke is right.

Domesticall 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 desteareth euil, he wil not haue pitie on his neighbour.

Charitie. ♦ The pelient man being punished, the little one will be 11 wiser: and if he follow the wiseman, he will take knowledge.

Charitie of Sinne. ♦ The just desisteth concerning the house of the impious, that he may draw the impious from euil.

Almes dedes. ♦ He that stoppeth his ear at the crie of the poore, himself 13 also shall crie, and shall not be heard.

Almes in secret. ♦ A gift hid quencketh angers: and a gift in the bosome the greatest indignation.

Just punishment. ♦ It is a joy to the just to doe judgement: and dread to them that work iniquitie.

Observation of orders. ♦ A man, that shal erre from the way of doctrine, shal abyde in the assembly of giants.

Temperance. ♦ He that loueth good cheere, shal be in pouertie: he that loueth wine, and fatte thinges, shal not be rich.

Piety. ♦ The impious shal be gueuen for the just: and the vnjust for the righteous.

Domesticall peace. ♦ It is better to dwel in a desert land, then with a brawling woman.

Frugallitie. ♦ Treasure to be desired, and oyle in the habitation of the just: and the vnwise man shal dissipate it.

Iustice, and mercie. ♦ He that foloweth iustice and mercie, shal finde life, iustice, and glorie.

Fortitude. ♦ The wise hath scaled the citie of the strong, and hath destroyed the confidence thereof.

Guard of the tongue. ♦ He that kepeth his mouth, and his tongue, kepeth his soule from distresses.

Modeitie. ♦ The proude and arrogant is called vnlearned, which in anger worketh pride.

Diligencetrue. ♦ Desires kil the slothful: for his handes would not worke any thing: ♦ al the day he longeth and desireth: but he that is iust, will gene, and wil not cease.

Liberallitie. ♦ The lustes of the impious abominable, because they are offered of wickednes.

Sincereitie in religion. ♦ Allying wittnes shall perish: an obedient man shall speake victorie.

Tru-testimonie, and sound doctrine. ♦ The
PROVERBES. 301

29 † The impious man maleperly hardeneth his countenance: but he that is righteous, correcteth his way.
30 † There is no wisdom, there is no prudence, there is no counsel against our Lord.
31 † The horse is prepared to the day of battle: but our Lord giveth salvation.

CHAP. XXII.

1 Better is a good name, then much riches: above silver and gold, good grace.
2 † The rich and poor have met one another: our Lord is the maker of both.
3 † The sibyl saw evil, and hid himself: the innocent passed by, and was afflicted with damage.
4 † The end of modesty the feare of our Lord, riches and glory and life.
5 † Armour and swords in the way of the persecuteur: but the keeper of his owne soule departeth far from them.
6 † It is a proverbe: A youngman according to his way, when he is old, will not depart from it.
7 † The rich man ruleth over the poor: and he that borroweth is the servant of him that lendeth.
8 † He that soweth iniquity, shall reap esuis, and with the rod of his wrath, he shall be consumed.
9 † He that is prone to mercy, shall be blessed: for of his bread he hath given to the poor.
   He that giveth gifts shall purchase victorie and honour: but he that receiveth taketh away the soule of the giver.
10 † Cast out the scorner, and brawling shall goe forth with him, and cause shall cease and contumelies.
11 † He that loueth cleaness of hart, for the grace of his lippes, shall have the king his friend.
12 † The cies of our Lord keepe knowledge: and the wordes of the just are suppressed.
13 † The slothful saith: A lyon is without, in the middles of Fortitude.
   the streats I am to be flayne.
14 † A deepe pitte the mouth of a strange woman: he with whom our Lord is angry, shall fall into it.
15 † Follie is tied together in the hart of a childe, and the rod of Chastiment discipline shall drive it away.

O o 3 † Hethat
He that doth calumniate the poore, to increase his riches, 
'himself shall come to a riecher, and shall be in neede.

Incline thine ear, and heare the wordes of wise men: 
and set thy hart to my doctrine: 
which shalbe beautiful for thee, when thou shalt kepe it in thy belly, and it shall flow in thy hennes.

That thy confidence may be in our Lord, wherefore I haue shewed also it to thee this day.

Behold I haue described it to thee three manner of wayes, in cogitations and knowledge: that I might shew thee the stabillite, and the wordes of truth, out of these to answer them, that sent thee.

Do not violence to the poore, because he is poore: neither oppresse the needy in the gate: 
because our Lord will judge his cause, and will pearse them, that haue pearled his soule.

Be not frend to an angrie man, nor walke with a furious man: left perhaps thou lerne his pathes, and take scandal to thy soule.

Be not with them, that stike downe their handes, and that offer themselues sureties for debts: 
for if thou haue not wherewith to restore, what cause is there, that he should take the couring from thy bed?

Trangresse not the ancient boundes, which thy fathers haue put.

Hast thou sene a man Quicke in his worke? he shall stand before kinges, neither shall he before the vnnoble.

When thou shalt sitt to eate with a prince, attend diligently what things are set before thy face: 
and set a knife in thy throte, if notwithstanding thou haue thy soule in thine owne power. 
Desire not his meates, in which is the bread of lying.

Labour not to be rich: but set a meane to thy prudence.

Lift not up thine eyes to the riches, which thou canst not haue: because they shall make to themselues wings as of an eagle, and shall fliie into heauen.

Eate not with a nogard, lest he be secretly greued, outwardly dissembling,

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Proverbs

8: They that know wisdom will find it, and they that understand will gain much.
9: They that study instruction at once find a good place, and are sure of a good place for life.
10: For the wise lord of the world is strong; and he will judge their cause against thee.
11: Let thy heart enter into instruction, and thine ears attend to my words of knowledge.
12: Withhold discipline from the child of the poor, and he will suffer:
13: If thou shalt strike him with the rod, he shall not die.
14: Thou shalt strike him with the rod, and deliver his soul from destruction.
15: My son, if thy mind shall be wise, my heart shall be glad:
16: And my reins shall rejoice, when thy lips shall speak right things.
17: Let not thy heart envy sinners, but be thou in the fear of the Lord.
18: Be thou at the end of the day: because thou shalt have hope in thy latter end, and thy exaltation shall not be taken away.
19: Hearken, my son, and receive my words, that is the wise, and understand.
20: Let not the heart of wisdom be with thee.
21: And to given to drinking, and that shall be consumed, and drouth shall be clothed with ragges.
22: Hearken, my son, and apply thine ear to my words.
23: And let thine eyes behold knowledge, and let wisdom enter into thy heart.
24: The fear of the Lord is to hate evil: and he that trusteth in the Lord shall not be ashamed.
25: Let thy father and thy mother be glad, and let her rejoice that bare thee.
26: My son, give me thine heart, and let thine eyes behold my ways.
27: For a harlot is a deep pit, and a strange woman a narrow pit.
28: She is a robber, and she shal see not for her clothes, she will kill.
29: To whom is woe? to whose father woe? to whom graces? to whom dices? to whom wounds without cause? to whom blood lieth amongst? to whom is it not to them that pass their time in wine, and bid thee drink out their cups?

Behold


The Booke of

Drunkennes
is deceitful, dangerous, beastly, hurtful to others, senseless, and unvariable.

† 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 will bite like a snake, and as a basiliske it will powre abrode poyfonces.

† Thine eyes shall see strange women, and thy hart shall speake peruerse things.

† And thou shalt be as one sleeping in the middles of the sea, and as the governour fast a sleepe, the sterne being lost.

† And thou shalt say: They have beaten me, but I was not greeued: they drew me, and I felt not: When shall I awake, and finde wines againe?

Chap. XXIII.

EMLATE not evil men, neither desire thou to be with them: because their mind doth meditate robberies, and their lips speake deceit.

† By wisdom the house shall be built, and by prudence it shall be strengthened.

† In doctrine the cellars shall be replenished with al precious, and most beautiful substance.

† A wise man is strong, and a learned man, strong and valiant.

† Because warre is managed by due ordering & there shall be saluation where manie counsels are.

† Wisdom is high for a foole, in the gate he shall not open his mouth.

† He that thinketh to doe euils, shall be called a foole.

† The cogitation of a foole is sinne: and a detractor the abomination of men.

† If thou despaire being weatie in the day of distresse: thy strength shall be diminished.

† Deliver them that are led to death: and those that are drawn to death cease not to deliver.

† If thou say: I am not of force: he that searcheth into the hart, he understandeth, and nothing deceiueth the keeper of thy soule, and he shall render to a man according to his workes.

† Eat hone: my sonne, because it is good, and the honie-combe most sweet to thy throte: so also the doctrine of wisdom to thy soule: which when thou shalt finde, thou shalt have hope in the later end, and thy hope shall not perish.

† Lie not in wayte, nor secke impetic in the house of the just, nor spoile his rest.

† For
Proverbes

16. For "seven times shall the just fall, and shall rise again: but the impious shall fall into evil." Without which none liveth. Charite towards enemies.

17. When thine enemy shall fall, be not glad, and in his ruin let not thy heart rejoice: Let perhaps our Lord see, and it displease him, and he take away his wrath from him.

19. Contend not with the most wicked, nor emulate the impious: because evil men have not hope of things to come, and the lamp of the impious shall be extinguished.

21. Fear our Lord, my sonne, and the king: & with detractors medle not: because their perdition shall suddenly rise: and the ruin of both who knoweth?

23. These things also to the wise: to know a person in judgement is not good.

24. They that say to the impious: Thou art just: peoples shall curse them, and tribes shall detest them.

25. They that rebuke him, shall be praised: and blessing shall come upon them.

26. He shall kiss the lippes, who answereth right wordes.

27. Prepare thy work abroad, and diligently til thy ground: that afterward thou mayst build thy house.

28. Be not witness without cause against thy neighbour: neither allure any man with thy lippes.

29. Say not: As he hath done to me, so wil I doe to him: I wil render to every one according to his worke.

30. I passed by the hilde of a slothful man, and by the vineyard of a foolish man: and behold nettles had filled it wholly, and thornes had covered the face thereof, and the wal of stones was destroyed.

31. Which when I had seene, I laid it in my hart, and by the example I learned discipline.

32. A little I say, thou shalt sleepe, a little thou shalt slumber, a little shalt thou joyne thy handes together, to rest: and as a poeste, povertie shall come to thee, & beggerie as a man armed.

Annotations Chap. XXIII.

16. Seven times shall the just fall. A just man, that is, to say, God's true servant, free from mortal sinne, is subject during this life, to manie tentations, imperfections, and may often fall into venial sinnnes, and not lose justice, nor the true title of a just man (as here he is called) nor become the diuels servant, nor Gods enimie: but through Gods grace helping his weakness, he riseth againe from smale sinnnes, & perfeueringe in Gods fauoure: whereas contrariwise the impious felleth into evil, to wittie, into more and more sinne, through malice, and

A just man falling into venial sinnnes is nor therby vnjust, nor Gods enimie.
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The Booke Of

and lacke of grace, & rifeth not so easily. And therefore the wiseman here admo-

nisheth, not to lie in write, nor calumnioufly to fale impetue in the house,

(that is, in the soule) of the iuft. For though he committte some faultes, yet he

rifeth againe, and is not impious, vnift, nor guiltie of mortal crime, as the

wicked man is.

CHAP. XXV.

These also are the parables of Solomon, which the men of 1
Ezechias king of Juda wrote out.

† It is the glory of God to conceale the word, and the glory 2
of kinges to search the speach.

† The heauen aboue, and the earth beneth, and the hart of 3
kinges is unceretable.

† Take away the ruth from siluer, and there shall come forth a 4
most pure vessell: † Take away impetue from the kings coun-
tenance, and his throne shall be established with justice.

† Appare not glorious before the king, and in the place of 6
great men stand not.

† For it is beter that it be said to thee: Come vp hither; then 7
that thou be humbled before the prince.

† The thinges which thy cies haue sene, vter not quickly in a 8
brawle: lest afterward thou canst not amend it, when thou
haft dishonoure thy frend.

† Treate thy cause with thy frend, and receale not a secret to 9
a stranger: † lest perhaps he infult against thee, when he 10
heareth, and cease not to vpbraide thee.

Grace and friendship is deliuer: * which kepe to thyself, lest 11
thou become reprochful.

† Apples of gold in siluer beddes, he that speaketh a word in 12
his time.

† A golden earlet, and a shining precious stone, he that rebu-
ket a wiseman, and an obedient ear.

† As the cold of snow in the day of haruest, so a faithful 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 pacifed, and a soft tongue 15
shal breake hardnes.

† Thou haft found honie, eate that which sufficeth thee, left 16
perhaps being filled thou vomite it vp.

† Withdraw thy foote from the house of thy neighbour, left 17
some time hauing his fil he hate thee.

† A dart.
Proverbs

18. 'A darte, and sword, and a sharpe arrow, a man that speaketh false testimonie against his neighbour.

19. A rotten tooth, and wearie foote, he that hopeth vpon the vnfaithful in the day of diffresse, and that loseth his cloke in the day of cold.

21. Vengeance in none, he that singeth songes to a saucie hart. As a moth the garment, and a white the woode: so the fadness of a man hurteeth the hart.

22. If thine enemyes shal hunger, geue him meate: if he thirst, 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, than with a brawling woman, and in a common house.

25. Cold water to a thirsty soule, and good tydings from a far countrie.

26. A fountain troubled with the foote, and a vaine corrupted, is the lieut falling before the impious.

27. As he that eateth much honey, it is not good for him: so he that is a searcher of the majestie, shall be oppressed of the knowledge.

28. As a citie being open, and without compasse of walles, so a man that can not repress his spirit in speaking.

Chapter XXVI.

1. As snow in the summer, and rayne in the haruest, so is glory vndecent for a foole.

2. As a bird flying to other places, & a sparrow going whither he list: so a curse vtered in vaine shall light vpon some man.

3. A whippe for a horse, and a snaffle for an ass, and a rod on the back of the vnwise.

4. Answer not a foole according to his follie, lest thou be made like to him.

5. Answer a foole according to his follie, lest he seem to himself to be wise.

6. Lame of feete, and drinking iniquitie, he that sendeth wordes by a foolish messenger.

7. As a lame man hath fayre legges in vaine: so a parable is vndecent in the mouth of fools.

8. As he that casteth a stone into the heape of Mercurie: so he that geueth honour to the vnwise.
THE BOOKE OF
As if a thorne should grow in the hand of the drunkard: so a parable in the mouth of fools.

Judgement determineth causes: and he that putteth a fool, he that putteth a fool, to silence, speareth angers.

As a dog that returneth to his vomite, the wise man that returneth his sord.

Haft thou seen a man seeme to himself wise? the fool shall have hope rather then he.

The slothful sayth: A lyon is in the way, and a lyonelle in the journies: as a doore turneth on his hinge so the slothful in his bed.

The slothful hideth his hand under the armehole, and is grieved if he turneth it to his mouth.

The slothful seemeth wiser to himself, then seven men: speaking sentences.

As he that taketh a dog by the ears, so he that passeth by impatient, and medleth with an other mans brawle.

As he is hurnful that shooteth arrowes, and speares vnto death: so a man, that hurreth his friende frauduly, and when he is taken with alayth I did it in left.

When wood fyseth, the fire shall be extinguished: and the whisperer taken away, brawles ceaseth.

As coles to burning coles, and wood to fire, so an angrie man rayseth brawles.

The wordes of the whisperer as it were simple, and the same come to the inmost partes of the bellie.

As if thou wouldest adorne an earthen vessel with drossie filtre, so swelling lippes joyned with a most wicked hart.

An enemie is perceived by his lippes, when he shall handle deceites in his hart.

When he shall submit his voyce, believe him not: because there are seven mishchies in his hart.

He that couereth hatred frauduly, his malice shall be revealed in the councel.

He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall returne to him.

A deceitful tongue loueth not truth, and a slipper mouth worketh ruins.

Chapter XXVII.

Bash not for to morrow, being ignorant what the day doth bring forth.

Let an
Proverbs

2 † Let an other prayse thee, and not thine owne mouth: a stranger and not thine owne lippes.
3 † A stone is heauie, and sand weightie: but the anger of a foole is heauier then both.
4 † Anger hath no mercie, nor surtie breaking forth: and the violence of a moued spirit who can susteyne?
5 † Better is manifest correction, then loue hidden.
6 † Better are the woundes of him that loueth, then the fraudulent kisses of him that hateth.
7 † A soule that is ful shal trede upon the honicombe: and a soule that is hungrie shal take bitter also for sweete.
8 † As a bird fleeting from her nest, so a man that forsaketh his place.
9 † The hart is delighted with oynteiment and divers odours: and with the good counsels of a friend the soule is sweetened.
10 † Thy frend, and thy fathers frend do not leaue: and go not into thy brothers house in the day of thyne affliction. Better is a neighbour neere thene a brother far of.
11 Studie wisdom my sonne, & make my hart joyful, that thou maist make answer to the vphrayer.
12 † The subtel man seeing evil, hideth himself: little ones passing through haue sussteyned evil detriment.
13 † Take his garment, that hath bene surtie for a stranger: and for alienes take from him a pledge.
14 † He that blesseth his neighbour with a loud voice, rising in the night, he shal be like him that curseth.
15 † Dropping through in the day of cold, and a brawling woman are compared together: † He that retayneth her, as he that should hold the winde, and shal cal in the oyle of his right hand.
16 † Iron is sharpened with iron, and a man sharpeneth the face of his frend.
17 † He that kepeth the feegtree, shal cate the frutethrof: and he that is the keper of his matter, shal be glorified.
18 † As in waters the countenance of them that looke therin shyneth, so the hartes of men are manifest to the prudent.
19 † Hel and perdition are never filled: in like maner also the cies of men are vn satiable.
20 † As flint is tried in the forge, and gold in the fornace: so a man is proued by the mouth of him that praiseth.

Pp 3
The Booke of

Right of hart. The hart of the wicked seeketh after evils, but the righteous hart seeketh after knowledge.

Strive not to reach a fool.

Discharge thy duty. VVhiles thou art in this life.

Be content with things necessarie, and they shall be given to thee. Mar. 6. 33.

Chap. XXVIII.

Innocencie is without fear. The impious fleeth, no man pursuweth: but the just, confident as a lion, shall be without terror.

General picture of the people. For the sinnes of the land the princes thereof shall be made: & for the wisdom of a man, & the knowledge of those things that are said, the life of the prince shall be longer.

Gods favour. A poore man calumniating the poore, is like a vehement shoure, wherby famine is gotten.

Neighbourly compassion. They that forsake the lawe, praise the impious: they that kepe it, are set on fire against him.

Zeale of justice. Remember the day of judgement. Euell men thinke not on judgment: but they that seek after our Lord, marke all things.

Honestie and povertie. Better is a poore man walking in his simplicitie, then the rich in crooked wayes.

No want not waste. He that kepeth the lawe is a wise sonne, but he that feedeth plutters, shameth his father.

Inteigune in traffike. He that heareth together riches by vsuries and ocker, gathret them for him that is liberal to the poore.

Obedience to magistrates. He that turneth away his cares from hearing the lawe, his prayer shall be execevable.

Sincerely. He that deceueth the just in a wicked way, shall fall into his destruction: and the simple shall possesse his goodes.

Humilitie in authoritie. The rich man seemeth to himself wise: but the poore man, being prudent shall searche him.

Place the good in office. In the exultation of the just there is much glory: when the impious reigneth ruines of men.

He that
Proverbes, 311

13. He that hideth his wicked deed, shall not be directed: but acknowledge, he that shall confess, and shall forsake them, shall obtain the thy fautes, mercy.

14. Blessed is the man, that is always fearful: but he, that is of an obstinate mynde, shall fall into cuil.

15. A roaring lyon, and hungrie beare, an impious prince over the poore people.

16. A prince lacking prudence, shall oppress many, by calumnie: but he that hateth allarice, his dayes shall be made long.

17. A man that doth calumniate the blood of a soule, if he shall flee into a lake, no man abideth.

18. He that walketh simply shall be saved: he that goeth perverse ways, shall fall once.

19. He that tilleth his ground, shall be filled with breads: but he that pursueth idlenesse, shall be replenished with pouertie.

20. A faithful man shall be much prayed: but he that hasteth to be rich, shall not be innocent.

21. He that knoweth a person in judgement, doth not wel: this Iust judgement, man even for a morsel of bread forsaketh the truth.

22. A man, that hasteth to be rich, and enuyeth others, is ignorant that pouertie shall come upon him.

23. He that rebuketh a man, shal afterward find fauour with him more then he, that by flatteries of tongue deceiveth.

24. He that pilsfeth anything from his fathers, and from his mother: & faith this is but sinne, is the partaker of a mankiller.

25. He that exulteth, and dilateth himselfe,райseth brawles: but he that trusteth in our Lord, shall be healed.

26. He that hath confidence in his owne hart, is a fool: but who so walketh wisely shall be saved.

27. He that giveth to the poore, shall not lacke: he that despiseth him that asketh, shall suffeyne penerie.

28. When the impious shall rise, men shall be hid: when they shall perish, the iust shall be multiplied.

Chap. XXIX.

1. The man, that with stiffe necke contemneth him that rebuketh, sode destruction shall come vpon him: and concerned, health shall not follow him.

2. In the multiplication of iust men, the common people shall rejoyce: when the impious shall take principedom, the people shall mourn.

A man
A man that loneth wisdom, maketh his father glad; but he that maintaineth harlots, shall destroy his substance.

A just king setteth vp the land; a covetous man shall destroy it.

A man, that with faire, and sayned wordes speaketh to his friend, spreadeth a net to his steppes.

A snare shall intangle the wicked man sinning; and the just shall praise and rejoysce.

The just knoweth the cause of the poore: the impious is ignorant of knowledge.

Petulant men dissipate a citie: but the wise turn away furie.

A wise man, if he contend with a fool, whether he be angry, or whether he laugh, shall not finde rest.

Men of bloud hate the simple: but just men secketh his soule.

A fool vereth al his spirit; a wise man differeth, and refereth til afterward.

A prince that gladly heareth wordes of lying, hath al his seruants impious.

The pooreman and the creditour haue mette one an other; our Lord is illuminator of both.

The king, that judgeth the poore in truth, his throne shal be replenished for ever.

Rod and rebuke giveth wisdom: but the childe, that is left to his owne will, confoundeth his mother.

In the multiplication of the impious, wickednes shal be multiplied, and the just shal see the ruines of them.

Nurter thy sonne, and he shal refresh thee, and shal geue delightes to thy soule.

When prophesie shal sayle, the people shal be dissipate: but he that keepeth the Law, is blessed.

A servante cannot be taught by wordes: because he vnderstandeth that which thou sayst, and contemneth to answer.

Hast thou seene a man twiste to speake? folly is rather to be hoped, then his amendement.

He that nourisheth his servante delicately from his childhood, afterward shal seele him stubborne.

An angry man provoketh brawles: and he that is easte to indignation, shal be more prone to sinne.

Humiliation followeth the proude: and glorie shal receive the humble of spirit.

He that is partaker with a thief, hateth his owne soule; he heareth one adiuiring, and telleth not.
Proverbes

25 † He that feareth man, shall soone fail: he that trusteth in our Lord shall be lifted vp.

26 † Manie seeke after the face of the prince: & the judgement of euerie one commeth forth from our Lord.

27 † The lust abhorre an impious man: & the impious abhorre them that are in the right way.

The sonne that keepeth the word, shall be out of perdition.

Chap. XXX.

A right wise man thinketh humbly of himself; knowing that God's workes are infallible, and perfect: 8. desireth truth in all thinges, & mediocritie in richer. 11. Abhorreth certaine soaries of men, 5. & certaine execrable thinges 18. noteth certaine thinges hard to be known: 21. other thinges intolerable: 24. others admirable. 32. the tongue dangerous.

The wordes of the Gatherer the sonne of Vomiter. The vision, that the man spake, with whom God is, and who being strengthened by God abiding with him, sayd: † I am most foolish of men, & the wisdom of men is not with me.

† I haue not learned wisdom, and haue not known the science of saints. † Who hast ascended into heauen, and descended? who hath contynued the spirit in his handes? who hath bound the waters together as in a garment? who hath rayled vp, the borders of the earth? what is his name, and what is the name of his sonne, if thou know? † Euric word of God tryed by fyre, is a buckler to them that hope in him:

† Add not any thing to his wordes, and so thou be reproved andound a lyer: † Two thinges I haue asked thee, denie them not to me before I dye. † Vanitie, and lying wordes make far from me. Beggerie, and riches geue me not: geue only thinges necessarie for my sustenance: † left perhaps being filled I be allured to deie, and may say: Who is the Lord? or being compelled by povertie I may steale, and for I waere the name of my God. †: Accuse not a servant to his master, left perhaps he curse thee, and thou fal.

† There is: a generation that curseth their father, and that blesseth not their mother. † A generation, that femeth to irself cleane, & yet is not washed from their filthines. † A generation, whose cies are lustie, and the eieliths thereof set vp on high. † A generation, that for teeth hath swords, and chaweth with their grinding teeth, that they may eate the needie out of the earth, and the poore from among men.

† The Feare not men in Gods caufe remembering that God is Judge of all. Hate al wickednes. Obey spiritual and temporal parents.

The fourth part.

Other singular precepts, with pruyde of a prudent woman.

The wisest man best knoweth that he wanteth much of perfect wisdom yet in his humilitie suppothe, that others have attained some what more than himself.

Christ the Sonne of God is wisdom itself, and as the Sonne of man hath perfect wisdom.

Bondslaves are to be pitied, and not affliction added to the afflicted.


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The Horseleach hath two daughters that say: Bring, if bring. Three things are unsatisfy, the fourth neuer sayth it sufficient. Hel, and the mouth of the marrice, & the earth, which is not satisfied with water: but the fyre neuer sayth it sufficient. The ele, that scorneth his father, & that despiseth the travail of his mother; in bearing him, let the reuens of the torrentes pick it out, and the young of the eagle eat it.

Three things are hard to me, and of the fourth I am vitally ignorant. The way of an eagle in the ayre, the way of a serpent upon 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 way of an adulterous woman, which eateth, and wyping her mouth sayth: I have done no euil.

By three things the earth is moved, and the fourth it cannot susteyne. By a servaunt when he shal reignasse: by a foole, when he shall be filled with meate; by an odious woman, when she shall be taken in matrimonie: & by a bondwoman, when she shal be heyre to her mistresse.

There are four the least things of the earth, and they are: wiser than the wise. The antes, a weake people, which pere in the haruest meate for themselves. The leueret, a people not strong, which placeth his bed in the rocke.

The locust hath no king, and they go out all by their troopes. The steele hath no king, and they go out all by their troopes. The lion, the strongest of beastes, shall fear at the meeting of none: the cocke gyrdeth about the loines, and the ramme: also the king, against whom none can resist.

There is that hath appeared a foole after that he was lifted vp on high: for if he had understand, he would have laid his hand upon his mouth. And he that strongly prevesteth the pappes to wring out milke, strayneth out butter, and he that violently cleanseth his nose, wringeth out blood: he that prouoketh angeres, bringeth forth discorde.

Annotations. Ch. XXX.

Some suppose, 1. That the words of the Gathiefer. Some Interpreters take these foure Hebrew words, Agur, Iache, Ithiel, and Yael, contained in this last verse, to be proper names of men, supposing that a certaine woman named Agur, the sonne of Iache, spake the sentences following in this chapter, to his sonnes or schiulsc, called Ithiel & Yael. And so this supposed Agur, not Solomon, should be the author of this chapter. But the old Interpreters, whom S. Ierom approveth and followeth, translated the same worde as noones appellatius. Neither doth
Proverbs 31

doth ancie-ancient father account this Agur, amongst the writers of holy more proba-
Scriptures. And if there were a peculiar author of this chapter, it is like the ble that only
same should have bene placed last, and not before that which now followeth, Salomon is au-
and is by al men confest to be Salomoni. And therefore we thinke it is more fit that this
behold, and the common opinion, that there was no other whole book
author of any part of this book, besides King Salomon. Who is here called
Congregans, the Gatherer, becaus he gathered these excellent Parables,
and Proverbs, as the sonne of the Holie Gost, signified by the word Jaci,
povring forth divine sentences, for instruction of IThiel & Y.Cal, that
is, of al those with whom God is by his grace, and who are being thered by
God abiding with them. * 
1. A bondwoman, when she shal be bare. Of all things in this world, it is me-
most aburde, that herede doth dominie over Catholique religion, which
God sometime, and in some places suffereth, for the greater merite of his
elec.

Chap. XXXI.

An exhortation to chastitie, temperance, and to works of shecic. to with
praise of a valiant wife woman.

1. The words of Lamuel the king. The vision which the
his mother instructed him. * What o my beloved, what o
the beloved of my soule, what o beloved of my vowes?

3. Geue not thy substance to women, & thy riches to destroy
kinges. * Geue not to kinges, o Lamuel, geue not wine to
kinges: because there is no secure where drunke reigneth,

5. & lest perhaps they drinke, & forget judgements, & change
the cause of the children of the poore. * Geue strong drinke to
them that be sad, and wine unto them, that are of a pensive

7. & hinde; * let them drinke, and forget their pouertie, and not
remember their sorrow any more. * Open thy mouth to:
the dumme, & to the cause of the children that pait. * Open thy
mouth, a decree that which is just, & judge the needie & poore.

9. * A valiant woman, who shall finde? far, and from the

11. without borders is the price of her. * The hart of her husband
is trustith in her, and he shal not neede spoyles. * She shal
render good, and not euil, at the dayes of her life. * She hath
bought woole, and flaxen, and hath wrought by the counfel of
her handes. * She is become as a merchants shippe, bringinging
her bread from farre. * And she hath risen in the night, and
guen pray to her household, and meates to her handmaids.

13. * She hath vowed a vilde, and bought of the best of all
such goodie as is here describde, is in deed rare, yet
possible to be found.
The Book of Proverbs.

Strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needle, and stretched out her palms to the poor. She shall not fear for her house in the cold of snow: for all her house shall be clothed with double. Tapestry clothing she hath made to herself: silk, and purple is her garment. Her husband is noble in the gates, when he shall sit with the senators of the land. She made shift, and sold it, and delivered a girdle to the Chanaanite. Strength and beauty is her garment, and she shall laugh in the later day. She hath opened her mouth to wisdom, and the law of kindness is in her tongue. She hath considered the paths of her house, and hath not eaten bread idle. Her children arose, and commended her to be most blessed: her husband, and she praised her. Manie daughters have gathered together riches: thou hast passed them all. Grace is deceitful, and beauty is vain: the woman that feareth our Lord shall be praised. Grue ye to her: of the fruit of her handes: and let her works praise her in the gates.

Good works shall be rewarded: at the tribunal seat of judgement.

Annotations Chap. XXXI.

10 A valiant woman who shall find: Upon occasion of his mothers most prudent admonition, the wiseman singularly praiseth a perfect virtuous woman. And that in an exquisite kind of style: in Teramithaambike verse, with perfect order and number of the Alphabet letters. Signifying, as S. Jerom Proem. teacheth, that as none can read or speake words, unless they first learn to know the letters: so we can not attaine to know the greater Mysteries in holy Scriptures, except we beginne with moral good life, according to that the Prophet saith: By thy commandments I have understood. And therefore Psal. 118. 23, 24. we Salomon, by instinct of the Holy Ghost, as well by the maner of style, as by the doctrine contained, concludes his Booke of Parables, with praise both of the Church in general, which hath all the vertues, and good properties here mentioned; and of such faithful soules, sincerely serving God, which either in desire, or in desire of mind, hath such part of them, as may suffice to the retaining of eternal life. For concerning the whole Church, S. Augustin in two Sermons (117. and 118. de temp.) S. Beda upon this place, and other Fathers have it evidently. Touching also particular soules, not only of holy men, but also of women, the frailest sexe, holy Scriptures, and Ecclesiastical monuments yelds many examples, besides the most Excellent and immaculate Virgin Mother of God; as of Sara, Rebecca, Lisa, Rachel, Elizabeth, Marie Magdalen, Martha, and innumerable others, most precious periles, deare spoules of Christ, and singular ornaments of his Church.
THE ARGUMENT OF ECCLESIASTES.

King Salomon a divine Preacher, wherof this Booke is called Ecclesiastes, exhorteth al such as have learned the principles of good life, to contemn this world: because all things therin are vain, and insufficient to generate to mans soule: shewing that true felicity, which all men desire, consisteth not in natural knowledge, gotten by wisit and industrie, nor in worldly pleasures, much less in carnal; nor in riches; nor in autoritie or dominion; nor in anie other temporal thing; as divers diversify thinke: but only in the true servicy of God, bylyeing from sinne, and doing good workes; as in the meritorious cause, and essentially in the clerke vision of God: the proper end, for which man was created.

And so this booke containeth three principal parts. First this divine preacher containeth all their opinions, that imagine a false felicity in humane, worldly, or temporal things: to the beginning of the 7. chapter. In the rest of that chapter, and three following, he teacheth that true felicity 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 begin to serve God, and to persuere therin to the end of this life.

This booke called Ecclesiastes, teacheth to contemne this vworld. Because felicity consisteth not in anie temporal thing: but in the eternal sight of God.

Divided into three parts.

ECCLESIASTES, IN HEBREW CALLED COHELETH.

Chap. I.

All temporal things (in comparison of true felicity) are vain, because they are mutable, & neither can anie man attaine perfect knowledge, to his satisfaction: xx. as appeareth by Salomons owne experience.

The first part of this Sermon sheweth, that Felicity consisteth not in anie temporal thing.

In the end of this world.

He words of Ecclesiastes, the sonne of David, king of Jerusalem. 1. Vanitie of vanities, sayd Ecclesiastes: vanitie of vanities, & al things vanitie. 1. What hath a man more of al his labour, whereby he laboreth under the sunne? 1. Generation passeth, and generation cometh; but 22. the earth standeth for ever.

The
The Booke of

The sunne riseth, and goeth downe, and returneth to his place: and there rising againe, compasseth the South, and bendeth to the North: compassing all things, goeth forward in circuit, & returneth into his circles. Al rivers enter into the sea, and the sea ouerfloweth not: to the place, whence the rivers issue forth, they do returne, that they may flow againe. Al things are hard: man can not explicate them in word. The eye is not filled with seeing, neither is the ear filled with hearing. What is that hath bene? the same thing that shall be. What is that hath bene done? the same that is to be done. Nothing vnder the sunne is new, 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 is no memorie of former things: but neither of those things, verily, which hereafter are to come, shall there be remembrance with them, that shall be in the later end. 1 Eclesiastes hath bene king of Israel in Jerusalem, and have proposed in my mind, to seke and search wisely of all things, that are done vnder the sunne. This very evil occupation hath God gessen to the children of men, that they might be occupied in it. I haue seen al things, that are done vnder the sunne, and beheld: al are vanity, & affliction of spirit. The peruerse 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 all in wisdom, that were before me in Jerusalem: and my minde hath contemplated manie things wisely, and I haue lerned. And I haue gessen my hart to know prudence, and doctrine, and errors, and follie: and I haue perceived, that in these also there was labour, and affliction of spirit, for that in much wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

Annotations: Chap. 11.

18. In much wisdom is much indignation. How much more anie man profiseth in wisdom, so much more he is anie with himself, for he is wise which he hath done: so much better he knoweth the strict judgement of God, which he must passe: so much more he understandeth the want of perfect wisdom: so much more he feareth that labour is required to proceed in vertue: and to consider that final portion which he hath gotten. Neither in anie man ordinarily seares that he hath gotten anie part of true wisdom, for he knoweth not, whe, her he be vvorthe of lourne or hate. Eccle. 9.
Ecclesiastes.

CHAP. II.

Humane delights are all vaine: as gorgious buildings, fruitful vineyards, plentie of fish, cattle, seruantes, siluer, gold, mysk[e]: n[e]t satisfying mans desire. 12. Neither can anie man know, how his keyes will behaue himself.

1 Sayde: therefore in my hart: I wil goe, & flow in delightes, and enjoy good things. 2. And I saw that this also was vanity. 3. Laughter I haue repute d errour: and to joy, I haue saide: why are thou deceived in vaine? 4. I haue thought in my hart, to withdraw my flesh from wine, that I might transferre my minde to wisdom, and might auoid s[ol]lie, til I might see what should be profitable for the children of men: what is needfull to be done vnder the sunne, in the number of the days of their life. 5. I haue magnified my worke, I haue built me houses, & planted vineyards, 6. I haue made gardens, and orchards, and set them with trees of al kindes, and 7. I haue made the ponds of waters, to water the wood of springing trees, I haue possessed men seruants and wemen-seruants, and haue had a great famelic: herdes also, and great flockes of shepe, above all that were before me in Ierusalem: 8. I haue heaped together to myself siluer, and gold, and the substance of kinges, and prouinces: I made me singeingmen, & singewingmen, and the delightes of the children of men: 9. Cuppes, and goblets to serue to powre out wines: and I surpased in riches al, that were before me in Ierusalem: 10. Wisdom also hath perservered with me. And all things, that myne eyes desired, I haue not denied to them: neither haue I stayed my hart, but that it enjoyed al pleazure, & delighted itself in these things, which I had prepared: and this I esteemed my portion, if I did vs[e] my labour. 11. And when I had turned myself to al the workes, which my handes had done, & to the laboures, wherein I had sweate vnder vaine, I saw in all thinges vanity, and affliction of minde, & nothing to be permanent vnder the sunne. I passed further to contemplate wisdom, and errors, and s[ol]lie (what is man, quoth I, that he can follow the king his Maker?) and I saw that wisdom so much excelled s[ol]lie, as light differeth from darknes. The eyes of a wifeman are in his head: the foole walketh in darknes: and I haue lerned that there was one death of both.

15. And I sayd in my hart: If the fal of the foole & myne shal be one
be one; what doth it profite me, that I have bestowed greater labour for wisdom? And speaking with my minde, I perceived that this also was vanity. For there shall be no memorie of the wife in like manner as of the foole for ever, and the times to come shall couer al things together with oblivion: the leered diethe in like manner as the vnlearned. And therefore I have bene weary of my life, seeing all things vnder the sunne to be euil, and all things vanity and affliction of spirite. Again the I detected al myne industrie, wherewith I have laboured vnder the sunne most studiously, being like to have an heyre after me: Whom I know not, whether he will be a wise man or a foole, and he shall rule in my labours, wherewith I have sweate and have bene careful: and is there anie thing so vaine? Wherefore I ceased, and my hart hath renounced to labour anie more vnder the sunne. For whereas one laboreth in wisdom, and doctrine, and carefullnes, he leaueth the things gotten to an idleman: and this therefor is vanity, and great euil. For what profite shall be to a man of al his labour, and affliction of spirite, wherewith he is vexed vnder the sunne? Al his dates are full of sorowes and miseries, neither by night doth he rest in minde, and is not this vanity? Is it not better to eate and drinke, and shew vnto his soule good things of his labours? & this is of the hand of God. Who shall doeuer, and how with delights as I? To a man good in his sight, God hath geuen wisdom, and knowlege, and joy: but to the sinner he hath geuen affliction, and superfluous care, to adde, and to gather together, and deliver it to him that hath pleased God: but this also is vanity, & vaine carefullnes of the minde.

Chap. III.

Contrarie things succeed in their seases, and passe away, of man geteth no perfect knowlege, howe long soever he liueth, and laboreth to know them: neither wil there be equitie where it ought to be in this world: but in the next, good and euil shall be separated, and indited according to their deserts.

All things haue a time, and in their spaces al things passe vnder heauen. A time to be borne, & a time to dye. A time to plant, & a time to pluck vp that which was planted. A time to kill, and a time to heale. A time to destroy, and a time to build.
Ecclesiastes 4

A time to weep, and a time to laugh.
A time to mourn, and a time to dance.

A time to scatter stones, and a time to gather.
A time to embrace, and a time to be far from embraces.

A time to get, and a time to lose.
A time to keep, and a time to cast away.

A time to rent, and a time to sew together.
A time to keep silence, and a time to speak.

A time of love, and a time of hatred.
A time of war, and a time of peace. What hath man more of his labour?

I have seen the affliction which God hath given to the children of men, that they may be distracted in it. He hath made all things good in their time, and hath delivered the world to their disputation, and that man can not finde the worke, which God hath wrought from the beginning unto the end. And I have known that there was no better thing then to rejoice, and to do well in his life. For that which is eaten for ever: we cannot add anie thing, nor take away from those things, which God hath made that he may be feared. That which hath bene made, the same is permanent: the things that shall be, have already bene: and God restoreth that which is past. I saw under the sunne in the place of judgement impie and in the place of justice iniquity. And I sayde in my hart: the just and the impious God wil judge, and then shall be the time of euerie thing. I sayd in my hart of the children of men, that God would prove them, and shew them to be like beasts.

Therefore there is one death of man, and beasts, and the condition of both is equal: as man dieth, so also doth: all things breath alike, and man hath nothing more then beasts: all things are subiect to vanitie, and all things 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 upward, and if the spirit of beasts descend downward? And I have found that nothing is better then for a man to rejoice in his worke, and that this is his portion. For who shal bring him, to know the things that shal be after him?

Chap.
In this world manie innocents are oppressed, 4. The potent enuied, sometimes esteemed, 15. and forsaken by their subiectes, 17. especially when the superiors obeay not God.

Turned myself to other things, and I saw the oppressions, 1 that are done under the sunne, and the tears of the innocents, and no comforter; & that they can not resist their violence, being destitute of al mens helpe. And I praised rather the dead, then the living: & and happier then both haue I judged him, that is not yet borne, nor hath sene the evils that are done under the sunne. Againse I haue contemplated at the labours of men, and their industrie I haue perceived to lie open to the enuie of their neighbour: and in this thereore there is vanitie, and superfluous care. A foole foldeth his handes together, and eateth his owne flesh, saying: Better is a hand ful with rest, then both handes ful with labour, and affliction of mind. Considering I found also an other vanitie under the sunne: There is one, and he hath not a second, 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 things? in this also is vanitie, and very ill affliction. It is better therefore that two be together, then one: for they haue profite of their societie: if one falleth, he shall be stayed vp of the other. Woe to him that is alone: because when he falleth, he hath none to lift him vp. And if two sleepe together, they shall warme eche other: one how shall he be warmed? And if a man preuail against one, two resist him: a triple cord is hardly broken. Better is a child that is poore and wise, then a king old and foolish, that knoweth not to foresee for hereafter. Because out of the prison, and cheynes sometime there cometh one forth to a kingdom: and an other borne in his kingdom, is consumed with poortie. I saw al men aliue, that walke vnder the sunne, with the seconde yongman, which shall rise vp for him. The number of the people, of al that haue bene before him is infinite: and they that shall be afterward, shall not reioyce in him. But this also is vanitie, and affliction of spirite. Take heed to kepe thy soule, when thou entrest into the house of God.
ECCLESIASTES.

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13 God, and approch thou to heare. † For much better is obedience, than the victimes of foolest, who know not what cuil they doe.

ANNOTATIONS. CHAP. III.

9. It is better that two be together ] Besides the commendation of charity. Man without and freindlipe amongst men: which is one proper sense of this place. S. Chrits helpe Jerem expoundeth it also of the necessitie of Chrits dwelling in mans soule, can neither & of his continual afflicting grace: that man alone lyeth not open to the deceipts resit tentations, nor riſe in the profite of societie. For if the one fal (as is the falt falleth often) Chrit raiseth vp his partner: for voue to him, who falling hath not Chrit in him, to raiseth vp. If one also sleepe, that is, be dīsolved by death, and have Chrit with him, being vwarmed, and quickned, he sooner reuiveth. And if the diuel be stronger in impugning against a man, the man shall stand, and Chrit will stand (pro homine sus, pro sodalitu sus)roy his man, for his companion. Not that Chrits power alone is升级 against the diuel, but that free will is leisper to man, and we doing our endeavoure he becometh stronger in feighing. And if the Father, the Sonne, and the Hōlī Ghost come vriſhal, this sodaliti is not soone broken. Yet that which is not soone broken, may sometimes be broken. And without mans free content Chrit wil not stay him, nor raiseth vp.

Chap. V.

An exhortation to speake discreetly, and reverently of God; 3. to performe voues: 6. not to be troubled with imaginations, nor present oppretitutions of the poore. 9. Avarice is necer satiati, 11. riches sometimes causeth sickness, ruine of the body, 18. and oblivion of God.

1 Speak: not anie thing rashly, neither let thy hart be swift to vutter a word before God. For God is in heauen, and thou vpon the earth: therefore let thy wordes be few. Because no man is able to attaine perfect knowledge of God, it becometh not to speake and think soberly of him.

2 † Dreams do folowe manie cares, and in manie wordes solie wil be found. † : If thou haft vowed anie thing to God, differre not to pay it: for an vnfaithful and foolish promise displeaseth him. But what soever thou haft vowed, pay it:

3 † and it is much better not to vow, then after a vow not to performe the thinges promisèd. † Gene nor thy mouth to make thy flesh to sinne: neither say thou before the Angel: There is no prudence: left perhaps God being wrath againt.

4 thy wordes, dissipate all the works of thy handes: † Where manie dreams are, there are manie vanities, and wordes innumerable: but do thou feare God. † If thou shalt fee the Angel which associate the euerie man.
oppressions of the poore, and violent judgements, and justice to be subuerred in the province, merueul not at this matter: because there is an other higher then the high, and over these also there are others more eminent: & besides the king of all the earth reigneth over his servant. & A courteous man shall not be filled with money: and he that louseth riches, shall take no fruit of them: and this therefore is vanitie. & Where 10 great riches are, there are also manye 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, whether he eate much or little: but the satiety of the rich doth not suffer him to sleepe. & There is also another very ill affliction: which I haue sene under the sunne: riches kept to the hurt of the owner. & For they perish in very euil solemnitie, which I haue sene under the sunne: riches kept to the hurt of the owner. & As he came forth naked from his mothers womb, so shall he returne, and shall take nothing away with him of his labour. & An infirmite utterly miserable: as he came, so shall he returne. What doth it then profite him, that he hath labored into the winde? & Al the dayes of his life he eateth in darkness, and in misterie, and in heauynes. & This therefore hath seemed good to me, that a man eate, and drinke, and take joy of his labour, wherewith he hath labored under the sunne, the number of the dayes of his life, which God hath geuen him, and this is his portion. & And to euerie man, vnto whom God hath geuen riches, and substance, and hath geuen him powre to eate of them, and to enjoy his portion, and to reioyce of his labour: this is the gift of God. & For he shall not greatly rememuer the dayes of his life, because God doth occupie his hart with delightes.

**CHAP. VI.**

Riches make not men happy, because manie dye shortly: & manie rich men wil not use their riches. 8. Likewise studie to know al secreete thinges is vanitie, not felicitie.

There is also another euil, which I haue sene under the sunne, and that freuent with men: & A man to whom 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 thereof:

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but a strange man shall eat it up. This is vanity and great misery. † If a man shall beget an hundred children, and shall live manie yeares, and have manie dayes of age, and his soule vse not the goods of his substance, and he lacke burial: of this man I pronounce, that the vntimely borne is better then he. † For he came in vaine, and passeth to darkness, and his name shall be cleane forgotten. † He hath not sene the sunne, nor knowen the distance of good and euil: † although he liued two thousand yeares, and hath not enjoyed good things: do not al things happen to one place? † Al the labour of man is in his mouth, but his soule shall not be filled.

† What hath the wise man more then the fool? and what the poore man, but to passe thither, where life is? † Better it is to see that, which thou mayst coupe, then to desire that, which thou canst not know. But this also is vanity, and presumption of spirit. † It is he that shal be, his name is already called: and it is knowne, that he is a man, and can not contend in judgement against a stronger then himself. † There be manie worde, that haue much vanity in disputing.

CHAP. VII.

It is in vaine to seke, and impossible to know all natural things. 2. It importeth to leade this shorte life in mortification, 4. patience, 5. and patience: 12. seeking wisdom, with competent temporall meanes; 15. providing for the next world; 24. not yelding to concupiscence.

What nedeth a man to seke things greater then himself, whereas he is ignorant, what is profitable for him in his life, in the number of the dayes of his peregrination, and the time that passeth as a shadow? Or who can tell him what shall be after him vnder the sunne?

† Better is a good name then precious ointments: and the day of death, then the day of natiuitie. † It is better to goe to the house of mourning, then to the House of bankeing: for in that the end of al men is signified, and he that liueth thinketh what shalbe. † Anger is better then laughter, because by sadness of the countenance, the mind of the ofender is corrected. † The hart of wisemen where sadness is, and the hart of foole where mirth. † It is better to be rebuked of a wise man, then to be deceived with the flaterie of fooles.

Because as the sound of thornes burning vnder a potte, so

None can perfectly know the nature of al things present, or to come.

The true part. True felicity is procured by good life, and consisteth in the eternal fight of God. Anger rightly vled, is commendable to correcte.
the laughter of a fool: but this also is vanity. † Oppression troubleth the wise, and shall destroy the strength of his hart. † Better is the end of a good man, than the beginning. ♦ Better is the patient man than the arrogant. † Be not quickly angry, because anger resteth in the bosom of a fool. † Say not: What if the cause thinkest thou that the former times were better then they are now? for this manner of question is foolish. † Wisdom with riches is more profitable, and doth more profit them that see the sunne. † For as wisdom protecteth, so money protecteth. But learning and wisdom have this much more, that they give life to their owner. † Consider the works of God, that no man can correct whom he hath despised. † In the good day enjoy good things, and beware before the evil day. For as this, so also hath God made, that man findeth not against him just complaints. † The things also I saw in the days of my vanity: The lust man perisheth in his lust, and the impious dieth a long time in his malice. † Be not just too much: neither be more wise, then is necessary, lest thou be come more dull. † Doe not impiouly much: and be not foolish, lest thou dye not in thy time. † It is good that thou hold vp the lust; yea and from him withdraw not thy hand: because he that feareth God, neglecteth nothing. † Wisdom hathe strengthened the wise above tenne princes of the city. † For there is no just man in the earth, that doth good, and sinneth not. † But to al wordes also, that are spoken, do not apply thy hart: lest perhaps thou heare thy servant cursing thee. † For thy conscience knoweth, that thou also hast cursed others. † I have prooved al things in wisdom. I haue sayd: I will become wise, & it departed farther from me † much more then it was: and a deep profunditie, who shall finde it? † I have viewed al things with my minde, that I might know, and consider, and might seek wisdom, and reason: and that I might know the impiety of the fool, and the errors of the imprudent. † And I haue found that al woman is more bitter then death, who is the snare of hunters, and her hart a net, her handes are bands. He that pleaseth God, will avoid her: but he that is a sinner, will be caught of her. † Loe this haue I found, sayd Ecclesiastes, one thing and another, that I might finde reason, † which yet my foule seeketh, and I haue not found it. † A man of a thousand I haue found one, † a woman of al I haue not found.
Ecclesiastes

30 found. † Only this I have 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 known the resolution of the word.**

Chap. VIII.

A signe of true wisdom appeareth in observing God's commandments, 6. in this shorte time of meriting eternal reward. 9. Rule of others, 11. and want of fear of man's wickedness. 14. Why God suffereth the wicked to prosper, and the just to be afflicted in this life, no mortal man can know.

1 This wisdom of a man shineth in his countenance, and the most mightie will change his face, † I obturke the mouth of the king, and the precepts of the oath of God.

3 † Hasten not to depart from his face, nor continue thou in an evil work: because all that he pleseth, he will doe, † and his word is ful of powre: neither can anie man say to him, why doest thou so? † He that keepeth the precept, shall finde no evil.

5 The hart of a wise man understandeth time and answer. † There is a time for all business, and opportunitie, and much affliction of man: † because he is ignorant of things past, and things to come he can know by no messenger. † It is not in mans powre to prohibite the spirit, neither hath he powre in the day of death, neither is he suffered to rest when warre is at hand, neither shall impieie faue the impious. † All these things I have considered, and gave 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 holy place, and were praised in the citie as men of iust workes. But this also is vanitie. † Because sentence is not speedely pronounced against the evil, the children of men committe evil without anie feare. † But yea a sinner by this that he doth evil an hundred times, & by patience is borne withal, I know that it shall be good to them that feare God, which dread his face. † Let there be no good to the impious, neither let his days be prolonged, but as a shadow let them passe, that 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 evil happen, as though they had done the workes of the impious: and there are impious men, which are so

secure,
secure, as though they had the deeds of the just. But this also I judge most vain. † I therefore have praised mirth that there was no good thing for a man under the sun, but that he should eat, and drink, and be glad: and this only he should take away with him of his labour in the days of his life, which God hath given him under the sun. † And I have set my heart to know wisdom, and to understand the distraction that is in the earth. There is a man that days and nights taketh no sleep with his eyes. † And I understood that man can finde no reason of all those works of God, that are done under the sunne: and the more he shall labour to seek, so much the lesse he can finde: yea if the wiseman shall say, that he knoweth, he is not able to finde it.

CHAP. IX.

None knoweth (certainly and ordinarily) whether they be in God's grace.

None knoweth whether they be in God's grace. Or no. 1. The evill are in worse case dead then alive, II. neither can we know the event of temporal things, nor the term of our life, nor how grateful others will be towards us. Or 16. Sure it is, that wisdom is better then strength.

All these things haue I discoursed in my hart, that I might curiously understand them: there are just men and women, and their works are in the hand of God: and yet: man knoweth not, whether he be worthy of love, or hatred: † but all things are referred uncertainly for the time to come, because all things do equally chance to the just and impious, to the good and the evil, to the clean and unclean, to him that immolate victims, and him that contemneth sacrifices. As the good so also is the sinner: as the perjured, so he also that sweareth truth. † This is a very evil thing among all, which are done under the sunne, that the same things chance to al men. Wherby also the harre of the children of men are filled with malice, and with contempt in their life, and after that they shall be brought downe to hel. † There is no man that may live always, and that can have confidence of this thing: better is a dog living then a lion dead. † For the living know that they shall dye, but the dead know nothing more, neither haue they reward anie more: because the memorie of them is forgotten. † Love also, and hatred, and enuies have perished together, neither haue they part in this world, and in the wrokes, that is done under the sunne. † Goe
ECCLESIASTES.

7 † Goethfore and eate thy bread in joy, & drinke thy wine with gladnesse: becaufe thy worke pleases God. † At all time let thy garments be white, and let not oyle fall from of thy head. † Enjoy 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 portion in life, and in thy labour, wherwith thou laborest vnder the sunne. † Whatsoever thy hand is able to doe, worke it instante: for neither worke, nor reason, nor wisdom, nor knowlege shall be in hell, whither thou dost hasten. † I 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 learned, nor grace of the artificers, but time and chance in all. † Man knoweth not his owne end: but as fishes are taken with the hooke, and as birds are caught with the snare: so men are taken in the evil time.

11 when it shall sudenly come vpon them. † This wisdom also I haue seene vnder the sunne, and haue proved it to be very great: † A little citie, and few men in it: there came against it a great king, and compassed it, and builded forces round about, and the siege was perfited. † And there was found in it a man poore and wife, and he deliuered the citie by his wisdom, and no man afterward remembred that pooreman.

16 † And I sayd, that wisdom is better then strengthe: how then was the wisdom of the pooreman contemned, & his wordes were not heard? † The wordes of the wise are heard in silence, more then the crye of a prince among foole. † Better is wisdom, then weapons of warre: and he that shall offend in one point, shall lose manie good thinges.

CHAP. X.

Considering the great difference between wisdom and follie, 4. it beethoeth to resist vehement tentations diligently. 5. As when euil, & ignorant men have ambition over the wife. 8. The wicked often fall into their owne snares, 10. are hard, yet not impossible to be corrected. 11. Detraictors are like serpents. 12. Wise grave princes are profitable, childish are hurtful to the commonwealth; 18. which by their negligence tendeth to ruine: 20. yet subiectes ought not to imitate euil of them.

1 FLIES: dying marte the sweetnesse of ointment. Wisdom and gloryes is more precious then a little and temporal follie. † The hart of a wise man is in his righthand, and the hart mixe with the Base & vicious mea good corrupt.
The Book of

The whole
companie:
much more a
mortal finne
in a mans soule
destroyeth all
the vertues,
that were
there before.
Such as feke
by sense and
reason to
obtaine true
knowledge,
enter not into
the citie, the
Church:
The labour
in vaine and
are afflied in
studie of
Scriptures,
when they
walke in the
defert and can
not finde the
citie. S. Jerom.

16. Ye set thee a land, whose king is a childe. S. Jerom (as in most part of his commentaries upon this booke) expoundeth this passage in two senses: simply according to the first apperance of the letter; and mystically concerning the Church. The wiseman telleth in deede (sayth he) to reprowe the principallitie of youngmen, and to condemn luxurious judges; for that in the one by want of age is infirm of wisdom; in the other, mature age is weakened by delicacies. And contrary wise he approueth a prince of good partes, & liberal education.

Annotations. Chap. X.
ECCLESIASTES.

education; & commendeth those Judges, which do not preferre volup:uoules before publique affaires: but after great labour, and administration of the commonwealth, are constrained as by necessitie to take meate. Yet to me (saith this great Doctor) something more sacred femeth to lye hide in the letter: that in Scripture they are called yongmen, who forsake old au:toritie, and con tumne ancient precepts of forefathers; who neglecting Gods command ment, desire to establish traditions of men. Touching which points, our Lord threatened Israel by Ilias, for that this people hath refuseth the water of Siloe, that runneth with silence, and hath turned away the old fishpond, choosing the streams of Samaria, and gulles of Damascus, I wil geue yongmen to be their princes, and deludets shall rule over them. Read Daniel: Thou shalt finde God ancient of dayes. Read the Apocalips of S. Iosu; Thou shalt finde the head of our Saviour white as snow, and as white wool. Jeremie also because he was wife and grauitie was reputed in his wisdom, was forbid to call him self a child. V Voe therefore to the land, whose king is the diuel, who always counting noxeltes, rebell in Abolom against the father. V Voe to that land whose Judges, and Princes loute the pleasures of this world. V Vho, until the day of death some, say: Let vs eate and drinke, for to morrow we shall die. Contrariwise blessed is the land of the Chret, whose King is Chri$t, the Sonne of the freedere, descending from Abraham, Isaac, and Jacob, the Stock of Prophets, and of all Saints, over whom sinee ruled not: and for that cause they were truly free: of whom was borne the holie Virgin Marie more free: having no thralle, nor branch out of the side, but her whole fruit sprang forth into a soure: lying in the Canticles: I am the flower of the side, the little of the valleys. The princes also of this land are the Apostles, and all Saints, who have their king the Sonne of the freérer, the Sonne of the free woman, nor of the bond woman Agar, but borne of the freedom of Sara. Neither do they eate in the morning, nor quickly. For they feke not pleasure in this present world; but shal eate in their due time, when the time of reward shall come, and they shal eate in fortoitude, and not in confusion. All the good of this present world is confusion: but of the future world is perpetual fortoitude. Thus saith S. lerom. V Who is discours|e we have here cited at large for a tale of his profound exposition of this whole booke; that such as have opportunite, may read the rest in the auct or himself. To. 7.

CHAP. XI.

Workes of mercie are necessarie, whiles we have time. 3. because after death none can merite: 4. neither must we differ to beginne, nor cease from good deeds, 8. but still be mindful of death and judgement: 10. avoiding wrath and malice.

1 Cast thy bread upon the passing waters: a because after much time thou shalt finde it. + Give a portion b to the sere, and also to eight: because thou knowest not what eniel shall be upon the earth: † If the cloudes be ful, they will powre out raine upon the earth. If the tree shall fall to the South, or to the North, in what place soever it shall fall, c there shall it be. † He that obsurcth the winde, soweth not: and he that b So the same

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that considereth the clouds, shall never escape. † As thou art ignorant which is the way of the spirite, & how the bones are framed together in the womb of her that conceiueth child: so thou knowest not the workes of God, who is the maker of all. † In the morning sow thy seed, and in the evening let not thy hand cease, for thou knowest not what may rather spring, this or that: and if both together, it shall be better. † The light is sweete: and it is delightable for the eyes to see the sunne. † If a man shall live manie years, and shall have rejoiced in them all, he must remember the darksome time, and manie dayes: which when they shall come, the things past shall be reproved of vanitie. † Rejoice therefore youngman in thy youth, and let thy hart be ingood, in the dayes of thy youth, and walke in the wayes of thy hart, and in the light of thyne eyes: and know that for all these God will bring thee into judgement. † Take away anger from thy hart, and remove malice from thy flesh. For youth and pleasure are vaine.

CHAP. XII.

In youth is fitter time, and most meritorious to serve God. In age the same is more and more necessarie, but harder then to beginne, and least grateful.

1. In this booke the preacher hath shewed, that al worldlie things are vanitie, 13, and that true felicitie is only preserved by wisdom, which consisteth in the fear of God; and observation of his commandements.

Remember thy Creator in the dayes of thy youth, before the time of affliction come, & the yeares approach, of which thou mayst say: They please me not, † before the sunne, and light, and moone, and starres be darke, and the clouds returne after the raine: † when the kepers of the house shall be mowed, and the strongest men shall stagger, and the grinders shall be idle in a small number: and they shall waxe darke that looke through the holes: † and they shall shut the doores in the streete, at the basenes of the grinders voice, and they shall rise vp at the voice of the birde, and all the daughters of song shall be decafe. † The high things also shall seare, and they shall be afraid in the way, the almodtree shall flourish, the locust shall be fatted, and the capertree shall be destroyed: because man shall goe into the house of his eternitie, and the mourners shall goe round about in the streete. † Before the silver cord be broken, and the golden headband returne, and
and the water pot be broken upon the fountaine, and the
7 wheele be broken upon the cesterne, † and the dust returne
to his earth, from whence it was, and the spirit returne to
8 God, who gau it. † Vanitie of vanities, sayd Ecclesiastes,
9 and al thinges vanitie. † And whereas Ecclesiastes was most
wise, 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 deeply stricken in, which by the
12 counsel of masters are gien of one pastour. † More then
thee my sonne require not. Of making manie bookez there
is no end: and often meditation is affliction of the flesh.
13 † Let vs al heare together the end of speaking. Fear God,
and observe his commandments: for this is euerie man:
14 † and all thinges that are done, God will bring into judgement
for euerie + error, whether it be good, or euil.

THE ARGUMENT OF THE CANTICLE
OF CANTICLES.

Salomon, called also Ecclesiastes, and Idida, according to these
three names (as S. Jerom noteth) write three bookez of three particu-
lar arguments, directed to three degrees of people, with three distinct titles, al-
tending to one end, the true service of God, which bringeth to eternal felicitie.
In the first he teacheth the principles of good life, to flee from vices, and
follow vertues: belonging to such as beginne to observe God's law, wherein
true wisdom consisteth: and this booke is called the Proverbes, or Parables,
that is to say, Pithie, brief, sententious preceptes; of Salomon, which signi-
Salomon Pas-
ficth Pacificus, Peacable, or Pacifier: the sonne of Daud, King of
Israel. In the second he exhorteth to conteemne this world, showing that true
felicitie consisteth not in anis worldlie or temporal thinges, but in the eternal
fruition of God, which is obtained by keeping his commandments. And this
booke he writeth: The wordes of Ecclesiastes, which is Conciemator, Ecclesiastes,
Preacher, Sonne of Daud, King of Ierusalem, because he there ex-
Preacher king
horteth such as have made some progresse in vertues, called Proficientes, of Ierusalem.
signified by the inhabitants of the Metropolitan city Ierusalem; whereas
in the former he setled himself: king of Israel, proposing preceptes mete for al

S 3
THE CANTICLE

the twelve tribes, and all vulgar men defersous and beginning to serve God.
In both books, more authority come, making mention of his godlie renoun-
med father the Royal Prophet David, with his own name also of king. But
in this third book he only expresseth his proper name Solomon, whom God
singlylourly loved, where he was called Idida. Because this alone, without
mention of father or king, was most convenient for the Perfection, who not as
servants, or yong scholars are moved by fear of authority, but as children
are sweetly drawne by love. And thus he writethe in verse, intitling is not
simply a Canticle, but The Canticle of Canticles, as preeminent above
other Canticles. The bridal song for the Marriage, to be solemnized betwixt
God himself and his glorious spouse. For though all holy Scriptures are the
spiritual bread, and food of the faithful, yet all are not meete for all, as at
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: Milk is for children, that are yet unskillful of
the word of justice. But strong meat is for the perfect, them that
by custom, have their senses exercised to the discerning of good
and evil. With what moderation therefore, and humility, this Canticle of
God: perfect spouse may be read, the discreet will consider, and not presume
above their reach, but be wise with sobriety. For herein be very high and
hidden Mysteries, as Origen teacheth in his learned Commentaries (which
is Term translated into Lattin, and singularly commendeth) and so much
harder to be rightly understood, for that the sentient spiritual love, of the
inward man, reformed in soule, and perfected in spirit, is here uttered in
the same usual words and terms, where with natural, worldly, eya and
carnall love 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 will, and private judgement, or subiect to carnal, or passio-
nate motions. Whencefore it semeth most meete to keep the same order in reading
these three books, which the author wise Solomon observed in writing them.
And which Philosophers also follow in their forms of discipline. For they
first learn and teach Moral Philosophie, then Natural, and lastly Metaphysikes
which is their Divinitie. As Solomon had given them example: first
teaching precepts of good life, and manners, in his Proverbes: after,
discoursing of natural things in Ecclesiastes, deduced thence a conclusion,
which prophane Philosophers well understood not, to comtemne this
world: and finally cometh to high mystical Divinitie, in this supereminent
Canticle: written in another stile, in verse, and in shapes of a sacred
Dialogue between Christ and his spouse: or as Origen calleth it, in forms of an
Enterlude, in respect of divers speakers & hearers, & of divers persons,
to whom the speachses are directed, and of whom they are uttered. For by
the
OF CANTICLES.
the Spous or Bridgcombe, is not only understood Christ as Man, but also as
God, and the whole Blessed Trinite, to whom manie prayers, praises, and
thankes are offered up; and by whom manie benedictions are given, praises
returned, & promises made to his Spous, Likewise by the Spous or Bride,
the ancient fathers understand three sortes of spouses: also spoused to Christ,
and to God, inuis, his General Spous, the whole Church of the old and
new Testament, of all that are, and shall be perfect, making one mystical
bodies, free from sinne, without spotte, or wrinkle, sanctified in Christ. Also
his special Spous, which is everie particular houle soule. And his singular
Spous, his most blessed & most immaculate Virgin Mother. This being the
general summe of this excellent Canticle, remitting the reader for explication
thereof to the learned devout Commenters, both of ancient and late writers, we
shall also endeoure to gather the same contents more particularly, not before
the chapters, because we can not there so conveniently distinguish the same
by verses, but in the margent. Where we shall especially note the speakers, as
somethe more probable of everie parcel, according to the first sense (not having
room for more) perteyning to the General Spous, the Catholique Church:
which is the great, and everlastinge holie Citie of God the eternal King.

SALAMONS
CANTICLE OF CANTICLES,
WHICH IN HEBREW IS CALLED
SIR HASIRIM.

CHAP. I.

2 ET a him kisse me with the kisse of his mouth:
because thy breastes are better then wine, & smel-
lings fragrantly of the best ointments. Oile pow-
ered out is thy name: therefore haue yong maydes

3 loued thee. & Draw me & we will runne after thee in the odour
der of thine ointments. The king hath brought me into his cellars:

4 we will rioyce & be glad in thee, mindful of thy breests above
wine: the righteous loue thee. & b I am blacke but beutiful,

5 bye daughters of Ierusalem, as the tabernacles of Cedar, as
the skinnes of Salomon. & Do not consider me that I am
brown, because the sunne hath altered my colour: the sonnes
of my mother haue fought against me, they haue made me a
keeper

God & Christ
the Spous, or
Bridgrome.

Three spouses
The General.
The special,
and
Singular.
The particular
contents
are fette in
the margent
of everie
chapter.
The Canticle

Keeper in the vineyards: my vineyard I have not kept. † Shew me, thou, whom my soul loueth, where thou feedest, where thou lyest in the midday, lest I beginne to wander after the flockes of thy companions. † c If thou knowest not thyselfe, 8 o most fairest among women, goest forth, and follow after the steppes of the flockes, and feedest thy kiddles byside the tabernacles of the pastours. † To my companie of horsemen, in 9 chariotes of Pharaon, have I likened thee, O my louse. † Thy 10 cheekes are beautiful as the turcteldoues, thy necke as jewels.
† We will make thee chynes of gold, enamelled with siluer. 11 † d While the king was at his repose, my spikenard gave the 12 odour thereof. † A bundle of myrrh my beloved is to me, 13 he shall abide between my brestes. † A clurie of cyprye my louse 14 is to me, in the vineyards of Engadi. † e Behold thou art 15 fairest, O my louse, behold thou art fairest, thine eyes are as of 16 doues. † f Behold thou art fairest my beloved, & complie: g our 17 little bed is flourishing. † The beames of our houses are of cedar, 18 our rafteres of cypryce trees.

CHAP. II.

† a Christ professeth himself the hope of mankinde: yea Lord of all creatures.
† b The Church excelleth all other societies: In the Church the godlie excel sinners, Among the innocent and holy, the virgins Marie surpasse al.
† c The Church praising Christ refleth secure vnder his prudence. d He for the weakes sake...
forth her greene figges: the flourishing vineyards haue geuen
their faviour. Arise my loue, my beautiful one, & come. † My
doue in the holes of the rocke, in the hollow places of the wal,
she walketh through her face, let thy voice be heard in mine ears: for thy
voice is sweeter, and thy face comely. † † "Catch vs the little
foaxes, that destroy the vineyards:" for our vineyard hath fior-
ished. † † My beloved to me, and I to him, who feedeth among
the lilies, † † til the day brake, and the shadowes decline.
Returne: be like, my beloved, to a roe, and to the fawn of
harres upon the mountaynes of Bether.

CHAP. III.

1 IN a little bed in the nightes, I haue sought him, whom
my soule loueth, I haue sought him, and haue not found.
† † I will rise, and will goe about the citie: by the streates and
high waies, I will seek him, whom my soule loueth: I haue
sought him, and haue not found. † The watchmen which
kepe the citie found me; haue you seene him, whom my soule
loueth. † † When I had a little passed by them, I found him
whom my soule loueth: I held him: neither will I let him goe,
til I bring him into my mothers house, and into the chamber
of her that bare me. † † I aduire you daughters of Ieru-
alem by the roes, and the harstes of the fildes, that you raze not
vp, nor make the beloued to awake, til her selfe will. † d What
is she, that ascendeth by the desert, as a little rod of smoke of
certain spicke of myrrhe, and frankincense, & of alo
7 powder of the apothecaries? † † Behold threescor valiants
of the most valiant of Israel,Compact the little bed of Salo-
on: † al holding swords, and most cunning to battels: cut-
9 erie mans sworde upon his thigh for snares 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 beale
of gold, the going vp g of purple: the middle he hath paneled
with statutes for the daughters of Ierusalem. † † Go forth my lorde that
d ye daughters of Sion, and see King Salomon in k the diademe,
wherewith his mother hath crowned him in the day of his
deep pouing, and in the day of the joy of his heart.

obseruing the ten commandments, in the six dayes of this life: g cun to bloud, if neede be,
b which is the highest degree of charitie. † And inuitteth all others to come vnto Christ, † who
in the feth which he tooke of his mother, was crowned in heauen after his Passion.
THE CANTICLE

CHAP. III.

How a beautiful art thou my love, how beautiful art thou! thine b eies as it were of doyes, besides that, which lyeth hid within. Thy e heares as the flockes of goates, which haue come vp from mount Galaad. 

† Thy d teeth as flockes of them that are shorne, which haue come vp from the lauatorie, all with the twinnnes, and there is no barren among them. 

† Thy f lippes as a scarlet lace: and thy speach sweete.

As a peecce of a pomegranate, so are also thy g cheekes, besides that which lyeth hid within. 

† Thy h necke is as the i towre of Dauid, which is built with bulwarkes: a thousand targes hang on it, all the armoure of the valiant. 

† Thy k two breathing as two fawnnes the twinnnes of a roe, which feede among the lilies, till the day aspire, and the shadowes decline. 

I will goe to the mount of myrthe, and to the little hil of frankencienc. 

† Thou art al faire o my love, and there is m not a potte in thee. 

† Come from Libanus my spouse, come from Libanus, come: thou shalt be crowned from the head of Amenah, from the toppe of Sanit & Hermon, from the dennes of lions, from the mountaynes of leopardes. 

† Thou haft wounded my heart, my spouf e, thou haft wounded my heart in one of thine eies, and in one heare of thy necke. 

† How beautiful art thou my spouf e, thy breasts are more beautiful then wine, and the odour of thine ointmentes above al aromatical spices. 

† Thy lippes my 11 spouf e are as an honie combe distilling, honie and mile kare under thy tongue: and the odour of thy garments as the odour of frankincense. 

† My sister spouf e is a garden inclosed, a garden inclosed, a fountaine sealed vp. 

† Thy spouf e is as a paradize of pomegranates with orchard fruiites. 

Cypris with spiknarde, spiknarde, and fasfren, sweete cane and cinnamon, 

with al the trees of Libanus, myrthe and aloes with al the chiefe ointmentes. 

† The fountaine of gardens: the wel of living waters, which runne with violence from Libanus.

† Arise Northwince, & come Southwince, blow through my garden, and let the aromatical spices thereof howe.

CHRIST dwelleth in mortified, and devout mindes. 

The Church triumphant is without spotte, and everie particular soule entering into heaven, the B. virgin mother was also in this life always immaculate. 

Al tentations, whether they be in manifest crueltie, or in flattering fictitious, make constant soules more grateful to God.
OF CANTICLES.

CHAP. V.

1. Let my beloved come into his garden, and eat of his fruits of his appletrees. I am come into my garden, and my sister, my spouce, I haue reaped my myrrhe, with myne aromatical spicys: I haue eaten the honeycomb with mine handes, and my lockes of the drappes, I haue drunken my wine with my milke; eate & suffer persecution.

Open to me, my sister, my sister, my love, my dearest. I sleep, and my hart watcheth: the voice of my beloved is knothing. Open to me, my sister, my love, my dearest.

I haue spoyled myselfe of my robe, how shall I be clothed with it? I haue washed my feete, how shall I desile them? My beloved put his hand through the hole, and my bellie trembled at his touch. I arose, that I might congratulate with the patient.

I opened the bolt of my door to my beloved: but he had turned aside, and was passe. My soule melted, as he spake: I sought, and found 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 cloak.

I adiure you daughters of Hierusalem, if you shall finde my beloved, that you tel him, that I languishe with loue.

What matter of one is thy beloved of the beloved, o most beautiful of women? What manner of one is thy beloved of the beloved, that thou hast so adiured vs? My beloved is white and ruddie, choosen of thousands. His head is as the top gold: his heares as the branches of palmetrees, blakke as a rauen. His eies as doues upon the little riuers of waters, which are washed with milke, and fitte beside the most full streames. His cheekes are as little beddes of aromatical spicys set of the pigmentaries. His lippes are as lilies distilling principal myrrhe. His handes wrought round of gold, ful of hyacinthes. His bellie of joyrie, distingushed with sapphires.

His forme as of Libanus, elect as the cedars. His throte most sweete, and he whole to be desired: such an one is my beloved, and he is my friend, o daughters of Hierusalem.

Whither is thy beloved gone, o most beautiful of women? Whither is thy beloved turned aside, and we wil seeke him with thee?


M.

Y a beloved is gone down into his garden, to the bed of aromatical spices, to seede in the gardens, and to gather lilies. 1

I to my beloved, and my beloved to me, who feedeth among the lilies. 2

Thou art faire o my love, sweet, and comelie as Hierusalem: terrible as the armie of a campe set in array. 3

I turne away thine eies from me, because they have made me flee away. Thy heares as a flocke of goates, which have appeared from Galaad. 4

Thy teeth as a flocke of sheepe, which have come vp from the lauerie, all with twinnes, and there is no barren among them. 5

As the barks of a pomegranat, so are thy checkes beside thy hidden.

There are 4 three score queenes, & 5 four score concubines, and of 6 youngmaydes there is no number. 7

My doye is one, my perfect one, she is the only to her mother, elest to her that bare her. The daughters haue seene her, and declared her to be most blesed: the queenes and concubines, and haue prayed her. 8

What is she, that cometh forth as the morning rysing, faire as the moone, elest as the sunne, terrible as the armie of a campe set in array? 9

I came downe into the garden of nuttes, to see the fruites of the valles, and to looke if the vineyarde had flourished, and the pomegranats budded.

I knew not: my sole troubled me for the chariotes of 11 Aminadab. 10

Returne, returne o Sulamitess: returne, returne that we may behold thee.

V.

What a shalt thou see in the Sulamitess but the companies of campes? How beautifull are thy passe in shoes, thy princes daughter! 11

Thy joyntes of thy thighs are as siewels, that are made by the hand of the artificer. 12

Thy naueles are round bowle, neuer wanting cuppes.

Thy bellie as an heape of wheate, compassed about with lilies. 13

Thy two breasts, as two fawnes the twinnes of a roe.

Thy necke as a towre of yorie. Thine eies as the fishpooles in Hcsebon, which are in the gate of the daughter of the multitude.
multitude. Thy nose as the tower of Libanus; that looketh
against Damascus. ¶ Thy head as Carmelus: and the heares
of thy head as a kings purple tyed to cundite pipes. ¶ How
beautiful art thou, and how comely my dearest, in delightes!
¶ Thy stature is like to a palmerree, & thy breasstes to clusters
of grapes. ¶ Sayd: I wil goe vp into the palmerree, and wil
take hold of the fruities thereof: and thy breasstes shal be as the
clusters of a vineyard: and the odour of thy mouth as it were
of apples. ¶ Thy throare as the best wine, e worthie for my
beloved to drinke, & for his lippes and his teeth to ruminate.
¶ I to my beloved, and his turninge is toward me. ¶ d Come
my beloved, let vs goe forth in to the filde, let vs abide in the
villages. ¶ Let vs rise early to the vineyards, let vs see if the
vineyard florishe, if the flowers be readie to bring forth
fruities, if the pomegranates florish: there will I give thee my
breasts. ¶ The Mandragoraes have euuen a smel. In our garde
of fruities: e the new and the old, my beloved, I have kept
for thee.

Saviour of both old and new testament.

Chap. VIII.

1 § How shal I give to me thee my brother, suckling the
breasts of my mother, that I may finde thee with-
out, and kiss thee, and now no man despise me? ¶ I will take
hold of thee, and wil bring thee into my mothers house: there
thou shalt teach me, and I will give thee a cuppe of spiced
wine, and new wine of my pomegranats. ¶ His left hand
vnder my head, and his right hand shal embrace me, ¶ b I
aduire you 6 daughters of Jerusalem, that you rayse not vp,
nor make the beloved to awake till herselfe wil. ¶ e who is
this, that cometh vp from the desert, flowing with delightes,
leaning upon her beloved? Vnder the appletree I rayed thee
vp: d there thy mother was corrupted, there she was deflowered
that bare thee. ¶ Put me as a scale upon thy hart, as a scale vpon
thyne arme: because loue is strong as death; iclustis is hard
as hel, the lampes thereof of fyre and flames. ¶ Manie
waters can not quench charitie, neither shal floudes over-
whelme it: if a man shal giue al the substance of his house for
loue, as nothing he shal despise it. ¶ e Our sister is little, and
hath no breasts. What shal we doe to our sister in the day when
she is to be spoken vnto? ¶ If she be a wall, let vs build vpon

T 3
it bulwarke of sluer: if she be a doore, let vs joyne it togethe
with bordes of ceder. If I am a wal: and my breasts are as a 10
towe, since I was made before him as one finding peace.
† The peacemaker had a vinyard, in that which hath peoples: 11
he deliuered the same to keepers, a man bringeth for the
fruite thereof a thousand peeces of sluer. † b My vineyard 12
is before me. A thousand are thy peacemakers, and two
hundred for them, that keepe the fruites thereof. † Thou 13
that dweldest in the gardens, the frends doe harken: make me
heare thy voice. † i Flee, o my beloved, and be like to the roe, 14
and to the fauwe of harts upon the mountaines of aromatical
spices.

The Synagogue of the Jews was corrupt under
the tree of

Christ's Cross, when they cried: Crucifie him, Crucifie him, And againe: His bloud be
upon vs, and upon our children. Again: We have no King but Caesar. &c. a Christ againe
threweth his affection towards his Church of the Gentiles: calling her his owne sister, and the
Synagogue sister, promising and bestowing on her manie excellent benedictions. f The Church of
Gentiles rejoyneth in the strong defence, wherewith her Saviour hath established her.

Keepers of this vinyard, were the Prophets and Apostles, and their Successors are still the
keepers thereof. b Christ throweth that together with the pastors, himself especially hath care
of his Church, alwayes assetting the visible governers thereof with his invisible grace, b The
whole Church militiant vvel contented, yeas desiring Christ's Ascension into heauen, for the
good of all that here serue him, prayeth him from thence to send abundance of his grace, that
we may ascend the high mountaines of perfect charitie, and zeale of God's honour, that he
will make our soules such hilles, the garden of al vertues, &c so yeust to dwell therein. Amen.

The Argument of the Booke

Of Wisdom.

As well of the author, as of the autoristic of this booke, there have bene
divers opinions among the learned. But in processe of time, the first is
probably dissisussed, the other is cleyerly decided by the Church. For concerning
the former doubt, Manie ancient Fathers alleage sentences of this
Booke, as the sayinges of Salomon. Namely S. Ireneus (apud Eusebium,
bo. 12. in Leuitt. & li. 8. in Epift. ad Rom. S. Athanasius in Synopse, &
Orat. 2. cont. Arrian. S. Basil li. 5. cont. Eunomianos. S. Epiphanius
herefi 67. S. Gregorie Nazianzen. lib. de Fide. S. Gregorie Nissen. in
33. & 34. in Mat. S. Cyril of Alexandria li. 10. c. 4. Also S. Cyprian li. de
exhortat.
OF WISDOM

exhortat. Martyrum, c. 11. & li. 3.c.59. ad Quirin. & li. de Mortaliatae.
3. Hilare in Psal. 117. S. Ambrose, li. de Salomone, c. 1. and divers others
suppose Salomon to be author of this booke, to whom likewise some of them
ascribe the booke of Ecclesiasticus. But S. Jerom Prefatione in libros Salo-
monis testifieth that some ancient writers affirme this booke to be written
by Philo a Jew, and the other by Iesu the sonne of Sirach. And S. Augustin
very plainly (li. 17. c. 20. de cœlit.) saith, custom prevaileth, that the
booke of Wisdom, & Ecclesiasticus, for some similitude of speech
are called Salomons: but the more lerned assuredly judge that they
are not his. What then shall we say, seeing so many other ancient lerned
Doctors cite them as his. The answer is easie. And sufficiently intimated
by S. Augustin, that these two bookees being like unto the other three, which
argum. are Salomons, were also called his. VVhich we may add a like example in
Lib. Reg. the two first bookees of Kings, which are called the booke of Samuel, though
he write not at the first, nor anie part of the second. Moreover al these five are
called by one general title Sapientia bookees. In so much that the Church
readeth in the sacred Office before all Epistles, taken out of anie of these five
bookees, not Lection Proterbiorum, or Ecclesiastic, but stil Lection libri Sa-
pientiae. The solution theerfore is very probable, that this booke of wisdom
was written by Philo Judaew, not he that lived after Christ, but an other of
the same name, next two hundred yeaeres before. And Ecclesiasticus by Iesu
the sonne of Sirach. Who not only imitated Salomon, but also compiled their
bookees, for most part of Salomons sentence, confirme it their times by tra-
dition, or in separated scroiles of paper; yea they do utter some sentences in
his person, as if him self had written them. As touching the autenticitie of
these two bookees, and some others, it is evident that the Iewes refuse
them. And therefore many ancient Fathers writing against them, spared
sometimes to urge such bookees, as they knew would be reseld. Especially be-
ing abundant testimonies of other holie Scriptures, for deciding matters of
faith against them. Even as our Saviour himself proved the Resurrection of
the dead against the Sadduces, one of the bookees of Moses, which they con-
ferred for Canonical Scripture, denying other partes, where the same point might
otherwise have bene more evidently shewed. And so S. Jerom in respet of
the Iewes saide these bookees were not Canonical. Nevertheless he did often
allege testimonies of them, as of other divine Scriptures: sometimes with this
parenthesis [ si cui tamen placet librum recipere ] in cap. 8. & 11.
Zacharias; other times, especially in his last writeres, absolutely without such
restrictio, as in cap. 1. & 56. I saia. & in 18. Ieremia. Where he protesteth
to alledge none but Canonical Scripture. As for all the other ancient fathers
here above mentioned, ascribing this booke to Salomon, and many others
said by Doctor Iodocus Ceccini (To. 1. Thefæri, li. 6. art. 9.) they make
no doubt

They are jud-
ged by very
manie ancient

The same
doubt is of
Ecclesiasticus.

It is most pro-
bable, that
Philo a Jew
write this
booke colle-
cating manie
sentences of
Salomons.

Eliche Sapien-
tial bookees of
the old testa-
ment.

The Iewes
denie these
bookees to be
Canonical.

They are jud-
ged by very
manie ancient
The Booke

no doubt at all, but that it is Canonical Scripture, as appeareth by their expresser terms, Divine Scripture, Divine word, Sacred letters, Prophetical saying, the Holie Ghost's faith, & the like. Finally as well ancient General counsels, namely that of Charthage, an. D. 419. With others, as the later of Florence, and Trent have declared this booke to be Canonical.

And that conformably to the most ancient, and learned Fathers, as S. Augustin, not only judgeth himself, but also plainly testifieth (I.i.de Pre. Esti. 17 definat. Sanct. c. 14.) saying: The sentence of the booke of wisdom c.19. shin ought not to be rejected (by certaine inclining to Pelagianisme) Which hath bene so long publiquely read in the Church of Christ, and received of all Christians, Byshops, and others, even to the last of the Laitie, Penitents, and Carecumes (cum veneracione divina auctoritatis) With veneration of divine auctoritic. Which also the excellent writers, next to the Apostles,7times, alleging for witness (nihilo se adhibere, nisi diuinum testimonium creditterum:) thought they alle-
ged nothing but divine testimonies.

The Booke OF WISDOM.

Chap. I.

Superiors are admonished to do injustice, sincerely seeking God. 7. Who being every where seeth all things. 11. Murmuration, detraction, and lying bring to perdition. 13. God created men to live, but they brought death upon themselves.

O ye justice, you that judge the earth. Think ye of our Lord in goodness, and in simplicitie of hart seeketh him: because he is found of them, that tempt him not: and he appeareth to them, that have faith in him. For perverse cogitations separate from God: and proud powre changeth the vnwise: because wisdom

The contents.

Divided into three parts.
wisdom will not enter into a malicious soul, nor dwell in a only committed.

bodily subject to sinness. † For the Holy Ghost of discipline, will flee from him that feyneth, and will withdraw himselfe from the cogitations, that are without understanding, and he.

shall be chastened of iniquities ensueth: † For the spirit of wisdom is gentle, and will not deliuer: † the sufferer from his mouth: because God is witness of his reynes, and he is a true searcher of his heart, and an hearer of his tongue. † Because the spirit of our Lord hath replenished the whole world: and that, which containeth all things, hath the knowledge of voice. † For this cause he that speaketh vanity things, cannot be hid, neither shall the chastening judgment pass him.

For in the cogitations of the impious there shall be examination: and the hearing of his workes shall come to God, to the chastening of his iniquities. † Because the care of the delectable heareth all things, and the tumult of murmuring shall not be hid. † Keep ye your souls from murmuring, which is profitehing nothing, and refraine your tongue from detraction: because an obscure speach shall not passe in vain, and the mouth that lyeth, killeth the soule. † Zeal not death in the labour of your life, neither procure ye perdition by the workes of your handes. † Because God made not death, neither doth he rejoice in the perdition of the living. † For he created all things to be: and he made the nations of the earth to health: and there is no medicine of destruction in them, nor kingdom of hell in the earth. ( † For justice is perpetually and immortal.) † But the impious with handes & wordes haue provoked it: and esteeming it a freind, haue fallen to decay, and haue made covenantes with it: because they are worthy to be of the part thereof.

CHAP. II.

Such as hope not of life to come, 6. additt themselves to present pleasures: and perfecte the unjust, especially our Saviour Christ, as contrarie to their wickednes. 23. Death came upon man by the diuels enemie.

For they have said thinking with themselues not well. Little, and with tediousnes is the time of our life: and in the end of a man there is no recovery, and there is none knowne that hath returned from hell: † because of nothing were we borne, and after this, we shall be as if we had not bene: because the breath is a smoke in our nostrils: & speach eat a spark.
a sparke to move our hart. † Which being extinguish'd, our 3 bodie shall be ashes, and the spirit shall be powred abrode as soft ayre, and our life shall passe as the trace of a cloude, and shall be diffolued as a mist, which is drainen away by the beams of the sunne, and oppress'd with the heatre thereof: † and our name in time shall be forgotten, and no man shall have remembrance of our works. † For our time is the passing of a shadow, and there is no returne of our end: because it is sealed, and no man returneth. † † Come therefor, and let vs enjoy the good things that are, and let vs quickly vse the creature as in youth. † Let vs fill ourselues with precious wine, and oynments: and let not the flower of the time passe vs. † Let vs crown ourselues with roses, before they wither: let there be no medow, which our riote shall not passe through. † Let none of vs be exempted from our rioteousnes: 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 the widow, nor reverence the oldmans grey head of long time. † But let our strengthe be the law of iustice: for that which is weake, is found vnprofitable. † † Let vs therefore circumvent the iust, because he is vnprofitable to vs, and he is contrarie to our works, and reprochfully objecteth vs to the sinnes of the law, and desame in vs the sinnes of our discipline. † He boaste that he hath the knowledge of God, and nameth himself the sonne of God. † He is made vs to the defaming of our cogitations. † He is gresous, vs to be held, because his life is unlike to others, and his wayes are changed. † We are esteemed of him as triflers, and he absteyneth from our wayes as from vnclenee, and he prefereth the later ends of the iust, and glorieth that he hath God for his father. † Let vs see therefore if his wordes be true, and let vs proue what things shall come to him, and we shall know what shall be his later ends. † For if he be the true sonne of God, he will defend him, & will deliver him from the hands of the aduersaries. † By contumelye and torment let vs examine him, that we may know his reverence, and proue his patience. † To a most shamefull death let vs condemne him: for there shall be respect had vs to him by his wordes. † These things have they thought, and haue ered: for their malice hath blinded them. † And they haue not knownen: the sa- 

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OF WISDOM.

23. esteemed the honour of holy souls. † For God created man incorruptible, and to the image of his own likeness he made him. † But by the enuie of the diuel, death entred into the world: † and they follow him that are of his part.

CHAP. III.

The just contemned by the wicked, and proved by tentations are happie. 10. and the wicked unhappie. 11. Chastity shall be rewarded, and adulterious generations shall not prosper.

1 But the soules of the just are in the hand of God, and the torment of death shall not touch them. † They were in the eyes of the wise to die: and their decease was counted affliction: † and that which with vs is the way, is destruction: but they are in peace. † And though before men they suffered torments, their hope is ful of immortalitie.

5. † Vexed in few things, in many they shall be vndisposed for, because God hath tempted them, and hath found them worthe of him selue. † As gold in the furnace he hath proved them, and as an host of holocaust he hath received them, and in time there shall be respect of them. † The just shall shine, and as sparkes in a place of reedes they shall runne abrode.

8. † They shall judge nations, and have dominion over peoples, and their Lord shall reign for ever. † They that trust in him, shall understand truth: and the faithful in loue shall rest in him: because rest and peace is to his elect. † But the impious according to the things which they have thought, shall haue corruption: which have neglected the just, and haue revolted from our Lord. † For he that reieceth wisdom, and discipline, is vnhappie: and their hope is vaine, and labours without fruite, and their worke vnprofitable. † Their wives are senfles, and their children most wicked. † Cursed is their creature: because happie is the barren woman: and the vndesiled, which hath not known bed in sinne, she shall have fruite in visitation of holy soules: † and the eunuch, that hath not wrought iniquitie with his hands, notought most wicked things against God: for the chosen gift of faith shall be gien to him, and a most acceptable lot in the temple of God. † For of good labour there is glorious fruite, and the roote of wildom which falleth not. † But the children of adulterers shall be in consummation, and the side of the unlawful bed shaull corrupted.

Temporal death of the just, is the way to eternal life. Where domination (called here the torment of death) shall not touch them.

For albeit Martyrs were in the eyes of the wise to dye, or to be extinguished, they pass in dust into eternal, and uterkeable glorie.

All the just shall approve Gods judgment condemning the wicked.

Literally is understood, that the wives of adulterers, often become adulteresses, & their children wicked.

Morally, their sensuality & their worke are wholly corrupted.
T. H. E. B. O. O. K. E
shall be destroyed. † And if certes they be of long life, they shall be reputed for nothing, & their last oldage shall be without honour. † And if they dye quickly they shall have no hope, nor speech of comfort in the day of acknowledging. † For of a wicked nation the endes are cruel.

C H A P. III.
Great difference between chaste, and adulterous generations. 7. Speedier death of the just is recompensed by God’s providence, 19. But the wicked incurre greater damnation by living long.

How beautiful is the chaste generation with glory! 1 for the memorie thereof is immortal: because it is known both with God, and with men. † When it is present, they imitate it, and they desire it: when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of unvindicated conflicts. † But the multitude of the impious, that have manic children shall not be profitable, and bastard children shall not take deep root, nor lay sure foundation. † And if in the boughes for a time they shall spring being weakly set, they shall be mowed of the wind, and by the vehemency of the windes they shall be rooted out. † For the vunperfect boughes shall be broken, and their fruits shall be unprofitable, and sower to eate, and mast for nothing. † For the children that be borne of wicked sleepes, are witnesses of wickednes against the parents in their examination. † But the just if he be prevented with death, shall be in a place of refreshing. † For venerable oldage is not that of long time, nor accounted by the number of yeares: but the understanding of a man are grey heares: † and an immaculate life is old age. † Plessing God he is made beloued, and living among sinners he was translated. † He was taken away left malice should change his understanding, or left anie guile might deceive his soule. † For the bewitching of vanitie obscureth good things, and the inconstancie of concupiscence percuteth the understanding that is without malice. † Being consummate in short space he fulfilled much time: † for his soule pleased God: for this cause he hastened to bring him out of the midst of iniquities: but the peoples that are feing, and not understanding, nor putting such things in their hartes: † that the grace of God, and mercie is toward his faintes, and respect toward his elect. † But the just dead condemneth the impious.
OF WISDOM

Impions alius, and youth soone ended, the long, life of the
17 vnuest. † For they shal see, the end of the wise, and shal not
understand what God hath thought of him, and why our Lord
18 hath sentenced him. † For they shall see and shal conteme him:
bout our Lord shal laugh them to scorne, † and they shal fal
after this without honour, and in contumelie among the dead
for ever: because he shal breake them puffed vp without
voice, and shal remoue them from the fundations, and they
shal be made desolate unto the highest degree: and shal be
moorning, and the memorie of them shal perish. † They shal
come fearful in cogitation of their sinnes, and their iniqui-
tics on the contrarie shal convince them.

ANNOTATIONS CHAP. IIII.

11. He was taken away.] By this place S. Augustin prooueth that such as died
in good state, might have fallen into wickednesse, if they had lived longer: and
therefore it was a benefite to them, to dye soone. And that it is neuertheless
certaine, that God both knew the possibility that such might, yea would have
sinned, if they had lived longer, and also knew that they should die sooner, and
so escape that danger. VVhich assured foreknowlefe of all things that shal
be, or may be, standeth wvth mans free wil: against certaine that inclined
to Pelagianisme, attributing too much to mans free wil, and detracting from
Gods foreknowlefe, and providence. VVhich he prouing by this place, his
Et. 17. c. aduersaries excepted against the auctoritie of this booke, and therefore he alfo
20. sivis proueth that it is Canonical Scripture. li. de Predefl. Sanct. c.14.

CHAP. V.

In the general judgement, the wicked being the just, whom they had con-
temned, to be in great honour, shal bewase their owne miserie, 9. consi-
dering that their pleasure was short, 16. and the joy of the blessed shal be
for ever. 18. God will arme himself, and al creatures, to punish the
impious.

1 Then shal the just stand in great constancie against those
that have affliicted them, and † taken away their labours.
2 † They seing shal be troubled with horrible feare, and shal:
3 meruel at the sodrones of unexpected salvation, † saying with
in themselves, † repenting, and sighing for anguish of spirit:
These are they, whom we had sometime in derision, and in a
parable of reprooch. † We fenselle eftablished their life madness,
and their end without honour. † Behold how they are count-
ted among the children of God, and their lot is among the
saints. † We therefore haue erred from the way of truth, and

Wicked
men in their
false concei-
cote the tra-
sels of the just
to be raine &
fruitles.
Repentance
of the damned
is only for the
losses & paine
the light of justice hath not shined to us, and the sunne of understanding rose not to vs. † we are wedded in the way of iniquitie and perdiction, and haue walked hard the waye, but the waye of our Lord we haue not known. † what hath pride profited vs? or what commoditie hath the vaunting of riches brought to vs? † al those things are passe away as a shadow, and as a messenger running before, † and as a shippe, that 10 paaseth through the surging waters: whereof, when it is past, the trace can not be found, nor the path of that shippe keele in the waues: † or as a bird, that fluyeth through in the ayre, of which there is no token can be found of her passage, but only a found of the winges beating the light winde: and by vehement of going cutting the ayre, mouing the winges she is flown through, and afterward there is no signe found of her way: † or as when an arrow is shotte forth to a siete marke, the diuided ayre is forthwith closed in itself againe, so that the passage thereof is not known: † so we also being borne forthwith ceased to be: and of verite certes haue bene able to shew no signe: but in our naughtines we are consumed. † such things † sayd they in hel, which sinned: 14 † because the hope of the impious is as dust, which is taken away with the winde: and as a thinne froth, which is dispersed by the storme: and as smoke that is scattered abrode by the 15 windes: and as the memorie of a ghoste of one day that passett. † But the just shall liue for euer, and their reward is with our Lord, and cogitation of them with the Highest. † Therefore shall they receive a kingdom of honour, & a crowne of beautie at the hand of our Lord: because with his right hand he will couer them, and with his holie armes he will defend them. † And † his zeale will take armour, and he will arme the creature to the reuenge of the enemies. † He will put on justice for a brestplate, & will take sincere judgement for an helmet: 19 † he will take equitie for an invincible shield: † and he will sharpen fierce wrath for a speare, and the round world shal 20 fight with him against the tenflesse. † The shortes of lightnings shal goe directly, & as it were from a bowe of the clouds wel bent they shal be cast forth, and shal light on a certain place. † And from rocated wrath shal thickes heale stones be cast, the water of the sea shal rage against them, and the rivers shal ronne together roughly. † A spirit of powre shal (and 24 against them, and as a hurle winde shal divide them: and their iniquitie
OF WISDOM.

iniquitie shal bring al the land to a desert, and naughtines shal overthrow the states of the mightie.

CHAP. VI.

Kings and all Magistrates are againe admonished to exercise justice: 7: otherwise they shall be more grievously punished. 13. Wisdom may easly be found, 18: by those that sincerely desire it. 21: And is very profitable (25. excepting the envious, or if dispersed) 26: both to prince and people.

1 V V I S E D O M is better then strength: and a wise man then a strong. 2: Heare therefore ye kings, & under stand, lerne ye judges of the endes of the earth. 3: Geue care ye, that rule multitudes, and that plesse yourselves in multitudes of nations: 4: because the & powre is geuen you of our Lord, and strength by the Highest, who wil examine your workes, and search your cogitations: 6: because when you were the ministers of his kingdom, you judged not rightely, nor kept the law of justice, nor have walked according to the wil of God. 7: Horribly and quickly will he appeare to you: because most seuer judgement shal be done on them, that beare rule. 8: For to the little one mercie is granted: but: the mightie shal migh tely suffer tormentes. 9: For God wil not except any mans person, neither will heare the greatness of any man: because he made the little and the great, & he hath equally care of all. 10: But to the stronger more strong torment is imminet. 11: To you therefore 6 kings are these my wordes, that you may lerne w is dom, and not fal. 12: For they that have kept just things justly, shall be justified: and they that have lerned these thinges, shal find what they may answer. 13: Couer ye therefore my wordes, and lerne them, and you shall have discipline. 14: Wisdom is cleere, and such as never fadeth, and is easely seen of them that love her, and is sound of them that seek her. 15: She presereth them that couete her, that she first may shew herself vn to them. 16: He that awaketh early to her, shal not labour: for he shall find her sitting at her doores. 17: To thinke therefor of her, is perfect understanding: and he that watcheth for her, shal quickly be secure. 18: Because she goeth about seeking them that be worthie of her, and in the wayes she wil shew her self to them cheerfully, and in al prudence she wil meete them. 19: For: the beginning of her is the most true desire of discipline. 20: The care therefore of discipline, is love: and Wisdom is attained by.

:: Al powre is from God: & therefore to be respected, though the magistrates sometimes abuse their aut horitie.

:: As euie ones charge is more or lesse, so his account is easier or harder, and the punishment (if he offend) smaller or greater. S. Grec. ho.9. in Huang.

:: Wisdom is.
and love, is the keeping of her laws: and the keeping of the laws, is the consummation of incorruption: and incorruption maketh to be next to God. Therefore the desire of wisdom leadeth to the everlasting kingdom. If therefore you be delighted with thrones, and with scepters and ye kings of the people, love wisdom, that you may reign for ever. Loue the light of wisdom alle that beare rule over peoples. But what wisdom is, and how she was made, I will declare: and I will not hide from you the mysteries of God, but from the beginning of her naturitie I will search out, and sette the knowledge of her into light, and will not let passe the truth: neither will I goe with pyning enuie: because such a man shall not be partaker of wisdom. But the multitude of the wise is the health of the round world: and a wise king is the stabilitie of the people. Therefore take ye discipline by my words, and it shall profite you.

CHAP. VII.

Wheres al men have the like birth and death, 7. Wisdom maketh great difference, bringing al goodnes, 13. and knowledge, 17. as well of natural thinges, 22. as moral. 25. Which beauenlie gift is a sparcle, and participation of wisdom increated, God himself.

I also certes am a mortal man, like to al, and of the earthlie kinde of him, that was made first, and in the wombe of my mother was I fashioned flesh, the time of my mother was I brought together in bloud, of the seede of man, and the delection of sleepen concurring. And I being borne receiv'd the common ayre, and fel upon the earth, that is made alike, and the first voice like to al men did I put forth weeping. I was nourished in swaddling clothes, and great cares. For none of the kinges had other beginnynge of natuirtie. There is one entrance therefor into life to al men, and like departure. For this cause I wished, and understanding was given me: and I inuocated, and the spirit of wisdom came upon me: and I preferred her before kingdoms and thrones, and riches I counted to be nothing in comparison of her. Neither did I compare the precious stone to her: because al gold in comparison of her, is a little sand, and siluer in the sight of her shall be esteemed as clay. Above health and beautie did I love her, and purposed to have her for light: because her light can not be extinguished. And al good things
things came to me together with her, and very much honest by her handes, and I rejoiced in all; because this wisdom went before me, and I was ignorant that she is the mother of all these. Which I learned without instruction, and did communicate without enuie, and her honestie I hid not.

For she is an infinite treasure to men: which who so have, are made partakers of the frendship of God, commended for the gifts of discipline. And to me God hath given to speak according to my minde, and to presume things worthie of those, that are given me: because he is the guide of wisdom, and the creator of the wise: for in his hand are both we, & our words, and wisdom, and the knowledge and discipline of worke. For he gave me the true knowledge of those things, which I may know the disposition of the round world, and the vertues of the elements, the beginning, & end, & middes of times, the permutations of changeable seasons, and consummations of times, the courses of the yeare, and dispositions of the starres, the natures of beasts, and furyes of wild beasts, the force of windes, and the cogitations of men, the differences of plantes, and vertues of rootes, and whatsoever are hid things and not foresee, I have learned: for wisdom the worker of al taught me.

For in her is the spiritie of understanding, holie, onlie, manifol, subtle, eloquent, mouable, undifiled, sure, swete, loving good, sharp, who nothing hindereth well doing, gentle, benigne, stable, certaine, secure, having al powre, forseing al things, and that contemneth all spirites: intelligible, cleane, subtle. For wisdom is more mouable then al mouable things: and reacheth euery where because of her cleanness.

For she is a vapour of the powre of God, & a certaine sincere emanation of the glory of God omnipotent: and therefore no defiled thing cometh vnto her. For she is the brightness of eternal light, & the unsotted glasse of God's majestie, and the image of his goodnes. And whereas she is one, she can docall things: and permanet in herselfe she reneweth all things, and by nations transporteth herself into holy soules, she maketh the frendes of God, and Prophete: For God looth none, but him, that dwelleth with wisdom. For she is more beautiful then the sunne, and aboue all disposition of the starres, being compared to light she is found the first. For nightsuccedeth to it, but malice overcometh not wisdom.
The Book

Chapter VIII

Wisdom excelling all things, that can be desired, 9. is worthily preferred
as the cause of much estimation, 13. and of immortal glory, 16. without
molestation. 21. At which is God's gift.

S he reacheth therefore from end unto end mightily, and
disposeth all things sweetly. † Her haue I loued, and haue
sought her out from my youth, and haue sought to take her
for my spouse, and I was made a more of her beautie. † She;
glorisheth her nobilitie, hauing contociation with God: yea and
the Lord of al hath loued her. † For she is the mistrese of the
discipline of God, & the chooser of his workes. † And if riches
be desired in life, what is richer then wisdom, which worketh
al things? † And if understanding doe worke: who is the 6
worker of those things that are, more then she? † And if a
man loue justice: her labours haue great vertues: for she rea-
cheth sobrietie, and prudence, and justice, and strength,
then the which nothing is more profitable in life to men.
† And if a man desire multitudes of knowledge: she knoweth
8
things past, & conceicureth of things to come: she knoweth
the lubilities of wordes, and the solution of arguments: she
knoweth signes and wonders before they be done, and the
euences of times and ages. † I purposed therefore to bring
her to me to lieue together: knowing that she wil communi-
cate vnto me of good things, and will be a comfort of my
cogitation & tediousnes. † I shal haue for her sake: glory with
the multitudes, and honour with the ancient being yong:
† and I shal be found sharpe in judgement, and in the sight of
of the mightie I shal be meruelous, and the faces of princes
will meruelat me. † Holding my peace they shal expect me,
whiles I speake manie wordes, they shal lay their hands on
their mouth. † Moreover by her I shal haue: immortalitie:
and I shal leave an eternal memorie to them, that shal be after
me. † I shal dispose peoples; and nations shal be subject to
me. † Horrible kings hearing shal feare me: in the multitude
I shal shewe good, and in battell strong. † Entering into my
house, I shal rest with her: for her concusation hath no bit-
ternes, nor her companie tediousnes, but joy and gladnesse.
† Thinking these things with myselfe, and recording in my
hurt, that immortalitie is in the kindred of wisdom, † and good
delection in her frindship, and in the workes of her
handes
OF WISDOM.

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 whereas I was more good, I came to :: a bodie vnnde.
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.

CHAP. IX.

A prayer (made by Salomon) for wisdom, 9. whereby Superiors are able to gouerne: 13. Which by only humane wisdom, they can not rightly perforne.

REG. 5.

1 God of my fathers, and Lord of mercie, which madest all things with thy word, † and by thy wisdom didst appoint man, that he should have dominion of the creature, that was made by thee, † that he should dispose the round world in equitie and justice, and execute judgement in direc· tion of hart: † geue me wisdom the assistant of thy seates, and repel me not from thy children: † because I am thy servant, and the sonne of thy handmaide, a weake man, and of small time, and lesse to the vnderstanding of judgement and lawes. † And if one be perfect among the children of men, and thy wisdom be absent from him, he shal be counted for nothing. † :: Thou hast chosen me king to thy people, and judge of thy sonnes, and daughters: † and badst me build a temple in thy holic mount, and an altar in the citie of thy habitation, a similitude of thy holic tabernacle, which thou didst prepare from the beginning: † and :: thy wisdom with thee, which knew thy workes, which then also was present when thou madest the round world, and knew what was pleasing to thyne 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 all things, & understandeth, and shall condu& me in my workes soberly, & shall kepe me wher her might. † And my workes shall be acceptable, and I shal gouerne thy people iustly, and shall be worthie of the seates of my father. † For :: who of men

:: Here againe it is evident, that the Author reporteth Salomons speeches.
:: Wisdom increaseth is with God, yea is God him selfe.
:: Wisdom which is geuen to men proceedeth from God as a gift created,
:: Mans wisdom without
men is able to know the counsel of God? or who can think the will of God? For the cogitations of mortal men be uncertain and our providences uncertain. For the body, that is corrupted burdeneth the soul, and the earthly habitation preseth downe the understanding that thinketh manie things. And we do hardly conjecture 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 heavens who shall search out? And thy sense who shall know, unless thou givest wisdom, and send thy holy 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, whosecouer have pleased thee of Lord from the beginning.

**The Booke**

**Chap. X.**


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 sin, and gave him power to conteyne all things. After the most departed in his anger from her, by the suit 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 content of wickednes, when the nations had confered themselves, knewe the iust, and preferred him without blame to God, and in his sonnes mercie kept the strong. She delivered the iust, fleeing from the impious that perished, when the syre camedowne vpon Pentapolis: to whom for awnisses of their wickednes the desert land standeth smoking, and trees having fruites at uncertain season; and the memorie of an incredulous foule 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 observe her from sorowes. And she the iust fleeing his brothers wrath, she conducted by the right wayes, and shewed him the kingdom of God, and gave him the knowledge of the holie, did honest.
OF WISDOM.

him in labours, and accomplisht his labours. ♠ In the snares
of the circumenter of him she was present with him, and
made him honorable. ♠ She kept him from the enemies, and
from seducers she defended him, and from seducers she
defended him, and gav him strong light, that he might
overcome, and know that wisdom is mightier than al. ♠ She
forsooke not: the just being fold, but delivered him from:
Joseph.

She went downe with him into the pitte, ♠ and
in bands left him not, till she brought him the sceptre of a
kingdome, and might against them, that oppressed him:
and shewed them to be lyers, that spotted him, and gav him etern-
al glory. ♠ The just people, and seede without blame
she delivered from the nations, that oppressed them. ♠ She
entered into the soule of the servant of God, and stood against
dreadful kings in wonders and signes. ♠ And she rendered to
the just the hope of their labours, and conducted them in a
marvelous way: and she was unto them for a couerr in the
day, and for the light of starrs by night: ♠ and she transpor-
ted them through the Red-sea, and carried them over through
a great water. ♠ But their enemies she drowned in the sea,
and from the depth of hell she brought them out. Therfore
the just rooke the spoyle of the impious, ♠ and they sang thy
holy name ♦ 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 benefits of wisdom, protecting the Israelites in the desert; 3. over-
throwing their enemies; 4. givin them water out of a rocke; 8. plaguing
the Egyptians, 11. yet not suddenly, but by often admonitions, that
they might have repentd if they would.

She directed their workes in the handes of a holy prophet. ♠ Moses.

They made a journey through the deserts, that were not
inhabited: and in desert places they pitched cottages. ♠ They
stood against: the aduersaries, and reuenged themselues of
the enemies. ♠ They thirsted, and inuated thee, and water
was geuen them out of a most high rocke, and quenching of
their thirst out of the hard stone. ♠ For by the things whereby
their enemies suffered punishment, for defect of their drinke,
and therein, when the children of Israel abounded, they did
rejoyce; ♠ by these things, when others lacked the same, it

W W 3

went
When the Israelites wanted water, God gave them abundance out of rocks.

But turned the Egyptians waters into blood.

After affliction the benefit of peace is more grateful.

Moses was rejected when he judged between his brethren Deut. 3.

But was afterwards the deliverer of the whole people Acts. 7.

The Egyptians serving beasts for go-lades were plagued by frogs, lizards, locusts, and lice.

The Booke

went with them. † For in stead of the fountain of an everlasting river, thou gauest man's blood to the vniust. † Who when they were diminished in the destruction of the murdered infants, thou gauest them abundant unlooked for: † shewing by the thirst, that then was, how thou didst exalt thine, & didst kil their aduersaries. † For when they were tempted, and in deedc with mericie taking discipline, they knew how the impious being judged with wrath did suffer torments.

These serers admonishing as a father thou didst prove: but when them examining as a hard King thou didst condemn. † For the absent and the present were tormented alike. † For dube tediousnes had taken them, and sighing with the memorie of good thinges past. † For when they understood by their punishment that it went wel with them, they remembered our Lord, merueling at the end of the event. † For whom before they derided, being cast forth in that wicked laying out to perish, him they meruelled at the end of the event: not thirsting in like maner to the lust: † but for senseless cogitations of their iniquitie, for that some erring did worshippe dummserpents, and superfluous beasts, thou didst send upon them a multitude of dumm beasts for revenge: † that they might know that by what thinges a man sinneth, by the same allo he is tormented. † For thine omnipotent hand, which made the world of inuissible matter, was not vnable to send upon them a multitude of beares, or fierce lions, † or vnknown beasts ful of anger of a new kind; or breathing the vapour of fires, or casting forth the fuee of smoke, or shooting horrible sparces from their cics: † of which not onlie their hurt was able to destroy them, but also their sight to kill them for feare. † Ye and without these with one spirit, they might have beene faine suffering persecution of their owne facts, and dispersed by the spirit of thy powre: but thou haft disposed al thinges in measure, and number, and weight.

† For, to be of great force rested alwaies in thee onlie: & who shall resist the powre of thyne arme? † Because as the least weight of the balance, so is the round world before thee, and as a droppe of the dewe before day, that falleth upon the earth. † But thou haft mercie on al, because thou canst do al things, and dissemblest the sinnes of men for repentance.

† For thou: louest al thinges that are, and hatest nothing of those which thou haft made: for thou didst not ordaine, or make

God made no creature evil as the Ma
OF WISDOM.

26 make any thing hating it. † And how could any thing cont ine, unless thou wouldest or be preferred which was not called of thee? † But thou sparest all, because they are thine ș Lord, which louest soules.

CHAP. XII.

God's wisdom and mercy in destroying the wicked inhabitants of Canaan, by parts (10. that they might have amended,) whom he could have slaine suddenly. 15. In that God never condemneth the just, 19. His people are instructed to confide in him, 25. and sinners to turn unto him.

1 O how good, and sweet is thy spirit ș Lord in all! † And therefore, that erre, by partes thou dost chastise; and dost admonish, and speake to them, concerning the thinges wherein they sinne: that leaving naughtynes, they may believe in thee ș Lord. † For, those old inhabitantes of thy holie land, whom thou didst abhorre, † because they did workes odious to thee by sorceries, and vniust sacrifices, Ș and the murderers of their owne children without mercy, and eaters of mens bowels, and devourers of blood from the middes of thy sacrament, † and the parents authors of aydelesse soules, thou wouldest destroy by the handes of our parents, † that they might receive a peregrination worthe of the children of God, which is a land of all most deare to thee.

8 † But them also as men thou didst spare, and didst send fore-runners of thine host, wolves, that by little and little they might destroy them. † Not because thou wert unable in battel to subduwe the impious to the just, or with cruel beastes, or with a sharpe word to destroy them together: † but judging by partes thou gauest place of repentance, being not ignorant, that the nation of them is wicked, and their malice ș natural, & that their cogitation could not be changed for euer. † For it was a cursed seede from the beginnyng: neither fearing any, didst thou give pardon to their sinnes.

12 † For who shal say to thee: what haft thou done? or who shal stand against thy judgement? or who in thy light shall come revenger of the wicked men? or who shall impute it to thee, if the nations perish, which thou haft made? † For there is no other God but thou, who haft care of all, that thou mayst shew that thou dost not geue judgement vniustly. † Neither king, nor tyrant in thy light shall enquire of them, whom thou haft destroyed. † For so much then as thou art just, thou dost

"From the land of Iurie called sacred because God was there rightly serued in the old testament, and mans redemption was wrought there by Christ.

"By custom malice became as it were natural, after that nature was corrupted."
doest dispose all things justly: thou also estemest it disagreeable from thy powre, to condemne him, who ought not to be punished. † For thy powre is the beginnyng of justice: and for this that thou art Lord of all, thou makest thyself to spare all. † For thou sheweest powre, which art not thought to be absolute in powre, and thou conuincest the boldnes of them, that know thee not. † But thou dominatout of powre, judgeth with tranquilitie, and with great reverence disposest of us: for it is in thy powre when thou wilt, to be able. † And thou hast taught thy people by such workes, that they must be iust and gentle, and haft made thy children of good hope: because judging thou guest in sinnes place of repentance. † For if thou didn’t punish the enemies of thy ser- vants, and that deserv’d to die, with so great consideration, seeing time and place, whereby they might be changed from their wickednes. † With what diligence hast thou judged thy children, to whose parents thou guest othes and covenants of good promises? † Therefore when thou guest vs discipline, thou scorgest our enemies very manie wyues, that judging we may thinke upon thy goodnes: and when we are judg’d, we may hope for thy mercie. † Wherefore to them also, which in their life have liued foolishly & unjuystly, thou hast gueen great torments by the same things, which they did worshipe. † For they wander’d long in the way of error, esteming for goddes those things, that in beasts are superfluous, living after the maner of sensiles infants. † For this cause thou hast gueen judgement on them as on sensiles children to be in desision. † But they that were not amended by scorne and reprehensions, haue tried the worthie judgement of God. † For in what things they suffering tooke indi- gnation, by those whom they thought goddes, when seeing they were destroyed in them, him, whom in time past they denied that they knewe, they acknowledg’d the true God: for the which cause the end also of their condemnation shall come upon them.

Chap. XIII.

Men folowing their phantasies knew not God by his creatures, but honored the creatures for goddes. 10. Most foolishly also worshipped things fashioned by mens handes, as goddes.

But
of Wisdom.

1. But all men be vaine, in whom there is not the knowledge of God: and of these good things, which are seen: they could not understand them: that is, neither attending to the works: have they also a mind to the workman: \( \dagger \) but neither the fire, nor the wind, nor the swift, ayre; or a circle of starres or exceeding much water, or the finne and the moone, they thought to be goddes rulers of the world. \( \dagger \) With whose 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 all those things.

2. \( \dagger \) Or if they marcelled at their verses, & operations, let them understand by them, that he which made these, is stronger then they: \( \dagger \) for by the greatness of the beautie, and of the creature the creator of them may be seen, to be known by them. \( \dagger \) But notwithstanding there is yet in these little complaints. For they also perhaps, were seeking God, and desirous to finde him.

3. \( \dagger \) For whereas they conuerse in his works, they enquire: & they are persuaded that the things be good which are seen.

4. \( \dagger \) But againe neither ought these to be pardoned. \( \dagger \) For if they could know so much, that they were able to esteem the world: how did they not more carefully find the Lord thereof?

5. \( \dagger \) But they are vnhappy, & their hope is among the dead, who have called: \( \dagger \) the works of mens handes goddes, gold & silver, the invention of art, and the similitudes of beauties, or an unprofitable stone the worke of an old hand. \( \dagger \) Or is an artificer a carpenter, cut streight timber out of the wood, & pare of all the barks thereof cunningly, and vling his art, diligently frameth a vessel profitable for the common use of his life, \( \dagger \) and setteth the chemp of that work to dress his meat: \( \dagger \) and makest that which is left thereof; which is for no use, but being a crooked piece of wood, and full of knobes, carreeth it diligently in the holownes thereof, and by the skil of his art, fashioneth it, and makest it like to the image of a man.

6. \( \dagger \) Or comparest it to some beast, straking it once with scythes, and with paynting, making the colour thereof ruddie, and layeth a colour quere euery spot that is in it: \( \dagger \) and makest a worthy habitation for it, and settest it in a wal, and fastening it, with yron, \( \dagger \) lest perhaps, it fall, providing for it, knowing that it can not helpe itselfe: for it is an image, and it needeth help. \( \dagger \) And concerning his substance, & his children, & for marriage, making a vow he seeketh to it. He is not ashamed to speake:

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"Seing no creature how excellent creation, is or may be esteemed a god, it is more foolish to think, an Image, or statue, or any thing framed by mans handes can be God."
speake with him, that is without soule; † and for health certes he besecheth the weake, and for life asketh the dead, and for helpe innocateth him that is vnproufitable; † and for a journey asketh him, that can not walke: and for getting, and for working, and for the event of all things he asketh him, that in all is vnproufitable.

ANNOTATIONS Chap. XIII.

God is the beginning of all things, abolute and indepanding.

7. They could not understand him, that is Philosophers discussing the nature of manie creatures, saw that euerie creature proceeded of some other thing, & so there mull mone be one beginning of a, absolute of itselfe, neither proceeding nor depending on another, 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 anie thing is, we exclude thereby that it is not other things, but saying without addition, He which is, we shew the beginning of a, in no sorte limited: and this is God. Whom some Philosophers, by such discourse found, &knew, in general, & sometimes confessed, but did not honour him as God, and therefore were inexcusuable, as St. Paule concludeth against them. Rom. i.

CHAP. XIII.

Foolish men intending to saile, honour woodden idols, in regard of the profile they receive by shippes: 6. by which some were saued in the general diu liste. 8. Idols, and idolmakers are cursed. 12. They were not from the beginning, 15. but were devised for memorie of the dead, and worshipped with divine honour. 22. So men forgetting God, proceeded in idolatrie, with other abominable, and cruel enormities.

A Gayne an other thinking to saile, and beginning to

1. make a iourney through the fierce waues, innocateth wood: more fraile then the wood that caricth him. † For 2. couztousness of getting invented it, and the crafte man by his wisdom framed it. † But thy prudence, 6. Father, doth goe: inque: because, thou hast eu en a way eu en in the sea, and among the waues a most sure path, † shewing that thou art able to saue out of al things, yes: if a man goe to the sea without art. † But that thy worke might not be voyde of wisdom: for this cause also men commit their liues eu en to a little wood, and passing over the sea are delivered by shippe.

† But from the beginning also when the provde giants perished, the hope of the world fleing to a shippe, rendered to the world seede of natuitle, which was governed by thy hand. † For: † blessed is the wood, by the which: † justice is made. † But the idol that is made by handes, cursed is both it, and
and he that made it: because he in deede wrought it: and the
same being saile, was calld god. † But to God the impious
and his impietie are odious alike. † For that which is made,
with him that made it, shall suffer torment. † For this cause
also in the idol of the nations there shall 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 soule of the vnwise.
† For the beginning :: of fornication is the deceiving of idols:
and the inuenting of them is the corruption of life. † For
neither were they from the beginning, unless they be
for ever. † For this vanitie of men came into the world: and
therefore there is found a short end of them. † For the father
being sorrowful with bitter mooring, made vnto himselfe the
image of his sonne quickly taken away: and him, that then
was a dead man, now :: he began to worship as god, and
appointed holy things and sacrifices among his servaunts.
† :: Afterward by succession of time, the wicked custom pre-
uayling, this error 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 evident image of the king, whom they would honour: that
by their carefullnes they might honour as present, him that
was absent. † And to the worshipping of these, the excellent
diligence also of the artificer, holpe them forwarde, that were
ignorant. † For he willing to please him, that entertained him,
laboured by his att, to fashion the similitude in better sort.
† And the multitude of men caried away by the beautie of the
worke, him that a little before had beene honoured as a man,
now they esteemed for a god. † And this was the deceuying
of mens life: because men seruing either affection, or kinges,
gave the name that is :: not communicable to stones and
wood. † And it was not sufficient that they erred about the
knowledge of God, but also liuing in a great battail of ignorance
so manie and so great evils they cal peace. † For :: either
sacifying their children, or making abscure sacrifices, or
hauing watches ful of madnes, † they now neither keep
life, nor mariage cleane, but one killeth an other by enuiu,
or playing the adulterer maketh him sorrowful: † and all
things are mingled together, blood, manslaughter, theft and
fiction, corruption, and inquillity, trouble, and periuy, 

X x 2
disquieting.

The wood of
the Cioffe, on
which our Sa-
our rede-
mankind,
:: From whose
death pro-
deth mans
stification.
:: Inuention
of Idols
brought men
to spiritual
fornications,
& corruption
of maneris.
:: This first
idolatrye was
only priuely
exercised by
the father and
his servaunts at
their masters
commandment,
by which
occasion pub-
lique idolatrye came into
the world, wicked cu-
sum in time
prevailing.

God in the
proper signifi-
cation, can
not be geuen
to anie cre-
ature.
The Booke

Disquieting of the good, † forgetfulness of God, inquisition of soules, immutation of natuure, inconstartacie of mariage, disorder of adulterie, and vnchastenes. † For the worshippe of idols not to be named, is the cause of all euil, and the beginning and end. † For either when they reioyce, they are made: 28 or certes propheticke false things, or liue vntruly, or quickly forswear themselfes. † For whilest they trust in idols, which are without soule, swearing amiss they hope not to be hurt. 30

†: Two euil things therefore shall happen to them worthely, because they have thought euil of God, attending to idols, and have sworn vniustly, in guile contemning justitie. † For it is not the powre of them, that are sworne by, but the punishment of them that sinne, goeth always through the transgression of the vnust.

Annotations. Chap: XIII.

15. The father made unto himself the image of his sonne.] Calvin here chargeh this booke with error, in affurming that idolatry began by superstitionally honoring images of the dead. Against which he allegeth that Laban didoles, gest, and others more ancient, were before anie images of dead men were honoured. But he argueth upon a saile ground. For labans idols were images, as the Hebrew word Teraphim signifieth, and is so translated in the English Bibles (1540 and 1577.) but because they were images of false goddes, and for that Laban called them his goddes, a later Bible (1603.) translated it better, idoles, as the Latin and Greke haue idola. It is also certaine that Ninnus king of Assyrians long before Laban, yea before Abraham, sette vp the image of his Father Belus (otherwise called Tuppiter) to be publickly honored by the people, as S. Cyril sheweth. li. 3. in Julianum, were the end, and S. Ambrose, or an other grave Author writeth the same, in cap. 2. ad Romam. Likewise S. Cyprian li. de Idolatrum vanitate. S. Chrysostom. ho. 87. in Matth. and Ephesippeus, apud S. Jerom. li. de Viris Illustrib. siclithe, that the making of mens images, in memorie of the dead, was the occasion, and beginning of idolatry, according as this place reporteth, that a Father forovving for the death of his sonne, made an image in his memorie, & begane to worshippe him as a god, causing his servants also to honour his dead sonne, with rites and sacrifices. Which private idolatry was absouletely the first, that is recorded in holly Scripture, or anie other good author. And the first publique is counted by most authors, that of Ninnus, worshipping the image of his father Belus, with divine honour, who also pardoned all offendere, how enormous fowre of their crimes were, that first vpto that image. Which allutment together with to great a kinges audiorite, drew innumerable to publique idolatry. Whereupon S. Jerom noteth (in cap. 2. Offce) that Ninnus became so great and glorious, as to make his father to be honored as a god.

Chapter XV.

The wife grately praise the sweetenes, and mercie of God, by whom they are delivered from idolatry: 6. detesting the makers, & worshippers of idols.

But
BUT dost thou know, God, art sweet, and true, patient, and
disposing all things, in mercy. For if we sinne, we are
thine, knowing thy greatnesse: and if we sinne not, we know
that we are counted with thee. For to know thee, is absolute
ingniscience: and to know justice, and thy power, is the
source of immortalitie. For men's invention of cuil art hath not
brought vs into errour, nor the shadow of a picture being a
labour without fruit, a shape graven by diverse colours,
the light wherof giveth concupiscence to the senses, and
and he loueth the shape without life of a dead shape. The
lovers of cuils, are worthe without hope in such things,
both they that make them, and that loue, and that worshippe
them. Yea and the potter presling soft earth, with labour
fashioneth euerie vessel to our vses, and of the same clay,
maketh the vessels, that are cleane to vs, and in like manner
that are contrarie to these: but what the use of these vessels
is, the potter is judge. And with vaine labour he fashioneth
god of the same clay, which a little before was made
of earth, and a little after returneth back, wherein he was
taken, being exacted the decrete of the life which he had. But
his care is, not because he shall 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-
treth it a glory, because he maketh vaine things. For his
harts are ashes, and his hope vaine earth, and his life viler the
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 spirits. Yea and they esteemed our life
to be a pastime, and the conversation of life made for a gayne,
& that we must get euerie way euken of cuiles. For he knowed
that he offendeth above all men, which of the matter of
earth fashioneth frayle vessels, and sculptils. For al the vn-
wise, and unhappie, about measure of the soule, proude are,
the enemies of thy people, and rule over them: because
they have esteemed all the gods of the nations for goddes,
which neither have vs of eies to see, nor nothreds to take
breath, nor cares to heare, nor fingers of the hands to handle,
yea and their feste are now 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 when he him self
is mortal, he maketh a dead thing with his wicked handes. For
he is

X x 3
he is better than they, whom he worshippeth, because he in 18
deede liued, though he were mortal, but they never. But 19
they worship also most miserable beasts: for the lenstle 20
things compared to these, are worse then they. Ye noneither 21
by light can any man see good of these beasts. But they have 22
fled from the prays of God, and from his blessing.

Chap. XVI.

God plaguing the Egyptians for idolatry; and cruelities, delivered the 23
Israelites, 2. Chastised them also, but again shewed them mercy; 24
and fedde them with Manna.

The Egyptians were plagued for their idolatry. 25
And that by beasts, because they worshipped 26
beastes for goddes, and by death of 27
their first begotten, for their cruelie 28
against Gods people.

God punished his owne people as a father, for 29
their amendment.

The brazen serpents were not by anic vertue 30
inherent, but as a signe of God's favour, 31
was the meanes of curing the people. Num. 21.
14. the gates of death, and firson mastayne; but man certes 
kill by malice, and when the spirit is gone forth, it shall not 
returne, neither shall he calke the soule, that is received: 
† but it is impossible to escape thy hand. † For the impious 
denying to know the, have been scourged by the strength 
of thine armes, suffering persecution by strange waters, and 
haile, and rayne, and consumed by fyre, † For that which 
was meruelous in water, which extinguished all things, 
† fyre: more preuailey for the world, is souerer of the iust. 
† For a certayne time, the fyre was mitigated, that: the 
beasts which were sent to the impious might not be burnt, 
but that they seeming might know that by Gods judgmen they 
suffer punishment, † And at a certayne time the fyre above his 
powre burnt: in water on euery side: that it might destroy 
the nation of a wicked land. † For the which things thou 
didst nourish thy people with the meate of Angels, and bread 
prepared, thou gauest them from heaven without labour, 
‡ having in it al delection, and the sweetnesse of al taste. † For 
thy substance did shew thy sweetnesse which thou haft toward 
your children, and shewing euery mans will, it was turned to 
that, that euery man would. † Yea, yea, 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 
fruiets of the enemies. † And this, againe, that the iust might 
bē nourished, it forgot also his owne strength. † For the 
creature serving thee the Creator, is fierce into torment 
against the vniust: and is made more gentle to doe good for 
them, that trust in thee. † For this, cause even then being 
transformed into al things they stood thy grace the nourse 
of al, at their will that desired thee: † that thy children might 
know, whom thou lovedst the Lord, that not the fruiets of natu- 
ritie do feede men, but thy word preferueth them, that 
beleue in thee. † For that which could not be destroyed by 
fyre, forthwith being † heated with a little beame of the sunne 
did melt: † that it might be known to al men, that we ought 
to prevent the sunne to bless thee, and at the railing of light 
to adore thee. † For the † sayth of the vngratful shal melt as 
winteryce, & shall perish as unprofitable water.

CHAP. XVII.

Horrible darkenes falling in Egypt. 19. the rest of the world had ordinarie light.
For thy judgements, & thy word are inexcusable, for this cause the souls lacking discipline have erred. For whiles the wicked are persuaded that they can rule over the whole nation, fettered with the bands of darkness, and long night, shutting their faces, they shew againe fugitives from the everlasting providence. And whiles they think that they hid in obscure fumes, they were dispersed by the dark court of oblivion, being horribly afraid and disturbed with exceeding admiration; but neither add the denieth that contained them, keepeth them without fear: because the sound coming downe troubled them, and sorowful visions appearing to them, put them in feares. And no force enters of the fire, could give them light, neither could the clear flames of the stars lighten that horrible night. But there appeared to them the fire, full of feares, and being broken with the fear of that face, which was not seen, they esteemed the things that were seen to be worse: and there were added derision of the magical art, and contumelious rebuke of the glory of their wisdom. For they which promised that they would expel feares and perturbations from the languishing soule, these with derision languished full of feares. For although none of the monsters disturbed them: being moved with the passing of beasts, and hissing of serpents, they perished trembling, and denying that they saw the fire, which by no means any man could avoyde. For whereas wickedness is fearful, it geneth testimony of condemnation: for a troubled conscience doth always presume cruel things. For feare is nothing else but a bewraying of the aydes of cogitation. And whiles inwardly there is the expectation, the greater doth he shew the ignorance, of that cause which maketh the torment. But they that during the night in death impotent, and coming upon them from the lowest and highest slept the same sleepes, were sometime molested with the fear of monsters; sometimes strayed by passing away of the soule: for soden feare and unseen took them came upon them. Moreover if any of them had fallen downe, he was kept shut vp in prison without iron. For if one were a husbandman, or if a shepheard, or worker of the labours in the field were sodenly taken, he suffeted necessarie inevitable. For with one chayne of darkenes they were all tyed together. Whether it were the hisling winde, or among the
the thick boughes of trees, the sweet sound of birds, or the
force of water running downward exceedingly, ¶ or the
mighty sound of rocks tumble headlong, or the running
of playing beasts, that were not seen, or the mighty noyse of
roaring beasts, or an Echosounding from the highest moun-
taynes: they made them twoone for seare. ¶ For, all the world
was illuminated with a cleare light, & none was hindered in
their workes. ¶ But over them onlie was layd an heauie night,
the image of darkenes, which was to come uppon them. They
therefore were vnto themselves more heauie then the darkenes.

CHAP. XVIII.

In the Egyptian darknes, the Israelites saw clarly, and were not sene of
their enemies. ¶ For the Egyptians crueltie against the Hebrews in-
fants, at their owne first borne were slaine, and their whole armie drown-
de in the red sea. ¶ But fire devouring the rebellions in Chores schisme,
was quenched by Aarons intercession.

1 But to thy: saictes there was very great light, and their
voyce in deede they heard, but figure they saw not. And
because themselves also did not suffer by the same things,
they magnified thee: ¶ and they that before had bene hurt,
because they were not hurt, gave thankes: and that there
might be a difference, they asked a gift: ¶ For which
cause they had a burning pillar of fyre for a guide of the
unknownen way, and thou gavest them the sunne without
hurt of a good harbour. ¶ They in deede worthie to lacke
light, and to suffer the prison of darkenes, which kept thy
children shut vp, by whom the uncorrupt light of the law
began to be geuen to the world. ¶ When they decreed to
kill the infantes of the iuft: and: one child being layd forth,
and delinued, thou to the reproving of them, didst take away
a multitude of children, and destroyedst them together in the
mightie water. ¶ For that night was knowne before of our
fathers, that they knowing in deede what othes they had cre-
ditied, might be of better comfort. ¶ And by thy people in
deede the health of the iuft was receiued, but destruction by
the vnift. ¶ For as thou didst hurt the adjuraries: so vs also
thou didst magnifie, prouoking vs. ¶ For the iuft children of
the good sacrificed secretly, and disposed the law of justice in
concorde: that the iuft should receive both good: & evil alike;
singing now the prayers of the fathers. ¶ But there founded a

Y y disaireing

:: This signi-
ified the con-
version of all
nations to
Christ.

:: The Church
is called holy
because it pro-
sesses holiness
and hath al-
ways some
holy men, &
without the
Church there
is no sanctitie.

:: When the
Egyptians
drowned the
Hebrews chil-
dren, Moses
was sauved, and
referred to
guide the Isra-
eelites, when
the Egyptians
were drown-
ed.
disagreeing voice of the enemies, and a lamentable mourning was heard for the bewayed infants. And the servant with the master was afflicted with like punishment, and a man of the vulgar fort suffered the like things to the king. Al therefore by one name of death had dead ones innumerable. Neither did the living suffice to burie them: because in one moment, that which was the nobler nation of them, was destroyed. For concerning all things being incredulous because of the enchantments, but then first when there was destruction of the first begotten, they promised to be the people of God. For when quiet silence conteyned all things, and the night was in the middle way of their course, thy omnipotent word lying out of heaven from the royal seat, lighted as a seure conqueror upon the middles of the land of destruction. A sharp sword carrying thy vnseyned commandment, and standing filled with death, and reached even to heaven standing on the earth. Then incontinent the visions of naughtie dreams troubled them, and feares vnlooked for came upon them. And one here and other there, cast forth halfe alien, shewed for what cause of death he died. For the visions, that troubled them, forewarned these things, that they might not perish as ignorant why they suffered evils. But then there touched the last also a temptation of death, and a disturbance of the multitude was made in the wilderness: but thy wrath did not long continue. For a man without blame hafting to pray for the people, bringing forth the shield of his ministerie prayer, and by incense alleaging supplication, resisted the wrath, and made an end of the necessitie, shewing that he is thy servant. And he overcame the multitudes, not in strength of bodie, nor with might of armour, but with a word subdued he him, vexed him, rehearsing the oaths of the parents, and the testament. For when they were now fallen dead by heapes one upon another, he stood between, and cut of the violence, and seperated that way which leadeth to the living. For in the vesture downe to the soote, which he had was at the world: and the glorious things of the fathers were grauen in the foure iewels of stones & thy magnificence was written in the diadem of his head. And to these he that destroyed gave place, & these did he feare: for the proofe onlie of wrath was sufficient.
Egyptians persecuting the Hebrewes were drowned, 10. having bene plagued before with flies, and frogses, 11. Quailes were given to the people of Israel. 13. The barbarous not receiving, or evil in treating Gods people, were brought with blindness. 17. And all creatures servis God in punishing the impious, and rewarding the godlie.

1 But upon the impious euen to the later end there came wrath without mercie. For he foreknew also the 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.

2 For hauing as yet mourning between their hands, and lamenting at the graues of the dead, they tooke to themselves another cogitation of folly: and whom by intreating they had cast forth, them they pursued as fugitives: for worthie necessity brought them to this end: and they lost the remembrance of those things, which had chanced, that punishment might fulfill the things that wanted to the tormentors: and that thy people certes might passe through mercifully, but they might finde a new death. For every creature according to his kind was fashioned agayne from the begining, seruing thy precepts, that thy children might be kept without hurt.

3 For a crowde outer shadowed their campe, and out of the water which was before, there appeared drye land, and in the red sea a way without impediment, and of the great depth a springing slide: through the which all the nation passed, which was protected with thy hand, seing thy merciful things and wonders. For euen as horses they fed on meate, and as lambs they rejoiced, magnifying thee.

4 O Lord, which didst deliver them. For they were mindful of those things, which had bene done in their seeking, how for the nation of beasts the earth brought forth flies, and for fishes the river yielded a multitude of frogses. And last of all they saw a new creature of birds, when allured by conspicuous they desired meates of deliciousnesses. For in comfort of their desire, there came up to them the quails from the sea: and vexations came upon the sinners, not without those arguments, which were made before by the force of lightnings: for they suffered justly according to their wickednes.

Y t
The Booke of

For they instituted a more detestable inhospitality: "some certes received not the unknown strangers, and other some brought the good strangers into servitude. And not onlie these things, but in deede there was an other respect also of them: for they against their wil receyued the strangers. But they that receyued them with gladnes, did afflict them with most cruel forowes, that used the same rightes: but they were stricken with blindnes: as they in the dores of the iust, when they were covered with sodaine darkenes, euerie man fought the passage of his doore. For whiles the elements are turned in themselves, as in an instrument the sound of the qualitie is changed, and al keepe their sound: wherfore it may be certainly judged by the very signe. For the things of the ield were turned into things of the water: and what focuer were swimming things pased into the land. The fyre had force in water above his powre, and the water forgot her quenching nature. On the contrarie the flames vexed not the flesh of corruptible beasts walking therewith, neither did they melt that good meate, which was easely dissolved even as yce. For in al things thou didst magnifie thy people o Lord, and didst honour them, and didst not despite them, at al time, and in euerie place assailing them.

The Argument of Ecclesiasticvs.

In what sense this Booke is sometimes called Salomons, we have shewed in the argument before the Booke of Wisdom. As likewise that it is Canonical Scripture. Whereof we might add more testimonies of ancient Fathers: es S. Clement of Alexandria, li. 1. c. 8. Pedagogs, Origens. bo. 8. in Num. & bo. 1. in Ezek. S. Cyprian de opere & eleemos. S. Athanasius in Synops, & li. de virginitate. S. Basil in regul. disp. resp. 104. S. Gregorius Nazianzen. Orat. 2. aduers. Iulian. S. Epiphanius. her. 76. & in Ancorato, S. Hilarius, in Psal. 144. S. Ambrosio de bono mortis. c. 8. & Ser. 22. in Psal. 118. S. Chrysostom bo. 33. ad populum Antioch. S. Augustin, li. 2. ca. 8. Diet. Chrifte. & li. 17. c. 20. de Civit. S. Gregorius the great in Psal. 50. and many other expressely cite this booke as holetic Scripture. But chiefly we rely upon the authentick of the Church defining that it is Canonical.
Ecclesiasticus.

It was written by Iesu the sonne of Sirach in Hebrew, about the time of Simon Iustus, otherwise called Prisius: and translated into Greek by the authors 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 eristic ordinary preacher, instructing and exhorting the multitudes gathered to a sermon: with difference from Ecclesiastes: Which signifieth The Difference Preacher, as a greater title of the chief or principal Preacher of anie betwixt Ecclesiasticus, and Ecclesiastes. And for the excellent contents, it may also rightly be called Panaretos, Panaretos, that is, a Receptacle, or storehouse of all vertues, for the instruction of all in general, to cooperate with God's grace in this life, and to enter into eternal glorie. In foure and three whole chapters, are mixitly the commendations, The contents and precepts of all sortes of vertues; sometimes in particular, but more often divided into under the general name; of wisdom and justice. In the other eight chapters are recited manie excellent examples of most renowned holy men: with praises and thankes to God.

The Prologue vpon Ecclesiasticus of Iesus the Sonne of Sirach.

The knowlge of manie and great thinges hath bene shewed vs by the Law, and the Prophets, and others that followed them: in which we ought to praysie Israel law; the people for doctrine & wisdom: because not onlie they in speaking must needs be cunning, but strangers also both lerning & writing, may become most lerned. My grandfather Iesu, after he gave himselfe more amply to the diligence of reading the Law, and the Prophets, and other Bookes, that were delivered vs from our fathers: himselfe also would write some of those thinges, which perteyne to doctrine and wisdom: that such as are destros to lerne, and to be made cunning in the same thinges, may more and more be attentin minde, and be confirmed to the life that is according to the law. I exhort you therefore to come with benevolence, and to read with attentin studie, and to pardon vs for those thinges, wherein we seeming to follow the image of wisdom, may say in
THE BOOKE OF
fayle in the composition of wordes: for the Hebrew wordes also
fayle when they shall be translated to another tongue. And not
only these, but the Law also itself, and the Prophets, and the rest
of other bookses, have no small difference, when they are spoken
within themselves. For in the eight and thirtith yeare, in the time
of Ptolomee Euergetes the king, after I came into Egypt: and
when I had bene there much time, I found there bookses left, of
no small nor contemptible doctrine. Therefore myself also thought
it good, and necessarie to add some diligence and labour to inter-
prete this booke: and with much watching I brought forth this
doctrine in space of time, that men may lerne those things which
reach them, that will apply their minde, how they ought to order
their maners, them that purpose to lead their life according to the
Law of our Lord.

ECCLESIASTIEVS.

CHAP. I.

Wisdom procedeth from God, appeareth in his creatures. 10. and is given
in competent measure to all that fear God. 16. It bringeth all vertues, 27.
excludeth all vices, 33. and is to be sought in simplicitie of hart.

Wisdom is of our Lord God, and hath bene alwayes with him, and is before all time. 1
& the dropses of rayne, & the dayes of the world whose hath numbered? The height of heaven, and
breadth of the earth, & profunditie of the depth who hath measured? 2 The wisdom of God that goeth before all things who
hath searched out? Wisdom was created before all things, & 3
the understanding of prudence from everlasting. 4 A fountain rayne of wisdom the word of God on high, and the entrance
thereof everlasting commandments. 5 The roote of wisdom to whom hath it been receeued, & the subtilties therof who hath
known? 6 The discipline of wisdom to whom hath it been receeued, and made manifeest, and the multiplication of her
entrance who hath understood? 7 There is one most high
Creator omnipotent, and mightie King, and to be feared
exceedingly, sitting upon his throne and the God of dominion. 8
He created her in the Holi Ghost, and hath fane, and
numbred, and measured her. 9 And he hath powred her 10
upon all his workes, and upon all flesh according to his
gift,
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gift, and hath given her to them that fear him. † The fear of our Lord is glory, and glorification, and joy, and a crown of exultation. † The fear of our Lord shall delight the heart, and shall give joy, gladness in length of days. † With him that feareth our Lord it shall be well in the latter end, and in the day of his death he shall be blessed. † The love of God is honorable wisdom. † But they to whom she shall appear in vision, they lose her in the vision, and in the agonizing of her great works. † The fear of our Lord, is the beginning of wisdom, and was created with the faithfulness in the womb, and goeth with the elect women, and is known with the just and faithful. † The fear of our Lord is religious of knowledge. † Religious shall keep and justifie the heart, shall give joy and gladness. † With him that feareth our Lord it shall be well, and in the days of his consummation he shall be blessed.

† The fulness of wisdom is to fear God, and fulness is of the fruits thereof. † All her houses she shall fill with her generations, and the storehouses with her treasures. † A crown of wisdom, the fear of our Lord, replenishing place, and the fruit of salvation: † and he hath seen, and numbered her: but both are the gifts of God. † Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glorious of them that hold it. † The root of wisdom is to fear our Lord: for the boughs thereof are of long time. † In the treasures of wisdom is understanding, and religious of knowledge, but to sinners wisdom is abomination. † The fear of our Lord expelleth sin: † for he that is without fear, can not be justified: for the anger of his animosity, is his subversion. † Until a time the patient shall sustayne, and after shall be rewarded of joyfulnes. † A good understanding will hide his wordes until a time, and the lippes of manie shall show forth his understanding. † In the treasures of wisdom is signification of discipline: † but the worshipping of God, is abomination to a sinner. † Sonne, courting wisdom, keeps justice, and God will give her to thee. † For the fear of our Lord is wisdom and discipline: and that which well pleaseth him, is faith, and meekness, and he will fill his treasures. † Be not incredulous to the fear of our Lord: and come not to him with a double heart. † Be not an hypocrite in the sight of men, and be not scandalized in thy lippes. † Attend to them, left perhaps thoufoul, and bring dishonour to thy soule, † and God reuole.
THE BOOKE OF
euele thy secretes, and in the middes of the synagoge cast thee downe: † because thou camest to our Lord wickedly, & thy hart is full of guile and deceit.

CHAP. II.

Whoever will serve God must have justice, fear of God, and patience; 6. with confidence in God. 14. Deceivers, incredulous, and impudent shall be miserable; 18. but the godly shall receive more grace.

Sonne coming to the seruice of God, stand in justice, and in feare, & prepare thy soule to tentation. † Represse thy hart, & susteyne; incline thine care, & receive the swords of understanding; † and make no halfe in the time of obdution. † Susteyne the sustentations of God; be ioyned to God, and susteyne, that thy life may increase in the later end. † Al, that shall be applied to thee, receiue; and in grow susteyne, and in thy humiliation have patience: † for gold and siluer are tryed in the fyre, but acceptable men in the fornasce of humiliation. † Believe God, and he will recover thee: and direct thy way, and hope in him. Keep his feare, and grow old therin. † Ye that feare our Lord expect his mercie; † decline not from him left ye fal. † Ye that feare our Lord, believe him, and your reward shall not be voyde. † Ye that feare our Lord, hope in him: and mercie shall come to you for your deportation. † Ye that feare our Lord, loue him, & your harten shall be illuminat. † Children behold the nations of men: and know ye that none hath hoped in our Lord, and hath bene confounded. † For who hath continued in his commandment, and hath bene forsaken? or who hath invocated him, and he despised him? † Because God is pitifull and mercifull, and will forgive finnes in the day of tribulation: and he is protector to all that seeke him in truth. † Woe to them of a duble 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 believe not God: and therefore they shall not be protected of him. † Woe be to them, that have lost patience, and that have forsaken the right wayes, and have declinad into perscute wayes. † And what wil they doe, when our Lord shall begynne to looke on them? † They that feare our Lord, wil not be incredulous to his word: and they that loue him, wil kepe his
19 his waye. † They that seare our Lord, wil secke after the
things that are wel pleasing to him: and they that love him,
shal be filled with his law. † They that seare our Lord, wil
prepare their hartes, and in his light wil sanctifie their soules.
† They that seare our Lord, kepe his commandements, and
will haue patience euyn untill his visitation, † sayning: If we
do not penance, we shal fal into the handes of our Lord, and
not into the handes of men. † For according to his greatnes,
so also his mercie is with him.

CHAP. III.

Honour of parents procurreth Gods blessing, 11. dishonoring them his curse.
19. Meane and modestie auateth much: but curiositie to know secret
mysteries is dangerous. 27. A charitable, sincere, and dotile hart, 33.
with worke of merite merite reward.

1 The children of wisdom, are the Church of the just: and
2 their nation, obedience and loue. †: Hearre your
fathers judgement of children, and so doe that you may be
3 sauëd. † For God hath honoured the father in the children:
and inquiring of the mothers judgement, hath confirmed it
upon the children. † He that loueth God, praying shal
obteyne for sinnes, and shal restrayne himselfe from them, and
shall be heard in the prayer of dayes. † And as he that gathereth
6 treasure, so he that honoureth his mother. † He that
honoureth his father, shal haue joy in children, and in the day
7 of his prayer he shall be heard. † He that honoureth his
father, shal liue the longer life: & he that obeyeth the father,
8 shal refresh the mother. † He that seareth our Lord honour-
reth his parents, and as his lorde he wil ferue them, that begat
9 him. † In worke and word, & al patience honour thy father,
10 † that blessing may come upon thee from him, & his blessing
may remayne in the latter end. † The fathers blessing estab-
liseth the houses of the children: but the mothers curle
12 rooteth vp the foundation. † Glorie not in the contumelic 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
receive the old age of thy father, and make him not forowful
15 in his life: † And if he sayle in understanding, pardon him,
and despise him not in thy strength: for the almes to the
16 father shal not be in oblivion. † For good shal be restored

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378. The Booke of thee: for the sinne of thy mother, † and in iustice it shalbe 17 builted to thee, and in the day of tribulation there shalbe remembrance of thee: and as yce in the clere weather shal thy finnes melt away. † Of what an euel 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 shalte be beloued abowe the glorie of men. † The † greater 20 thou art, humble thy self in all thinges, 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 thyn 25 eyes 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 understanding of men. † Manie also have 26 their suspicion supplant, and haue held their senses in vani- 27 tie. † A hard hart shal fate il in the latet end: and he † that 27 loueeth danger, shal perish in it. † A hart that goeth two 28 wayes, shal not have successe, and the peruerse of hart shal 29 be scandalized in them. † A wicked hart shal be laden with 30 sorrowes, and the finnes wil adde to committ finne. † To the 30 synagogue of the proude there shal be no health: for the shrubbe of finne shal be rooted vp in them, and it shal not be perceiued. † The hart of the wife is understood in wisdom, 31 and a good ear wil hear wisdom with al desiere. † A wife 32 hart, and that which hath understanding wil absteyne it self 33 from finnes, and in the workes of iustice shal haue successe. 34 † Water quencheth burning fyre, and almes resifteth finnes: 33 † and God is the beholder of him that rendreth grace: he rememtreth him afterward, and in the time of his fal he shal finde a sure stay.

Chap. IIII.

An exhoration to prafyse workes of mercie. 12. With commendation of wisdom: 23. (And observing due times) not to omitt for any feare, or sham fastines, to say the truth, 34. also to be diligent, meek, and liberal.

SONNE defraude not the almes of the poore, and turne 1 not away thyne eies from the poore. † Delpise not the 2 hungrie
hungrie soule: and exasperate not the poore in his pouer sic.

† Afflict not the heart of the needle, and deserre not the gift to him that is in distress. † Reie without the petition of him that is afflicted: and tume not awa thy face from the needle.

† From the poore tume not awa thine eys for anger: and leue not to them that ask thee, to curse thee behind thy backe. † For the prayer of him that curse thee in the bitterness of his soule, shall he heard: and he that made him will hear him. † Make thyself affable to the congregation of the poore, and to the ancient humble thy soule, and to a great man bow thy head. † Bow downe thyne eere to the poore without sadnessse, and render thy debt, and answer him peaceable worde in mildenesse. † Deliue him that suffereth injury out of the hand of the proud: and be not saue harted in thy soule. † Injudging be mercifull to pupils as a father, & as an husband to their mother: † and thou shalt be as the obedient sonne of the Highest, and he will have mercie on thee more then a mother. † Wisdom inspireth life to her children, and receaue them that seeke after her, and wil goe before them in the way of justice. † And he that looeth her, loueth life: and they that shal watch to her, shal embrace her sweetnes. † They that shal hold her, shal inherit life:

and whither soever he shal enter, God wil bleffe him. † They that serve her, shal be servants to the holie: and them that loue her God loueth. † He that heaethe her, shal judge nations:

and he that beholdeth her, shal remayne confident. † If he beleue her, he shall inherit her, and her creatures shal be in confirmation: † because in tentation she walketh with him, and first of all she chooseth him. † Fear and dread, and probation she wil bring upon him: and she wil torment him in the tribulation of her doctrine, til she trie him in her cogenations, and credite his soule. † And she wil establish him, and make a direct way vnto him, and rejoyce him, † and wil disclose her secretes to him, and wil heape vpon him as treasures knowledge and understanding of justice. † But if he goe amis, she wil forsake him, and deliuer him into the handes of his enimie. † Sonne obserue time, and avoide from evil.

For thy soule be not ashamed to say the truth. † For there is shame that bringeth sinne, & there is shame that bringeth glorie and grace. † Accept no face against thine owne face, nor against thy soule a lie. † Reuereence not thy neighbour in his
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in his offence: † nor kepe in a word in time of saluation. 18
Hide not thy wisdom in the beautie thereof. † For by the
29 tongue wisdom is discerned: and understanding, and know-
ledge, and doctrine by the word of the wise, and stedfastnes
in the works of justice. † "Do not gaynscay the word of
30 truth by any meanes, and be ashamed of the lie of thyne
vnskillfulnes. † Be not ashamed to confess thy sinnes, and
31 submitle not thy self to euerie man for sinne. † Resist not
against the face of the mightie, neither labour against the
32 streame of the river. † For justice contend for thy soule, and
unto death strue for justice, and God wil overthrow thyne
33 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, overthrowing them of thy houshold, and oppressing
them that are subject to thee. † Let not thine hand be strect-
36 ched out to receive, and closed to give.

CHAP. V.

Let not riches, youth, nor strength hold thee in sinne: 5. but do penance
for sinnes remitted, and add to sinne upon sinne. 6. Neither presume to
sinne, because God is merciful. 10. Be not couteous, nor unconstant. 13;
Be mecke in lerning, and careful in teaching. 16. not a batermaker, nor
duble tongued.

ATTEND not to vnjust posessions, and say not: I haue 1.
sufficient livelihood: for it shal nothing profite in the
time of vengeance & affliction. † Follow not in thy strength 2.
the concupiscence of thy hart: † and say not: How mightie 3.
am I? and who shall bring me vnder for my fates? for God
sorrowful thing hath chanced to me? For the Highest is a pa-
tient rewarder. † " Of sinne forgueuen be not without scarce, 5.
neither add to sinne upon sinne. † And say not: The 6.
mercie of our Lord is great, he wil haue mercie on the multi-
itude of my sinnes. † For mercie and wrath quickly approch 7.
from God, and his wrath looketh upon sinners. † Slacke not 8.
to be converted to our Lord, and differre not from day to day.
† For his wrath shal come sodainly, and in the time of ven-
geance he wil destroy thec. † Be not careful in vnjust riches: 10.
for they shal not profite thec in the day of obdustion and
vengeance. † Toffe not thy self into euerie winde, and goe
not
not into every way: for so every sin is proved by a double tongue.  

12 Be stedfast in the way of our Lord, and in the truth of thy understanding and in knowledge, and let the word of peace and justice accompany thee. Be mild to hear the word, thou must understand: and with wisdom utter thou a true answer. If thou have understanding, answer thy neighbour: but if not, let thine hand be upon thy mouth, lest thou be taken in an unskilful word, and be confounded.

15 Honour and glory in the word of the wise, but the tongue of the wise is his subversion. Be not called a whisperer and be not taken in thy tongue, & confounded. For upon a theesit confusion & repentance, and a verie evil condemnation upon the double tongued, but to the whisperer hatred, and enmity, and contumelie. Justifie thou the little one, and the great alike.

CHAP. VI.

Reproch, enemie, and serocitie binder from losing our neighbour, 35, sweetenes norisheth it. 6. A trustie friend is much worth. 18, seeke and keep wisdom, with al diligence. 35. Frequent the companie of the wise: and meditate in Gods law.

1 Be not for a friend made an enemie to thy neighbour: for the enemie shall inherit the land, and every sin is proved by a double tongue. Extol not thyself in the cogitation of thy soule as it were a bulge: lest perhaps thy strength be quashed, and it care thy leaes, and destroy thy fruits, and thou be least as a dric tree in the wildernes. For a wicked soule shall destroy him that hath it, and it geueth him to be a joy to his enemies, and shall lead him into the lot of the impious.  

A sweeter word multiplieth friends, & appeaseth enemies, and a gravius tongue in a good man abundeth.

6 Let there be manie at peace with thee, and let one of them be thy counseller. If thou possesse a friend, in temptation possest thou, and not easely credite him. For he is a friend according to his owne time, and wilt not abide in the day of tribulation. And there is a friend that is turned to emissier: and there is a friend that wilt disfelse hatred, and reproches.  

And there is a friend companion at the table, and he wilt not abide in the day of necessitie. A friend if he continew stedfast, shall be to thee as an equal, and in them of thy household shall deale considerently: if he humble himself against
against thee; and hide himself from thy face, thou shalt have frendshippe of one accord for good. † Be seperated from thine enemies, & take heed of thy frends. † A faithful frend, is a strong protection: and he that hath found him, hath found a treasure. † To a faithful frend there is no comparition, and there is no poyle of gold and siluer able to counteruare the goodnes of his fidelitie. † A faithful frend, is the medecine of life & immortalitie: & they that feare our Lord, shal finde him. † He that feareth God, shal likewise haue good frendshippe: because according to him shal his frend be. † Sonne, from thy youth receive doctrine, and euen to thy hoare heares thou shalt finde wisdom. † As he that ploweth, and that soweth, goe to her, and expect her good fruites. † For in her worke thou shalt labour a little, and shalt quickly eate of her generation. † How exceeding sharpe is wisdom to the unlearned men, and the unwise will not continew in her. † As the vertue of a stone she shall be a probacion in them, and they will not stay to cast her forth. † For the wisdom of doctrine is according to her name, and she is not manifest to manie, but to whom she is knowne, she continewth euen to the light of God. † Hear ye my sone, and take counsel of understanding, and call not away my counsel. † Thrust thy foote into her fetters, and thy necke into her cheynes: † put vnder thy shoulder, and carie her, and be not weari of her bands. † With all thy minde goe to her, and with all thy strenght keepe her wayes. † Search her out, and she shall be made manifest to thee, and haung obeyed her, forsake her not: † for in the later end, thou shalt finde rest in her, and she shall be turned unto delectation. † And her fetters shall he to thee for a protection of strenght, and foundation of powre, & her cheynes for a stoke of glorie: † For the beautie of life is in her, and her bands are a healthfull bynding. † Thou shalt put on her a stuele of glorie, and as a crowne of gratulation thou shalt set her upon thee. † Sonne, if thou attend to me, thou shalt learne: and if thou wilt applie thy minde, thou shalt be wise. † If thou wilt incline thine eare, thou shalt receive doctrine; and if thou loue to heare, thou shalt be wise. † Stand in the multitude of wise ancients, and be joined to their wisdom from thy harts, that thou maist heare al the narration of God, and the prayse may not escape thee. † And if thou see a wise man, watch after him, and let thy foote wear the steppes of his doores.
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27 doores. † Haue thy cogitation in the precepts of God, and in his commandements most of all be dayly conuerant: and he will geue thee hart, and the desire of wisdom shal be geuen thee.

CHAP. VII.

Flye from all evil things, 4. of ambition, presumption, scandal, pusillanimity, lying, and babling. 16. Husbandrie of the ground, 21. a good wife, and good servantries are to be eberised, 25. kepe children in discipline. 29. Honour parents, and elders, 36. & pitie the poore. 40. Memorie of the last things preserueth from sinne.

D 1 Do not euis, and they shall not apprehend thee.
2 † Depart from the wicked, & eui shall faile from thee.
3 † Sonne, now eui shall in the furrowes of justice, & thou shalt not reap them seuenfold: † Seeke not of the lord chiefe principalitie, nor of the king the charie of honour. † Justifie not thyselfe before God, because he is the knowler of the hart:
4 and before the king desire not to seme wife. † Seeketh not to be made a judge, vnles thou bee able by power to breake iniquities, lest perhaps thou fearte the face of the mightie, and put a scandal in thyne equities. † Sinne not against the multitude of a citie, neither thrust thyself into the people, † nor binde together double sinnes: for neither in one shalt thou be free from punishment. † Be not fayntherd in thy minde: 6 † despise not to pray, and to geue almes. † Say not: In the multitude of my gifts God will have respect, and when I offer to God moost high, he will receive my gifts. † Laugh not a man to scorne in the bitterness of his foule: for there is that humbleth and exalteth, God the ouerseer of al. † Plowe not a lie against thy brother: neither doe thou likewise 7 agaynst thy frend. † Be not willing to make any lie: for the custome thereof is not good. † Be not ful of wordes in a multitude of ancients, and † iterate not a word in thy speach.
8 † Haste not laborious worke, and husbandrie created of the Highest. † Counte not thy selfe in the multitude of men without discipline. † Be mindeful of wrath, because it will not flacke. † Humble thy spirit very much: because the vengeance of the flesh of the impious, is: fyre and the worme.
9 † Do not preuaticate against thy frend differing money, nor despise thy dearest brother for gold. † Depart not from a wife and good woman, which thou hast gotten in the feare of our Lord:

whatsoeuer anie soweth that he shall reap, and the wicked shal eare the fruities of his owne worke.

Great prudence and for-titude are re-quired in al judges spiritual and temporal.
Lord: for the grace of her bashfulness is abose gold. † Hurt 22, Let a wife servante be beloued of thee as thy soule, deuatake him not of libertie, nor leve him needie. † Haft thou cattel? looke wel to them: and if they be profita- ble, let them continue with thee. † Haft thou children? instruct them, & bowe them from their childhood. † Haft thou daughters? keepe their bodie, and shew not thy countenance merrie towards them. † Bestow thy daughter, and thou shalt doe a great worke, and geue her to a wise man. † If thou haue a wise according to thy soule; caste her not of: and to her that is hatefull committ not thyself. With thy whole hart † honour thy father, and forget not the groanings of thy mother: † remember that thou hadst not bene borne but by them, and recompence them, as they also thee. † In al thy soule feare our Lord, and sanctifie his priests. † With al thy strength looke on him that made thee: & forsake not his ministers. † Honour God with al thy soule, and honour the priests, and purge thyselfe with the armes. † Geue them the portion, as it is commanded thee, of the first fruits and purgation: and of thy negligence purge thy self with few. † The gift of thyne armes and the sacrifice of sanctification thou shalt offer to our Lord, and the first of holiest things: † and to the poore stretch out thyne hand, that thy propitiation may be perfected, and thy blessing. † The grace of a gift is in the sight of al the living, and from the dead stay not grace. † Want not in con- solation to them that wepe, and walke with them that moorne. † Be not loth to visite the sick: for by these things thou shalt be confirmed in loue. † In al thy workes: re- member thy later ends, and thou wilt not sinne for euere.

CHAP. VIII.

Contend not with a man of poore, rich, ful of tongue, or very ignorant. 6. Despise not the penitent, nor old folke. 8. Rejoyce not at an enemies death. 9. Lerne of the elder. 13. Observe discretion in admonishing, lending, and in being suerie. 17. Reproue not judges. 18. Converse not with the ruisous, foolish, nor with strangers.

Sriue not with a mightie man, lest perhaps thou fal into his handes. † Contend not with a rich man, lest perhaps he make a action against thee. † For gold and sliver hath destroyed manie, and hath reached euene to the hart

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4. hart of kinges, and hath turned them. † Strive not with a man ful of tongue, and thou shalt not heape stickes upon his lyre.

5. † Communicate not with the ignorant man, lest he speake il of thy progenie. † Despite not a man that turneth himself from sinne, nor vsypraye him therewith: remember that we are al in state to be blamed. † Despite not a man in his old age: for we also shall become old. † Rejoyce not of thine enemie dead: knowing that we doe al die, and would not that others should joy therat. † Despite not the narration of wise ancients, and in their proverbes be thou conversant. † For of them thou shalt leerne wisdom, and doctrine of understanding, and to leerne great men without blame. † Let not the narration of the ancients escape thee: for they lerned of their fathers: † because of them thou shalt leerne understanding, and in time of necessitie to guve answer. † Kindle not the coles of sinners rebuking them, and be not kindled with the flame of the fire of their sinnes. † Stand not against the face of a contumelious person, lest he sitte as a spie in wayre for thy mouth.

15. † Lend not to a man mightier then thyself, and if thou dost lend, count it as lost. † Be not suretie aboue thy power: and if thou be suretie, thinke as if thou were to pay it. † Judge not agaynst a iudge: because he judgeth according to that which is iust. † With the audacious goe not on the way, lest perhaps he burden thee with his eulls: for he goeth according to his owne wil, and thou shalt perish together with his follie. † With an angrie man make no brawle, and with the audacious goe not into the desert: because blood is as nothing before him, and where there is no helpe, he wil overthrow thee. † Conferre no counsel: with fooles, for they can not love but such things as please them. † Before a stranger doe no matter of counsel: for thou knowest not what he wil bring forth. † Make not thy hart manifest to euery man: lest perhaps he repay thee false kindnes, and speake reproochfully to thee.

Chap. IX.


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In all consultations conferre with the skilful; for the blinde can not judge of colours, the decea of musike, the fike of raiist: nor worldly men of spiritual things.
B not ielous over the wife of thy bosome, left she shew e upon thee the malice of wicked doctrine. † Gene not to a woman the power of thy soule, left she goe in thy strength, and thou be confounded. † Looke not upon a woman that is desirous of manie: left perhaps thou fall into her snares: † With her that is a dancier be not daily conversant, nor heare her, left perhaps thou perish in her efficacie. † Behold not a virgin, left perhaps thou be scandalized in her beautie. † Gene not thy soule to harlottes in any poyn: left thou destroy 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 have perished: and hereby corruption is inflamed as a fire. † Everie woman, that is an harlot, shal be troden vpun as dung in the way. † Manie having admired the beautie of an other mans wife, haue become reproue for her communication burneth as fire. † Sit not at al with an other mans wife, nor repose vpun the bed with her. † and straine not with her at the wine, left perhaps thy hart decline toward her, & with thy bloud thou fall into perdition. † For sake not an old friend: for the new will not be like to him. † A new friend, is as a new wine: it shall waxe old, and thou shalt drink it with sweates. † Doe not zealously desire the glorie, and the riches of a sinner: for thou knowest not what his subsersion shall be. † Let not the iniurie of the vnjust please thee, knowing that euens to hel the impious shall not please. † Be far from the man that hath power to kil, and thou shalt not suspeect the feare of death. † And if thou come to him, committte nothing, left perhaps he take away thy life. † Know it to be communication with death; because thou shalt goe in the middes of snares, and shalt walke vpun the weapons of the forowful. † According to thy powre beware thee of thy neighbour; and treate with the wife and prudent. † Let lust men be thy ghells, and let thy gloriation be in the feare of God, † and let the cogitation of God be in thy understanding, & al thine enarration in the precepts of the Highest. † Wooters shal be prized in the handes of artificers, and the prince of the people in the wisdom of his speach, but the word of the ancients in the sense. † A man ful of tongue is terrible in his citie, and he that is rash in his word shal be odious.
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CHAP. X.

Wise superiors are very necessary, because the multitude follow their example. 5. Remit and forget injuries, detest pride, iniquity, contumelie, and avarice. 12. Life is short. 14. Pride is the root of all iniquities. 22. Just pouvoirie is better than sinful riches. 31. Meeknes and modestie are necessary in al men.

1 A wise judge shall judge his people, and the principalitie of the wife shall be stable. †: According to the judge: Example of the people, so also are his ministers: and what manner of rulers is of man the ruler of a cite is, such also are the inhabitants therein. great efficacie.

2 An vnwise king shall destroy his people: and cities shall be inhabited by the understanding of the prudent. †: The power of the earth is in the hand of God, and he will rayle vp a profitable ruler for a time over it. †: The prosperitie of man is in the hand of God, & upon the face of the scribe he will put his honour. † Anie injurie of thy neighbour remember not, and doe nothing by workes of injurie. † Pride is odious before God and men: and al the iniquitie of the nations is execrable.

3 † A kingdome is translated from nation vnto nation, because of iniquities, and injurie, and contumelies, and diuers deecites. †: But nothing is more wicked then the courtous man. Why is earth, and ashes proud? † Nothing is more wicked then to louse money. For he hath his soule also to sel: because in his life he hath cast forth his most inward things: † Al power is of short life. Long sicknes greeveth the Physicion. † Short sicknes the Physicion cuteth of at the first: so also the king is to day, & to morowe he shall die. † For when a man shal die, he shal inherite serpents, and beastes, and wormes. † The beginning of the pride of man, is to aposta- tate from God: † because his hart is departed from him that made him, for pride is the beginning of al sinne: he that hol- deth it, shal be filled with curses, & it shal subuerit him in the end. †: Therefore hath our Lord dishonoured the congregations of the euil, & hath destroyed them euen to the end. † God hath destroyed the states of proud princes, and hath made the meeke sitte in their stead. † God hath made the roots of the proud nations to wither, and hath planted the humble of the nations themselfes. † Our Lord hath subuerit the landes of the gentiles, and hath destroyed them euem to the fundation.

A a a 2

† He
the cause of declining from God's commandments, & they which runne on in that course, cast themselves headlong into the depth of mischief, and of eternal misery.

He hath made of them to wither, and hath destroyed them, and hath made the memorie of them to ceaze from the earth.

God hath destroyed the memorie of the proud, and hath left the memorie of them that are humble in understanding.

Pride was not created to men: nor wrath to the nation of women. That seede of men shall be honoured, which feareth God: but that seede shall be dishonoured, which transgresseth the commandments of our Lord. In the middes of brethren their ruler shall be in honour: and they that fear our Lord, shall be in his eyes. The glorie of the rich, of the honourable, and of the poore, is the fear of God: Despise not the just man that is poore, and magnifie not the sinful man that is rich. The great one, and the judge, and the mightie is in honour, and there is none greater then he, that feareth God. Free men will serve a servant, that is wise: and a man that is prudent and hath discipline, will not murmur being rebuked, and the ignorant shall not be honoured. Exalt not thyself in doing thy worke, and linger not in the time of distress: better is he that worketh, and abundeth in all things, then he that glorifieth, and lacketh bread. Sonne in mildenes keepeth thy soule, and giveth him honour according to his desert. Him that sinneth against his owne soule who shall justify? and who shall honour him that dishonoureth his owne soule? The poor man is glorified by his discipline and fear: & there is a man that is honoured for his substance. But he that is glorified in povertie, how much more in substance? and he that is glorified in substance, let him fear povertie.

Wisdom by humilitie meritetth exaltation. Judge not before examination. Trust not in riches. God sendeth both prosperitie and aduersitie, for the good of his servants. Take heede of the deceitful.

A wiseman humbling himself by penance as Daniel did, or being unjustly humbled by others, as Jo-

Th e wisdom of the humble shal exalt his head, & shal make him sitte in the middes of great men. Praye not a man in his beautie, neither despise a man by his looks. The bee is smal among fowles, and her fruite hath the beginning of sweetnes. In apparel doe not glory at any time, nor be exalted in the day of thine honour, because the worke of the Highest onlie be merciful, and his workez are glorious, and
and secretc, and not scene. † Manic tyrantes haue sittte in the 
throne, and he whom no man would thincke hath worene 
the crowne. † Manic mightie men haue bene greatly oppres-
sed, and the glorious haue bene deliuered into the handes of 
others. † Before thou enquire, blame no man: and when 
thee hast enquired, chasten iuffly. †: Before thou heare, 
answer not a word, and in the middes of ancients add not 
to speake. † Strive not for that thing, which doeth not 
molest thee: and confesse not in the judgmet of sinnes. 
† Sonne let not thy doings be in manie things: and if thou 
be rich, thou shalt not be free from sinne: for if thou pursu
thou shalt not attayne: and if thou runne before, thou shalt 
not escape. † There is one that labur eth, and hasteneth, and 
is a sorrowful impius man, and so much the more he shal 
not abound. † There is a lither man that wanteth recoverie, 
more sayling in strength, and abounding in pouerrie: † and 
the eie of God hath respected him in good, and hath erected 
him from his low estate, and hath exalted his head: and manic 
haue merueled at him, and haue honoured God. † Good 
things and eul, life and death, pouerrie and honestie are of 
God. † Wisdom and discipline, and the knowlege of the 
law are with God. Loue, and the wayes of good things are 
with him. †: Error and darkenes are created with sinners; 
and they that reioyce in eul, waxe old in eul. † The gift of 
God is permanent to the iust, and his prospering shal haue suc-
cesse for ever. † There is that is enriched by doing sparingly, 
and this is the portion of his reward † in that he sayth: I 
have found me rest, and now I wil eate of my goods alone: 
† and he knoweth not that time passteth, & death approcheth, 
and he musst leue al to others, and shal die. † Stand in thy 
covenant, and commen therein, and grow old in the worke 
of thy commandements. † Abide not in the workes of 
sinners. But trust in God, and tacie in thy place. † For it is 
ease in the eies of God sodainly to enrich the poore man. 
† The blessing of God hasted to the reward of the iust, and 
in a swift houre his prospering fructifieth. † Say not: What 
neeede I, and what good shal I haue by this? † Say not: I am 
sufficient for my selfe: and what shal I be made worse by this? 
†: In the day of good things be not vnmindful of eul: 
and in the day of eul be not vnmindful of good things: 
† because it is ease before God in the day of death to reward 
A a a 
and

† Expect the end of an other mans speech, before you beginne 
to answer. † Expect also if man that is elder, or better able wil 
answer first.

†: One punishment of saine is blindnes of 
bare. Especialy where is 
no remorse of 
conscience.

†: In prosperitic is faire, 
and in aduersitic hope of 
change.
The Booke of
eucrie one according to his wayes. † The malice of an houre 29
maketh oblivion of great voluptuounes, and in the end of a
man is the disclosing of his workes. † Before death prayse no 30
man, because a man is known in his children. † Bring not 31
eucrie man into thine houfe for there be manie trayes of the
deceitful man. † For as the stomake belche of stinking brea-
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 feeth the sal of his neighbour. † For turning 32
good things into eui the lyeth in wayte, and on the elect he
will lay a blot. † For of one sparke fire is increased, and of a
33 deceitful man blood is increased: and a sinfull man lyeth in
wayte for bloud. † Take heede to thy selfe of the pestiferous
35 persoun, for he forgeth euils: let perhaps he bring upon thee
derision for euere. † Admitte a straunger to thee, and he shal
36 overthrow thee in an hurlewind, & shal make thee an alien:
from thine owne.

Chap. XII.

Use bencuolence towards good men. 10. Trust not enemies the more much.

If thou wilt do good, † know to whom thou doest it, and
there shall be much thanke in thy good deedes. † Do 1
good to the iust, and thou shalt finde great rewarde: and if
not of him, assuredly of our Lord. † For it is not well with
him, that is ever occupied in euil things, and that geth not
almes: because the Highest both hateh 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, keeping them vnto the day of
vengeance. † Geue to the good, and receiue not a sinner. † Doe
good to the humble, and geue not to the impious: prohibe
6 to geue him bread, lest therin he be mightier then thou: † for
7 thou shalt finde euils in al the good, whatsoever thou
shalt do to him: because the Highest hateh sinners, and wil
repay vengeance to the impious. † A freind shall not be
8 knowne in prosperitie, and an enimie shal not be hid in aduer-
sitie. † In the prosperitie of a man, his enimies are in sorow,
and in affliction a freind is knowne. † Crediue not thy 10
enemie for euere: for as a brasfe potte his wickednes suffeth:
† and if he humbling himselfe he goe crouching, be advised in thy
11 mind, and beware of him. † Place him not by thee, neither
let
let him sitte on thy right hand, that perhaps turning into thy place, he feake after thy seate: and at the last thou know my wordes, and be prick’d in my sayings. † Who wil have pittie vpon the inchanters stricking of a serpent, or of anie that cometh nere to beasts? so also he that kepeth companie with a wicked man, and is wrapped in his sinnes. † For one houre he wil tarie with thee: but if thou decline, he wil not abide it.

† In his lippes the enemie speakez sweetly, and in his hart he lyeth in wayte, that he may overthrow thee into the pitte.

† In his eyes the enemie weepeth: and if he may finde a time, he wil not be satisfied with bloud: † and if euils happen to thee, thou shalt finde him there first. † In his eyes the enemie weepeth, and as it were helping thee, he wil undermine thy seete. † He wil shake his head, and clappe his hand, and whispering manie things he wil change his countenance.

Chap. XIII.

Conversation with the proud, rich, and potent is dangerous. 9. Relie upon God helpe, 11. Beware of pusillanimity, & of presumption. 19. A meane is necessarie, and the companie of equals is most secure.

Int. 7.

He that toucheth pitch, shall be defiled with it: and he that communicateth with the proud, shall put on pride.

† † He shall take a burden vpon him that communicateth with one more honorable then himself. And be not companion with one richer then thyself. † What societie shal the caudron have with the earethen potte? for when they shall knock one against the other, it shall be broken. † The rich man hath done unjeftly, and he wil fume: but the poore man being hurt wil hold his peace. † If thou seeze, he wil take thee: and if thou haue not, he wil forsake thee. † If thou haue, he wil liue with thee, and wil emptie thee, and he wil not be forie for thee. † If thou be necessarie for him, he wil supplant thee, and smilling wil put thee in hope, telling thee good things, and wil say: What wantest thou? † And he wil confound thee in his meates, til he emptie thee twice, & thrife, 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 heed lest seduced into sollie thou be humbled. †: Be not humble in thy wisdom, left humbled thou be seduced into sollie. † Being called of the mightier depart: for by this he wil call thee the more. † Be not

†: Pusillanimity in a superiour maketh him omits his
not importune, lest thou be rejected: and be not farre from him, lest thou goe into oblivion. 

Stay not to speake fowle-like with him neither credite his manie words. For by much take he will proue thee, and smiling will examine thee of thy secretes. 

His cruel mind will kepe thy wordes: and he will not spare formalice, and for bandes. Take heed to thyself, and attend diligently to thy hearing: because thou walkest with thy subversion. But hearing those things see as it were in sleepe, and thou shalt watch. Love God al thy life, and innocate him for thy saluation. Euerie beaft loueth the like to it selfe: so also euerie man the nearest to himself. 

Al flesh will match with the like to itself: and euerie man will associate himself to his like. 

If the wooffshal at anie time communi- cate with the lamb, so the sinner with the just. What fellow- shippe hath an holy man with a dogge, or what part hath the riche with the poore? 

The wilde ass in the deserte is the lyons pray: so the poore are also the pastures of the riche.

And as humilitie is abomination to the proude: so also the poore man is the execration of the riche. The riche man being moued is confirmed by his frendes: but the humble when he is fallen, shall be thrust out euery of his familiaris. To the rich deceived there are many recouers: he hath spoken proud wordes, and they have justifihed him. 

The humble was deceived, he moreouer is rebuked also: he hath spoken wisely, and place was not guen into him. 

The rich man spake, and al helde their peace, and they will carry his word euery to the clouds. 

The poore man spake and they say: who is this? and if he humble, they wil overthrowe him. 

Substance is good, to him that hath no sinn in his conscience: and pouertie is most wicked in the mouth of the impious. 

The hart of a man altereth his countenance, either into good, or into euil. The token of a good hart, and a good countenance thou shalt hardly finde, and with labour.

Chap. X>III.

Offence of the tongue is a frequent and dangerous sinne. Riches are hurtful to a covetous, and to an envious mind. Works of mercie necessarie. 

Perseuerance in Wisdom.

Blesse the man that hath not offended in a worde out of his mouth, and is not pricked with the sorrow of sinne.
Ecclesiasticus

2. Of sinne. † Happie is he, that hath not had heauines of his minde, and hath not fallen from his hope. † Substance is without reason to the couetous man and niggard, and for the spireful enious man to what purpose is gold? † He that heareth together from his hart vnlatly, gathereth for others, and in his goodes another wil kepe riote. † He that is wicked to himselfe, to what other man wil he be good? and he shall have no pleasure in his goodes. † He that enuies himselfe, nothing is worse then he; and this is the reward of his malice: and if he do good, he doth yeaignantly, and not willing: and at the last he manifesteth his malice. † The eye of the enious is wicked, and turneth away his face, and despiseth his owne soule. † The eye of the couetous man insatiable in a portion of iniquitie, will not be satisfied till he consume his owne soule withering it. † An evil eye is towards eul things: & he shall haue his fil of bread, needie & in heauines shall he be at his table. † Sonnes if thou haue it, doe good to thyselfe, and offer to God worthy oblations. † Be mindful that death flacketh not, and that: the covenant of her hath beene shewed thee: for the covenant of this world shall dye the death. † Before death do good to thy freind, and according to thine ability stretching out thy hand, give to the poore. † Be not destraunded of thy good day, and let not a little portion of a good gift overpass the. † Shalt thou not leave to others thy sorowes, & labours in the division of the lotte? 17. † Gene and take, and justifie thy soule. † Before thy death worke injustice: for in hel there can not meest be found. † Al flesh shall waxe olde as graffe, and as the leafe fructifying on a greene tree. † Some grow, and some are shaken off: so the generation of flesh and bloude, one is ended, and an other is borne. † Al corruptible worke shall fail in the end: and he that worketh it shall goe thither. † And: euerie excellent worke shall be justifide: and he that worketh it, shall be honoured therin. † Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in understanding shall consider the prouidence of God. † He that considereth her wayes in his hart, and hath understanding in her secrets, going after her as a searcher, and consulting in her wayes: † He that looketh through her windowes, and heareth in her gates: † He that resteth by her house, & in her walles fastening a stake will set vp his cotage beside her handes, and

"He that can not afforde nourishment to his owne bodie by such means as he hath, sinneth against God, abusing his benefices, against himself whom he vnjustly afflicteth and against his neighbour whom he scandalizeth."

"In the old testamental descended into some part of hel."
and good things shall rest in his cottage for ever. † He shall set his children under her covering, and shall abide under her boughs: † he shall be protected under her covering from heat, and shall rest in her glory.

CHAP. XV.

The fruitses of fearing God: 7. Which fools, and liars reap not, but the wise only. 11. God is no way author of sinne, 14. but sinners themselves are the authors, abusing their freewil.

Whosoever shall resolve with himself to love justly, shall be sure to have grace, for God preventeth our weaknesses and continueth his grace, that accepteth his grace. † He doth injure to God, & to his word, that preacheth well and lieth evil. † Beza saith, God ordained Adams fall, but to a good end: and that God] ifuly decreed that which men vnjustly have done, in refut. 2. calumna, ad Cæstel. But this holy Scripture teacheth the contrary, that God gave man both freewill, and sufficient grace, that he be gueen him: † Because the wisdom of God is much, and
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and he is strong in mighte, seing all men without inter-
million. † The eyes of our Lord are towards them that fear
him, and he knoweth all the worke of man. † He hath com-
mmanded no man to do impioulys, and he hath geuen no man
space to sinnen: † for he desireth not a multitude of faithlesse
and vnprofitable children.

CHAP. XVI.

A few good children, yea none at all, are better than manie wicked. 9. God's
wrath sall eth upon the evil, and his mercie on the good. 14. worke
of mercie merite great reward. 15. Nothing is hid from God, 20. but
maniethings from men.

1 Rejoice not in impious children, if they be multiplied:
neither be delighted upon them, if the fear of God be
not in them. † Credit not their life, and respect not their
labours. † For better is one fearing God, then a thousand
impious children. † And it is more profitable to die without
children, rather then to leave impious children. † By one
wife a countrie shall be inhabited, and the tribe of the impious
shall be made desolate. † Manie such things hath mine eie
seen, and myne eare hath heard things of more force then
these. † In the synagogue of sinners: a fire shall flame, and in
an incredulous nation wrath shall waxe hotte. † The old
giantes did not obtaine for their sinnes, who were destroied
trustinge to their owne strength; † and he spared not the pere-
gmination of Lot, and he destreced them for the pride of their
word. † He had not pitie on them, destroying the whole
nation, and extolleth themselues in their sinnes. † And as the
six hundred thousand foote men, which were gathered toge-
er 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 exorathe, & powrings
our wrath: † according to his mercie, so his chastisement
judge a man according to his worke. † The sinner shall
not scape in robberie, and the sufferance of him that doth
mercie shall not slacke. † Al mercie shall make a place to
mercier man according to the merite of his worke, & accor-
ding to the understanding of his peregrination. † Say not, I
shall be hid from God, and from on high who shall remember
me? † In a great people shall not be knowen: for what is
my soule among so innumerable creatures? † Behold heauen,
and
and the heavens; the depth, and all the earth, & the
things that are in them, in his sight shall be moved, 
the mountains together, and the little hills, 
and the foundations of the earth: when God shall behold them, they shall be shaken
with trembling. And in all these things the heart is senseless: 
and euerie heart is understand of him: and his ways who doth understand, and the storme, which neither the eye of man
shall see? For manie of his worke are in secret: but the
workes of his justice who shall declare? or who shall sustaine?
For the testament is far from some, and the examination of all
is in consummation. He that is selfe of hart, thinketh vaine
things: and the vnwise, and erring man, thinketh foolish
things. Hear me my sonne, and lerne the discipline of
understanding, and attend to my words in thy hart, and I will speake discipline in equitie, and will search to declare
wisdom, and to my words attend in thy hart, and I speake
in equitie of spirit the vertues, that God hath put upon his
workes from the beginning, and in truth I shew forth his
knowledge. In the judgement of God are his workes from the
beginning, and from the institution of them he distingui-
shed their partes, and their beginnings in their nations.
He adorned their workes forever, neither have they hun-
gred, nor laboured, and they have not ceased from their
workes. Euerie one shall not vexe his neighbour for ever.
Be not incredulous to his word. After this God looked
upon the earth, & filled it with his good things. And the
foulle of euerie kindling thing shall shew before the face thereof,
and into it againe is their returne.

CHAP. XVII.

God creating man to his owne image, gave him gifts, and precepts, chose the Israelites for his peculiar people. Workes of mercy are commended to all men. Repentance to sinners. Mercy is offered to all.

God created man of the earth, and after his owne image
he made him. And againe he turned him into it, and
conformable to himselfe cloathed him with strength. He
gave him a number of daies and time, and gave him power of
those things, that are upon the earth. He put his fear over
all flesh, and he had dominion of beasts and fowles. He
created of him an helper like to himselfe; he gave them counsel,
and tongue, and eies, & earres, and hart to deuide: and he filled
them with the discipline of understanding. † He created in
them the knowlege of the spirit, he filled their hart with
understanding, and euil and good he shewed them. † He set
his eie upon their hartes to shew them the great things of his
workes: † that they might praise the name of sanctification:
and glorie in his meruelous workes, that thy might declare
the glorious things of his workes. † He added † discipline
vnto them, and made them inherite the lawe of life. † He
made an euerlastinge testament with them, & he shewed them
iustice and his iudgementes. † And their eie saw the glorious
things of his honour, and their eares heard the honour of his
voice, and he said to them: Beware of euerie vnjust thing.
† And he gave them commandment euerie one concerning
his neighbour. † Their wayes are before him alwaies, they
are not hid from his eies. † Ouer euerie nation he appointed
a ruler. † And Israel was made the manifest portion of God.
† And al their workes as the sunne in the sight of God: and
his eies without intermision looking on their wayes. † The
testamentes were not hid by their iniquitie, and al their ini-
quities are in the sight of God. † The almes of a man is as a
scale with him, and shall preverse the grace of a mans the
apple of the eie: † And afterward he shall arise, and shall
render them reward, to euerie one upon their head, and shall
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 falle to suftine, and hath appointed to them the lot of
truth. † Turne to our Lord, and forsake thy sinnes: † pray
before the face of our Lord, and diminish offences. † Returne
to our Lord, and turne away from thine iniquitie, and hate
exceedingly abomination: † and know the iniquitie and
iudgementes of God, and † stand in the lot of thy purpose, and
of praiser of the most high God. † Go into the partes of the
holie world, with the living, and them that geue praise to
God. † Tarienot in the errour of the impious, before death
confesse. From the dead as nothing, confession perisheth.
† Thou shalt confesse liuing, alue and in health thou shalt
confesse, and shalt praise God, and shalt glorie in his mercies.
† How great is the mercie of our Lord, and his propitiation
to them that turne to him! † For all things cannot be in men,
because the sonne of man is not immortal, and they have
BBB; delighted

God gave 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. God.
He that liueth for euer, created all things together. God only shall be justified, and remaineth an invincible king for euer. 

Who is sufficient to declare his works? For who shall search out his glorious things? and who shall declare his mercy? It is not possible to diminish, nor add, neither is it possible to finde the glorious works of God:

When a man shall haue done, then shall he beginne: and when he shall rest, he shall worke. What is man, and what is his grace? and what is his good, or what his euel? The number 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 hand, so a few yeares in the day of eternity.

For this cause God is patient toward them, and powr eth out his mercy vpon them. He hath fenne the presumption of their hart that it is naught, and hath knowen their subversion that it is euel. Therefore hath he fulfilled his propitiation toward them, and hath shewen them the way of equitie. 

Mans compassion is touching his neigbour: but the mercie of God is vpon al flesh. He that hath mercie, teacheth, and instructeth, as a pastour his flocke. He hath mercie on him that receiueth the doctrine of compassion, and he that hasteneth in his judgements. Sonne in good deedes gene no blame, and in euerie gift gene not the sadness of an euil word. Shal not the dew coole heate? So also a word better then a gift. Is not a word about a good gift? but both are with a justified man. A foole wil vpbraide bitterly: and the gift of one vntaught maketh the eies to drie away.

Before judgement prepare the justice, and before thou speake lerne. Before sicknesses take medicine, and before judgement
judgement examine thyself, and in the sight of God thou shalt finde propitiation. † Before sickness humble thyself, and in time of infirmitie shew thy conversation. † Be not hindered to pray always, & feare not to be justified even to death: because the reward of God abideth for ever. † Before prayer prepare thy soule: and be not as a man that tempteth God.

† Remember the wrath in the day of consummation, and the time of reward in conversation of the face. † Remember povertie in the time of abundance, and the necessities of povertie in the day of riches. † From morning vnto evening time shall be changed, & al these are sowne in the eies of God. † A wise man in al things wil feare, & in the daies of offences wil beware of sloth. † Euerie subtile man knoweth wisdom, and to him that findeth her he wil gue prays. † The wise in wordes, and they also haue done wisely: and haue understood truth and justice, and haue rayned proverbes & judgementes. † Go not after thy concupiscences, and turn away from thy wil. † If thou gue to thy soule her concupiscences, she wil make thee a joy to the enemies. † Be not delighted in multitudes, nor in few: for their concertation is continual. † Be not poore in contention of borrowing, and thou haft nothing in thy purse: for thou shalt be envious to thine owne life.

CHAP. XIX.

An admonition against drunkennes, luxurie, 4. light suspisition, 7. and detractiion. 13. Freindlie correcpion is necessarie, 25. and sincere humilitye. 27. Exterior carege is a signe of internal disposition.

1 A workman that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little. † The best remedie against great sinnes is to avoid small ones, and not to contemne the least, but diligently to amendal.

† Wine and women make wise men to apostatae, and shall reprooue the prudent: † and he that ioyneth himselfe to harlotes, shall be naught. Rottennes and wormes shall inherite him, and he shall be lifted vp for a greater example, and his life shall be taken out of the number. † He that gueueth credite quickly, is light of hart, and shall be lestenen; and he shall more ouer be counted one that finneth against his owne soule.

† He that relieveth in iniquitie, shall be reprehended, and he that hateth chaffiement, shall be diminished of life: and he that hateth babbling, extinguisheth malice. † He that finneth against his owne soule, shal repent: and he that is delighted in naughtines,
That this document pertyeth to common conversation with worldlie men, appeareth by the next verse. But to excuse secrete sinnes to a spiritual father, in sacramental confession, is necessarie wholesome and secure. It is also very commendable and most lawfull in holy religious societies, where they willingly for their owne spiritual good submitte themselves to such a godlie rule.

Falfe presence of Pietie is hypocriest. And in a superior, to oppress his own secrete fault to his subiectis is pusillinimitie. Discretion avoideth both by concealing and recheting faultes as reason directeth and justice requireth.
How good a thing is it to rebuke, rather than to be angry, and not to hinder him that confesseth in prayer!

The concupiscence of an eunuch shall deflower a young maid: so he that by violence doth win not judgement.

How good a thing is it: being rebuked to show repentance.

For thou shalt avoid wilful sin. There is that holdeth his peace, which is found wise: and there is that is odious, he which is malevolent to speak. There is that holdeth his peace, having not understanding to speak: and there is that holdeth his peace, knowing the time of fitte opportunitie. A wise man will hold his peace, until a time; but a wanton, and the unwise wilt not observe time. He that vseth manie wordes, shall hurt his owne soule: & he that taketh authority to him self vniuely, shall be hated. There is preceding in cuils to a man without discipline, and there is finding to losse. There is a gift, that is not profitable: and there is a gift, the reward whereof is duble. There is debasing because of glorie: and there is that from humiliation shall lift vp the head. There is that redemeth manie thinges for a small price, and restoreth the same seuen fold. A man wise in wordes shall make him selfe beloved: but the graces of fooles shall be powdered. The gift of the unwise shall not be profitable for thee: for bisices are seuenfold. He will geue few thinges, and vsbraide manie: and the opening of his mouth is an inflammation. To day a man lendeth, and to morrow he asketh it again: such a man is odious. A fool shall have no freind, and there shall be no thanke to his goodes. For they that eate his bread, are of a fallest tongue. How often, and how manie will laugh to scorn? For he doth not distribute with right understanding, that which was to be had: in like manner also that which was not to be had. The flippin of a fallest tongue, as he that falleth on the pavement: to the fallers of the cuil shall come hastely. A man without grace is as a vaine fable, it shall be continual in the mouth of them that are without discipline. A parable out of a fooles mouth.

His intention is ful of guiler that flattereth by the word of loue and of praise, but he will detract so much the more, & in the end reproach thee, when he may get reprovable advantage against thee.
mouthe shall be rejected: for he doth not speake it in his time.
+ There is that is forbid to sinne for povertrie, and in his rest he shall be pricked. + There is that will destroy his soule for shamfastnes, and by an vnwise person he will destroy it: and by acception of person he will destroy himself. + There is that is for shamfastnes promiseth to his freind, and hath gotten an enemie of him for naught. + Lying is a wicked reproch in a man, and in the mouth of men without discipline it shall be continually. + Better is a cheefe, then the continual custome of a lying man, but both shall inheritte perdition. + The maners of lying men are without honour: and their confusion is with them without intermission. + A wiseman in his wordes shall vter himself, and a prudent man shall please great persons.

+ He that tilleth his land, shall make an high heap of corne: and who so worketh inuine, he shall be exalted: and he that pleaseth great men, shall avoide iniquitie. + Presentes, and gifts, blind the eies of judges, and as one dumbe in the mouth turneth away their chastifementes. + Wisdom hid, and treaure not found: what profit is there in both? + Better is he that concealeth his foolishnes, then the man that hideth his wisdom.

Chap. XXI.

An insinuall against sinne in general, s. and divers in particular.

So hast thou sinned? doe so no more: but for the old also pray that they may be forgone to thee. + As from the face of a serpent flee from sinnes: and if thou approache to them, they will receiue thee. + The teeth of a lion the teeth thereof, killing the soules of men. + Al iniquitie is as a two edged sword, there is no remedie for the wound thereof. + Brawling and injuryes shall bring the substance to nothing: and the house that is very rich, shall be made nothing by pride: so the substance of the proud shal be rooted out. + The prayer of the poore out of the mouth shal come to his cares, and judgement shal come for him speedely. + He that hateth chastifement, is the trace of a sinner: and he that feareth God, will turne to his owne hart. + The mightie in a bold tongue is knownen a far of, and a wiseman knoweth himselfe to fal by him. + He that buildeth his house at other menes charges, is as he that gathereth his stones in the winter. + The synagoge of sinners is as tow gathered together,
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11. 'tis, and their consummation a flame of fire. † The way of sinners is paved with stones, & in their end, hell, & darkenes, and paines. † He that keepeth justice, shall containe the understanding thereof. † The consummation of the fear of God wisdom and understanding. † He shall not be taught, that is not wise in good. † But there is wisdom that abideth in evil, and there is no understanding where bitterness. † The knowledge of the wise shall abound as an inundation, and his counsel is permanent as a fountain of life. † The heart of a fool is as a broken vessel; and al wisdom it shall not hold. † A man of knowledge will praise whatsoever wise word he shall hear, and will applie it to himself: the riotous man hath heard it, and it shall displease him, and he will cast it behind his back. † The narration of a fool is as a burden in the way:

15. for in the lippes of the wise shall grace be found. † The mouth of the prudent is sought in the Church, and they will think upon his words in their hartes. † As a house destroied, so is wisdom to a fool; & the knowledge of the wise is inexplicable words. † Ferrers on the seat: doctrine to a fool; and as manacles upon the right hand. † A fool in laughter exalteth his voice: but a wise man will scarce laugh secretly:

18. † Doctrine to the prudent is a golden ornament, and as it were a bracelet on the right arm. † The sores of a fool goeth easily into his neighbours house: & a cunning man will be abashed at the person of the mighty. † A fool will looke from the window into the house: but the none warded will stand without. † It is the folly of a man to harke by the door:

22. and a wise man will be greued with the contumelie. † The lippes of the wise shall tel foolish things: but the words of the wise shall be pondered in balance. † The harrest fools is in their mouth: and the mouth of wilemen is in their hart.

25. † Whiles: the impious curseth the duell: he curseth his owne soule. † The whisperers shall defile his soule, and shall be hated in all: and he shall abide with him: he shall be obdious; the still man and wise shall be honored.

Chap. XXII.

An other admonition against sloth: 2. diuolute children, 6. and mirth out of season. 7. Fools are hardly comforted, 10. more to be bewrayed then the dead. 14. Much take doth not profite them. 24. Off the soul, nor fear not a freind. 33. Kepe always guard of thy tongue.
HE FLUGGARD is stoned with a durtie stone, & al men wil speake of his disgrace. 
† The fluggard is stoned with the dung of oxen: and euertie one, that shall touch him, wil shake his handes. 
† The confusion of the father is of a sonne without discipline: and the daughter shall be made of lefle account. 
† A wife daughter is an inheritance to her husband. 
† She that confoundeth, is made a contumelie to her father. 
† She that is bold shameth father and husband, and shall not be inferior to the impious: but of them both she shall be dishonored. 
† Musike in mourning is a tale out of time: scourges and doctrine are at all time wisdom. 
† He that teacheth a fool, 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 heaue sleepe. 
† He speakeoth with him that sleepeoth, which vstereth wisdom to a fool: and in the end of the narration he saith: Who is this? 
† Weepe vpone the dead, for his light hath failed: and weepe vpone a fool, for he faileth in understanding. 
† Weepe a little vpone the dead, because he is at rest. 
† For the wicked life of the very wicked, aboue the death of a fool. 
† The mourning of the dead is seven daies: but of a fool and of the impious, all the daies of their life. 
† Speake not much with a fool, and go not with the unwise. 
† Keep thy selfe from him, that thou have no molestation: and thou shalt not be de-filed with his sinne. 
† Turne aside from him, and thou shalt finde rest: and shalt not be wearied with his follie. 
† What shall be beautier then lead? and what other name hath it but fool. 
† It is easier to bear sand and salt, and a maffe of yron, then an unwise man, and a fool, and impious. 
† A frame of wood bound together in the fundation of a building. shal not be dissolved: so also the hart confirmed in the cogitation of counsel. 
† The cogitation of the wife at all time, yea by fear shall not be depraued. 
† As slakes in high places, and plaisteringes laid without cost, shal not abide against the face of the winde: 
† To also a fearful hart, in the cogitation of a fool, shall not resist against the violence of fear. 
† As a trembling hart: in the cogitation of a fool, at all time wil not fear, so also he that continueth always 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
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30. at soweles, and shal throw them downe: so he that spake keth reprochefully to his freind, dissolueth freindship. * A true freind will not be lost for temporal danger.
26. though thou drowes a sword at a freind, despair not: for 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 reveales of secret, and a traiterous wound: in all these things a freind wil flee away. * Possesse fidelity with a freind in his prouertie, that in his goodes also thou maist reioyce. * In the time of his tribulation continew faithfull to him, that in his inheritance also thou maist be heire with him. * Before the fire the vapour of the chimney, and the smoke of the fire riseth on high: so also before bloud euil wordes, and contumelies, & threatens. * I wil not be ashamed to salute a freind, from his face I wil not hide myself: and if there chance euiles to me by him, I wil beare it. * Euerie one that shal heare, wil beware of him. * Who wil give a gard to my mouth, and a sure feale upon my lippes, that I fal not by them, and my tongue destroy me?

Chap. XXIII.

A prayer against pride. 6. gluttonie, and luxurie. 7. Beware of offending in speach. 9. especcially of unlawfull swearing. 5. blaspheme. 17. irreverent and reprocheful wordes. 21. Also of avarice. 24. fornication, and adulterie. 30. at which God seech, and will severely punish. 33. With other sinnes that follow thereof.

1. O Lord father, and dominatour of my life: * leave me not 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 their offences appeare not, * and my ignorances increase not, and my offences be multiplied, and my sinnes ahooked, and I fal in the sight of mine aduersaries, & mine enemies reioyce.
2. * O Lord father, and God of my life, leave me not in their cogitation. * Hautines of mine cies geue me not, and al desire 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 minde. * O children heare: the doctrine of the mouth: and he that will kepe it, shal not perish by his lippes, nor be scan.
3. dalized in most wicked workes. * A sinner is taught in his vanitie,
vanitie, and the proud and the evil speaker shal he scandalized in them. † Let not thy mouth be accustomed to swearing; for there be manie falls in it. † But let not the naming of God be usual in thy mouth, and meddle not with the names of Saints, because thou shalt not escape free from them. † For as a servant daily examined, lacketh not the mark of: so euerie one that sweareth, and nameth, shal not be whooly purged from sinne. † A man that sweareth much shal be filled with iniquitie, and plague shal not depart from his house. † And if he frustrate it, his sinne shal be upon him; and if he dissemble, he offendeneth double: † and if he sweare in vain, he shal not be justified: for his house shal be filled with retribution. † There is an other: contrarie speach, also to death, be it not found in the inheritance of Iacob. † For of the merciful all those things shal be taken away, and they wil not wallow in sinnes. † Let not thy mouth be accustomed to vnunurtered speach: for there is in it a word of sinne. † Remember thy father and thy mother, for thou art in the midst of grea: men: † lest perhaps God forget thee in their sight, and bring thee forth with thy daies custome, thou suffere reproch, and hast better not have beene borne, and curse the day of thy natuic: † A man accustomed to the words of reproch, wil not be instructed in all his daies. †: Two fortes abound in sinnes, and the third bringeth wrath and perdition. † An hote soule as a burning fire wil not be quenched, til it swallow somewhat. † and a wicked man in the mouth of his flesh wil not cease till he kindle a fire. †: To a man that is a fornicator all bread is sweete, he wil not be ware, trespassing vnto the end. †: Euerie man that passeth beyond his owne bed, contemning against his owne soules, and saying: Who seeth me? † Darkness compasseth me, and the walles couer me, and no man beholdeth me: whom do I seare? the Highest wil not be mindful of my sinnes. † And he understandeth not that his eye seeth all things, for that Josue: the Highes: envieth not that the eies of out Lord are much more brighter then the sunne, beholding round about all the waies of men, and the bottome of the depth, and the harters of men looking into the hidden partes. † For al things were known to our Lord God, before they were created: so also after it is perfected he beholdeth all things.
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30 things. † "Reuenge shall be taken on this man in the streates of the citty, and as an horresco lest he shall be chafed: and where he expected not, he shall be apprehended. † And he shall be in dishonour with all men, for that he understood not the feare of our Lord. † So cumeric woman also that forsaketh her husband, & geteth inheritance by mariage of another. † For first she hath been unfaithful in the law of the Highest: and secondly she hath sinned against her husband: thirdly she hath fornicated in adulterie, and hath gotten her children of another man. † This woman shall be brought into the Church, and upon her children there shall be examination. † Her children shall not take roote, and her boughes shall not yield fruite. † She shall leave her memorie to be cursed, and her dishonour shall not be wiped out. † And they that are least shall know, that nothing is better then the feare of God: and nothing sweeter, then to have regard to the commandements of our Lord. † It is great glory to follow our Lord: for length of daies shall be taken of him.

Chap. XXIII.

True and laudable Wisdom, proceeding from God, 6. shineth in his works:
12. especially in his Church; where she brought forth all vertues. 26. She instructh all unto her, 44. and lighteneth her followers with splendore of doctrine.

1 VVisdom shall praise: her soule, & shall be honoured in God, and shall glorifie in the middes of her people, and shall glorifie in the sight of his power, and in the middes of her people she shall be exalted, and in the holy assembly she shall be admired, and in the multitude of the elect she shall have praise, and among the blessed, she shall be blessed, saying: I come forth from the mouth of the Highest, the first gotten before all creatures. † I made that in the heavens there should rise light that faileth not, and as a cloud I covered all the earth. † I dwelt in the highest places, and my throne is in the heavens. 8 The pillar of a cloud. † I alone have gone round about the compass of heauen, and have penetrated into the bottome of the depth, and have walked in the waues of the sea, † and stood in all the earth: and in all people, † and in euerie nation.
11 I haue had the primacie: † and I haue by strength troden downe.
downe the hartes of all the excellent, and the base; and in all these things: I sought rest, & I shall abide in the inheritance of our Lord. Then the creature of all commanded, and said to me: he that created me, rested in my tabernacle, and he said to me: Inhabelle in Jacob, and inherit in Israel, and take roote in myne elect. From the beginning and before the worlds was I created, and into the world to come I shall not cease, and in the holy habitation I have miniftred before him. And so in Sion was I established, and in the sanctified citie likewise I rested, and my power was in Jerusalem. I took roote in an honorable people, and in the portion of my God his inheritance, and my abiding is in the full assembly of saints. I am exalted as a cedar in Libanus, and as a cypres tree in mount Sion. As a palme tree in Cades am I exalted, and as a rose plant in Iericho: As a faire olue tree in the fieldes, and as a plane tree by the water in the treates am I exalted. I gave an odout as cinnamon, & aromatical balme: as chosen myrthe haue I gnuen the sweetenes of odout: and as storax, and galbanum, and onyx, and aloes, and as Libanus not cut, haue I perfumed myne habitation, and myne odout is as baulme non mingled. I haue spreid out my boughes as the cerebinth, and my boughes are of honour and grace. I as a vine haue fructified sweetenes of odour: and my flowers are fruite of honour and honetie. I am the mother of beautiful love, and of feare, and of knowledge, and of holy hope. In me is al grace of way and truth, in me al hope of life and vertue. Paffe to me al ye that desire me, and be filled of my generations. For my spirit is sweete a boute honie, and myne inheritance aboue honie and the honie combe. My memorie is vnto generations of worlds. They that care me, shal yet hunger: and they that drinke me, shal yet thirst. He that heareth me, shal not be con founded; and they that worke in me, shal not sinne. They that explicate me, shal have life everlafting. All these thinges are the booke of life, and the testament of the Highest, & the knowledge of truth. Moyles commanded a law in the preceptes of justices, and an inheritance to the house of Iacob, and the promises to Israel. He appointed to David his servant for to raise vp a king of him most strong, and sitting in the throne of honour: for ever. Who filleth wisdom as Phison, and as Tigris in the daies of new fruiues.
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41 repleniseth understanding as Euphrates, who multipliest it as Jordan in the time of harvest. † Who sendeth discipline as the light, and as lifting as Gethon in the day of vintage. † Who first hath perfect knowledge of it, & a weaker shall not see the thing. † For her cogitation shall abound above the sea, and her counsels above the great depth. † Wisdom have pored out rivers. † As a sluice of a mightie water out of the river, as the river Dioryx, & as a water coundite I came out of paradise. † I said: I will water my garden of plantes, and will inebriate the fruites of my medow. † And hehold my sluice was made abundant, and my river came nere to a sea. † Because I illuminated doctrine to alas the morning light, & I will declare it far. † I will penetrate all the inferior partes of the earth, and will behold all that sleepe, and will illuminate al that hope in our Lord. † I will yet powre out doctrine as a prophesie, and will leave it to them that seeke wisdom, and wilt not cease unto their progenies even to the holie age. † See ye that I have not laboured for myself only, but for al that seeke out the truth.

Chap. XXV.

Concord between brethren, neighbours, and man and wife, much pleaseth God. 4. A poore man proud, a richman a liar, and an old man doting in carnal, or worldly thinges, are very hateful. 9. He that feareth his children good, and his enemies overbrowne, hath a good wife; offendeth not in speech; consentieth not to sinne; hath a true friend; teacheth good doctrine; hath endured; and humane knowledge: hath undoubtedly nine happier thinges: but to feare God conseygeth. 4. And excelleth al. 17. A wicked woman (bereone) is very detestable, and most uniterable, if she have supreme dominion.

1 IN three thinges my spirit is pleased, which are approved before God, and man: † The concord of brethren, and the love of neighbours, and man and wife wel agreeing together. † Three fortes my soule hateh, and I am greatly grieved at their life; † A poore man proud, & a rich man a lyer: an old man a fool, and doting. † The thinges that thou hast not gathered in thy youth, how shalt thou find them in thy old age? † How beautiful is judgement for a grey head, and for ancients to know counsel! † How beautiful is wisdom for the aged, & understanding glorious, and counsel! 3 † Much cunning is the crowne of old men, and the fear of God.
410. **The Booke of**

God is their glory. **[Verse]** Nine things not to be imagined of the hart haue I magnified, and the tenth I will tel vnto men with my tongue: **[Verse]** A man that hath joy in his children; liuing and felling the subversion of his enemies. **[Verse]** Blessed is he that dwelleth with a wise woman; & that hath not offended with his tongue; and that hath not sinned such as are vnworthie of him. **[Verse]** Blessed is he that findeth a true freind; and that declareth justice to an ear that heareth: **[Verse]** How great is he, that findeth wisdom, and knowlegde; but he is not aboue him: that feareth our Lord. **[Verse]** The feare of God hath set it self aboue al things: **[Verse]** blessed is the man, to whom is geuen to haue the feare of God: he that holdeth it, to whom shal he be resembled? **[Verse]** The feare of God is the beginning of his loue: and the beginning of faith is to be fathioned vnto it. **[Verse]** The heauenlesse of the hart is al plague: & al malice, **[Verse]** the wickednes of a woman. **[Verse]** And he wil see al plague, and not the plague of the hart: **[Verse]** & al wickednes, & not the wickednes of a woman: **[Verse]** & al obdution, and not the obdution of them that hate him: & al reuenge, and not the reuenge of the enemies. **[Verse]** There is no head worse then the head of a serpente: **[Verse]** and there is no anger about the anger of woman. It shal be more pleasant to abide with a lyon and dragone, then to dwelle with a wicked woman. **[Verse]** The wickednes of a woman changeth her face: and darkeneth her countenance as a beare: and will shew it as a facke. In the middes of her neighbours, **[Verse]** her husband groned, and hearing he sighed a little. **[Verse]** Al malice is short to 26 the malice of a woman, the lot of sinners fal vpon her. **[Verse]** As the goeing vp a grauellie way in the steete of the aged, so a woman ful of tongue to a quiet man. **[Verse]** Looke not vpon a woman beautie, and desire not a woman for beautie. **[Verse]** A woman's anger, and impudencie, and confusion is great. **[Verse]** A woman if she haue superioritie, is contrarie to her husband. **[Verse]** An humbled hart, and heauie countenance, and plague of hart, is a wicked woman. **[Verse]** Feeble handes, and dispointed knees, a woman that doth not make her husband happy. **[Verse]** From woman came the beginning of sinne, and by her we doe al die. **[Verse]** Geee not issue to thy water, no not a little: nor to a wicked woman leauue, to goe forth. **[Verse]** If she walke not at thine hand, she wil confound thee in the sight of thy enemies. **[Verse]** Cut her off from thy flesh, lest she alwaies abuse thee.

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Chap. XXVI.

The praises of a good woman. 5. The betraying of a citie, mutinie of people, and false accusation are terrible, but aielous woman is more grievous.


28. A man full of busines hardly carreth for his soule: and an innekeeper of sinne is wicked.

The husband of a good wife is happy: for the number of his yeares is double. 2. A strong woman delighteth her husband, and shall accomplish the yeares of his life in peace. Life drieth the an vnquiet husband, and shal accomplishe the yeares of his life in peace. Life drieth them. 3. A good woman is a good portion, in the good portion of a man of much comfort: and therefore continual peace is their countenance is merie. 4. Of three things my hart hath bene afraid, and at the fourth my face hath trembled: 5. The betraying of a citie, and a gathering together of the people: false calumny, al more grievous then death. 6. Aielous woman, is the sorrow and mooring of the hart. 7. In aielous woman is a scourge of the tongue, communicating with al.

† As a yoke of oxen, that is mowed, so also a wicked woman. 8. As when he hath holdeth her, is as he that taketh hold of a scorpion, oxen imbues.

† A woman geuen to drunkennes is great anger: & her con-tumelie and turpitude shal not be hid. 9. The fornication of a woman shall be known in the lifting vp of her eies, and in her eielidde: 10. On thy daughter that turneth not away her self, set sure watche: lest occasion found she abuse herself.

† Take heed of the impudencie of her eies, and mervel not if she contemne thee. 11. As a wayfaring man that thirsteth, wil she open her mouth to the Fountain, and wil drink of euerie water that is next, and wil sit against euerie hedge, and open her quier against euerie arrow, vntil she faile. 12. The grace of a diligent woman shall delight his husband, and shal 13. fatte his bones. Her discipline is the gift of God. A wife and stille woman, there is no exchange for a soule instructed.

† A holie, and shamefast woman, is grace upon grace. And all weight is not worthie a continent soule. 14. As the sunne ryling to the world in the highest places of God, so is the beautie of a good woman for an ornament of her house. 

† Alampe
For want, and desire of riches, manie committe sinne: from which the fear of God preferreth. 6. Tentation proveth, who is trust, 12. constany, and modest. 17. Freindes are bond to seeresie, 25. and seditie.

Through pouertie manie haue offended: and he that seeketh to be made rich, turneth away his eie. As a stake is fastened in the middes of stones compact together, so also in the middes of selling and buying, sinne shalbe strayned. Sinne shalbe destroyed with the sinner. If thou hold not thyself instantly in the fear of our Lord, thy house shall quickly be subuered. As in the shaking of a siece the dust wil remaine: so the perplexitie of a man in his cogitation. The fornace proveth the potters vessels, and the tentation of tribulation iust men. As the husbandrie about a tree sheweth the fruit thereof, so a word out of the thought of the hart of man. Praye not a man before ful discours, for this is the trial of men. If thou follow iustice, thou shalt apprehend it: and shalt put it on as a long robe of honour, and thou shalt dwell with it: and it shall protect thee for ever, and in the day of knowleging thou shalt finde redsafines. The foules flocke together to their like: and truth shal returne to them, that warke it. The lion alwayes lyeth in wayte for a pray: so sinnes for them that warke iniquitites. A holie man continueth in wildom: as the sunne: for a soole is changed as: the moone. In the middes of the vnwise keepe the word til his time: but in the middes of deepe considerers be continually. The narration of sinners is odious, & their laugther is in the deligthes of sinne. Speach that sweareth much shal
shal make the heart of the head to stand upright; and his lacke of reverence is the stopping of the ears. † Sheding of blood is in the brawling of the proud: and their cursing is a greevous hearing. † He that discloseth the secretes of a friend, loseth credite, and he shall not finde a friend to his minde.

† Love thy neighbour, and be ioyned with him in fidellitie. † But if thou discover his secrets, thou shalt not pursw after him. † For as a man that loseth his freind, so also he that loseth the frindshipe of his neighbour. † And as he that leteth a bird goe out of his hand, so hast thou least thy neighbour, & shalt not take him. † Follow him not, because he is far absent, for he is fled, as a doe out of the share: because his soule is wounded: † Thou canst no more blinde him, and of a curse there is reconciliation: † but to discloseth the secrets of a freind, is the desperation of an vnhappe soule. † He that winketh with the eie, forgeth wicked things, and no man wil cast him oft: † 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 peruerse his mouth, and in thy wordes he wil lay a scandal. † I have heard manie thinges, & have not esteemed them equal to him, and our Lord wil hate him. † He that calleth a stone on high, it wil fall vpon his head: and the deceitful stroke wil divide the woundes of the deceitful. † He that diggeth a pit, shal fal into it: and he that leteth a stone for his neighbour, shal stumble on it: & he that layeth a snare for an other, shal perish in it. † To a man that doth most wicked counsell, it shal be turned vpon his head: and he shall not know from whence it cometh to him. † Decrision & reproch of the proud, and vengeance as a lyon shal lie in waite for him. † They shal perish in a snare that are delighted with the fall of the iust: and forow shal consume them before they die.

† Anger and furie, both are execerable, and the sinfull man shal be subiect to them.

CHAPEL. XXVIII.

Abstaines from revenge, 8. and strife, 15. from making debate, 28. from hearing, and speaking evil.

† He that shall be revengeed, shal finde revenge of our Lord, and keepinge he wil keepe his sinne. † For geue thy neighbour hurtting thee; & then shal thy sinnes be loosed.

† He that seeketh revenge contrary to the
to thee when thou prayest. † Man to man referreth anger; and doth he seeketh remedie of God? † He hath not merced on a man like unto himself, and doth he intreate for his own sinnes? † Himself whereas he is flesh, referreth anger, and doth he asketh propitiation of God? who by prayer shall beget for his sinne? † Remember the last things, & cease to be at enemie; † for consumption and death are imminent in his commandements. † Remember the feare of God, and be not angry with thy neighbour; † Remember the testament of the High, & contemne the ignorance of thy neighbour. † Restrain thyself from strife, and thou shalt diminish thy sinnes: † for an angrie man kindleth strife, and a sinful man will trouble his freindes, and in the midst of them that are at peace he will cast in enemie: † For according to the wood of the forest, to the fire burneth: and according to the power of a man, so shall his anger be, and according to his substance he will increase his anger. † Haftie contention kindleth a fire: and haftie strife shedeth bloud: and an untruthifying tongue bringeth death. † If thou blowes upon a sparc, it is burned as a fire: and if thou spittest thereon, it shall be quenched both procede out of the mouth. † The whisperer & double tongued, is accursit: for he hath troubled manie that were at peace. † A third tongue hath mowed manie, and dispelled them from nation into nation. † It hath destroyed the wall'd citie of the rich, and hath digged downe the houses of great men: † It hath cut the forces of peoples, and undone strong nations. † A third tongue hath cast out manlie women, and deputied them of their labours. † He that regardeth it, shall not have rest. neither shall he have a freind in whom he may repose. † The stroke of a whippes maketh a blew marke: but the stroke of the tongue will brake the bones. † Manie haue fallen by the edge of the sword, but not so as they have perished by their tongue. † Blessed is he that is covered from a wicked tongue, that hath not passed into the anger thereof, and that hath not drawnen the yoke thereof, and hath not bene tied in the bandes thereof: † for the yoke of it, is a yoke of iron: and the band of it is a band of brass. † The death of it, is a most wicked death: and he is more profitable then it. † The continuance of it shall not be permanent, but it shall obseyn the waies of the vniust; and it shall not burne the just in the flame thereof. † They that for sake God, shall fall into it, and it shall 27 burne
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
tongue, and make doores to thy mouth, and locks. † Lay
together thy siluer, and make balance to thy wordes, and right
bridles to thy mouth: † and take heed lest perhaps thou
slippe in thy tongue, & fall in the sight of the enemies, that lie in
waye for thee, and thy fall be vncurable vnto death.

"To heare
distorction is
as bad as to
speak it.

CHAP. XXIX.

Lend charitably, ‡, and restore faithfully. 10. For the fault of all debtors,
omitte not to helpe the honest. 12. Rather give almes where need is. 19. Be
thankful for suretiship. 28. Live frugally. 32. Goe not a ghostning for
delicate there.

HE that †: lendeth to his neighbours, doth merrie: and
he that preuayleth with hand, keepeth the command-
ments. † Lend to thy neighbour in the time of his necessity,
and ‡: again repay thy neighbour in his time. † Confirme
thy word, and doe faithfully with him: † & thou shalt finde at al
time, that which is necessarie for thee. † Manie have esteemed
a thing lent as a thing found, and haue geuen molestation to
them that did helpe them. † Til they receive, they kiss the
handes of the lender, and in promises they humble their
voice: † and in the time of repaying they wil ask a tyme, and
wil speake wordes of reddounes and murmurings, and wil
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
it as a thing found: † but if not, he wil defraude him of his
money, and possess him an enemie without cause: † and wil
repay him reproches and curtes, and for honour and benefite
wil repay him contumelie. † Manie haue not lent, not
because of wickednes, but they were afraid to be defrauded
without cause. † But yet, vpon the humble be stronger of
minde, & for almes differre him not. † Because of the com-
mandment receive the poore: and because of his povertie,
send him not away emptie. † Lose money for thy brother and
thy freind: and hide it not vnder a stone vnto perdition. † Put
thy treasure in the precepts of the Highest: ‡ & it shal profite
thee more then gold. † Shut vp almes in the hart of the poore,
and the same shal obtayne for thee against a cewil. † Above the
shilde of the mightie, & above the speare, it shal fight against
thyne

‡: Lending is a
worke of mer-
cie, & a kinde
of almes.
To repay that
is borrowed is
a worke of ju-
stice, wittingly
not to restore
is as bad as
theft.


A good man becomes a soreretie for his 18 neighbour: and he that hath lost shame, will leave him to himself. 19 Forget not the kindness of a soreretie: for he hath given his life for thee. 20 The sinner and unclean person fleeth from his soreretie. 21 A sinner counteth the goodes of his soreretie to himself: and unthankful in mind, will forsake him that delivered him. 22 A man is soreretie for his neighbour: and when he hath lost shame, he shall be forsaken of him. 23 Naughtie soreretisippes hath undone manie, that were in good case, and had tossed them as a wave of the sea. 24 Whirling round about, it hath made mightie men to remove, and they have wandred in strange nations. 25 A sinner that transgresseth the commandment of our Lord, shall fall into naughtie soreretisippes: and he that endureth to doe manie things, shall fall into judgement. 26 Recover thy neighbour according to thy power, and take heed to thy self that thou fall not. 27 The beginning of man's life water & bread, and garment, and house covering his turpitude. 28 Better is the poor mans fayre vnder a roofe of bordes, then sumptuous cheerie in a strange place without a house. 29 Let the least thing please thee in need of a great, and thou shalt not heare the reproach of peregrination. 30 It is a naughtie life to change lodging from house to house: and where he shall lodge, he shall not deal boldly, nor open his mouth. 31 He shall lodge, and feede, and make the unthankful drinke, and beside these things he shall heare bitter wordes. 32 Passee thou stranger, & furnish the table, & with the things thou hast in thy hand, feede the rest. 33 Depart from the presence of the honour of my freindes: for the necessitie of my house my brother is to be lodged with me. 34 These things be greuous to a man that hath understanding: rebuke for the house, and the reproch of the leinder.

Chap. XXX.

Chastisement of children is necessarie, and indulgence very dangerous.

14. Health is better then riches. 17. A stubborne life is worse then death.

He that loueith his sone, doth accustome him to stripes, that he may reioyce in his later end, and not grope after the doores of his neighbours. He that teacheth his sone, shall be praised in him, & in the middes of them of his household he shall glorie in him. He that teacheth his sone, doth cast
the enemy into emulation, and in the middles of his freides
he shall glory in him. † His father is dead, & he is as it were
not dead: for he hath left behind him the like to himself.
† In his life he sawe and rejoiced in him: in his death he was
not made sorry, neither was he confounded before the enemys. † For he left a defender of his house against the enemies,
& one that should render thank to his freides. † For the
soules of his sonses he will bind vp his wounds, & at cuite
voice his bowels shall be troubled. † An untrained horse be-
cometh stubbome, and a dissolute child will become headie.
† Pampered thy sonne, and he will make thee afraid: play with
him, and he will make thee sorrowful. † Laugh not with him,
left thou be sorrow, and at the last † thy teeth shall be on edge.
† Geue him not power in his youth, and conterme not his
cogitations. † Curbe his necke in youth, and knock his
side whiles he is a childe, lest perhaps he be hardened, and
beleeue thee not, and he shall be souer of minde to thee.
† Teach thy sonne, and worke in him, that thou offend not
in his dishonestie. † Better is a poore man whole, and strong
of force, then a rich man weake and scourged with miserie.
† The health of the soule in holines of justice, is better
then al gold and silver: and a sound bodie, then infinite re-
quenewes. † There is no riches above the riches of the health
of the bodie: and there is noe delight above the joy of the
hart. † Better is death then a bitter life: and everlasting rest,
than continual sickness. † Good things hid in a mouth that
is shut, are as messes of meates set about a grave. † What shall
sacrifice profite an idol? for neither shalt he eate, nor sinne:
† so he that is chas'd away of our Lord, beareth the rewarde
of iniquitie: † seing with his eies, & groaning, as an eunuch
embracing a virgin and sighing. † Geue not heuines to thy
soule, & affliet not thyself in thy counsell. † Joyfulness of the
hart, this is the life of a man, and a treasure without defect of
holines: and the joy of a mans life is long life. † Have mercie on
thine owne soule, * pleasing God, and refraine: and comfort
thy hart in his holines: and expel sorrow far from thee. † For
sorrow hath killed manie, and there is noe profite in it.
† Euenie and anger diminish the daies, and thought will bring
old age before the time. † A magnifical hart, is good in
bankettes: for his bankettes are made diligently.

Ecclesiasticus
The Booke of
Chap. XXXI.

By seeking virtue, and laboring for necessaries, the flesh is subdued to the
spirit's. 8. Moderate riches are best, 12. With temperance in diette, 30.
especially in drinking.

Watching: after honestie shal pine the flesh, & 1
the thought thereof: takeeth away sleepe. † The
2 thought of foreknowlege turneth away the understanding,
& greevous inffinowge makeseth a sober soule. † The riche man
3 hath laboured in gathering of substance together, & in his rest
he shal be replenished with his goodes. † The poore man
4 hath laboured in the diminishing of his liuing, and in the end
he is made poore. † He that loueth gold shal not be inffinowed:
5 he that followeth after corruption, shal be replenished of it.
† Manie haue bene geuen into falles for gold, and their perdition
6 hath come by the beautifull thereof. † The gold of them
7 that sacrifice is a wood of offence: wo to them, that follow
after it, and euerie vnwise man shal perish in it. † Blessed is 8
the rich man that is found without spot: and that hath not
9 gone after gold, nor hoped in money and treasures. † Who is
this, & we wil praise him, for he hath done meruoules thinnes
10 things in his life. † Who is prooued therin, & perfect, shal haue eternal
11 glorie. He that shal transgress, and hath not transgressed:
12 and doe euils, and hath not done: † therefore are his good
13 thinneses stablished in our Lord, & al the church of saintes shal
14 declare his almes. † Art thou set at a great table? open not thy
15 ize therewith: † Say not this: There be manie thinnes
16 which are vpon it. † Remember that a vnaughtie eie is euil.
17 † What is created worse then the eie: therefore shal it wepee
18 at euerie face. When it shal see, † stretch not out thy hand first,
19 and so contaminate with enuiie thou be ashamed. † Be not
20 oppressed in a sweat. † Understand by thy self what thy neigh-
21 bors thinneses are. † Vie as a frugal man those thinnes, that
22 are set before thee: left thou be hated when thou eatest much.
† Leave of first, for maneris sake, and exceede not, lest thou 20
perhaps offend. † And if thou be set in the middes of manie, 21
stretch not forth thy hand before them: neither doe thou first
ask to drinke. † How sufficient is a little wine for a man wel 22
taught, and in sleepeing thou shalt not be pained with it, and
thou shalt feele no grieffe. † Watching, & choler, & torment to 23
an vsatisfiable man: † sleepe of health is in a man of spare diette: 24
he shal
he shall sleepe vntil morning, and his soule with him shall be
delighted. † And if thou haist bene forced with eating much,
rise from the middles, and vomite, and it shall refresh thee, and
thou shalt not bring infirmitie to thy bodie. † Heare me my
sonne, and despise me not: and in the end thou shalt finde my
wordes. † In all thy worke be quicke, and al infirmitie shal
not chance vnto thee. † The lippes of manie shall bless him
that is magnificall in breads, and the testimonie of his truth is
faithful. † In naughty bread the cittie wil murmure, and the
testimonie of the naughtynes thereof is true. † Prouoke not
them that loue wine: for wine hath destroyed very manie.
† Fire tryeth hard yron: so wine dronken in drunkennes
shall rebuke the hartes of the proud. † Equal life to al men,
wine in fobrietic: if thou drinke it moderatly, thou shalt be
sober. † What is the life that is diminished with wine? † What
defraudeth life? death. † Wine was created for joyesfullnes, and
not for drunkenes from the beginning. † Wine drunken mo-
derately is the joy of the soule, and the hart. † Sober drink-
ing is health to soule and bodie. † Much wine drunken ma-
keth prouocation, & wrath, & manie ruines. † Much wine
drunken is bitterness of the soule. † The courageousnes of
drunkennes, is offence of the vnwise, lesstening the strength,
and making wounds. † In a banquet of wine rebuke not
thy neighbour: and despise him not in his mirth. † Speake nor
to him wordes of repoch: and preffe him not in demanding
again.

CHAP. XXXII.
Supriores must rule. With mekenes, 4. teaching those wisdome that are capable
thereof. 7. Be moderate in musike, and in wine. 9. Let yongmen be di-
gent to heare, and sparing to speake. 13. especially before their betteres. 15.
Be always wel occupied. 17. True, and feare God. 21. admitte correction.
24. do nothing without counsel.

H ave they made thee Ruler? † be not extollt: be
among them as one of them. † Haue care of them, and
so lifte thou stil, and al thy care being dispatched, repose.
† That thou mayst reioyce for their sakes, & receive a crowne
as an ornament of grace, and obtayne the dignitie of the con-
tribution. † Speake thou that art elder: for it becometh thee,
† the first word to him that loueth with knowllege, & hinder
not musike. † Where there is no hearing, power not out
E ec 2 Speache,
The Booke of speache, and extol not thyself out of time in thy wisdom. ✧ A little pearle of the carbuncle in an ornament of gold, and the comparison of musicians in a basket of wine. ✧ As a signer of the emerald is in the working of gold; so the melody of musicke in joyful and moderate wine. ✧ Hearce holding thy peace, & for thy reverence good grace shall come to thee. ✧ Yongman speake in thine owne cause scarcely. ✧ If thou wilt be asked twice, let thyne answer have an head. ✧ In manie things be as it were ignorant, and hearce holding thy peace and withal asking. ✧ In the middes of great men presume not: and where ancients are, speake not much. ✧ Before haile there shall goe lightning: & grace shall goe before sham-fainenes, & for thy reverence good grace shall come to thee. ✧ And at the house of tyling slacke not thyself: but runne before first into thy house, and there withdraw thyself, and there play, and doe thy conceites, and not in sinnes and proud word. ✧ And above all these things bless our Lord, that made thee, & that doth replenish thee with all his goodes. ✧ He that feareth our Lord, shall receive his doctrine: and they that wil watch after him, shall finde blessing. ✧ He that seeketh the law, shall be replenished with it: and he that doth deceitfully, shall be scandalized by it. ✧ They that feare our Lord, shall finde just judgement, and shall kindle injustices as light. ✧ A sinful man will flee reprehension, and according to his wil, will finde excuse. ✧ A man of counsell will not destroy understanding, an alien and proud man wil not dread feare: ✧ Yea after he hath done with feare without counsell, he shall be controweled even by his owne pursuittes. ✧ Sonne: ✧ doe nothing without counsell, and after the fact thou shalt not repent. ✧ Goe not in the way of ruine, and thou shalt not stumble at stones: commite not thyself to a laborious way, lest thou set a scandal to thy soule. ✧ And beware of thy children, and take heed of them of thy house:hold. ✧ In all thy works be belene thy soule: ✧ by faith: for this is the keeping of the commandementes. ✧ He shall be cleueth God, attendeth to the commandementes: and he that trusteth in him, shall not be lefenson.

Chap. XXXIII.

Fear of God defendeth from al adversaries. 5. Follie is unconstant. 8. God disposeth all to the best. 13. Man is in Gods hand, as clay in the potters. 20. Superiors must keep their autoritie: and their subiectes in discipline.

To him
Ecclesiasticus

1. To him that seareth our Lord, evil shall not happen, but in temptation God will keep him, and deliver him from evils. A wise man hateth not the commandments and statutes; and he shall not be shaken as a ship in a storm.
2. A man of understanding belegeth the law of God, and the law is sure to him. He that repenteth an interrogation, shall better prepare his answer, and so shall be heard, and shall keep discipline.
3. The hart of a fool is as a wheel of a carcel; his cogitation as a turning axletree. A fainthearted horse overcomes a brave one that sticketh upon him, so a friend that is a corner. Why doth one day excel another, and one slight another, and one year another year of the sunne? By the knowledge of our Lord they were separated, the sunne being made, and keeping the precept.
4. And he changed times, and the festivals of the earth, from whence Adam was created. In the multitude of the discipline of our Lord he separated them, and changed their ways. Of them he blessed, and exalted; and of them he sanctified, and applied to himself: and of them he cursed and humbled, and conquered them from their separation.
5. As potters clay is in his hand, so fashion and dispose it.
6. All his ways according to his disposition: so man in the hand of him, and he will render to him according to his judgment. Against evil is good, and against death life: so also against a full man a sinner. And so looke upon all the worker of the Highest. Two against two, and one against one. And I awaked last, and as he that gathereth bearers after the grape gatherers. In the blessing of God, I also have hoped: and as he that gathereth grapes, have I filled the wine press.
7. See that I have not laboured for myself only, but for all that seek our discipline. Hear me ye great men, and all peoples, and ye rulers of the Church, karken with your cares. To fonzie, and wife, brother and friend, give not power over thee in thy life: and give not thy possession to another, lest perhaps thou repent thee, and thou entreat for them. Whilest thou art yet alive and takest breath, all flesh shall not change thee.
8. For it is better that thy children ask of thee, then that thou looke toward the hands of thy children. In all thy works

Men ledded with passions runne from one vice into another without ceasing. Especially he-retikes runne into manie errors. Against which S Paul presereth this rule. It is best that the hart be established with grace.

Heb. 13. 7. 9.
be exquisite. 

"When 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 asle: 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 sliff 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 taught much naughtines. 

† Set him to worke: for so it become him. And if he be not obedient, bow him with fet-
ters, and exceede not over al flesh: but without judgement
doe no greeuous thing. 

† If thou haue a faithful seruant, let him be vnto thee as thy soule: as a brother so entreat him:

because in the bloud of thy soule thou haft gotten him. 

† If thou hurt him vnjustly, he wil runne away. 

† if rising vp he depart: thou knowest not whom to ask; and what way to

seeke him.

| Ch. XXXI.| I. |

Trust not vaine dreams, 29 foules sayings, nor lies. 9. Much good is got by
experience. 14. and more by fearing God. 21. God receieth the oblations
of the wicked. 24. Defrauding the poore is like to manslaughter. 28. 

Destroy not that another buildeth. 50. Repentance without amendment
is nothing worth.

Vaine dreams are not to
be regarded: 
but some are good, & from God. 

40. 41. Dan. 2. 

4. Mat. 1.

Vhat socuer
is written in holy Scripture is undoubtedly true: and no
iose of the law that perish. 

S: God also 
prouideth that 
always there
be somewhat truly explicate his law.

A mens hope, & lying is to a foolish man: 

& vaine dreams 

extol the vailwise. 

† As he that apprehendeth a shadow, 

and pursueth the wind: so is he also that attendeth to lying
visions. 

† According to this is the vision of dreams: as a

mans similitude before the face of a man. 

† Of the vncleane

what shall be made cleane: and of a lyer what truth shall be
said? 

† Diuination of error, and lying foules Sayings, and the

dreames of them that do evil, are vanitie. 

† And as a woman 

that trauelth thy hart suffereth phantasies: yylleste it be a 

vision sent forth from the Highest, let not thy hart vpon them. 

† For dreams have made manie to erre, and they that hoped 
in them have failed. 

† The word of the law shall be fulfilled 

without lying, and viseom in the mouth of the faithful 

shall be made plaie. 

† He that hath not bene proued, what 

knoweth he? 

A man expert in manie things, shall thinke 

manie things: and he that hath lerned manie things, shall

declare understanding. 

† He that is not tried, knoweth 10

few
few things: and he that hath bene in manic things, multiplyeth wickedness: † He that hath not bene proued, what maner of things knoweth he? He that is deceived, shall abound with wickednes. † I haue seen manic things in wandering to and fro, and very manic fashions of words: † Some times I haue bene in danger into death: for these things, and I was deliuered by the grace of God. † The spirit of them that feare God is sought, & at his sight shall be blessed: † For their hope is on him that saueth the soul; and the eyes of God vpon them that loue him. † He that feareth our Lord shall tremble at nothing; and shall not dread, because he is his hope. † His soule is blessed that feareth our Lord. † To whom doth he looke, and who is his strength? † The eyes of our Lord are vpon them that feare him, a proctor of might, a stay of strength, a couer from the heate, and shadow for the noone time, † a fauing from offence, and helpe from falling, exalting the soule, and illuminating the eyes, gining health, and life, and blessing. † The oblation of him that immolateth of an vnuiust thing is spotted, and the scorings of the vnuiust are not acceptablc. † Our Lord is onlie theirs that expect him, in the way of truth and justice. † The High and loweth not the gifts of the wicked: neither hath he regard to the oblations of the vnuiust, neither wil he be made propitious for sinnes by the multitude of their sacrificies. † He that offereth sacrifice of poore mens substance, is as he that sacrificeth the 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 bloud.

† He that taketh away bread in sweat, is as he that killeth his neighbour. † He that sheddeth bloud; and that defraudeth the hired man, are brethren. † One building, and an other thing.

destroyeth: what profitte have they but the labour? † One praying, and an other curling: whethers voice will God heare? † He that is washed from the dead, and toucheth him againe, what doth his washing profit? † So: a man that doe frustrate, faileth in his sinnes; and doing the same againe, what doth he profit in humbling himself? who wil heare his prayer?

C H A P. XXXV.

Observation of the commandments, and sacrifice of the just 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 it al as they deserve.
HE that keepeth the law, multiplieth oblation. † It is an holome sacrifice, to attend to the commandments, and to depart from all iniquity. † To depart from iniquity is a thing that pleaseth our Lord; and to depart from iniquity is an interparing for sinnes. † Thou shalt not appear before the sight of our Lord empty. † For all these things are done because of the commandment of God. † The oblation of the just maketh a fatte altar, and is an odour of sweetenenes in the sight of the Highest. † The sacrifice of the just is acceptable, and our Lord will not forget the memorie thereof. † Render glory to God with a good minde: and diminish not the first-fruits of thine handes. † In euerie gift make thy countenance cheerful, and in joyfulness sanctifie thy tithes. † Give to the Highest according to his gift, and with a good eie, doe according to the abilitie of thine handes: † because our Lord is a rewarnder, and will repay the same seven times so much. † Offer not wicked gifts, for he will not receive them. † And looke not upon an vnjust sacrifice, because our Lord is judge, and there is not with him the grace of person. † Our Lord will not acceptperson against the poore, and he will heare the prayer of him that is hurt. † He will not despise the prayers of the pupil: nor the widow, if she power our speech of mourning. † Do not the widows tears runne downe to the cheeke, & her exclamations upon him that causeth them to runne? † For from the cheeke they goe vp euere to heauen, and our Lord the hearer will not be delighted in them. † He that adorseth God in delevation, shall be received, & his petition shall approch euene to the cloudes. † The prayer of him that humbleth himselfe, shall penetratethe cloudes: and til it approch he will not be comforted: and he will not depart till the Highest behold. † And our Lord will not be long, but will judge the just, and will do judgement: and the strongest will not have patience in them, that he may crush their backe: † and he will repay vengeance to the Gentiles, till he takaway the multitude of the pride: & breake the scepters of the vniust; † til he rewarde men according to their doings: and according to the workes of man, and according to his presumption, † til he judge the judgement of his people, and shall delight the just with his mercie: † The mercie of God is beautiful in the time of tribulation, as a cloude of raine in the time of drought.

CHAN
A prayer for conversion of all nations: and for conservation of the Israelites. 10. Discretion is necessarie in all actions, and desires.

He have mercie upon thee, O God of all, and respect vs, and shew vs the light of thy mercies: and send in thy fowre
upon vs, the nations, that haue not sought after thee, that they may know that there is no God but thou, and that they may shew forth thy glorious thinges. Lift vp thy hand ouer the strange Nations, that they may see thy might. For as in their sight thou art sanctified in vs, so in our sight thou shalt be magnified in them, that they may know thee, as we also have known, that there is no God beside thee o Lord.

Renewe signes, and change meruels. Glorifie thy hand, and thy right arm. Raise vp furie, and power out wrath.
Take away the aduersarie, and afflict the enimie. Hasten the time, and remember the end, that they may declare thy meruels.

Let him that is fued be devoured in the wrath of flame: and let them that evil intreate thy people, finde perdition.

Break the head of princes of the enimies, that faie: There is none other beside vs. Gather together all the tribes of Iacob: and let them know that there is no God but thou, that they may declare thy great works: & thou shalt inherit them as from the beginning.

Haue mercie on thy people, upon which thy name is invocte: and upon Israel, whom thou haft made equal to thy first begotten. Haue mercie on the citie of thy sanctification Jerusalem, the citie of thy rest.

Replenish Sion with thy wordes that can not be vtered, & 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.

Geue reward to them that patiently expect thee, that thy prophets may be found faithful: and heare the prayers of thy servants, according to Aarons benediction of thy people, and direct vs into the way of justice, and let al knowe that inhabite the earth, that thou art God the beholder of the worlds. The belie vil eate al meate, and one meate is better than an other meate. The iawes tait venison, & the wise hart lying wordes, A peruerse hart vil geue forow, and cunning man vil resist it. Some woman vil recetue euerie man: and one daughter is better than an other daughter.
THE BOOKE OF

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† The beautie of a woman chereth the face of her husband, † and increaseth the desire about a mans concupiscence. † If there be a tongue of curing, there is also of mitigating and of mercy: her husband is not according to the sonses of men. † He that possesseth a good woman, beginneth riches: she is an helpe like unto him, & a pillar as a rest. † Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth wanting. Who doth credite him that hath no nest, and turning aside wheretoever it waxeth darke, as a robber girded, leaping from citie to citie.

CHAP. XXXVII.

Beware of a feared, & lone a 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 evil. 30. Be temperate in diet.

EVERIE freind wil saie: I also haue ioyned freindshipe: 1

but there is a freind, in name only a freind. Doth there not sorrow remaine even to death? † But a companion and freind wil be turned to enmitie. † O most wicked presumption, whence walt thou created to couer the drie land with malice, and with the deceitfulness thereof? † A companion is pleasant with his freind in delectations, and in the time of tribulation he will be an adversarie. † A companion is forie with his freind for his bellies sake, and he will take a shield against the enemie. † Forget not thy freind in thy minde, and be not vnmindeful of him in thy riches. † Consult not with him which betrath, and hide thy counsel from them that enuie thee. † Everie counsellor uttereth counsel, but there is a counsellor in him selfe. † From such a counsellor keepe thy soule. 9 First know what his necessitie is: for he will devise to his owne minde: † lest perhaps he thrust a sharpe stake into the ground and say to thee: † Thy way is good; and stand ouer against thee to see what will befal thee. † With an irreligious man treate not of holines, and with the vnjust of iustice, and with a woman of the thing whereof she is idolous: with a fearful man of warre, with a merchant of traffike, with a byer of selling, with an enuous man of geuing thankes, † with the impious of pietie, with the vnhoneste of honestie, with the field labourer of al worke, † with him that worketh by the yeare of the ending of the yeare, with a slothful seruant of much working: attend not to these in al counsel. † But be continual...
continual with a holy man, whomsoever thou shalt know to
observe the fear of God, whose soul is according to thine
own soul: and who when thou shalt stumble in the darke,
will forie for thee. And establish with thyself an hart of
good counsel: for there is none other thing more worth to
thee then it. The soul of a holy man uttereth sometime
true things, more then seven watchmen that sitte in a high
place to watch. And in all these: beseech the Highest, that
he direct thy way in truth. Before al works let a true word
goe before thee, and stable counsel before euerie act. A
wicked word shall change the hart: out of which rise four
darker, good, and euer, life, and death: and the tongue is a con-
tinual ruler of them. There is a subtile man teacher of manie,
and to his owne soul he is vnprofitable. A cunning man
hath taught manie, and is sweet to his owne soul. He that
spreaketh sophistickly, is odious: in euerie thing he shall be
defrauded. Grace is not given him of our Lord: for he is
defrauded of al wisdom. There is a wise man, wise to his
owne soul: and the fruitle of his understanding is laudable.
A wise man teacheth his people, and the fruitle of his
understanding are faithful. A wise man shall be filled with
blessings, and they shall see it praih him. The life of a man
is in the number of dayes: but the dayes of Israel are in-
numerable. A wise man in the people shall inherit honour,
and his name shall live for euer. Sonne in thy life: prove
thy soule: if it be wicked, give it not power: for al things
are not expedient for al, and euerie kinde pleasse not euerie
soule. Be not greedy in al feasting, and power not out thy
self vpon al meate: for in manie meates there shall be insi-
mitie, and greedines shall approach even to choler. Because
of surfeit manie haue died: but he that is abstinent, shall add
life.

Chap. XXXVIII.

God hath ordained corporal, and spiritual medicines. Use moderate,
not excessive for the dead. Tradesmen and artificers are necessary, much more spiritual pastors.

Honour the phisition: for necessity: for the Highest
hath created him. For al medicine is of God, and it shall
receive gift of the king. The knowledge of the phisition shall
e xalt his head, and in the sight of great men he shall be praised.

† The
doth his soul, which as it is more excellent, so it ought to be more regarded.

Spiritual infirmities require spiritual Philike.

To avoid evil speech, shew that thou art truly sincere for the death of thy friend. But moderate thy sorrow, lest it hurt thyself.

When pastors have key sure 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 will not abhorre them.  

Was not bitter water made sweet by wood?  

The virtue of these things is come to the knowledge of men, and the Highest hath given knowledge to men, for to be honoured in his merelious things.  

Curing with these things he shall mitigate paine, and the apothecarie shall make confections of sweetenes, and shall make ointments of health, and his workes shall not be consummated.  

For the peace of God is upon the face of the earth.  

Sonne: in thine infirmities, content thyself, but pray our Lord, and he will cure thee.  

Turne away from sinne, and direct thy handes, and from all offence cleanse thy heart.  

Gue sweetenes and a memorial of fine flour, and make a fat oblation, and gue 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 shall beseech our Lord, that he direct their rest, and healing for their conversation.  

He that sinneth in his sight, that made him, shall fall into the handes of the phisition.  

Sonne upon the dead shed tears, and beginne to weep as having suffered doleful things, and according to judgement couer his bodie, and neglect not his burial.  

But: for distraction beare bitterly the mourning of him one day, and be comforted for the heauines, and make mourning according to his desires one day, or two, because of distraction.  

For by heauines death hasteth, and it covereth the strength, and sorrow of the hart boweth the necke.  

In abstraction sorrow is permanent: and the substance of the poore is according to his hart.  

Gue 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 profice nothing, and thou shalt hurt thyself.  

Be mindful of my judgement: 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 wisdome of a scribe in the time of vacance: and he that is lesse in action, shall receive wisdome.  

With what wisdome shall he be replenished, that holdeth the plough, and glorieth in the goade, driueth oxen with the prickle, and conquereth in their workes, and his talke is in the breed of bulles?  

He will geue...
Ecclesiasticus. 419

give his hart to turne vp surrowes, and his watching in the preached, but
18 feeding of kine. † So euerie craftsmen and workemaster that
pasteth the night as the day, that maketh grauen scales, and
his continual diligence varieth the picture: he wil give hishart to
the similitude of the picture, and his watching wil ther hollie Fa-
29 perfect the worke. † So the yronsmith sitting by the anvil and
considering the worke of yron. The vapoure of the fire wil
parche his flesh, and hestrueth in the heate of the fournace:
30 † The noyse of the hammer reneweth his care, and his eye is
against the similitude of the vessel. † He wil give his hart to
the finising of the workes, and his watching wil polish to
perfection. † So the potter sitting at his worke, turning the
wheele with his feete, who is always set in carefulnes for his
33 worke, and all his working is in number: † With his arme
he wil fashion the clay, and before his feete he wil bend
his strength: † He wil give his hart to finish the vernishing
thereof, and his watching wil make cleane the fournace. † Al
these haue hoped in their handes, and euerie one is wise in his
36 owneart. † Without these a citie is not built. † And they
shall not inhabite, nor walke therein, and they shall not leape
38 high into the congregation. † Upon the judges feate they
shall not sitte, and the ordinance of judgement they shall not
understand, neither shall they declare discipline and judge-
ment, and in parables they shall not be found: † but they
shall confirme the creature of the world, and their prayer shall
be in the worke of their art, applying their soule, & searching
in the law of the Highest.

Chap. XXXIX.

Godlie knowledge, 16. puritie of soule, 20. humble concept of our selues, 27.
and consideration of eternal reward, are good dispositions to soptual
contemplation.

1 The wise man wil search out the wisdom of all the: Besides a-
1 anciettes, and wil be occupied in the prophetes. † He
will kepe the narration of famous men, and wil enter withall
3 into the subtleties of parables. † He wil search out the hidden
senses of proverbes, and wil converse in the secretes of para-
bles. † In the middles of great men he wil minister, and in the
5 sight of the president he shal appeare. † He shal passe into the
land of strange nations: for he shal tric good and cuil in men.
† He wil give his hart to watch early vnto our Lord, that foure dispo-

fff; made
made him, and he will pray in the sight of the Highest. † He will open his mouth in prayer, and will entreat for his sinnes.

† For if it shall please our great Lord, he will fill him with the Spirit of understanding: † and he will power forth the words of his wisdom as showres, and in prayer will confess to our Lord. † And he will direct his counsel, and discipline, and in his secrets he will consult. † He will open the discipline of his doctrine, and will glorie in the law of the testament of our Lord. † Manie will praise his wisdom, and it shall not be abolished for euer. † The memorie of him shall not depart, and his name shall be required from generation to generation.

† Nations shall declare his wisdom, and the church will shew forth his praise. † If he continew, he shall leave a name more then a thousand: and if he rest, it shall professe him. † I will yet consult that I may declare: For as with furie I am replenished.

† In voice he saith: Hear me ye divine fruites, and as the rose planted upon the rivers of waters sanctifie ye. † As Li bonus: haue ye the odours of sweetnes. † Florish ye flowers, as the lillie, and give forth an odour, and bring forth leaves of grace, and praise with songe, and bless our Lord in his worke. † Geue magnificencie to his name, and confess unto him in the voice of your lippes, and in songes of the lippes, and harpes, & thus shall ye say in confession: † At the worke of our Lord are exceeding good. † At his word the water flood as an heape: and at the word of his mouth as it were receptacles of waters: † because in his commandment placabilitie is made, and there is no diminishing of his saluation. † The worke of al flesh are before him, and there is nothing hid from his eyes. † From world to world he beholdeth, and nothing is meruelous in his sight. † It is not to be said: What is this, or what is that? for all things shall be fought in their time. † His blessing hath overflowed as a streame. † And as a flood hath watered the drie land, so his wrath shall inherit the nations, that haue not sought him: † even as he turned waters into drought, and the earth was made drie: and his waters are direct to the waies of them: so to sinners troubling blockes in his wrath. † Good things were created for the good from the beginning, so for the wicked, good things and evil. † The beginning of the thing necessarie for the life of men, water, fire, and iron, salt, milke, and bread of flower, and honie, and the cluster of grape, and oyle,
Ecclesiasticus. 431

All shall be converted to saints into good, so also to the impious and to sinners into evil. There are spirits, that were created for vengeance, and in their fury they have confirmed their torments: in the time of consumption they shall power out strength: and they shall accomplish the fury of him, that made them. Fire, hail, famine, and death, all these were created for vengeance: the teeth of beasts, and scorpions, and serpents, and sword revenging the impious unto destruction. In his commandments they shall make merriment, and on the earth they shall be prepared when nede is, and in their times they shall not pretermite a word. Therefore from the beginning I was confirmed, and I haue consulted, and thought, and best written.

The works of our Lord are good, & he will sueuerie work in his house. It is not to be said: This is worse then that: for all shall be approved in their time. And now with all hart and mouth praise ye, and blest the name of our Lord.

Chap. XL.

The first matter of spiritual meditation may be mans miserie, contracted by original sinne, and increased by actual, rufed by Gods grace: which greeveth manie benefices, man adding his voluntarie cooperation.

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, until the day of their burying, into the mother of al. Their cogitations, and cares of the hart, imagination of things to come, and the day of their ending: from him that lieth vpon the glorious seat, vnto him that is humbled in earth & ashes. From him that weareth hyacinth, and beareth the crowne, even to him, that is couered with rude linen: furie, enuie, tumult, wauering, and the feare of death, anger persecuting, and contention, in the time of repose in bed, the sleepe of night changeth his knowlege. A little is as nothing in rest, and afterward in sleepe, as in the day of watche. He is trauelled in the vision of his hart, as he that hath escaped in the day of battel. In the time of his safetie he rofe vp, and merueleth at noe feare: with all flesh, from man euon to beast, and vpon sinners seuenfold. Beside these things, death, bloud, contention, and sword, oppressions, famine, and

:: The penalties which al men euon new borne infants suffer, do shew that al in general are guiltie of original sinne, for if they were not guiltie their punishment were not iust. That Christ also would be subject to the same penalties was for the sines of o-thers. And

:: It is of nede to say: This is worse then that: for all shall be approved in their time. And now with all hart and mouth praise ye, and blest the name of our Lord.
and contrition, and scourges: † for the wicked all these were ten created, and for them the flood was made. † All things that are of the earth, shall turne into the earth, and all waters shall returne into the sea. † All bribery, and iniquitie shall be clean taken away, and fidelity shall stand for euer. † The riches of the unwise shall be dried vp as a riuer, and they shall find as great thunder in rayne. † In opening his haues he shal receive joyce: so transgressors shal pine away in consumption. † The 15 nephews of the impious shall not multiply boughes, nor vn- cleane rooers found upon the toppe of a rocke. † Overal water gennnes, and at the brink of the riuer it shall be plucked vp before al grasse. † Grace is as paradise in blessings, and mercie remayneth for euer. † The life of a workeman that is sufficient for himself shall be sweete, and in it thou shalt finde a treasure. † Children, and building of a citye shall confirm the name, and an unspotted woman shal be counted aboue this. † Wine and musick make a joyful hart: and the loue of wife- 10 dom is aboue both. † Shalmes, and Psalmerie make sweete musicke, and a sweete tongue is aboue both. † Thine eie will define grace and beautie, and sweete fowen fieldes are aboue this. † A freind and companion meeting together in 25 time, and aboue them both is a woman with her husband. † Bretheren are an helpe in the time of tribulation, and mercie 24 shall deliuer more then they. † Gold and siluer are the establi- 25 shing of the seete: and counsell is wel accepted aboue them both. † Riches and strength exalt the hart, and aboue these is the seare of our Lord. † There is no diminution in the seare of our Lord, and in it there is no neede to seeke for helpe. † The seare of our Lord is as a paradise of blessing, and they haue covered it aboue al glorie: † Sonne in thy life time: want 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 live, for he feedeth his soule with an other mans meates. † But a man nurtured, 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.

Chap. XLI.

Another matter of meditation is death. 8. Whereof sinne is the cause. 15. Care of a good name is necessarie. 19. Let shams futines be a bridile to auidoe fornication, 12. iniquitie, 24. theft, and other sinnes.

O death
O Death how bitter is thy memory to a man that hath peace in his riches: 
† to a man that is at rest, and whose wayes are prosperus in all thinges, and that is yet able to take meate! 
† O death, thy judgement is good to a needy man, and him that is diminished in strength, 
† and faileth in age, and that is careful of all thinges, and to the incredulous, that loseth patience! 
† Fear not the judgement of death. Remember what thinges have bene before thee, and what come after thee: this is the judgement from our Lord to al flesh: 
† and what shall come upon thee by the good pleasure of the highest: whether it be ten, or an hundred, or a thousand yeares. 
† For in hell there is no accusation of life. 
† The children of sinners be come children of abominations, and they that converse neere the houses of the impious. 
† The inheritance of the children of sinners shall perish, and with their seed shall be continuance of reproch. 
† The children complaine of an impious father, because for him they are in reproch. 
† Woe to ye impious men, which have forsaken the law of our Lord the highest. 
† And if ye be borne; ye shall be borne in malediction: and if ye die, in malediction shall be your portion. 
† All thinges that are of the earth, shall returne into the earth: so the impious from malediction to perdiction. 
† The mourning of men is in their bodie, but the name of the impious shall be cleane wipped out. 
† Haue care of a good name: for this shall be more permanent to thee, then a thousand treasures precious and great. 
† There is a number of the daies of a good life: but a good name shall contynue for euer. 
† Children, kepe ye discipline in peace. For wisdom hid, and treasure not sene, what profit is there in them both? 
† Better is the man that hideth his follie, then the man that hideth his wisdom. 
† But yet: haue reuerence to these thinges, which procede from my mouth. 
† For it is not good to observue al shames and thinges: 
† do not pleasa al men in opinion. 
† Be ashamed before father & before mother, of fornication: and before the president and before the mightie, of lying: 
† before the prince, and before the judge, of offence: before the synagogue and the people, of iniquitie: before companion and friend, of injustice: and before the place where thou dwellest, 
† of theft, of the truth of God, and his testament: of leaning on the bread, and of reproofe for the thing spoken and taken: 
† before them that serveth children, and scholars to esteeme that which their elders teach: 
† though the same doth not seeme reasonable in their owne opinion.
salute thee, of silence: of beholding a woman that is an harlot: and of turning away thy countenance from thy kinman. ❧ Turne not away thy face from thy neighbour, &c. of taking away part and not restoring. ❧ Behold not an other mans wife, and search not his handmayde, neither stand by her bed. ❧ Before freindes of opprobrious wordes: and when thou hast geuen, vpbayde not.

**Chap. XLII.**

Further admonition to avoid sinnes in wordes, and deeds. 6. with care that others offend not by our negligence. 15. Another matter of meditation is Gods excellencie, appearing in his worke.

Repeate not the word: which thou hast heard, neither reueale thou of a secret word, & thou shalt in deed be without confusion, and shalt finde grace in the sight of al men: be not ashamed for all these thinges, and accept not person therby to sinne. ❧ Of the law of the Higheft, and his testament, and of judgement to iulifie the impious, ❧ of the word of companions and wayfaring men, and of the geuing of the inheritance of freindes, ❧ of the equalitie of balance and weightes, of the getting of manie thinges and few, ❧ of the corruption of bying, and of marchantes, and of much discipline of thy children, and to make bloudie the side of a wicked servant. ❧ Ouer a naughtie woman a scale is good. ❧ Where there are manie handes, shut vp, and what souer thou shalt deliever, number, and weigh it: and write euerie thing geuen and receiued. ❧ Of the discipline of the vnwife and foolish, and of ancients, that are judged of young men: and thou shalt be well instructed in all thinges, and approved in the sight of all the liuing. ❧ A daughter is the secret watch of the father, and the care of her taketh away sleepe, left perhaps in her youth she become palf age, & abiding with an husband she become odious: ❧ left at anie times she be corrupted in her virginitie, and in her fathers house she be found with childe: left perhaps abyding with her husband, she transfresse, or at the leaft become barren. ❧ Ouer a dissolute daughter keepe sure watch: left at anie time she make thee come into reprooche with thine enemies, because of detruction in the citie, and the obiection of the people, and she confound thee in the multitude of the people. ❧ Looke not on euerie bodie for

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"It is not lawful to re-ueale that, which we iustly promise to conceale."
13 for beaute sake: & among weomen tarie not. † For out of garments cometh forth the moth, and from a woman. the iniquity of a man. † For: "better is the iniquity of a man, than a woman doing a good turne, and a woman shaming into reproche. † Therefore wil be mindful of the workes of our Lord, and I wil shew forth which I haue scene. By the words of our Lord are his workes. † The sunne illuminating hath looked through out all, and ful of the glorie of our Lord is his worke. † Hath not our Lord made the same to declare all his meruelous things, 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 considere. † For our Lord hath known al knowledge, and hath beheld the lighte of age, declaring what things are past, and what are to come, yea: the tokens of secret things. † 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 all his workes to be declared, and which is as it were a sparcle to consider? † Al these liue, and remaine for euer, and in al necessitie al things obey him. † Al things dubble, one against one, and he hath made nothing to want. † He hath confirmed the good things of euery one. And who shall be filled seeing his glorie?

CHAP. XLIII.


† The firmament of height is his beautie, the beautie of the heauen is in the vision of glorie. † The sunne in sight declaring at his coming forth, a meruelous instrument, the worke of the Highes. † At noone it burneth the earth, and who can abide in the presence of the heate thereof: kepeing a fornace in the worke of heate: † the sunne, three times so much burning the mountains, casting out syrie beames, and shining with his beames blindeth the eyes. † Great is our Lord
THE BOOKE OF

Lord that made it, and by his wordes it hath hastened his course. 

And the soule in all in her time, is the shewing of season and the signe of age. 

By the soule is the signe of a festial day, a light that diminisheth in consummation. 

The 8 moneth is according to her name, increasing meruciously in consummation. 

An instrument of the campo on high, shining gloriously in the firmament of heauen. 

The glorie of the starrs is the beautie of heauen, our Lord illuminating the world on high. 

In the words of the holy one they shall stand to judgement, and shal not faire in their watchts. 

See the bow, and bless him that made it: it is very beautiful in his brightness. 

It hath compassed heauen in the circuite of his glorie, the handes of the Highest have opened it. 

But by his commandemente he hath hastened snowe, & he halteh to send forth the lightninges of his judgement. 

Therefore are the treasures opened, and the cloudes fiche forth as birdes. 

By his greatnes he hath set the cloudes, and the halestones are broken. 

In his light the mountains shall be mowed, and at his wil the soule windes shall blowen. 

The noyse of his thunder shall beate the earth, the tempest of the northwind, and the gathering together of wind; 

And as the bird lighting downe to sitte, he scattereth snow, and the falling thereof, is as the locust dyuing downeaward. 

The eye shall admire the beautie of the whitenes thereof, and the hart quaketh at the shower thereof. 

He shall power out frost upon the earth at salt: and when it freeth, it shall be made as the toppes of a thistle. 

The cold north winde blew, of water there frose chrysal, upon gathering together of waters it shall rest, & as a brent plate it shall purr it self upon the waters. 

And it shall devour the mountains, & burne the deserts, & extinguish that which is greene as fire. 

The remedy of all is in the hauie coming of a cloude, and a dew meeting it by the heate that cometh, shall make it quaeile. 

At his word the wind was stil, and with his thought he appeased the depth, and our Lord planted Ilandes therein. 

They that saile on the sea, tel the perils ther of: & hearing with our eares we shal meruel. 

There are goodly workes, & merucious: diuers kindes of beasts, of al cattel, & the creature of mightie beasts. 

Through him is the end of their journey confirmed, and by his word all things are set in order. 

We shal say manie thinges, & shal saile in wordes; but the summe of our wordes is, he is in al. 

Glorifying him
him how far shall we be able? for the omnipotent himself is above all his works.† Our Lord is terrible, & exceeding great, & his might is meruelous.† Glorifying our Lord as much as euer you can, he shal yet surpass, & his magnificence is meruelous. † Blessing our Lord, exalt him as much as you can: for he is greater then al praise.† Exalting him bye replenished with strength: Labour not: for you shal not comprehend. † Who shall 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 have seene few of his works. † But our Lord made al things, and to them that liue piously he hath geuen wisdom.

CHAP. XLIII.


Let vs praise glorious men, and our fathers in their generation.† Muchglorie hath our Lord made by his magnificence from the beginning of the world.† Ruling in their dominions, men great for force, and endued with their wisdom, declaring in the prophetes the dignitie of prophetes, † and ruling in the people that was present, and by the vertue of wisdom most holy wordes to the peoples.† In their Kil seeking our musical melodies, & vtering songes of scriptures.

† Rich men in force studying, beautifulnes: living at peace in their houses.† Al these in the generations of their nation haue obtayned glorie, and in their daies are praised.† They that were borne of them haue left a name to tel their praiues: † and there are some of whom there is no memorie: they are perished, as they that never were; & are born, as not borne at al, & their children with them.† But they are men of mercie, whose godlie deedes haue not failed:† good things con tinew with their seede, † their nephewes are an holy inheritance, and their seede hath stooed in the testaments: † and their children because of them abide for euer: their seede and their glorie shall not be forsaken.† Their bodies are buried in peace, and their name liueth unto generation and generation.† Let peoples tel their wisdom, and the Church declare their praiue.† Henoch pleased God, and was translated into paradise, that he may geue repentance to the nations.

Ggg 3 Noe

**Gen. 5.**

**Gen. 6.**

Enoch shall preach penance in the time of Antichrist.
THE BOOKE OF

Noe was perfect, and in the time of wrath he was made a reconciliation. Therefore was there a remnant left to the earth, when the flood was made. The testaments of the world were made with him, that all flesh should no more be destroyed with the flood. Abraham the great father of the multitude of the nations, and there was not found the like to him in glory, who kept the law of the Highest, and was in covenant with him. In his flesh he made the covenant to stand, and in testament he was found faithful. Therefore by an oath he gave him glory in his nation, that he should encrease as an heape of earth, and that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth. And he did in like manner in Isaac for Abraham his father. Our Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob. He knew him in his blessinges, and gave him an inheritance, and divided him his portion in twelve tribes. And he preferred unto him men of mercy, and found grace in the eyes of all flesh.

CHAP. XLV.

Praises of Moses, 7. Aaron, 16. and his priestlie progenie. 22. Against whom Chor with his complices rebelling, were destroyed.

Moses beloved of God, and men: whose memorie is in benediction. He made him like in the glory of saints, and magnified him in the feare of his enemies. And with his wordes he appeased monsters. He glorified him in the sight of kings, and gave him commandement before his people, and shewed him his glory. In his faith and meekenes he made him holie, and chose him of all flesh. For he heard him, and his voice, and brought him into a cloude. And he gave him precepts: face to face, and a law of life and discipline, to teach Jacob his testament, and Israel his judgements. He exalted Aaron his brother high, and like to him selfe of the tribe of Leui. He established vnto him an everlastinge testament, and gave him the priesthood of the nation, and made him blessed in glory, and he girded him about with a girdle, and put upon him a robe of glory, and crowned him in furniture of power. Garments to the feete, and breaches, and an Ephod he put upon him, and compassed him with little belles.
belles of gold very marie round about, † to gaze a sound in his going, to make sound heard in the temple for a memorie to the children of his nation. † An holy robe, of gold, and hyacinthe, and purple, a wouen worke, of a wisedman, induced with judgement and truth: † Of twisted scarlet the worke of an artificer, with precious stones figured in the closure of gold, and grauen by the worke of a lapidatic for a memorial, according to the number of the tribes of Israel. † A crowne of gold vpon his miter grauen with a sheele of holines, and the glorie of honour: a worke of power, and the adorned desires of the eies. † There were none such to faire before him, even from the beginning. † No stranger was clothed with them, but only his children alone, and his nephewes for ever. † His sacrifices were consumed with fire euerie day.

† Moyses filled his handes, & anointed him with holy oile.
† It was made vnto him for an everlafting testament, and to his seede as the daies of heauen, to doe the function of priesthood, and to have praise and to glorifie his people in his name. † He chose him of al that lield, to offer sacrifices to God, incense, and good odour, for a memorial to pacifie for his people: † and he gave them power in his preceptes, in the testamentes of his judgementes, to teach Iacob his testimonies, and in his law to gaze light to Israel. † Because strangers stood against him, and for enuiue men compassed him about in the desert, they that were with Dathan and Abiron, and the congregacion of Core in anger. † Our Lord God law, and it pleased him not, and they were comforted in the violence of wrath. † He did prodigious things vnto them, and consumed them in flame of fire. † And he added glorie to Aaron, and gave him an inheritance, and diuided vnto him the first fruites of the increase of the earth. † He prepared them bread in the first vnto satiety: for the sacrifices also of our Lord they shal eate, which he gave to him, and to his seede.

† But † he shall not inherit the nations in the land, and he hath no part in the nation: for himselfe is his portion & inheritance. † Phinees the sonne of Eleazar is the third in glorie, in imitating him in the fear of our Lord: † and to stand in the reuerence of the nation: in the goodnes and alacritie of his soule he pacified God for Israel. † Therefore did he establish vnto him a covenant of peace, to be the prince of the holies, and of his nation, that the dignittie of priesthood should be to

Strong in battle was Jesus the son of Naue; succeeded in the temporal government: for the spiritual pertained to the successors of Aaron.

Num. 27.

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Num. 27.
Samuel the prophet of our Lord, renewed the empire, and
17 anointed princes in his nation. 
18 By the law of our Lord he judged the congregation, and the God of Jacob saw, and
19 in his fidelity was proved a prophet. 
20 And our Lord thundered from heaven, and in great
21 sound he made his voice heard, and he discomfited the
22 princes of the Tyrians, and all the princes of the Philistines:
23 and before the time of the end of his life, and the world, he
gave testimony before our Lord, and his Christ, money, and
what soever besides unto the very shoes he took not of all
flesh, and no man accused him. 
25 And after this he slept, and
26 he notified to the king, and showed him the end of his
life, and he exalted his voice out of the earth in prophecy to
take clean away the impiety of the nation.

Chap. XLVII.

Praises of Nathan, 1. David, 2. and Solomon; in whose progenie (21. notwithstanding his fall. 27. the royal scepter remained for David's sake,
though for his and the people's sakes, some tribes were cut off, and fell into
schisme.

1. After these things arose Nathan the Prophet in the
days of David. 
2. And as the fatte separated from the
3 flesh, so was David from the children of Israel. 
4. He plaid with lyons as it were with lambes: and with beares he did in
5 like maner as with lambes of sheepe in his youth. 
6. Did not he kill the giant, and rooke away reproch from his nation?
7. In lifting vp his hand, with a stome of the sling he overthrew
8 the boastings of Goliath: for he invocated our Lord the omni-
9 potent, and he gane in his right hand, to take away the man
10 strong in battell, and to exalt the horne of his nation. 
11 So in ten thousand did he glorifie him, and praised him in the
12 blessinges of our Lord, in offering to him a crowne of glorie:
13 for he destroyed the enemies on euerie side, and rooted out
14 the Philisthims the aduersaries eu'n until this present day:
15 he brake their horne for euer. 
16 In euerie worke he gane
17 confession to the Holie one, and to the Higheft, in the word
18 of glorie. 
19 From all his hart he praised our Lord, & loued

H h h
God.

Amongst the renowned
The Booke of

God that made him: and gave him might against his enemies:

† and he made singers to stand before the altar, and by their found he made sweete tunes. † And in the solemnities he gave 12 honour, and adorned the times even to the end of his life, that they should praise the holy name of our Lord, and magnifie the holines of God in the morning. † Our Lord purged his 13 sines, and exalted his horne for euer: and he gave him a testa-

ment of the kingdom, and the seate of glorie in Israel. † After 14 him arose a wise sone, and for † him did he overthrowe all the might of the enemies. † Salomon reigned in dayes of 15 peace, to whom God subdued all 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 river with wisdom, and thy soul discovered the earth.

† And thou didst multiplye dark sayinges in comparisons: 17 thy name was bruited to the ilandes far of, and thou wasl beloved in thy peace. † The landes meruelled at the songes 18 and proverbes, 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 fillest siluer as lead, 20 † and bowdest thy thighes to women: thou hast had power 21 on thy body, † thou † hast made a blotke in thy glorie, and 22 profaned thy seede to bring wrath to thy children, and thy folkie to be kindled, † to make the kingdom diuided, and a 23 stubborne kingdom to reigne of Ephraim. † But God wil not 24 leaue his mercie, and he wil not corrupt, nor abolish his owne workes, neither wil he destroy from the Rocke the nephewes of his elect: and he wil not corrupt the seede of him, that loueth our Lord. † But he gau a remnant to Iacob, 25 and to Daud of the same Rocke. † And Salomon had an end 26 with his fathers. † And he leaft after him of his seede, the folkie 27 of the nation, † and Roboam having little wisdom, who 28 overlaid away the nation by his counself, † and Ieroboam the 29 sonne of Nabat, who made Israell to sinne, and made a way of sinning to Ephraim, and their sines did abound very manie. † They remoued them away from their land very far. 30 † And he sought al iniquities, til there came defenses vnto them, and he rid them from al sines.

Chap. XLVII.


And
And there arose Elias the prophet, as it were fire, and his word burnt as a little torch. † Who brought famine upon them, and they provoking him in their enuie, were made fewe: for they could not abide the precepts of our Lord. † By the word of our Lord he stayed heauen, and he brought downe fire from heauen: thrise. † So was Elias magnified in his meruellous workes. And who can so gloriously vnto thee? † Who didst rayse vp the dead from hell, from the lotte of death, in the word of our Lord God.

† Who didst cast downe kings to destruction, and didst easily breake their might, and the glorious from their bed.

† Who hearest judgement in Sina, and in Horeb judgementes of defence. † Who anointest kings to repentence, and makest prophets succesflours after thee. † Who wast received in a whirlewind of fire, in a chariot of fire horses.

† "Who art written in the judgements of times, to appease the wrath of our Lord, to reconcile the hart of the father to the sonne, and to restore the tribes of Jacob. † Blessed are they, that saw thee, and were honored in thy freindship.

† For wellie by life only, but after death our name shall not be such. † Elias was in deed hid in the whirlewind, & his spirit was complete in Elias: in his daies he feared not the prince, and no man overcame him by might. † Neither did any word overcome him, and his bodie: prophesied being dead. † In his life he did wonders, and in death he wrought: meruellous things. † In all these things the people repented not, and they departed not from their sinnes, till they were cast out of their land, and were dispersed into all the earth. † And there was left a very small nation, and a prince in the house of David. † Some of them did that which pleased God: but others committed manie sinnes. † Ezechias fenced his citie, and brough in water into the middes thereof, and digged a rocke with yron, and built a well for water. † In his daies came vp Sennacherib, and sent Rabfaces, and lifted vp his hand against them, and put forth his hand vpon Sion, and became proudye by his mightines. † Then were their harts, and hands moued: and they were in sorrow as travelling wemen. † And they inuoked our merciful Lord, and spreading their handes, they lifted them vp to heauen: and the holie Lord God: rapidly heard their voice. † He was not mindful of their sinnes, neither did he give them to their enemies.
enemies, but purged them by the hand of Isaiah the holy prophet. ¶ He overthrew the simne of the Aflirians, and the 24 Angel of our Lord destroyed them. ¶ For Ezechias did that which pleased God, and went strongly in the way of David his father, which Isaiah commanded him; the great prophet, and faithful in the sight of God. ¶ In his days the sunne returned backward, and added life to the king. ¶ By a great spirit he saw the last things, and comforted the mount in Sion. ¶ For he shewed the things to come, and secret things before they came to passe.

ANNOTATIONS. CHAP. XLVIII.

10 Therefore written. Amongst other reasons, Protestants except against the authentical authority of this booke, because the authour faileth, that Enoch and Elias shall 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 inf exception, is cleere also by other holy Scriptures, where the same uniforme doctrin of the whole Church, is so leffe evident, then in this booke. For God himself faileth 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 saith: Elias in deedes shall come, and restore all things. VVhereupon S. Chryssostom, after he had shewed how terrible Antichrist shall be, by reason of his temporal power, cruelty, and wicked lawes, he addeth: Beare thou not: He shall only have force in the reprobate, that perish. For then also Elias shall come, to fortifie the faithful. Likewise the words in the Apocalypsis, I will give to my two witnesses, and they shall prophesie a thousand two hundred and three score days, were ever inuariably understood by tradition, from the first preachers of Christ (as the ancient writer Aretas testifieth) that Enoch and Elias shall come, and admonish al, not to give credite to the deceitful wonders of Antichrist, and that they shal travel in this testimonie the space of three years and a halfe. For 1160. yeres come very near to that space of time.

CHAP. XLIX.

Praises of Iesu, who (like to David, and Ezechias) took away occasions of idolatrie. 8. Praises of Jeremie. 10. Ezechiel, 11. and the twelve Prophets. 12. Also of Zorarabel, Iesu the sonne of Iosedec, Nehemias, Enoch, Joseph, Sul, Sem, and Adam.

The memorie of Iosias is according to the conception of perfume made by the worke of an apothecarie. ¶ His remembrance shall be sweete as hone in cures mouth, and as musick in banket of wine. ¶ He was directed by God to the repentance of the nation, and he took away the abominations of impietie. ¶ And he governed his hart toward our Lord, and in the daies of sinners he strengthened pietie.

† Except
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† Except David, and Ezechias, and Josias, all committed

† For the kings of Judah forsooke the law, of the

† Highest, and contemned the fear of God. † For they gau

† Their kingdom to others, and their glory to a strange nation.

† They burnt the chosen city of holiness, and made the

† Whence thereof desolate in the hand of Jeremiah. † For they evil

† Untreated him; who was consecrated a prophet from his moth-

† Ezechiel who saw the sight

† For he made mention of the enemies in rayne, to doe good

† And the bones

† How may we ma-

† And Nehemias in the me-

† A man born prince of his brethren, the stay of the people:

† Were visited, and after death; † they prophesied. † † Seth, and

† Sem obeyed glory with men: and above euerie soule, in

† See the An-

‡ Joseph prop-

‡ Neither as Joseph who was

‡ So by carrying

‡ This Simon

‡ The height also of the temple was founded by him, the

‡ In his daies

‡ Who had care of his nation, and delieve-
who obtayned glorie in conquerint with the nation: and amplified the entrance of the house, and the court. 6 As the morning starre in the middes of a cloude, and as the ful moone he shineth in his daies. 7 And as the sunne shining, so did he shine in the temple of God. 8 As the rainbow that shineth among the clouds 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 frankenfence smelling in summer daies. 9 As fire glistering, and frankenfence burning in the fire. 10 A malle vessel of gold, adorned with euerie precious stone.

11 As an olie tree budding, and a cypresse tree advancing it self on high, when he tooke the robe of glorie, and was requesed to the consummation of strength. 12 Hoile altar, he made the vesture of holines, glorie. 13 And in receving the portiones out of the hand of the priests, himself also standing by the altar. About him was the ring of his brethen: and as the ceder plant in mount Libanus, 14 floode they about him as boughes of the palm tree, & al the children of Aaron in their glorie. 15 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. 16 He powred out on the fundation of the altar a divine odour to the high prince. 17 Then cried out the children of Aaron, they sounded with beatentrumpers, and made a great voice to be heard for a remembrance before God. 18 Then at the people together made haue, and seld on their face upon the earth, to adore our Lord their God, and to make prayers to God omnipotent the Highest. 19 And the singers amplified in their voices, and in the great house the sound was increased ful of sweetenes. 20 And the people in prayer defired our Lord the Highest, vntil the honour of our Lord was perfected, and they finished their office. 21 Then coming downe, he lifted vp his handes over al the congregation of the children of Israel, to grace glorie to God from his lippes, and to glorie in his name, and he repeated his prayer, willing to show the power of God. 22 And now prayes the God of al, who hath done great thinges in al the land, who hath encreased our daies from our mothers wombe, and hath done with vs according to his mercie: grace he vnto vs joyfulnes of hart.
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26 euerlasting: † that Israel may beleue 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 Philisthims, and the "foolish
29 people that dwel in Sichem. † Iesus the sonne of Sirach, a
man of Jerusalem, wrote the doctrine of wisdom and disci-
pline in this booke, who renewed wisdom from his hart.
30 † Blessed is he, that converseth in these good things: and
31 he that layeth them in his hart, shall be wise always. † For
if he doe them, he shall be able to doe all things: because his
steppes are in the light of God.

CHAP. LI.

The author rendereth praises and thankes to God; 18. and inseth others
to do the same, by his owne example, 31. and by earnest exhortation.

1 The prayer of Iesus the sonne of Sirach. "I will confess
2 to thee o Lord king, and will praise thee God my sauiour.
3 † I will confess to thy name: because thou art become my
4 helper and protector, † and hast deliuered my bodie from
5 perdition, from the snare of an vntrust tongue, and from the
lippes of them that work lying, and in the sight of them that
6 stood vp thou art become my helper. † And thou hast deli-
uered me according to the multitude of the mercie of thy
7 name from them that did roare, prepared to deuoure, † out
8 of the handes of them that seek me soule, and from the gates
9 of tribulations which have compassed me: † from the opp-
presentation of the flame, which hath compassed me, and in the
7 middes of fire I was not burnt. † From the depth of the bellie
8 of hel, and from a desiued tongue, and from the word of lying.
9 from a wicked king, and from an vntrust tongue; † my soule
10 shal praise our Lord euene to death, † and my life was appro-
aching to hel beneth. † They have 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
o Lord, and thy operation, which are from the beginning of
12 the world. † Because thou deliuerest them that patiently
expect thee o Lord, and fauour them out of the handes of the
13 nations. † Thou haft exalted my habitation vpon the earth,
14 and I haue prayed for death to passe away. † I haue innocated
our Lord the father of my Lord, that he leve me not in the
day

Jesus: and
there called
no nation.
They are
also called a
foolish people,
because they
knowing true
religion,
mixed idola-
tric therewith,
according to
divers sectes,
as appeareth
4. Rg. 17. v. 29.
day of my tribulation, and in the time of the proude without help. † I will praise thy name continually, and will lauda it in confession, and my prayer was heard. † And thou hast delivered me from perdition, and hast rescued me from the wicked time. † Therefore will I confess, & lay praise to thee, and blest the name of our Lord. † When I was yet young, before I ered, I sought for wisdom openly in my prayer. † Before the temple I prayed for it, and unto the latter end I will seek after it, and it shall flourish as the grapes timely ripe, ♢ my heart hath rejoiced in it, my soul hath walked the right way, from my youth I searched after it. † I bowed mine ear a little, and received it. † I found much wisdom in myself, and have much profited therein. † To him that giveth me wisdom, will I give glory. † For I have consulted to do it. † I have had a zeal to good, and shall not be confounded. † My soul hath wrestled in it, and in doing it I was confirmed. † I stretched forth my hands on high, and lamented foolishness. † I directed my soul to wisdom, and in knowledge I found it. † I possessed with it an heart from the beginning: for this cause I shall not be forsaken. † My heart was troubled in seeking it: therefore shall I possess a good possession. † Our Lord hath given me a tongue for my reward: and with the same I will praise him. † Approach unto me ye vned, and gather yourselves together into the house of discipline. † Why slack ye yet? and what say you herein? your souls are exceeding thirsty. † I have opened my mouth, and have spoken: Bye it for you without siluer, † and submit your necke to the yoke, and let your soul receive discipline: for it is very neede to finde it. † See with your eyes that I have laboured a little, and have found much rest to myself. † Take ye discipline: in a great summe of siluer, and possest abundance of gold in it. † Let your soul rejoice in his mercie, and you shall not be confounded in praise. † Worke your worke: before the time, and he will give you your reward in his time.

The end of the Sapiential Bookes.
THE FOURSHT PART
OF THE OLD TESTAMENT
CONTAINING PROPHETICAL
BOOKES.

The argument of Prophetical bookes
in general.

Amongst many other beneftes, which God bestowed upon his peculiar people in the old Testament, one principal, and very excellent was, that besides their ordinarie Pastors, and gouerners in spiritual causes, the Priests of Anthonys progenie, and other clerge men of the same tribe of Levi, in hierarchiall subordination of one chief, with other superiours and subiectes, disposed in sacred function; he also gave them other extraordinarie Prophets of sundrie tribes, as admonitors and guides, to reduce them from errors of sinne, into the right way of vertue. Which office the same Prophets performed, as well by threatening the offencers with Gods wrath, and punishment, as by exhorting them to repentance, and so to trust in Gods assured mercy, that he would give them better times, and reliefs from their miseries. But most especially these holy Prophets did foresee, and foretell the happie times of Grace in the New Testament. The coming of Messia, Christ our Redemer and Saviour: With the mysteries of his Incarnation, Birth, Passion, Death, Resurrection, Ascension, Coming of the Holy Ghost, Foundation, Propagation, perpetual Stabilitie of his Church, and finally the General Judgetment, Eternal Glorie of the blessed, and Everlasting paine of the damned. For albeit they preached and propheced manie thinges, properly and immediately pertaining to the particular state, and people of the Iever, and other nations, where they conuerced, yet the principall summe of all the prophetical bookes, is of Christ and his Church. Therefore the old Testament is a general prophecie, and forshewing of the New, which (as we noted in the beginning) is conteyned, and lieth hid in the old. Neuerthelesse speaking more distinctly of the proper argument, or contents of the foure partes of the old Testament,
The Argument of Testament, the former three more peculiarly set forth the Law, the Historie, and Sapiential precept; and this last part chiefly containeth Prophecies of things to come. Of which the greatest part is now come to passe, or daily fulfilled, and the rest shall likewise be performed in due time. So now in order after the Legal, Historical, and Sapiential books, follow the Prophetical: and these, according to the names of the Prophectes that write them. Isai, Jeremia with Baruch, Ezechiel, and Daniel, commonly called the greater Prophete: and the twelve lesser are Osee, Joël, Amos, Abdias, Jonas, Micheas, Nahum, Abacuc, Sophonias, Aggeus, Zacharie, and Malachie. Who were all singularly inspired, and governed in their preachings and writings, by the Holie Ghost, that they could not err. For they were so illuminat in their understanding, that they clearly saw that which they uttered. And therefore their Prophecies are called Visions, for the assured infallibilitie of truth, which they avouch. For as nothing is more certaine in vulgar knowledg then that, which we see with our corporal eyes, and therefore of all witnesses the eye witnesses is esteemed the surest: and as in all natural knowledg, that is most certaine, which is seene by discerise of reason: so in supernatural knowledge nothing is more assured then that, which is seen by supernatural light. Whereof there be three sorts: the light of Faith, of Prophecy, and of Glory. At three certaine, and undoubtfull, but most cleer and manifest is the vision by light of glory: whereby God is seen in himself, and all things in him, that pertaine to the state of everie glorious Saint. Next thereto is the vision by light of prophecy, wherewith God illuminateth the understanding of the Prophet by a special, extraordinarie, and transitorie light of grace, that either he clearly seeth the reuelled truths, or at least perfectly knoweth, that he is moved by the Holie Ghost, though he understand not all, that the Holie Ghost intendeth; and so when, and where it is Gods will, he uttereth the same, for instruction of others. The last, which is also certaine, but more obscure, is the supernatural knowledge, which all Catholique Christians have by light of faith, assuredly believing all things which God revealeth by his Church.

Concerning therefore this excellent divine gift of Prophecy, granted to few, for the benefit of all God's servants, we are here to informe the vulgar reader, that whereas these prophecies are for most part hard to be understood, and as S. Peter teacheth, not knowne by private interpretation, but must be interpreted by the same Spirit, wherewith they were written, our purpose is not to explicate them, nor yet to produce large explications of the godlie learned Fathers, but rather severall and brieffe notes; then heretofore, and for the rest we remitte the more learned and studious readers, according to their capacities, to search the same, in the commentaries of ancient and late Expositors: wishing others to content themselves, with the more ease parts of
of holy Scriptures, and other godly books, and daylie instructions of spiritual teachers. And such as do also read these, may observe with vs, these (amongst other) special causes of the hardnesse of the Prophete. One cause is, that they frequent interruption of sentences, with sudden change from one person, or matter, to another, without apparent coherence, which S. Ierome noteth in sundrie places. As Isai. 7. after that the Prophet hath serenely reprehended king Achab, for his distrust of God's assistance against his temporal enemies (v. 13.) in the next words he prophecied, that a Virgin shall conceiue, and beare a sonne, Christ our Saviour, and the like in other places. An other cause is, that the Prophete speake things of some persons, which are to be fulfilled in others, either of their progenie, or predestinated by them. As the prophecy of the houses of Leue and Gentiles, comprised in the historie of Esau & Iacob. Likewise that which Iacob prophecied (Gen. 49.) of Iesu the Leui, not fulfilled in themselves but in the Scripture, and Triestes, descendint of their stock. Also much of that which David spake in Prophishing, Psal. 88. can only be understood of Christ. Other examples will occur in the Prophets ensuing. Briefly, for we can not here express at the causes in few words, prophesies are often times uttered in figurative speaches, and often not in words, but in fables; other times so mixed with histories, and temporal things with spiritual, againe some things pertainning to the old Testament, so joyned with mysteries of the new, and the like, that most hard it is to discerne, may not possible without special revelation, or instruction of others to know, to what purpose or thing exercie part pertaineth, or is to be applied: for some things are spoken only of the history, and others of mysteries, some things of both. And the reason why the Holy Spirit would have God make them obscure.

Why God would have them obscure.

of noble lineage and a mortal prophetic ordination.

THE ARGUMENT OF THE PROPHECIE OF ISAIE.

I say the sonne of Amos, and nephew (as S. Ierome in the Psalme 112.) to king Amasias, prophesied in the times of Ophas, Iothan, Achaaz, Ezechieel, and in the beginning of Manasse, Kings of India; in all about three score and ten years, time.
The argument of Isäie.

Years and was cruelly put to death, sawed into partes by commandment of Manassés. He is commonly called the Evangelical Prophets, for his ampler and particular speeches of Christ, more large and more plain than in any other of the old Prophets. His style is high and eloquent, according to his liberal education being of the royal blood. For so it pleaseth the Holy Ghost to utter his divine prophecies diversly according to the qualities, and conditional parts, by whom he spake: by Isaiah in a loftie, and by Amos in a mean style: as a musician soundeth the same songe, by a simple pipe, and by a cornet, trumpet or other musical instrument. Which St. Paul also witnessed, saying: diversly and by divers meanes, God spake to the fathers in the Prophets. Isaiah therefore containing in the kingdom of Judah, especially in the Empirical and Metropolitan citie of Jerusalem, preached & prophesied manie things perteyning to the Tribes of Judah and Benjamin, as alfo to the tribe of Levi, which after the schisme of Jeroboam, repared in manner to the kingdom of Judah, where God was rightly served. He prophesied also of the same Tribes, the kingdom of Israel, & of the future captivities of them both, and of the reduction of Judah. Also he prophesied of other nations, and peoples, with whom the leves had either enmity, or freundlie conversation: and of all the world. But most especially of the coming of Christ, to redeem, and deliver mankind from captitude of sinne.

The whole prophesie containeth two general partes. First more principally the Prophets admonisheth, and threatneth the people, that they shall be punished for their manifold sinnes, in the 39. former chapters. In the other 27. be comforteth them, signifying that God of his mercie, will after chasiment, & their repentance, deliver them from their adversaries. Ye so that eche parte participateth of the principal contents with the other. More particularly the whole booke may be divided into eight partes. In the twelue first chapters, the Prophet admonisheth also in the kingdom of Judah, of their ingratitude towards God, with manie other sinnes and of just punishment, but mixt with consolation of God's mercie, and thanksgiving for the same. In eleven chapters following, he directeth his speech to other Nations, adversaries to the leves. In foure more he extendeth his admonitions to all the world, still intermixing some consolations. In other foure he reprehendeth both the kingdoms, of Israel and Judah, for seeking helpe of strange nations. In the next eight chapters he prophesieoth of divers dangers imminent to the kingdom of Judah, of their captivity in Babylon, of Gods benigneitie delivering them, & very much in enemie part of Christ, and his Church. Then in five chapters he prophesieoth very particularly of the comfortable deliverie from sinne by Christ. In other foure from temporal captivity by Cyrus King of Assirians.

And finally in the last eighteene chapters, he prophesieoth largely of the perfect deliverie by Christ, conversion of all Nations, releasement of the leves, till into the end of the world, when they shall also returne to Christ.
THE PROPHECIE OF ISAIE

CHAP. I.

Ishaie prophesying in the days of four kings of Iuda, 2. admonisheth both princes and people of their ingratitude, and other sinnes against God.

7. for which they shall be led captive. 11. Neither shall sacrifices nor prayers say them, except they cleanse their fathers from sinnes. 20. which they not doing shall be severly punished. 25. Whereby the relics shall be purged, and the Church shall flourish.

The first part. The kingdom of Iuda shall be captive in Babylon, for their ingratitude towards God, and other sinnes.

Not Amos.

1. The vision of Ishaie the sonne of Amos, which he sawe concerning Iuda and Ierusalem in the days of Oziyas.

2. Ioathan, Achaz, and Ezechias kings of Iuda. 8. Hear ye the third of heauens, & geue ear to earth, because our Lord hath spoken.

: I haue brought vp children, and exalted them: but they haue despised me. 9. The one hath known his owner, and the written as his masters trib: but Israel hath not known me, and my other letters.

10. people hath not understood: 11. Woe to the sinfull nation, the people laden with greuous inquietitie, the wicked seed, vnder gracious seed, they haue forsaken our Lord, they haue: s. iron, tempers blasphem the holy one of Israel, they are revoluted backe.

12. wards. 13. For what shall I strike you anie more, which add.

prevarication? 15. euery head is sickke, & euery harte in heauines.

Prince; Priest, and people are al sickke of ingratitude against God, & other iniquities.

16. From the sole of the foote unto 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.

with oile. 18. Your land is desolate, your cities burnt with fire: your countrie strangers destroye before your face, and it shall be made desolate as in the spoile of enemies. 19. And the daughter of Sion shall be left as a vineyard, and as a cottage in a place of cucumbers, and as a citie that is wasted.

20. Unlesse the Lord of hostes had lefte vs seed, we had beene as Sodom, and we should be like to Gomorratha. 21. Hear ye the word of our Lord ye princes of Sodom, geue care to the law of our God ye people of Gomorratha. 22. To what purpose do you offer me the multitude of your victimes, faihit our Lord? I am full the holocaust of rammes, and the fatte of fatlings; and the bloud of calves, and lambes; and buck goates. I haue not deired.

23. When you shoulde haue come before my sight, who sought for
for these things at your handes, that you should walke in my courtes? † Offer sacrifice no more in vaine: incense is abo-
mination to me. The Newe moone, and the Sabbath, and
other secessories I wil not abide, your assemblies are wicked.
† My soule hateth your Calendes, and your solemnities: they are become tedious to me, I haue laboured in susteyning.
† And when you shal streach forth your handes, I wil turne away mine eies from you: & when you shal multilie prayer, I wil not heare: for your handes are ful of bloud: † Wash you, be cleane, take away the euil of your cogitations from mine eies: ceafe to doe perverse: † Lerne to doe good: † seek judgement, succour the oppressed, judge for the pupil, defend the widow. † And come, and accule me, sayth our Lord: if your sinnes shall be as scarlet, they shall be made white as snow: and if they be red as vermelon, they shall be white as wool. † If you be willing, and wil hear me, you shal eate the good things of the earth. † But if you wil not, and wil provoke me to wrath: the sword shal deuoure you; because the mouth of our Lord hath spoken. † How is the faithful citie, full of judgement, † become an harlot? * justice hath dwelled in it, but now mankillers. † Thy sinne is turned into drosse: thy wine is mingled with water. † Thy princes are unfaithful, companions of theues: al loue-giftes, follow rewardes. They judge not for the pupil: and the widowes cause goeth not in to them. † For this cause sayth our Lord the God of hostes the mightie one of Israel: Alas; I wil comfort myselfe vpon mine adversaries: and wil be requenged of mine enemies. † And I wil turne mine hand to thee, and I wil Boyle out thy drosse til it be pure, & wil take away al thy tynne. † And I wil restore: thy judges as they haue beene before, and thy counselors as of old. After these things thou shalt be called the iust, a faithful citie. † Sion shall be redeemed in judgement, and they shall bring her backe in iustice. † And he shal destroy the wicked, and the sinners together: and they that haue forsaken our Lord, shal be consumed. † For they shal be confounded for the idols, to which they haue sacrificied: and you shall be ashamed of the gardens, which you chose. † When you shal be as an oke the leaves falling of, and as a 3o garden without water. † And your strength shal be, as the 31 illes of towe, and your worke as a sparke: and both shal be set on fire togethther, and there shal be none to quench it.

Chap.
Al nations shall come to the Church of Christ; which shall beginne in Jerusalem. 6. And the leaves shall be rejected for their idolatrie, avarice, and other sins. 7. Proud men shall be humbled, & God's glory shall increase.

T he word, that Isaiie the sonne of Amos law vp on Iuda and Jerusalem. † And in the latter dayes, the montaine of the house of our Lord shall be prepared, in the toppe of montaines, and it shall be elevated above the little hilles: and all nations shall flowe vnto it. † And manie peoples shall goe, & shal 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 ways, and we shall walke in his pathes: because the law shall come forth from Sion, and the word of our Lord from Jerusalem. † And he shall judge the Gentiles, and rebuke manie peoples; and they shall turne their swords into cutlery, and their speares into sickles: nation shall not lift vp sword against nation, neither shall they be exercized any more to battel.

† House of Iacob come ye, and let vs walke in the light of our Lord. † For thou hast rejected thy people, the house of Iacob: because they are filled as in times past, and have had forthsayers as the Philisthijns, and have stucke fast to strange children. † The land is replenished with silver and gold: and there is no end of their treasures. † And their land is replenished with horses: and their chariotes are innumerable. And their land is full of idoles: they have adored the worke of their handes, which their fingers made. † And man bowed himself, and man was humbled: therefore forgave them not. † Enter thou into the rokke, and be hid in a pitte, in the ground from the face of the feare of our Lord, & from the glorie of his majestie. † The lostie eies of man are humbled, and the height of men shall be made to stoupe: & our Lord onlie shall be exalted in that day. † Because the day of the Lord of hostes shall be vpon al the proude and lostie, and vpon eniere one that is arrogant, and he shall be humbled. † And vpon al the ceders of Libanus high, & cleeuared, & vpon al the okes of Basan. † And vpon al the high montaines, and vpon al little hilles cleeuared.

† And vpon eniere high towre, and eniere cleeuared wal. † And vpon al the shippes of Tharitis, and vpon al, that is fayre to behold.
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behold. † And the lustines of men shall be bowed, and the 17 height of men shall be humbled; and our Lord only shall be exalted in that day. † And idols shall utterly be destroyed. 18 And they shall enter into the caues of rockes, and into the 19 pittes of the earth from the face of the fear of our Lord, and from the glorie of his maiestie, when he shall rise vp to strike the earth. † In that day shall a man cast away the idols of his silver, and the idols of his gold, which he had made him to adore, mowles and bateles. † And he shall goe into the clefts of rockes, and into the caues of stones from the face of the fear of our Lord, and from the glorie of his maiestie, when he shall rise vp to strike the earth. † Cease therefore from the man, whose spirit is in his nostrils, because he is reputed high.

CHAP. III.

The Iewes shall be deprifed of wise men, 4. and be subject to childish, and effeminate governor, 8. for their grosses sinnes. 16. The proud; curious, and lascivious attyre of their women, 24. shall be turned into ignominie, and sorrow.

For behold the dominatour the Lord of hostes shall take away from Jerusalem, and from Iuda the valiant and the strong; all strength of bread, and all strength of water. † The strong, and the man of warre, the judge, and the propher, and the souldier, and the ancient. † The prince over fiftie, and the honorable of countenance, and the counselor, and the wife of workemasters, and the skilful of mystical speach.

† And I will give children to be their princes, and the effeminate shall rule over them. † And the people shall rush violently, man against man, and euery one against his neighbour: the child shall make tumult against the ancient, and the base against the noble. † For a man shall take hold of his brother, one of the house of his father: Thou hast a garment, be thou our prince, and let this ruine be vnder thy hand. † He shall answer in that day, saying: I am no physicon; & in my house there is no bread, nor garment: do not appoint me prince of the people. † For Jerusalem is gone to ruine; and Iuda is fallen: because their tongue, & their inuention were against our Lord, to provoke the eyes of his maiestie. † The knowledge of their face hath answered them: and they have proclaimed their sinnes as Sodom, neither haue they hid it: woe to their soule,
of Isaiah

10 soule, because evils are rendered to them. † Say to the infid that it is well, because he shall eat the fruit of his inventions.
11 † Woe to the impious unto evil: for the reward of his handes shall be made to him. † My people their exactions have spoiled, & women have ruled over them. My people, they that called thee blessed, the same deceit thee, and dissipate the way of thine steppes. † Our Lord standeth to judge, and he standeth to judge, peoples. † Our Lord shall come to judgement with the ancients of his people, and his princes: for you have denounced, the vineyard, and the spoile of the poore is in your house. † Why do you confound my people, and grinde the faces of the poore, saith our Lord the God of hosts? † And our Lord said: for that the daughters of Sion are haughtie, and have walked with stretched out necke, and went with twinglings of eies, and clapped their hands, walked on their seece, and letted in a set pace. † Our Lord shall make balde the crowne of the daughters of Sion, and our Lord shall discover their hair. † In that day shall our Lord take away the ornament of shoes, and little moones, † And cheynes, and ouches, and braceleties, and bonnettes. † And the sheading of combes, and floppes, and tablettes, and sweete balles, and earlets. † And rings, and pearles hanging on the forehead. † And changes of apparel, and shorte clokes, and the fine linen, and nedles, † And looking glassie, and laumes, and headbands, and bonegraces. † And for sweete sauour there shall be stinke, and for agridle a corde, and for frised hairie balnes, and for stomacher hairie cloth. † Thy farrest men also shall fall by the sword, and thy strong ones in battle. † And her gares shall lament and moorne, and she shall sit desolate on the ground.

Chap. 113.

After the destruction of the leues, many women shall seek to marike with one man, but the reliques, repenting of their sines, shall returne to God, and flourish under his protection.

1 And seven women shall take hold of one man in that day, saying: We will eare our owne bread, and be covered with our garments: only let thy name be called upon us, take away our reproch. † In that day the bud of our Lord shall be in magnificence, and glorie, and the fruit of the earth high, and exultation to them, that shall be saued of Israel. † And it shall be: Every one that shall be least in Sion,
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and shall remaine in Ierusalem, shall be called holy, euerie one that is written in life in Ierusalem. † If our Lord shall cleanse the filth of the daughters of Sion, and shall wash the blood of Ierusalem out of the middles thereof, in the spirit of judgement, and spirit of heate. † And our Lord shall create upon euerie place of mount Sion, and where he is inuocated, a cloud by day, and smoke, and the brightnes of flaming fyre in the night: for vponal glorie protection. † And there shall be a tabernacle for a place of shadow in the day from the heate, and for securitie, and court from the whirlewind, and from rayne.

Chap. V.

Under the figure of a barren vineyard, is prophesied the refection of the Iewes, 7. for their sinnes of avarice, intemperance, & other wickednes, 18. one iniquitie drawing another, 20. judging good to be evil, and evil good. 25. for which the Gentiles of divers nations shall afflict them.

I willing to my beloved: the canticle of my song concerning his vynyard. A vineyard was made to my beloved in hone, the sone of oyle. † And he hedged it, and chooseth stones out of it, and planted it elect, and built a towre in the middles thereof, and set vp a pressle therein: and looked that it should yeld grapes, and it yelded wilde grapes. † Now therefore ye inhabitants of Ierusalem, and men of Iuda, judge 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 will take away the hedge thereof, and it shall be into spoile: I wil throw downe the wal thereof, and it shall be to be troden vpon. † And I wil lay it waist: it shall not be pruned, and it shall not be digged: and bryers and thornes shall ouergrowe it: and I wil command the cloudes that they rayne no shower vpon it. † For the vineyard of the Lord of holtes, is the house of Israel: and the man of Iuda, his delectable bud: & I looked that it should doe judgement, and behold iniquitie: and injustice, and behold clamour. † Woe to you that joyne house to house, and lay f Hide to Hide, even to the end of the place: why shal you alone dwel in the middes of the earth? † These things are in my cares, sayth the Lord of
of hostes: vntes manie great and fayre houses become desolate, without an inhabiter. † For ten acres of the vineyards shal yeeld one little flagon, and thirtie busheles of seede shal yeeld three bushels; † Woe to you that rise vp earlie to folowe drunkennes, and to drinke euyn untill euening, that you may be inflamed with wine. † Harpe, and viole, & timbrel, and shalme, and wine in your feastes: and "the worke of our God you regard not, nor consider the worke of his hands, † Therefore is my people led away captiue, because they had not knowledge, and their nobles died with famine, and the multitude thereof dried away with thirst. † Therefore hath he dilated his soule, and opened his mouth without anie limite, and their strong ones, and their people, and their high and glorious ones shall descend into it. † And man shal be bowed, and man shal be humbled, and the eies of the loftie shall be brought low. † And the Lord of hostes shall be exalted in judgment, and the holy. God shall be sanctified in iustice. † And the lambes shal feede according to their order, and strangers shal eate the deserts turned into fruitfulnes. † Woe to you that draw iniquitie in cordes of vanitie, & sinne as the linke of a wayne. † Which say: let him make halfe, & let his worke come quickly, that we may see it: & let the counsell of the holy one of Israel come, and wee shall know it. † Woe vnto you that call euill good, and good euil: putting darkness light, and light darkness: putting bitter for sweete, & sweete for bitter. † Woe to you that are wise in your owne eies, and prudent before yourselves. † Woe to you that are mightie to drinke wine, & stout men in drunkennes. † Which justifie the impious for giues, and take away the iustice of the iust from them. † For this, euyn as the tongue of fire deuourerch chable, and the heate of the flame burneth it vp: so shal their roote be as ileles, and their bud shal rise vp as dust, for they have cast away the law of the Lord of hostes, and have blasphemed the worde of the holie one of Israel. † Therefore is the surie 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 carcases were made as dung in the middes of the ierates. In all these things his surie is not turned away, but yet is his hand stretched forth. † And he shal lift vp a 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 Executing Christ.

Neither Iaie, nor Moyles, nor anie other mortal man did ever see God in himselfe but only shadowed Yet the wicked calumnioueslly accused, condemned, and put Iaiie to cruel death, vpon pretence of blasphemy, for saying that he saw God. Which he otherwise said not, but accused by the 

C. vi. 

The prophet after a glorious vision, 5. lamenteth his former silence, 6. his lippes being purifised by an Angel, with a hot coal, 8. he is willingly sent & so prophesieth that the peoples hart wil be hardned, their cities shall be destroyed, but good relics shall be conserv'd.

In the yeare that king Oziains died, I saw our Lord sitting vpon an high throne and elevat: and thoe thinges that were vnder him filled the temple. 9. Seraphims stooed vpon the same: six winges to one, and six winges to the other: with two: they covered his face, and with two they cowered his feete, and with two they flewe. And they cried one to another, and said: holie, holie, holie, the Lord God of hosts, all the earth is ful of his glory. And the lintels of the dores were moued at the voice of him that cried, and the house was filled with smoke. And I said: Woe is me because I have held my peace, because I am a man of polluted lippes, and I dwel in the middles of a people that hath polluted lippes, and the king of the Lord of hosts I have sene with nine eies. And one of the Seraphims fleweto me, and in his hand an hate cole, which he had taken with tonges from the altat. And he touched my mouth, and said: Behold this hath touched thy lippes, and thine iniquitie shall be taken away, & thy sinne shall be cleansed. And I heard the voice of our Lord saying: Whom shall I send? and who shall goe for vs? And I said: Loie I am here, send me. And he said: Go and thou shalt say to this people: Heare ye that heare, and understand nor: and see vision, and know it nor. Blinde the hart of this people, and make their ears heanie, and shut their eies: lest perhaps they may see with their eies, and heare with their eares, and vnderstand
understand with their heart, and be converted and I heal them. And I said: How long Lord? And he said: Until the cities be made desolate without inhabiter, and the houses without man, and the land shall be left desolate. And our Lord shall make men goe farre off, and he shall be multiplied that was left in the midst of the earth. And yet there shall be titching in it, and she shall be converted, and shall be to the shew as a terebinth, and as an oke, that spreadeth his boughes: that which shall stand in it, shall be an holi seede.

CHAP. VII.

Jerusalem being besieged, 3. the prophet telloth the king, that the enemies shall not prevale (8. but the kingdom of Israel shall be destroyed) to guesth for a signe that a Virgin shall conceiv and bare a Sonne. 17. prophesieth also the captivity, and desolation of the kingdom of Juda.

And it came to passe: in the days of Achaz the sonne of 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 Jerusalem, to fight against it: and they could not overcome it. And they told the house of David, saying: Syria hath restet vp on Ephraim, & his hart was mooved, and the hart of his people, as the trees of the wooddes are mooved at the face of the winde. And our Lord said to Isai: Goe forth to meete Achaz, thou, and Iasub thy sonne that is leaft, to the conduite of the upper poole, in the way of the Fullers silde. And thou shalt say to him: See thou be still: feare not, and let not the hart be afdre of the two tailles of these smoking fyrebrands, in the wrath of the furie of Rasin the king of Syria, and of the sonne of Romelia. For that Syria hath taken counsel against thee, vnto the euil of Ephraim, and the sonne of Romelia, sauing: Let vs go vp to Iuda, and rayle it vp, and plucke it away to vs, and make the sonne of Tabeel king in the middes thereof. Thus sayeth our Lord God: It shal not stand, & this shal not be. But the head of Syria Damascus, & the head of Damascus Rasin: and yet three score and five yeares, and Ephraim shal cease to be a people: And the head of Ephraim Samaria, and the head of Samaria the sonne of Romelia. If you wil not belieue you shal not be permanent. And our Lord added to speake to Achaz, saying: Ask a signe for thee of the Lord thy God vnto the depth of hel, or vnto the height aboue. And Achaz said:
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Said: I will not aske, and I will not tempt our Lord. And he said: Hear ye therefore the house of Davi: is it a small thing for you, to be gerosious to men, that you are gerosious to my God also? Therefore shall our Lord himselfe: give you a signe. Behold a virgin shall conceive, and beare a fonne, & his name shall be called Emmanuel. He shall eate butter and honie, that he may know to refuse eul, and choose the good. For before the childe know to refuse eul, and choose good, the land which thou dost detest shall be forsaken of the face of her two kings. Our Lord will bring upon thee, and upon thy people, and upon the house of thy father, daies that came not since the daies of the separation of Ephraim from Juda, with the king of the Affirians. And it shall be in that day: our Lord shall hille to the fle: that is in the vetter part of the riveres of Egypt, and to the bee, that is in the land of Affir. And they shall come, and shall rest in the torrentes of valles, and in the caves of rockes, and in shrubbe places, and in holes. In that day our Lord shall shewe with a rafter, hyed by them, that are beyond the river, by the king of the Affirians, the head, and the haires of the feste, and the whole beard. And it shall be in that day: a man shall nourish a young cowe, and two eves. And for the abundance of milke he shall eate butter: for butter and honie shall euerie one eate, that shall be leaft in the middes of the land. And it shall be in that day: euerie place where there shall be a thousand vines, for a thousand peeces of filuer, they shall be into thornes and bryers. With arrows and bow they shall goe in thither: for bryers and thornes shall be in all the land. And all mountains, that shall be weeded with a weeding hooke, the terrour of thornes and bryers shall not come thither, and it shall be for the oxe to feede on, and cattle to treade upon.

CHAP. VIII.

Under the figure of a new name, Chriſt: birth of a virgin is againe propheced. 4. but first the kingdomes of Syria, and Israel shall be destroyed: and Juda sore afflict: and conuerfed with losse of manes. Which is a mysterie hidden from the leues. Great euis hang oner them, that depart from the law.

The mysterie here propheced is of

And our Lord fayed to me: Take thee a great booke, & write in it with the pen of man. Take away the spoiles speedly, quickly take prays. And I tooke to me faithful witnesses,
And I went to the prophetess, and she conceived, and bare a son. And our Lord said to me: Call his name, Ἡφαστεν τῷ Ἐλιμ. For before the child know to call his father and his mother, the strength of Damascus shall be taken away, and the spoils of Samaria before the king of the Assyrians. And our Lord added yet to speak unto me, saying: For this people hath cast away the waters of Siloe, that runneth with silence, and rather taken Rasin, and the sonne of Romelia: for this cause behold our Lord will bring upon them the waters of the river strong and manie, the king of the Assyrians, and all his glorie: and he will ascend over all their rivers, and will flowe over all their bankes. And will go through Iuda, overflowing, and passing through shall come even to the necke. And the stretching out of his wings shall fill the breadth of thy land ὦ Emmanuel. Gather ye together 5 peoples, and be overcome, and hear ye landes far of: Take courage, and be overcome, gird yourselves, and be overcome. Take counsel and it shall be defeated: speake a word, and it shall not be done: because God is with vs. For thus saith our Lord to me: As in a strong arme he hath taught me, that I should not walke in the way of this people, saying: Say not: Conspiracie: for all things that this people speaketh, is conspiracie: and see ye not their scare, neither dread ye. The Lord of hostes him sanctifie ye: be he your dread, and be your terror.

And he shall be a sanctification to you. But for a stone of offence, and for a rocke of scandal to the two houses of Israel, for a snare and a ruine to the inhabitants of Jerusalem. And verie manie of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken. Binde the testimonie, seal the law in my discipless. And I wil expect our Lord, who hath hid his face from the house of Iacob, and I wil wayte for him. Behold I and my children, whom our Lord hath given me for a signe, and for a wonder in Israel from the Lord of hostes, which dwelleth in mount Sion.

And when they shall say to you: Ask of Pythones, and of diuiners, which whisper in their enchantments: shall not the people ask vision of their God, for the liuing of the dead? To the law rather, and to the testimonie. And if they speake not according to this word, they shall not haue the morning light.
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464. light. † And he shall pass by it, shall fall, and be hurtful: and when he shall be hurtful, he will be angry, and curse his king, and his God; and:... will look up wards. † And he will look to the earth, and behold tribulation and darkness, dissolution and distress, and might persecuting, and he cannot fly away from his distress.

Chap. IX.

The goleth Phalafar cariseth, some Israelites captive, and Salmanasar manie more, in figure of a few disciples converted to Christ in Galilee; and at Jerusalem, but manie more in the whole world. 7. Whose empire shall be great, and durable: 8. but she seues glorie, especially of the ten tribes, shall be obscured, for their pride, hypocrisy, and other sinnes.


The first time was the land of Zabulon alleviated: and the land of Nepthali: and at this last was aggregated the way of the sea beyond Jordan of Galilee of the Gentiles. † The people that walked in darkness, hath been great light: to them that dwell in the country of the shadow of death, light is risen. † Thou hast multiplied the nation, and not magnified the joy. They shall rejoice before thee, as they that rejoice in harvest, as conqueror's rejoicing after a pray is taken, when they divide the spoiles. † For the yoke of their burden, and the rod of their shoulder, and the sceptre of their exaltation thou hast overcome, as in the day of Madian. † Because a violent taking of pray with tumult, and garment mingled with blood, shall be to be burnt, and food for the fire. † For a little child is borne to vs, and a sonne is geuen to vs, and principallie is made upon his shou lder: and his name shall be called, Meruclos, Counselor, God, Strong, Father of the world to come, the Prince of peace. † His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom: that he may confirme it, and strengthen it in judgement and justice, from this time & for ever: the zeal of the Lord of hosts shall doe this. † Our Lord hath sent a word into Iacob, and it is fallen in Israel. † And all the people of Ephraim shall know, & the inhabitants of Samaria, saying in pride & greatnes of heart: † Brickes are fallen, but we will build with square stones: they have cut downe sycomores, but we will change them into cedars. † And our Lord shall lift vp the enemies of Rasin.
of Rasin' over him, and shall turne his enemies into tumult.  
† Syria from the East, and the Philisthins from the West: and they shall deuoure Israel with ful mouth. In all these things his furie is not turned away, but his hand is yet stretched forth. † And the people is not returned to him, who hath strooked them, and haue not sought after the Lord of hostes.  
† And our Lord shall destroy from Israel the head & the tayle, the peruerter and refrayner in one day. † The aged and honorable, he is the head, & the prophet that teacheth a lie, he is the tayle. † And they that call this people blessed, seducing them: and that are called blessed, shall be thrown headlong. † For this cause our Lord shall not rejoyce upon their young men: and on their pupilles, and widowes he shall not have mercy: because euery one is an hypocrite & wicked, and euery mouth hath spoken follie. In all these things his furie is not turned away; but his hand is yet stretched forth. † For impiety is kindled as a fyre, it shall deuoure bryer and thorne: and it shall be kindled in the thicker of the forest, and it shall be wrapped vp together in the pride of smoke. † In the wrath of the Lord of hostes the earth is troubled, and the people shall be sore for the fyre: man shall not spare his brother. † And he shall decline to the right hand, and shall be hungry, and shall econ the left hand, and shall not be filled: euery one shall eate the flesh of his armes: Manasses Ephraim, and Ephraim Manasses, they together against Iuda. † In all these things his furie is not turned away, but his hand is yet stretched forth.

Chap. X.

Makers of wicked lawes are cursed. 3. For which the Israelites shall be afflicted by the Assirians. 5. The Assirians overthrown by extraordinarie means sent from God: 21. and the lawes delivered from imminent danger: with divers mysteries of Christ intermixed.

1 Whereas good lawes are the stabilitie of the commonwealth wicked are the ruine thereof. Such as ferboose made forbidding to goe in for 2
hand is yet stretched forth. † Woe to all, he is the rod of my fury, and the staff, my indignation is in their handes. † I will send him to a deceitful nation, & I will give him commandment against the people of my fury, that he take away spoiles, and catche the prayes, and put them to be trodden vpon, as the mire of the streates. † But he shall not so thinke, and his heart shall not be set to destroy, and to the destruction of no few nations. † For he shall say: † Are not my princes with all kings? Is not as Charcamis, so Calano: and as Arphad, so Emath? Is not as Damascus, so Samaria? † Even as my hand hath found the kingdoms of the idol, so also their idols of Jerusalem, & of Samaria. † Shall I not as I have done to Samaria and her idols, so do to Jerusalem and her idols? † And it shall be: when the Lord shall have accomplished all his works in mount Sion, and in Jerusalem, I will visit all the fruit of the magnified hart of the king of Assur, and over the glorye 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 understood: 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 all the earth: and there was none that mowed wing, and opened mouth, and once muttered. † Shal: † the axe glorie against him, that cuteth with it? or shall the saw exalt itselfe against him, by whom it is drawn? As if a rod should lift vp itself agaynst him, that lifteth it vp, and a staffe exalt itself which is certes but wood. † For this cause the Dominator the Lord of holtes shall send leannes in his fatones: and under his glorye shall burne as it were the burning of fyre kindled. † And the light of Israel shall be in fyre, and the Holie one therof in flame: and his thorne shall be kindled, and be devoued, and the briars in one day. † And the glorye of his forest, and of his carmelus shall be consumed, from the soule euon to the flesh, and he shall be a fugitie for feare. † And the remaynes of the woode of his forest, for the fewnes shall be numbed, and a child shall write them. † And it shall be in that day, the residue of Israel, and they that shall escape of the house of Iacob, shall not add to leane vpon him, that striketh them: but they shall leane vpon our Lord the holie
21 holie one of Israel in truth. † The remnant shall be converted, the remnant of Jacob, to the strong God. † For if to instruments thy people of Israel shall be as the sand of the sea, the remnant thereof shall be converted, consummation abridged shall make
22 justice overflow. † For our Lord the God of hostes shall make consummation, and abridgement in the midst of all the earth. † For this cause, thus saith our Lord the God of hostes:
23 O my people inhabitant of Sion, be not afraid of Assyria: he shall strike thee with his rod, and shall lift vp his staffe over thee in the way of Egypt. † For yet a little and a very little, and mine indignation and furie upon their wickednes shall be consummate. † And the Lord of hostes shall raise vp a scourge upon him, according to the plague of Madian in the Rocke Oreb, and his rod upon the sea, and he shall lift it vp in the way of Egypt. † And it shall be in that day: his burden shall be taken away from thy shoulder, and his yoke from thy necke, and the yoke shall putrefie at the face of thee. † He shall come into: Aiath, he shall passe into Magron: at Machmae he shall command his vessels. † They have passed in halfe, Gaba is our seate: Rama was astonished, Gabaath of Saul fled. † Neath with thy voice 0 daughter of Gallim, attend Laisa, seekie from Egypt poore Anathoth. † Medcmena is removed: ye inhabitants to Jerusalem.
27 of Gabin take courge. † Yet there is day, to stand in Nobe: he shall shake his hand over the mountaine of the daughter of Sion, the little hill of Jerusalem. † Behold the dominatour the Lord of hostes shall breake the little 0agon in terror, and the high of stature shall be cut downe, and the loftie shall be humbled. † And the thicke places of the forest shall be overthrown with iron, and Libanus with the high ones shall fal.

Chap. XI.
Christ borne of the stock of Jesse, replenished with seven gifts of the Holy Ghost. ‡ shall have a spiritual kingdom, most just, and potent. ‡ Where all nations wil repair.

And a rod shall come forth of the roote of Jesse, and a flower shall rise vp out of his roote. † And the Spirit of the Lord shall rest upon him: the spirit of wisdom, and under standing, the spirit of counsel, and strength, the spirit of knowledge, and pietie, † and the spirit of the feare of our Lord shall replenish him. He shall not judge according to the sight of the eies, nor rebuke according to the hearing of the Holy Ghost.
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4. Then will he judge the people in righteousness, and govern the nations in... the spirit of his lips he shall kiss the impious. And justice shall be the girdle of his loins: and faith the girdle of his reins. The wolf shall dwell with the lamb: and the leopard shall be with the kid; the calf, and lion, and the sheep shall lie down together, a little child shall lead them. And the calf, and the bear shall feed together: their young ones shall lie down together: and the lion shall eat straw as it were an ox. And the infant from the breast shall be delighted upon the hole of the asp; & he that is weaned shall thrust his hand into the hole of the cockatrice. They shall not hurt, and they shall not kill in all my holy mountayne, because the earth is replenished with the knowledge of our Lord, as the courser, waters of the sea. In that day the roote of Jesse, that standeth for a signe of peoples, him the nation's shall be as the sea. And his sepulchre shall be glorious. And it shall be in that day: our Lord shall put to his hand the second time to possess the remnant of his people, which shall be least of the Affirians, and of Egypt, and of Pethros, and of Ethiopia, and of Elam, and of Sennaar, and of Emath, and of the lands of the sea. And he shall lift up a signe unto the nations, and shall assemble together the fugitives of Israel, and shall gather the dispersed of Iuda from the four quarters of the earth. And the emulation of Ephraim shall be taken away, and the enemies of Iuda shall perish: Ephraim shall not enuie Iuda, & Iuda shall not fight against Ephraim. And they shall fly upon the shoulders of the Philisthims by the sea, they together shall spoil the children of the East: Idumea, and Moab the precept of their hand, and the children of Ammon shall be obedient. And our Lord shall make desolate the tongue of the sea of Egypt, and shall lift vp his hand over the river in the strength of his spirit: and he shall strike him in his seven streams, so that they may passe through it with showes. And there shall be a way to the remnant of my people, which shall be least of the Affirians: as there was to Israel in the day, that he came vp out of the Land of Egypt.

Chap. XII.

A Canticle of thankes for the benefices of Christ.

And
AND thou shalt say in that day: I WILL confess to thee, O Lord, because thou wast angry with me: thy fury is turned away, and thou hast comforted me.

† Behold God is my saviour, I will doe confidently, and will not fear; because our Lord is my strength, and my praise, and he is become my salvation.

† You shalt drawe waters in joy out of the saviours fountaines.

† And you shall say in that day: Confesse ye to our Lord, and invoke his name: make his inuentions known among the peoples: remember that his name is high.

† Sing ye to our Lord because he hath done magnifically: shew this forth in all the earth.

† Rejoyce, and praise his habitation of Sion: because great in the middes of thee, is the holy one of Israel.

The Prophets foretell the calamities, and ruine of Babylon.

† The burden of Babylon, which Isaiie the sonne of Amos law. † Upon the darke mountaine lift vp a signe, exalt the voice, lift vp the hand, and let the dukes enter the gates. † I have commanded my sanctified, and have called my strong ones in my wrath, them that rejoice in my glorie.

† 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 command the host of b,appel. † Coming from a countrie far of, from the end of heauen: our Lord, and the instruments of his fury, to destroy the whole land. † Howle ye, because the day of our Lord is nere: it shal come as destruction from our Lord. † For this caufe shall al handes be dissolue, and euerie hart of man shal melt, † and be broken. Gripping and pains shal hold them, they shall be in paine as she that travaileth. Euerie one shal, be astonied at his neibour, their countenances as faces burnt. † Behold the day of our Lord shal come, cruel, and ful of indignation, and of wrath, and furie to bring the land to a wildefenes, and to destroy the sinners thereof out of it. † Because the stars of heauen, and their brightness shal not display their light: the sunne is darkened in his rysing, and the moone shall not shine in her light. † And I wil visite over the euiles of the world, and against the impious their iniquitie, and I will make the pride of infidels to cease, and wil humble the arroganie of the strong. † A man shal be more precious then gold.
of Babylon: which the Prophet foretelling calleth The burden of Babylon. 

After the Daughters there shall be so few Babylonians, or Chaldeans left alive, that one man shall be more rare and precious than much fine gold.

An other city was built by the same name, but much less, & in another place of Chaldea.

470 The Prophecie of gold, &c. man then pure fine gold. For this I shall trouble heavy when: & the earth shall be moved out of her place, for the indignation of the Lord of hosts, & for the day of the wrath of his furie. And it shall be as a yong doe fleeing, and as a sheepe: and there shall be none to gather them together: euerie man shall turne to his owne people, and euerie one shall flee to his owne land. Euerie one that shall be found, shall be slain: and euerie one that shall come to yde, shall fall by the sword.

Their infants shall be dashed in pieces before their eies: their houses shall be spoiled, and their wives shall be raished.

Behold I will sayle upon them the Medes, which shal not seeke siluer, nor desire gold. But with arrowes they shall kill the little ones, and shal haue no pitie vpon the sucklings of the wombe, and vpon the children their eie shal not spare. And that Babylon glorious in kingdoms, noble in the pride of the Chaldees, shalbe euens as our Lord subuerred Sodom and Gomorrah. It shall not be inhabited for euuer, & ic shall not be founded vnto generation & generation: neither shal the Araban pitch his tents there, nor shepeheardes rest there. But beasts shall rest there, and their houses shall be filled with dragons, and ostereches shall dwell there, and Satyrs shall daunce there: And the Syrach owles shall answer there in the 22 houses therof, and mermaids in the temples of pleasure.

The Jews shall be released from the captitudes of Babylon. Nabuchadnezzar, most proud and mightie, shalbe throwne into extreme miserie. In the meanes of the Arisians besiegng Jerusalem shalbe defeated.

Neither shal the Philistims preuaile against the Jews, as they presume.

It is not yet the time thereof shall come, and the daies thereof shall not be prolonged. For our Lord wil haue mercie on Iacob, and wil yet choose out of Israel, and wil make them rest vpon their owne ground: the stranger shal be joyned to them, & shal sticke to the house of Iacob. And peoples shall hold them, and bring them into their place: and the house of Israel shal possesse them vpon the land of our Lord for servants and handmaides: and they shal lead captiue those that had taken them, & shal subdwel their exauctours. And it shalbe in that day, when God shal geue the rest from thy labour, and from thy vexation, and from the sore servitude, which thou didst serue before. Thou shalt take this parable against
against the king of Babylon, and shalt say: How hath the exactour ceased, the tribute rests: + Our Lord hath broken the staffe of the impious, the rodde of the rulers, + that did beat peoples in indignation with vncurable wound, subdewng nations in furie, persecuting cruelly. + Al earth is quieter and still, is glad & hath rejoyced. + The firre trees also have rejoyced over thee, and the ceders of Libanus: since thou haft slept, there hath none come vp to heuens. + Hel beneath is troubled 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 princes of nations. + Al shall answere, and say to thee: Thou also art wounded even as we, made like vnto vs. + Thy pride is drawen downe to hel, thy carcase is fallen: vnder thee shall the mothe be straewed, and worms shall be thy couer.-

12 + + + + How art thou fallen from heauen Lucifer, which didst rife in the morning? art thou fallen to the earth, that didst wound nations? + Which didst say in thy hart: I will aascend into heauen, above the starres of God wil I exalt my throne, I will sitte in the mount of the testament, in the sides of the North. + I will aascend abowe the height of the clouds, I will be like to the Hightest. + But yet thou shalt be drawen downe to hel, into the depth, oh the lake. + They that shall see thee, shall turne toward thee, & behold thee: Is this the man, that troubled the earth, that shaked kingdoms, + that made the world a deserte, & destroyed the cities thereof, opened not the prison to his prisoners? + Al the kings of the nations euery one haue slept in glorie, euery man in his owne house. + But thou art cast forth out of thy sepulcher, as an vnprofitable branche polluted, and wrapped vp with them that were slaine by the sword, and are gone downe to the fundations of the lake, as a rotten carcase. + Thou shalt not keepe companie with them, neither in burial, for thou hast destroyed thy land, thou haft slaine thy people: the seede of the wicked shal not be named for euer. + Prepare his children to slaughter in the iniquitie of their fathers: they shall not rise vp, nor inherit the land, nor fill the world with cities. + And I will rive over them, sayth the Lord of hostes: & I will destroy the name of Babylone, and the remaynes, and bud, and progenie: sayth our Lord. + And I will make it the posseffion of the hedgehog, & martises of waters, & I will swepe it with besom wearing it, sayth the Lord of hostes. + The Lord of hostes hath sworne, saying;
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saying: If it shall not be, as I have thought: and so fail out, as
I have in mind consulted: † That I destroy the Assyrian in my
land, and in my mountaine tread upon him: and his yoke shall be taken away from them, and his burden taken of from
their shoulder. † This is the counsel, that I have devised upon all the earth, and this is the hand stretched forth upon all
nations. † For the Lord of hosts hath decreed, and who can weaken it? and his hand is stretched out: and who shall turn
it away? † In the yeare, that king Achaz died, was this burden made. † Rejoyce not thou whole Philistia, that the rod of thy striker is broken in pieces: for from the roots of the serpent shall issue forth a cockatrice, and his seed shall swallow the bird. † And the first borne of the poore shall be fed, & the 30 poor shall rest confidently: and I will make thy roots to perish in famine, and wilt kil thy remnant. † Howle thou gate, cry out & criie: all Philistia is thrown downe: for a smoke shall come from the North, and there is none that shall escape his troupe. † And what shall be answered to the messengers of nations? That our Lord hath founded Sion, and the poore of his people shall hope in him.

Chap. XV.

Unexpectad ruines shall fall upon the Moabites: & wherof the Prophet hath compassion.

The burden of Moab. Because Ar-Moab was wasted in the night, he hath held his peace: because the wall of Moab is destroyed in the night, he hath held his peace. † The house is gone vp, & Dibon to the high places to moorie vp Nabo, and vp Medaba shall Moab howle: on all the heads thereof baldnes, and euerie beard shall be shauen. † In the high ways thereof they are girded with sackcloth: vp on the roodes thereof, and in the streets thereof al howling, goeth downe to weep. † Hesebon shall criie, & Eleale, their voice is heard euene to Iasa. For this shal the wel appointed of Moab howle, his soule shall howle to himself. † My hart shall criie to Moab, the barrers thereof vnto Segor an heifer astonishing: for by the ascent of Loith he shall goe vp weeping: & in the way of Oronaim they shall lift vp a criie of contrition. † For the waters of Nemrim shall be made desolate, because the graffe is withered, the spring is faded, all gremnes is perished. † According to the greatness of the woorke, is also their visitation: they
8 they shall lead them to the torrent of willows: † Because the crie shall goe round about the border of Moab: into Gallim the howling thereof, and into the Pit-Elim the crie thereof.

9 † Because the waters of Dibon are replenished with blood: for I will put additions upon Dibon: the lion for them that shall flee of Moab, and for the remnant of the land, connected.

CHAP. XVI.

The prophet prays, and prophesieth Chris's coming; 6. adding more of the affliction of the Moabites for their pride.

1 Send forth 6 Lord: the lambe the dominator of the earth, from the Rocke of the desert, to the mount of the daughter of Sion. † And he shall be as a bird flying, and the young flying out of the nest, so shall the daughters of Moab be in the passage of Arnon. † Take counsel, gather a counsel: set thy shadow in the midday as it were night: hide them that flee, and them that wander bewray not. † My fugitives shall dwell with thee: Moab be thou their covert from the face of the destroyer: for the dust is ended, the wretch is come to naught: he hath failed, that trode downe the earth. † And a throne shall be prepared in mercie, and there shall sit upon it; in truth in the tabernacle of David, he that judgeth and seeth judgement, and quickly rendereth that which is just. † We have heard the pride of Moab, he is proud exceedingly: his pride and his arrogancie, and his indignation is more then his strength. † Therefore shall Moab howe to Moab, all shall howe to them; that rejoice upon the walls of baqued bricke, tell ye their plagues. † Because the suburbs of Hefebon are desolate, and the vineyard of Sabama the lords of the Nations have cut off; the branches thereof have reached to Iazer: they wandered in the desert, the branches thereof are leaft, they passed over the sea. † For this I will lament in the weeping of Iazer the vineyard of Sabama: I will enbarre thee with my teare 6 Hefebon, and Eleale: because the voice of the treaders is rusted upon thy vintage, and upon thy haruest. † And gladnes and joy shall be taken away from Carmelus, and it shall not rejoice nor make jubilation in vineyards. He shall not tredde wine in the press that was wonte to tredde: the voice of the treaders I have taken away. † For this my bellie shall sound as an harpe to Moab, & my bowels to the wall of baqued bricke. † And it shall be: when it shall appear that Moab hath
THE PROPHECY

The vvarves against Moab continued three yeares, in which it was brought into servitude.

474 hath laboured for his excells, he shall goe in to his lanquaries to play, & shall not preuaile. † This is the word, that our Lord spake to Moab from that time: † and now our Lord hath spoken, saying: † In three yeares, as the yeares of an hired servant, the glorie of Moab shall be taken away upon all the multitude of people, and it shall be least little and small, not much.

CHAP. XVII.

Damasctis with other Syrians shall 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 shall be overthroned.

The burden of Damascus. Behold Damascus shall cease to be a citie, and shall be as an heap of stones in ruine. † The forsaken cities of Aroers shall be for hockes, and they shall rest there, and there shall be none to terrifie them. † And ayde shall cease from Ephraim, and the kingdom from Damascus: and the remnant of Syria shall be as the glorie of the children of Israel: sayth the Lord of holtes. † And it shall be in that day: the glorie of Jacob shall be diminished, and the fames of his flesh shall become leane. † And it shall be as one gathering in haruest that which remayneth, and his armes shall gather the eares of corn: and it shall be as he that seeketh cares in the vale of Raphaim. † And the fruit of thereof shall be least, as it were a cluster of grapes in it, and as the shaking of the olie tree, of two or three olives in the toppe of a bough, or foure or five in the toppe thereof, sayth our Lord the God of Israel. † In that day man shall incline himselfe to his maker, and his eies shall looke to the holie one of Israel. † And he shall not incline to the altars, which his handes made: and the things that his fingers wrought he shall not regard, as groues and temples. † In that day the cities of his strength shall be least, as the ploughes, and the cornes that were least before the face of the children of Israel, and thou shalt be desolate. † Because thou hast forgotten God thy fauour, and hast not re memmbred thy strong helper: therefore shalt thou plant a sadothful plant, & shalt sow a straunge seede. † In the day of thy planting shall be the wilde grape, & in the morning thy seede shall flourish: the haruest is taken away in the day of inheritance, and he shall be vehemently sore. † Woe to the multitude of manie
OF ISAIE.

manie peoples, being as the multitude of the sounding sea: & had afflicted the tumult of multitudes, as the sound of manie waters, the Israelites, 13 † Peoples shall sound as the sound of waters overflowing, and he shall rebuke him, and shall flee far of: and he shall be violently taken away as the dust of the mountaines at the face were also affli -
14 of the wind, and as a whirlewind before a tempest. † In the euentide, and behold trouble: in the morning, and he shall not be. This is the portion of them, that have vaunted vs, & the lot of them that spoiled vs.

CHAP. XVIII.

The Egyptians, for alluring the two tribes to their confederacie, shall be afflicted, 7. and the Jews returne to more sincere service of God.

1 VV to the land the cymbal of wings, which is beyond the rivers of Ethiopia, † which sendeth legates into the sea, and in the vessels of bulrushes vpon the waters. Go ye swift: angels to a nation shaken a sunder, and torn in pieces: to a terrible people, after which there is none other: to a nation expecting and troden vnder foote, whose land the floods haue spoiled: 3 †: Al ye inhabitants of the world, which abide in the earth, where the signe shall be lifted up in the mountaines, you shall see, and shall heare the sound of the trumpet: † because thus saith our Lord to me: I will rest, and consider in my place, as the noone light is cleere, and as a cloud of dew in the day of harvest. † For before harvest it hath wholly flourished, and vnaripe perfection shall spring forth, and the boughes thereof shall be cut of with hookes: and the thinges that are leaft, shall be cut of, and shaken out. † And they shall be left together to the birds of the mountaynes, and beasts of the earth: and the foules shall be vpon it the whole summer, and al the beasts of the earth shall winter vpon it. † In that time shall a gift be brought to the Lord of hostes, of a people plucked a sunder and rent in pieces: of a terrible people, after which there hath beene none other, of a nation expecting, expecting and troden vnder foote, whose land the floods haue spoiled, to the place of the name of the Lord of hostes, mount Sion.

CHAP. XIX.

Further description of the Egyptians punishment, 17. With their conversion to Christ in the new Testament.

Mmm2  THE
The burden of Egypt. Behold: our Lord will ascend upon a swift cloud, and will enter into Egypt, and the idols of Egypt shall be moved at his presence, and the haunt of Egypt shall melt in the middle thereof. And I will make the Egyptians to run together against the Egyptians: and a man shall fight against his brother, and every man against his fellow, city against city, kingdom against kingdom. And the spirit of Egypt shall be broken in the bowels thereof, and I will overthrow their counsel headlong: and they shall ask their idols, and their diviners, and Pythons, and Southsayers. And I will deliver Egypt into the hand of cruel masters, and a strong king shall rule over them, saith our Lord the God of hosts. And the water of the sea shall be dried up, and the rivers shall be made desolate, and dried up. The reed and bulrush shall wither: the channel of the river shall be spoiled of his fountain, and all sources of water that was watered shall be dried up, it shall wither, and shall not be. And the fishers shall lament, and all that cast their nets into the river shall mourn, and they that spread nets upon the face of the water shall pine away. They shall be confounded that brought twisting flaxes, combing and weaving fine things. And the watered places thereof shall be dried up, and they that made pools to take fishes. The princes of Tanis are fools, the wise counselors of Pharaoh have given wise counsel: how say ye unto Pharaoh: I am the son of the wise, the son of the ancient kings? Where are now thy wise men? let them tell thee, and shew what the Lord of hosts hath thought concerning Egypt. The princes of Tanis are become fools, the princes of Memphis are withered away, they have decayed Egypt, the corner of the peoples thereof. Our Lord hath mingled in the middle thereof the spirit of gladness: and they have made Egypt to err in error works thereof, as he erreth that is drunk and vomiteth. And Egypt shall have no works, to make the head and the tail the perverter, and refrafter. In that day Egypt shall be as women, and they shall be astonished, and they shall be afraid at the face of the mourning of the hand of the Lord of hosts, which he shall move out it. And the land of Iuda shall be a fear to Egypt: every one, that shall remember it shall quake at the face of the counsel of the Lord of hosts, which he hath thought concerning it. In
† In that day there shall be fine cities in the land of Egypt, both Jewes speaking tongue the of Chanaan, and swearing by the Lord of all the hostes: one shall be called the citie of the sunne. † In that day shall there be an altar of our Lord in the middest of the land of Egypt, and a table of our Lord by the border thereof: it shall be for a signe, and for a testimonie to the Lord of hostes in the egypet to the egypetians. For they shall cri to our Lord at the presence of Christ, but the egypetians shall know our Lord in that day, and shall know that it is already fulfilled. At least in part. For there were sometimes vows to our Lord, and pay them. † And our Lord shall smite egypet with a stroke, and heale it, and they shall return to our Lord, and he shall be pacified towards them, and heale them. † In that day there shall be a way from egypet to the manie Christ: and the manie Assirians, and the Assirian shall enter into egypet, and the egypetians to the Assirians, and the egypetians shall serve Assur. † In that day shall Israel be a third to the egypetian and the Assirian: a blessing in the middest of the earth, † which the Lord of hostes hath blessed, saying: Blessed be my people of egypet, and the worke of my hands to the Assirian: but Israel is mine inheritance.

CHAP. XX.

Ignominious captivitie of egypetians, and egypetians is againe fore-shewed by the Prophet going naked, s. whereas the Jewes are astonished and afeard, seing their confederates so confounded.

† In the yeare, that Tharthan entred into Azotus, when Saragon the king of the Assirians had sent him, and he had fought against Azotus, and had taken it: † at that time our Lord spake in the hand of Isai the sonne of Amos, saying: Go, and loose the sackcloth from of thy loynes, and take of thy shoeses from thy feete, and he did so going naked, and bare foot. † And our Lord said: As my servant Isai hath walked, naked & bare foot, it shall be a signe & a wonder of three heres vpon egypet, and vpon Ethiopia, † so shall the king of the Assirians leade the captivitie of egypet, and the transmigration of Ethiopia, young and old, naked and vnshod, their buttockes vncovered to the ignominie of egypet.

† And they shall seare, & be ashamed of Ethiopia their hope, locum.
and of Egypt their glorifie. And the inhabitarant of this ile shall 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.**

6. Let this be our hope. God to shew the vanitie of all hope, that is reposed in men, or in wordlie thinges, layeth the mericulous and mistaile mutations of temporall great kingdoms, before the eyes of his people. That we may see, and admire his mercifull providence, and our owne solitie, when we tryst in the helpe of our selues, or of other men, who can not defend them selues from ruine and ignomie: and much lesse can they save vs, or we our selues. As these examples make manifest. The kingdom of Israel (or tennite tribes) trusted in Damascus, which could not defend itself, but was ouerthrowne. The kingdom of Judas (or twentie tribes) trusted in Egypt. The Egyptians trusted in the Ethiopians, and both were ouerthrowne by the Asyrians. The Asyrians glorying in their victories and triumphes, attributing al to their owne strength, were overcome 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. Who was shortly taken away in his youth by poyson: and his great Monarchie diuided amongst his servants. And so other peoples, and kingdoms, much more particular persons, and families are turned like a wheel. And therefore our only refuge must be to God: in whom is a true hope, helpe, safetie, and happines, temporall and eternal.

**Chap. XXI.**

The destruction of Babylon by the Medes and Persians is againe prophecied. 11. The like of the Iudaeans; 13. and of Arabians.

Is the burden of the desert sea. As whirlewinds come from the South, it cometh from the desert, from an horrible land. A fore vision was told me: he that is incredu1 lous doth vnfaithfully: & he that is a spoiler, wasteth. Come vp Aelam, besiege 0 Mede. I have made all the mourning thereof to cease. Threfore are my loines filled with sorrow, anguish hath possessed me, as the anguish of a woman that travaileth: I fel downe when I heard it, I was trubled, when I saw it. Mine hart fayled, darkenes made me astonied. Babylon my beloved is made a miracle unto me. Lay the table, looke about in the watch towre the carers and drinkers: arise ye princes, take shield. For thus hath our Lord sayd to me: Go, and set a watchman: and what soeuere he shal see, let him tel. And he saw a chariote of two horsemen, a rider upon an ass, and a rider upon a camel: and he beheld them diligently
8 diligently with much looking. ¶ And a lion cried: I am upon
the watch tower of our Lord, standing continually by day:
9 and I am upon my watch, standing whole nights. ¶ Behold
this man cometh, the rider upon the chariot of two horsemen,
and he answered, and said: Fallen, fallen is Babylon, and all the
sculptors of the gods thereof are broken to the ground. ¶ O
my threshing, and children of my corn, the things that I have
heard of the Lord of hostes the God of Israel, I have showed
unto you. ¶ "The burden of Duma crieth to me out of Seir:
watchman what of the night? watchman what of the night?
12 ¶ The watchman said: morning is come & night: if you seeke,
seeke: returne, come. ¶ "The burden in Arabia. In the
forest at even you shall sleepe, in the paths of Dedanim.
14 ¶ Meeting the thirsty bring water, ye that inhabit the land
of the South, with bread meere him that fleeth: ¶ For they
are fled from the face of the swordes, from the face of the
sword hanging over, from the face of the bow bent, from the
face of a greeuous battell. ¶ Because thus saith our Lord to
me: Yet in one yeare, as in the yeare of an hyred man, and al
the glory of Cedar shall be taken away. ¶ And the remnant
of the number of the strong archers of the children of Cedar
shall be diminished: for our Lord the God of Israel hath
spoken it.

CHAPTER XXI.

For the sinses especially of chiefe officers, Sion and the temple shall be de-
stroyed. ¶ Sobna a wicked ruler shall be removed, and Eliacim
put in his place.

1 The burden of the vale of vision. What aileth thee
that thou art also wholly gone vp into the house
toppes? ¶ Ful of clamour, a populous citie, reioycing: thy
princes are not slaine by the sword, nor dead in battell. ¶ Al
that were found, are bound together, they are fled far of. ¶ Therefore
have I said: Depart from me, I will wepe bitterly: labour not
to comfort me, for the destruction of the daughter of my
people. ¶ For it is a day of slaughter, and conculsion, and
weepings to our Lord the God of hostes in the vale of vision,
searching the wall, and manifestly upon the mountaine.
6 ¶ And Aclam tooke quier, chariote of the horseman, and the
shielde
This Soba had some office about the Temple, but
by craftie intrusion and
vniust usurpation, rather
then by lawful induction, was
time couteous
& ambitious: & so by Gods
judgement fell
into miserie.

shilde hath made the wall naked. † And thy principal valleis 7
shall be full of chariots, and the horses shall place them selues
in the gate. † And the covering of Iuda shall be discovered, 8
and thou shalt see in that day the armorie of the house of the
forest. † And you shall 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 numbered the houses
of Jerusalem, and destroyed houses to fortifie the wall. † And
you haue made a lake between the two valles to the water of
old poole: and you looked not vp to him, that made it, and
the worker thereof long before you saw not. † And our Lord:
the God of hostes shall cal in that day to weeping, and to
moorning, to baldnes, and to girdle of sackcloth: † and
behold ioy and gladnes, to kil calues, and to fleare rammes, to
cate flesh, and to drinke wine: Let vs eate, and drinke: for
morow we shall die. † And the voice of the Lord of hostes
was revealed in mine eares: If this iniquities shal be forgone
you untill you die, sayth our Lord the God of hostes. † Thus
sayth our Lord the God of hostes: Go, get thee in to him, that
dwell eth in the tabernacle, to: Sobna the prouest of the temple,
and thou shalt say to him: † What doest thou here, or as if
thou were some bode 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
will cause thee to be carried away, as a cocke is caried, and he
will lift thee vp as a garment. † Crowning he will crown thee
with tribulation, he will cast thee as a bal into a brode and large
countrie: there shalt thou die, and there shall the chariot of
thy glory be, the ignominie of the house of thy Lord. † And
I will expel thee from thy standing, and depoase thee from thy
ministerie: † And it shall be in that day: I wil call my seruant
Eliacim the sonne of Helcias, † and wil cloth him with thy
coate, and wil strengthen him with thy girdle, and wil geue
thy powre into his hand: and he shall be as a father to the
inhabitants of Jerusalem, and to the house of Iuda. † And I
will geue the key of the house of David upon his shoulder: &
he shall open and there shall be none to shut: and he shall shut,
and there shall be none to open. † And I will fasten him as a
pinne in a sure place, & he shall be for a throne of glory to the
house of his father. † And they shall hang upon him at the
glorie of his fathers house, diverse kindes of vessells, euerie
litle
The burden of Tyre. Howle ye shippes of the sea, because the house is destroyed, from whence they were wont to come: from the land of Cethim it is reuelled to them.

Hold your peace ye that dwell in the Isle: the traffickers of Sidon passing over the sea, have replenished thee. The seede of Nilus in mane waters, the haruest of the riuier was her fruittes: & she was made the traffike of the nations. Be ashamed Sidon, for the sea sayth, the strength of the sea, saying: I have not rejoyed, and I have not brought forth, and I have not nourished yong men, nor brought virgins to their growth.

When it shall be heard in Egypt, they will be sore when they shall heare of Tyre: Passe over the seas, howle ye that dwel in the Isle. Is not this your citie, which gloried from ancient dayes in her antiquitie? her seete shall leade her afarre to terrified. Who hath thought this against Tyre, that was some time crowned, whose merchants were princes, her chapmen the nobles of the earth? The Lord of hostes hath thought it, that he might plucke downe the pride of al glorie, and bring al the glorious of the earth to ignominie. Passe thy land as a river, o daughter of the sea, thou haft a girdle no more. He hath stretched forth his hand vpon the sea, he hath troubled kingdoms: Our Lord hath gruen commandement against Chanaan, to destroy the strong thereof, and he said: Thou shalt adde no more to glorie, o Virgin daughter of Sidon susteyning calumnie: rising vp saile ouer to Cethim, there also thou shalt haue no rest. Behold the land of the Chaldees was not such a people, Affur founded it: they led away the strong thereof into captiuitie, they undermined the houses thereof, they brought it to ruine. Howle ye shippes of the sea, because your strength is destroyed. And it shall be in that day, thou shalt be in oblivion o Tyre; feuenteen yeares.
THE PROPHECIE

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 16 harpe, goe about the citie thou harlot forgotten: sing wel, multiply song, that there may be remembrance of thee. ¶ And it shall be after seuentie yeares: our Lord will visite Tyre, 17 and will bring her backe againe to her merchandise: and she shall fornicate againe with all the kingdoms of the earth, upon the face of the earth. ¶ And the martes, and rewards shall be 18 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 satiety, and be clothed vnto continuance.

CHAP. XXIII.

At this world shall be destroyed, 7. wherof manie signes shall come before, 18. and general judgement shall follow.

Behold our Lord shall dissipate the earth, and make it 1 naked, and afflict the face thereof, and disperse the inhabitants thereof. ¶ And as the people, so shall the priest be: & as the servant, so his master: as the handmaid, so her mistress: as the byre, so he that selleth: as the lender, so he that borroweth: as he that asketh his dowe, so he that oweth. ¶ With dissipation shall the earth be dissipated, and with spoile it shall be spoiled: for our Lord hath spoken this word. ¶ 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 thereof: because they have transgressed the lawes, changed right, dissipated the everlafting covenant. ¶ For this cause shall malefactors demour the earth, & the inhabitants thereof shall sinne: and therefore the dwellers thereof shall be made, & few men shall be left. ¶ The vintage hath mourned, the vine is weakened, all have sighed that reioyced in harte. ¶ The joy of tymbrals hath ceased, the sound of them that reioyce is least of all, 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, euery house is shut, no man goeth in. ¶ There shall be crying for the wine in the streets: al mirth is left: the joy of the earth is caried away. ¶ Desolation is left in the citie, and calamities shall oppresse
13 the gates, † Because these things shall be in the middes of the earth, in the middes of peoples, in like manner as if a few olives, which are remaying, should be shaken out of the olive tree;
14 and grapes, when the vintage is ended. † These shall lift vp their voice, and praye: when our Lord shall be glorified, they shall make a joyfull noise from the sea. † For this cause in doctrines glorifie our Lord: in the isles of the sea the name of our Lord the God of Israel. † From the endes of the earth we have heard praises, the glorie of the just one. And I sayd: My secrete to me, my secretes to me, woe is me: the preuariacours have preuariacated, and by the preuariacation of transgressors they have preuariacated. † Feare, and pite, and snare vpon thee, that art inhabiter of the earth. † And it shall be: He that shal flee from the voice of feare, shal fal into the pite: and he that shal rid him selfe out of the pite, shal be held in the snare: because the floodgates from on high are opened, and the funderations of the earth shal be shaken. † With breaking shal the earth be broken, with bruising shal the earth be bruised, with moving shal the earth be moved, † With shaking shal the earth be shaken as a drunken man, and shal be taken away as the tabernacle of one night: and the iniquitie thereof shal be heauie vpon it, and it shal fal, and not adde to rise again.
19 † And it shall be: In that day our Lord will visite vpon the hoste of heaven on high, and vpon the kings of the earth, that are vpon the earth. † And they shall be gathered together as the gathering of a bundel into the lake, and shal be shut there in prision: and after manie daies they shall be visited.
20 † And the moone shal be confounded, when the Lord of hostes shal regne in mount Sion, and in Jerusalem, & shal be glorified in the sight of his ancients.

Chap. XXV.

The Prophet genveth thankes to God for his meruenous workes, 7. and great benefits, in lightning manie, with faith, washing away sinnes, and giving grace, and eternal glorie.

1 O L ORD thou art my God, I wil exalt thee, and con-
fele to thy name: because thou hast done meruenous things, the old cogitations faithfull, † 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 perfect pe-

Nun 2 for
The Prophecies

for euer. † For this shall strong people prayse thee, the citie of
strong nations shall fear 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 spiritt of the strong is as a whirlwinde bearing
against a wal. † As heate in thrist, shalt thou humble the tu-
mult of strangers: and with heate vnder a burning cloud
shalt make the branch of the strong to wither. † And the
Lord of hostes shall make to all peoples in this mount, a
feast of fat things, a feast of vintage, of fat things full of mar-
row, of vintage purified from the dregges. † And he shall in
this mount throw downe headlong the face of the bond, tied
together vpon al peoples, and the webbe that he hath begun
vpon al nations. † He shall cast death downe headlong for euer:
and our Lord God shall take away teare from al face, and the
reproch of his people he shall take away out of the whole
earth: because our Lord hath spoken it. † And he shall say in
that day: Loe this is our God, we have expected him, and he
will saue vs: this is our Lord, we have patiently waited for
him, we shall rejoyce and be joyful in his saluation. † Because
the hand of our Lord shall rest in this mount: and Moab shall
be tred and put downe under him, as straw is broken with the
wayne. † And he shall stretch forth his handes vnder him, as he that
swimmeth stretcheth forth to swimme: and he shall humble
his glorie with dashing of his handes. † And the munitions of
thy high walles shall fall, and be humbled, & shall be plucked
downe to the ground even to the dust.

Chap. XXVI.

A Canticle of thankes 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 shall be made
manifest.

In that day shall this song be sung in the land of Iuda.
1. Sion shall the citie of our strength a Saviour, therin shall be put
a wal and bulwarkes.
† Open ye the gates, and let the iust nation enter in, that keepeth truth.
† The old error is gone: thou wilt keepe peace: peace, &
because, we have hoped in thee.
† You have hoped in our Lord in worldes euerlastrin, in our 4
Lord God strong for euer.
† Because
Because he will bow downeth them that dwell on high, the high city he will abase. He will abase it even to the ground, he will pluck it down even to the dust.

The foot shall tread it downe; the feet of the poore, the steps of the needfull, to smite at it and to trample it.

The path of the just is right; the path of the unjust is right to walke in.

And in the path of thy judgments O Lord, we have patiently expected thee: thy name, and thy memorial are in the desire of the foule.

My foule hath desired thee in the night, yea, and with my spirit in my hart I will watch to thee in the morning.

When thou shalt doe thy judgements in the earth, the inhabitants of the world shall learn justice.

Let vs haue mercy on the impious, and he will not learne justice: in the land of the living he hath done wicked thinges, and he shall not see the glorie of our Lord.

Lord thy hand be exalted, and let them not see: let the envious people see, and be confounded: and let vs dyne oure thine enemies.

Lord thou wilt give peace to vs: for all our workes thou hast wrought to vs.

O Lord our God, there haue lords besides thee possessed vs, onlie in thee let vs remember thy name.

Let not the dead tigers, nor the giants rise againe: therefore hast thou visited and destroyed them, & hast destroyed all their memorie.

Thou hast bene fauourable to the nation O Lord: thou hast bene fauourable to the nation: hast thou glorified? thou hast made all the ends of the earth fruitful.

Lord in distress they have sought after thee: in tribulation of spirit thy doctrine was to them.

As she that conceiveth, when she draweth near to be delievered, being forowful and crieth in her paines: soark we become at thy presence O Lord.

We have conceiued, and as it were traued, and brought forth the spirit: salvations we have not done in the earth, therefore the inhabitants of the earth have not fallen:

Thy dead shall live; my slaine shall rise againe: awake, and prayse ye that dwell in the dust: because the dew of the light is thy dew: & the land of the giants thou shalt plucke downe into ruine.

Goe
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† Go my people, enter into thy chambers, shut thy doors upon thee, be hid a little for a moment, till the indignation past.

† For behold our Lord will come out of his place, to visit the iniquity of the inhabitant of the earth against him: and the earth shall reel from her midst, and shall come her, slaine no more.

Chap. XXVII.

God comforteth the faithful, promising to destroy the wicked. 3. Christ's coming is again prophesied, with propagation of his Gospel, and conversion of all nations.

In that day our Lord will visit with his fierce, and great, and strong sword upon Leviathan, the serpent, upon the barre, and upon Leviathan the crooked serpent, and shall kill the whale that is in the sea. † In that day the vineyard, of pure wine shall sing to it. † I the Lord that keepe it, I will drunkenly drinke to it: left perhaps there be visitation against it, night and day I keepe it. † There is no indignation in me: who will give me to be thorne and bryer in bastle: to goe upon it, to set it on syre together? † Or rather shal he hold my strength, shall he make peace with me, shall he make peace with me? † They that goe in with violence to Iacob, Israel shall flourish and spring, and they shall stitch the face of the world with seed.

† Hath he stricken him according to his stroke that stroke him? or as he killed his slaine, is he killed? † In measure against measure, when it shall be cast off, thou shalt judge it. He hath meditated in his heart, and spake in his heart the destruction of Jacob, and this is all the fruit of the sinne thereof be taken away, when he shall have laid all the stones of the altar, as stones of ashes broken, the groves & temples shall not stand. † For the defensed city shall be desolate, the beautiful cities shall be forsaken, and shall be left as a desert, there shall the calf feed, and there he shall lie, and shall consume the topes thereof. † The haruests thereof shall be destroyed in drought, it women coming and teaching it: for it is not a wise people, therefore shal not he that made it, have mercy on it: and he that formed it, shal not spare it. † And it shall be, in that day our Lord will strike from the channel of the riever, even to the torrent of Egypt, and you shall be gathered together one and one
ONE & children of Israel. † And it shall be: in that day a sound shall be made with a great trumpet, and they that were lost, shall come from the land of the Affrarians, and that were cast out, from the land of Egypt, and shall adore our Lord in the holy mount in Jerusalem. 

CHAP. XXVIII.

Tribulations are threatened to the tenne tribes of Israel, for their pride, and voluptuosnes. (5. God HII prating some who serve him sincerely) 7 and for contempt of Religion. 16. But God will lay a sure foundation in Sion, 20. Will punish the wicked, 24. and comfort the good.

1 O to the crowne of pride, to the drunkards of Ephraim, and to the flower falling down from the glory of his exultation, which were in the toppe of the most fatte valley, erring by wine. † Behold our Lord is valiant and strong, as the violence of hayle: a whirlwind breaking, the violence of manie waters overflowing, & sent forth upon a large ground. † The crowne of pride of the drunkards of Ephraim shall be troden vnder foot. † And the flower of the glory of his exultation, which is upon the toppe of the valley of fatte ones, shall be falling as a timely fruites before the ripeness of autumnne: which, when he that feeth it shall behold, as soone as he taketh it in his hand, he will devour. † In that day the Lord of hostes shall be a crowne of glorie, and a garland of exultation to the residue of his people: † and a spirit of judgament to him that sitteth in judgament, and strength to them that returne out of battell to the gate. † But these also have beene ignorant because of wine, and by drunkennes have erred: the priest and the prophet have beene ignorant because of drunkennes, they are swalowed vp with wine, they have erred in drunkennes, they have not knowne him that seeth, they have beene ignorant of judgement. † For all tables were filled with vomiting and filth, so that there was no more place. † Whom shall he teach knowledge? and whom shall he make to understand the thing heard? them that are weyned from the milke, that are plucked away from the breasts. † For command commend, command commend; except except, except except; a little there, a little there. † For in the speech of lippe, and in an other tongue, he will speake to his people. † To whom he sayd:
THE PROPHETE

He said: This is my rest, my refreshing, and this is my refreshing: and they would not hear. And the word of our Lord shall be as a light that shineth; and as a lamp that burneth. And when it shall fall upon you, it shall not come upon you, because it is a covenant in writing. Therefore the word of our Lord, which is come upon you, is written in the heart of your people. For you have said: We have made a league with death, and with Hell we have made a covenant.

I. Pet. 4:18

Therefore thus saith our Lord: Behold, I will send in the foundations of Zion a stone, an approved stone, a corner stone, precious founded in the heart of the people. He that believeth, let him not make haste. And I will put my righteousness in place of your righteousness, and in judgment will I make all your iniquities. And I will make all your inhabitants stop to sin. And he shall not stand when the scourge overflown shall pass by, and the covenant with him shall not stand; when the scourge overflown shall pass by, you shall be trodden down.

Rom. 9:20

And when the scourge overflown shall pass through, it shall take you away: because in the morning early it shall pass through, in the day, and in the night, and vexations all day long. When I am come, you shall not understand in the hearing. For the bed is strengthened, so that one must fall out, and a short mantle cannot cover both.

1. Pet. 5:9

As husbandmen dispoze their works, so God disposeth his works to his will. And now mock not, lest perchance your bonds be tied by your feet.

Matt. 23:28

Harken with your ears, and hear my voice, attend, and hear my speech. Will the ploughman plowe at the day to sow, will he cut and harrow his ground? Will he not when he hath made even the face thereof, sprinkle cumminate, and plow the wheate by order, and the barley, and millet, and grass, in their bonds? And his God will instruct him in judgement: he will teach him. For girth shall not be threсход with instruments that have teeth, neither shall the way that his feet turne about upon cumminate, but girth shall be beaten out with a rodde, and cumminate with a spaffe. But bread shall not bee corne.
of Isai

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corn shall be broken small: & but the thresher shall not thresh it for eter, neither shall the wayne wheele vexe it, nor break it with the teeth thereof. And this is come forth from our Lord the God of hostes, that he might make his counsel meruelous, and magnifie justice.

Chap. XXIX.

The Prophet bewaeth the Iewes destruction, 9. for their blinde obstinacie; 17. prophesying the Gentiles conversion.

1 ‘Y V O or to: Ariel, Ariel the citie, which Dauid overcame: yeare is added to yeare: the solemnities are at an end. And I will make a trench about Ariel, and it shall be sorowful & mourning, and it shall be to me as Ariel. And I will compass a sphere round about thee, and will cast a rampier against thee, and place munitions to besiege thee.

2 ¶ Thou shalt be humbled, thou shalt speake out of the earth, and out of the ground thy speach shall be heard: and thy voice shall be out of the earth as the Pythons, and out of the ground thy speach shall mutter. And the multitude of them that s Anne thee shall be as small dust: and as stille passing away, the multitude of them, that have preuailed agaynst thee. And it shall be fodenly forthwith. It shall be visited of the Lord of hostes in thunder, and earth quake, and with great voice of whirlwind and tempest, and with flame of devouring fyre.

3 ¶ And the multitude of all nations, that have fought against Ariel, shall be as the dreeame of a vision in the night, and all that have waried, and besieged & preuailed against 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 drinketh, and after he is awake, faint as yet thirsteth, and his soule is emptie: so shall the multitude be of all the Gentiles, that have fought against mount Zion. ¶ Be astonied, and meruel, wauer, and stagger: be ye drunke, and not of wine: be moued, & not of drunkenes. ¶ Because our Lord hath mingled vnto you the spirit of drowsines, he will shut your eyes, he wil cover your prophetes and princes, that se visions. ¶ And the vision of all shalbe 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.

4 ¶ And the booke shal be geuen to one that knoweth not letters, and it shal be sayd to him: Reade: and he shal answer:

33 333 333

O oo

¶ I know


THE PROPHECY

I know not letters. † And our Lord sayd: Because this people approcheth with their mouth, and with their lippes glorifeth me, but their hatt is far from me, and they have feared me by the commandement and doctrines of men: † therefore behold I wil adde to make admiration to this people, by a great and wonderful miracle: for wisdom shal perish from their wise men, and the understanding of their prudent shal be hid. † Woe vnto you that are deep of hart, to hide your counsel from our Lord: whose workes are in darkenes, and they say: Who feeth vs, and who knoweth vs? † This your cogitation is peruerse: as if the clay should thinke against the potter, and the worke should say to the maker thereof: Thou madest me not: or the thing formed should say to the fashioner thereof: Thou understandest not. † Shal not yet within a little while, and in a short time Libanus be turned into Charmel, & Charmel reputed for a forest? † And in that day the deafe shal heare the wordes of the booke, and out of the darkenes and mift the eies of the blinde shal see. † And the meek shal adde joyfulness in our Lord, and the poore men shal reioyce in the holic one of Israel. † Because he hath sayled that did prevaine, the scorner is consumed, and they are alcut downe that watched vpon iniquitie: † that made men sinne in word, and supplanted him that reproved them in the gate, and declined in vayne from the iust. † For this cause, thus sayth our Lord to the house of Iacob, he that redeemed Abraham: Iacob shal not now be confounded, neither shal now his countenance be ashamed: † but when he shall see his children, the workes of mine handes in the middes of him sanctifying my name, and they shal sanctifie the holic one of Iacob, and shal preach the God of Israel, † and they that erre in spirit, shal know understanding, and the mutterers shal learne the law.

CHAP. XXX.

The leves are blamed for seeking counsel, and helpe of the Egyptians. 18. * but if they repent, they shall find reliefe, and spirittual riches of the soule.

† God's judgement will be strict: 33. and he is most horrible.

You that trust in your owne counsell and forces, or in other mens...
OF ISAIAE.

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& have not asked my mouth, hoping for help in the strength of Pharao, and having confidence in the shadow of Egypt.  

3 And the strength of Pharao shall be a confusion to you, and the confidence of the shadow of Egypt an ignominie.  

4 For thy princes were in Tanis, and thy messengers came even to Hanes.  

5 Al were confounded upon the people, that could not profite them: they were no helpe, nor to any profite, but to confusion and to reproch.  

6 The burden of the beasts of the South, In a land of tribulation and distresse, the lionelie, and the lion of them, the viper & the flying basillicus carrying their riches upon the shoulders of beasts, and their treasures upon the bunch of camels to a people, that can not be able to profite them.  

7 For Egypt shall helpe in vaine, and to no purpose: therefore haue I cried vpon this: It is pride onlie, cease.  

8 Therefore going in write to her vpon boxe, and drawe it diligently in a booke, and shall be in the latter day for a testimonie for euer.  

9 For it is a people prouoking to wrath, and lying children, children that wil not heare the law of God.  

10 Which say to the seers: See not: and to them that behold: Behold vs not those things that are right: Speake vnto vs pleasant thinges, see errours vnto vs.  

11 Take from me the way, turne away the path from me, let the holy one of Israel cease from our face.  

12 Therefore thus sayth the holy one of Israel: For that you haue rejected this word, & haue hoped in calumnie and tumult, and haue leaned therevpon: therefore shall this iniquitie be vnto you as a breach that falleth, and is found lacking in an high wall, because sodenly, whilsts it is not hoped, shall come the destruction thereof.  

13 And it shall be broken smale, as the potters vessell is broken with mightie breaking: there shall not a shred be found of the fragments thereof, wherein a little fyre may be caried from the burning, or a little water be drawen out of the pitte.  

14 Because thus sayth our Lord the God of Israel: If you returne and be quieter, you shall be saued: in silence and in hope shall your strength be.  

15 And you would not: therefore shall you flee. And we will mount vpon swift ones: therefore shall they be swifter, that shall persecute you.  

16 A thousand men at the face of the terror of one: and at the face of the terror of five shall you flee, til you be least as the maste of a shippe in the toppe of a mountaine, and as a signe vpon a little hill.  

17 Therefore our Lord expecteth that he may

"Either Isaiah was commanded to write this which should be fulfilled manie years after, or els he spake prophetically to Jeremia, next 200. years before he prophesied; signifying that he should then write it, as in deed he did. 

Isae. 41. 6."
may have mercie on you: and therefore shal he be exalted sparing you: because our Lord is the God of judgment: blessed are all they that expect him.† For the people of Sion shal dwell in Jerusalem: weeping thou shalt not wepe, pitying 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 doctor to flee away from thee any more: and thine eyes shal see thy matter. † And thine ears shal heare the word of him, that behinde thy backe admonishe the thee: This is the way, wakke in it: and decline ye not neither to the right hand, nor to the left. † And thou shalt contaminate the plates of the sculpters of thy siluer, and the garment of the molten of thy gold, and shalt scatter them as the uncleannes of a menstruous woman. Thou shalt say to it: Get thee hence. † And rayne shall be geuen to thy seede, wherefoere thou shalt sow in the land: and the bread of the corne of the land shal be most plentiful, and feste. The lambe in that day shal see at age in thy possession: † and thine oxen, as the ass coltes, that til the ground, shal eate mingled prowender as it was fanned in the floore. † And there shal be vpon euerie high mountayne, and vpon euerie little hil elevated, riuers of running waters in the day of the killing of manie when the towres shal sall. † And the light of the moone shal be as the light of the sunne, and the light of the sunne shal be sevenfold, 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 devouring fire. † His spirite as a torrent overflowing euens 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 solemnite, and joy 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 terrorre of his arme, in threatening of furie, and flame of devouring fyre: he shal dashe to pieces in whirlewinde, and in haile stone. † For at the voice of our Lord shal Alfar scare being stroken with the rod. † And the passage of the rod.
rod shall never cease, which our Lord shall make to refulge upon him in: tymbrels and harpes: and in principal battels he shall overthrow them. ¶ For * Topheth is prepared since yesterday, prepared of the king, depe, and wide. The nourishments thereof, fyre & much wood: the breath of our Lord as a torrent of brimstone kindling it.

CHAP. XXXI.

The prophet further bewrayeth the Lewes calamities, into which they shall fall for their confederacie with the Egyptians. ¶ Yet God will protest Jerusalem: ¶ and overthrow Senacharib.

Vv. 1 ¶ To them that went downe into Egypt for helpe, hoping in horses, and having confidence upon chariots, because they be mane : and upon horsemen, because they be very strong : and have not trusted upon the holy 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 will rise vp against the house of the wicked, & against the ayde of them that worke iniquitie. ¶ Egypt, a man, and not God : and their horses, flesh, and not spirit : and our Lord shall bowe downe his hand, and the helper shal fall, and he that is holpen shal fall, and they shall all be confounded together. ¶ Because thus sayth our Lord to me: As if a lion should roar, and the lions shalpe upon his praye, & when a multitude of shepheards shal come against him, he wil not feare at their voice, and of their multitude he wil not be afraid : so shall the Lord of hostes descend, to fight upon mount Sion, and upon the little hil thereof. ¶ As birds that flie, so wil the Lord of hostes protect Jerusalem, protecting and deliring, passing and graving. ¶ Returne as you recouled deeply 6 children of Israel. ¶ For in that day man shall cast away the idols of his gluer, and the idols of his gold, which your handes haue made you into sinne. ¶ And Assyre shall fall 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: and his yong men shall be tributaries: ¶ and his strength shal passe away at the terror, & his princes cleing shall be afraid: our Lord hath sayd it: whose fyre is in Sion, & his fornce in Jerusalem.
The prophetic comforteth the Jews, forebidding that their King Ezechias will rule well, and prosper; but most especially prophetic of Christ. 9. That they shall be reviled for persecuting him, 15. And his Church shall prosper.

Behold, the king shall reign in justice, & the princes shall rule in judgement. 1. And a man shall be as he that is hid from the wind, and hideth himself from a tempest, as rivers of waters in drought, and the shadow of a rocke that standeth out in a desert ground. 2. The eyes of them that see, shall not be dimme, and the ears of them that heare, shall harken diligently. 3. And the hart of fools shall understand knowledge, and the tongue of mafflers shall speake ready and plaine. 4. He that is vnwise shall no more be called prince: neither shall the deceitful be called the greater man: 5. For the fool that speake foolish things, and his hart shall doe iniquitie, that he may worke simulation, and speake to our Lord deceitfully, and make empyte the soule of the hungry, and take away drinke from the thirsty. 6. The vessels of the deceitful are most wicked: for he hath framed deceit to vndoe the mecke, with the word of lying, when the poore man speake judgement. 7. But the prince wil thinke these things, that are worthy of a prince, & he shall stand above the dukes. 8. Ye rich wemen arise, and hear my voice: ye confident daughters geue ear to my speach. 9. For after dayes, & a yere you shall be troubled that haue confidence: for the vintage is at an end, the gathering wil no more come. 10. Be astonied ye rich wemen, be troubled ye confident: stripe you, and be confounded, gird your loynes. 11. Moore vpon your breasts, vpon the country worthy to be destroyed, vpon the fruitful vineyard. 12. Vpon the ground of my people shal thornes and bryars come vp: how much more vpon al the houses of Ioy, of the citie rejoycing? 13. For the house is forsaken, the multitude of the citie is leaft, darkenesse and palpablenesse are made vpon the dennes for euer. 14. The joy of wildes affes the pastures of flockes, vntil the spirit be powred out vpon vs from on high: and the desert shall be as charmele, and charmele shall be reputed for a forest. 15. And judgement shal dwel in the wilderness, and justice shal sit in charmele. 16. And the worke of justice shal be peace, and the service of justice silence, and security for euer. 17. And my people shal sitte in the beautie of peace.
peae, and in the tabernacles of confidence, and in wealthie
rst. But hailie in falling vnpon the forest, and the cite shal be
bled with lownesse. Blessed are ye, that sow up
al waters, sending in the foot of the oxe and the affe.

ANNOTATIONS. CHAP. XXXII.

1. The king shal raigne ] Some expound this whole passage of Ezechias, or
nias kings of Juda, and of the chiefe princes under them: but so great ef-
tes, as be here prophecied, were not fully verified in them, but as in figure
only of a more excellent king, and his principal setuerantes, that should folowy
afterwards. For albeit these were very good kings, and had good and wise
counselers, & governers under them: ye they had not that perfect judgmen,
not performed that complete justice, whereby the subiectes enjoyed such
peace, rest, safetie, and consolation, as be here described, by the metaphores,
and similitudes of men hid from vrinde, safe from tempest, refreshed with wa-
ters in their heaue, and shadowed by a rock from the burning sunne in the de-
seet, vvithe the like. And therefore S Jeron, and other Christian Doctors un-
derstand it of Christ, who hath most perfect judgmen and justice; and of his
Apostles, and other Priests of his Church, who by vertue of the Holie Ghost,
participate more abundantly of Christs grace, then did the priests, & other su-
lers in the old testament. And so Chrtian people receive these benefits of
peace, rest, protection, refreshing in soule, & conscience, & other spiruial com-
fortes in Christ, by the mysteries of the new Testament, vvithe the faithful of
the old testament could not receive by their kings & princes, nor by priests
and prophets of that time. The same we might deduce of innumerable other
places of this & other Prophetes: but it is not oure purpose to explicate much
in this Edition.

1. Reign iustice: and rule iudgement. ] Here also to aoiide prolixittie, vve
may once note that these vvordes : iudgement, and justice, have a farre other
higher and more excellent signification in holie Scriptures (where they most
frequently occur) then in prophan writings, and natural or moral philo-so-
phical discourses. For Philosophers, such as Plato and Aristotle, could reach
not further then to natural reason, vvithe they called right judgement : and to
moral equitie, vvithe in generall they named justice. But the Holie Ghost by these
vvordes recealeth most high spirtuial mysteries, knovven by faith, most com-
fortable to mens soules, releasit and refreshit the confidences of penitentes
in this life, & replenishit the iust with vnspakeable gladnes in eternal glorie.
Therefore in the senfe vvisal in holy Scripture, Judgement is the act of the mind,
or understanding, discernit what is right, iust, & agreeing to reason: And Justice
is the repuitude of the vvil, doing conformably to right direction of the
mind, or understanding. And to these vvordes are applied to signifie both Gods,
and iust mens actions. As that vvitch God mercyfulliy decreed in eternitie, and
promised after the fall of man, to do for mankind, as convenient for his Divine
Povre, VVisdom, Justice, Mercie, & Goodnes; with all the meanes vvitch he
ordained for effecting the same, is called his judgement; and the performing
and accomplishment thereof, so farre as is of his part, is called his Justice. Also
that vvitch one man discerneth, discerneth, and determineth in his understan-
ding, as right, or reasonable in supernaturall things, is called his spirtuial judg-
ment; and that vvitch he doth of his free-will according to the same right
judgement, is called his justice. So in this place the Prophet fortheveth, that

This & manie other prophete-
cies pertaine
to the old te-
stament as in
figure, allu-
sing to the his-
toric, but
principally to
Christ, and his
Church.

What the
vvordes, Jud-
gement and
Justice signi-
fie.

Definition of
Judgement
and Justice as
they are vied
in the holie
Scriptures.

Both applied
to Gods, and
mens actions.
THE PROPHECIE

Christ our King will reign in justice, that is, performe and fulfill all that he, as God with the Father and the Holy Ghost, decreed for Redemption, Justification and Salvation of men. And the princes, his Apostles and other Passors, shall rule in judgement: that is, dissect and judge, what is right and good for themselves, and the people in respect of their soules, and eternal salvation.

CHAP. XXXIII.

Sennacherib besieging and threatening Jerusalem, shall be overthrown by Angels. 13. that both wicked arrogant infidels may seele the hand of God, and faithful sinners repenting after great terror be comforted.

O to thee: that spoilest, shalt not thy selfe also be spoilest? and that despisest shalt not thy self also be despisest? when thou shalt haue ended spoiling, thou shalt be spoilest: when being wearied thou shalt cease to condemn, thou shalt be condenmed. 1 O Lord have mercy upon vs: for we have expected thee: be our armes in the morning, and our salvation in the time of our tribulation. 1 At the voice of the Angel the peoples fled, and at thy exaltation the nations are dispersed. And your spoiles shall be gathered together as the locust is gathered, as when the ditches shall be full thereof. 1 Our Lord is magnified, because he hath dwelt on high: he hath filled Zion with judgment and justice. And there shall be: sayth in thy times: riches of salvation wisdom and knowledge: the fear of our Lord that is his treasure. Behold they that saw shal cry without: the angels of peace shall weep bitterly. The wayes are dissipated, the passenger by the path hath ceased, the covenant is made frustrate, he hath reected the cities, he hath not esteemed the men. The land hath moered, and languished: Libanus is confounded, and become foule, and Saron is made as a desert: and Bashan is shaken, & Carmel. Now will I arise vp, sayth our Lord: now will I be exalted, now will I be lifted vp. You shall conceive it heare, you shall bring forth Rubble: your spirit as fire shall devoure you. And the peoples shall be as ashes of a great fyre, thornes gathered together shall be burned with fyre. Heare ye that are far of, what things I haue done, and ye that are neere, know my strength. The sinners are terrifyed in Sion, trembling hath possessed the hypocrites. Which of you can dwel with devouting fyre? which of you shall dwel with everlasting heastes? He that walketh in justices, and speaketh truth, that casteth away avarice of oppression, and shaketh.
shaketh his handes from all gift, that stoppeth his eares left he 
heare byuid, and shutseth his eyes that he may see no euil.

16 † This man shall dwell on high, the munitions of rockes 
be his hignes: bread is given to him, his waters are faithful.
17 † His eies shall see the king in his beautie, they shall see the 
land farre of. † Thy hart shall meditate feare: where is the 
lernd? where is he that pondereth the wordes of the law;
where the teacher of little ones? † The vnwise people thou 
shalt not see, the people of profound speach: so that thou canst 
ot understand the eloquence of his tongue, in whom there is 
no wisdom. † Looke vpon Sion the citie of our solemnitie:
thine eies shall see Jerusalem, a rich habitation, a tabernacle 
that can not be transferred: neither shall the nailes thereof 
be taken away for ever, and at the cordes thereof shall not be 
broken: † because onely there our Lord is majestic: a place 
of floudes, rivers most broade and wide, no shippe of rowers 
shall passe by it, neither shall the great galley passe thereby.

19 † For the Lord is our judge, the Lord is our lawmaker, the 
Lord is our king: he will haue vs. † Thy cordes are loosed, and 
they shall not preuaile: thy maist shall be bo, that thou canst not 
spred the signe. Then shall the spoile of manie prayes be di-
vided: the lame shall take the spoile. † Neither shall the 
neighbour say: I am feble. The people that dwelld therein, 
iniquitie shall be taken away from them.

CHAP. XXXIII.

A prophecy of the destruction of the whole world, at the day of Judg-
ment, and in particular of Judaea, & Jerusalem, as figures thereof.

COME: neere ye Gentiles, and heare, and ye peoples: God willeth 
attend let the earth heare, & the fulnes thereof, the round 
world, and euerie spring thereof. † Because the indignation of 
our Lord is vpon al Gentiles, and furie vpon al their hostes: he 
hath killed them, & geuen them into slaughter. † Their flaine 
shall be cast forth, and out of their carcasses shall rise a stinche:

4. the mountaines shall melt with their bloud. † And at the hooft 
of the heauens shall melt away, and the heauens shall be folded 
together as a booke: and at their hooft shall fall away as the leafe 
she will destroy his bones from the vine, and from the figge tree. † Because my 
word is enbritated in heauen: behold it shall descend vpon 
Idumae, and vpon the people of my slaughter to judgement.

† The
The Prophecie

† The sword of our Lord is filled with blood, it is fatted of the blood of lambs and buckgoates, of the blood of rammes full of marrow; for the victime of our Lord is in Bostra, & a great slaughter in the land of Edom. † And the unicorns shall come downe with them, and the bulles with the mightie: their land shall be drunke with blood, & their ground with the fatnes of fatte ones. † Because it is the day of the revenge of our Lord, the yeare of retributions of the judgement of Sion. † And the torrents thereof shall be turned into pitch, and the ground thereof into brimstone: & the land thereof shall be into burning pitch. † Night and day it shall not be quenched, the smoke thereof shall goe vp for euer: from generation into generation it shall be desolate, thereshal none passe by it world without end. † The onocrotalus, and hedgehog shall possesse it: & the ibis, and the raven shall dwell in it: and a measure shall be stretched out vpon it, to bring it to nothing, and a plume line vnto desolation. † The nobles thereof shall not be there: 12 they shall cal rather vpon the king, and all the princes thereof shall be as nothing. † And thornes and nettles shall grow vp in the houses thereof, and the thistle in the munitions thereof: and it shall be the couche of dragons, and the pasture of ostriches. † And spirites shall meete the onocentaurus, and the satyr shall crye one to the other, there hath the lamia lien, and found her self rest. † There hath the hedgehog had an hole, and brought vp whelpes, and digged round about, and cherished them in the shadow thereof: thither are the kites gathered together, one to another. † Search ye diligently in the booke of our Lord, and read: one of them hath not wanted, one hath not sought for the other, because that which proceeded out of my mouth, he hath commanded, and his spirit the same hath gathered them. † And he hath cast them a lot, and his hand hath divided it vnto them by measure: they shall possesse it for euer, in generation & generation they shall dwell therein.

Chap. XXXV.

Gentiles converted to Christ shal much reioyce, 5. being comforted and confirmed by his miracles, much more by his internal grace, which bringeth to life everlasting.

‡ An evident prophesie of the conuert.

† Thee desert and the land without passage shal be glad, & the wildernes shal reioyce, and shal flourish as the lilie.

‡ Spring-
2. Springing it shal spring, & shal rejoicye joyful & praising:
   the glorie of Libanus is given to it, the beauteie of Carmel, &
   Saron, they shal see the glorie of your Lord, & the beauteie of
   our God. † Encourage ye the loose handes, & strengthen the
   weake knees. † Say to the saynt harted: Take couratge, &
   feare nor behold your God shal bring reueng of retribution:
   God him self wil come & wil save you. † Then shal the
   eies of the blind be opened, & the cares of the deafe shal be
   open. † Then shal the lame leape as an hart, & the tongue
   of the dumb shall be opened: because waters are cut out in
   the deserts, & torrentes in the wildernes. † And that which
   was drye land shall be as a poole, & the thristie ground as
   fountaines of waters. In the dunes wherein dragons dwell
   before, shal spring vp the greennes of reede & bulrush.
   † And a path & a way shal be there, & it shall be called
   the holie way: the polluted shal not passe by it, & this shal
   be vnto you a direct way, so that fooles can not erre by it.
   † The lion shal not be there, & the naughtie beast shal not
   goe vp by it, nor be found there: & they shal walke that
   shal be deliverd. † And the redeemed of our Lord shal be
   converted, & shal come into Sion with prayle, & euera-
   lasting joy shal be vpon their head: they shal obeyne joy &
   gladnes, & sorrow & mourning shal flee away.

Chap. XXXVI.

Sennacherib king of Assyrians having taken other cities in Turie, besiegeth
and threateneth Jerusalem; 4. reproacheth king Ezechias; 7. blasphemeth
God; 13. and terrifieth the people.

1. Ann it came to passe: in the fourteenth yeare of king
Ezechias, Sennacherib king of the Assyrians came
vp agaynst all the sended cities of Iuda, & took them. † And
the king of the Assyrians sent Rabfasses from Lachis to
Jerusalem, to king Ezechias with a great armie, & he stood
by the water conduit of the upper poole in the way of the
fullers filde. † And there came out to him Eliacim the sonne
of Helcia, who was ouer the house, and Sobna the scribe,
and Isae the sonne of Aaph the commentor. † And Rab-
fasses sayd to them: Tel Ezechias: Thus saysthe the great king,
the king of the Assyrians: What is this confidence, wherevpon
thou dost trusst? † or by what counsel or force art thou dis-
posed to rebel? vpon whom hast thou confidence, that thou

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art revolted from me? † Looke thou dost set downe this broken staffe of reede, vpon Aegypt: vpon which if a man leane, it will enter into his hand, and Pearce it: so is Pharaoh the king of Aegypt to al that trust in him. † But if thou wilt answer me: 7 We trust in our Lord God: is it not he whose excelesse and altars Ezechias hath taken away, and he sayd to Iuda and Jerusalem: Before this altar shalt thou adore? † And now deliver 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 of the judge of one place, of the lesser servants of my Lord? But if thou trust in Aegypt, in chariotes and in horsemen: † and 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 Joahe sayd to Rablases: 11 Speake to thy servantes in the Syrian tongue: for we understand it: Speake not to vs in the Iewes language in the cares of the people, that is vpon the wall. † And Rablases sayd to them: Why, did my lord send me to thy lord and to thee, to speake al these worde, and not rather to the men, that fitte on the wall; that they may eate their owne dung, and drinke the vrine of their feete with you? † And Rablases stood, & cried with a loude voice in the Iewes language, and sayd: Hear ye the worde of the great king, the king of Assyrians. † Thus sayth the king: Let not Ezechias seduce you, for he shal not be able to deliver you. † And let not Ezechias geue you confidence vpon the Lord, saying: Our Lord deliuering wil deliuer vs, this citie shal not be geuen into the hand of the king of Assyrians. † Heare not Ezechias: for thus sayth the king of Assyrians, doe: a blessing with me, and come forth to me, and eate ye euerie man of his owne vineyard, 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 is as your owne, a land of corne and of wine, a land of bread and vineyards. † Neither let Ezechias trouble you, saying: Our Lord wil deliuer vs. Why, haue the goddes of the nations deliuered euerie one their land out of the hand of the king of Assyrians? † Where is the god of Emath, and Arphad? where is the god of Sepharaum? haue they deliuered: Samaria out of my hand? † Who is there of all the goddes of these landes, which hath deliuered their land out of my hand, that the Lord
And it came to pass, when king Ezechias had heard it, he rent his garments, and was wrapped in sackcloth, & entered into the house of our Lord. And he sent Eliacim which was over the house, and Sobna the scribe, and the ancients of the priests covered with sackclothes to Isaie, the sonne of Amos the prophete, and they said to him: Thus sayeth Ezechias: This day is a day of tribulation, and of rebuke, and of blaspheme: because the children are come even to the birth, and there is not strength to bring forth. If by any meaneis our Lord thy God will heaste the wordes of Rabfaces, whom the king of Assyrians his Lord hath sent to blaspheme the living God, & to upbraide with wordes which our Lord thay God hath heard: lift vp prayer therefor for the remnant that are left. And the servants of Ezechias came to Isaie.

And Isaie said to them: Thus shall you say to your master: Thus saith our Lord: Feare not at the face of the wordes, which thou haft heard, wherewith the servaunts of the king of the Assyrians liaué blasphemed me. Behold, I wil geue him a spirit, and he shall heare a message, and shall returne to his countre, and I wil make him fall by the sword in his owne countre. 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 Thiraca the king of Ethiopia, them that said: He is come forth to fight agaynst thee. Which when he had heard, he sent messengers to
Ezechias, saying: † Thus shall you say to Ezechias, the king 10
of Juda, speaking: Let not thy God deceive thee, in whom
thou haft confidence, saying: Jerusalem shall not be given into,
the hand of the king of the Assyrians. † Lo! thou haft heard all 11
things the kinges of the Assyrians haue done to all countries,
which they haue subueried, and canst thou be delivered?
† Why, haue the goddes of the nations delievered them, 12
whom my fathers haue subueried, Gozam, and Haram, and
Releph, and the children of Edén, that were in Thalassar?
† † Where is the king of Emath, and the king of Arpad, and 13
the king of the citie of Sepharuaim, of Ana, & Ana? † 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
Ezechias layd them open before our Lord. † And Ezechias 15
prayed to our Lord, saying: † O Lord of hoffes God of Israel, 16
which sittest upon the Cherubs, thou art the onlie God of all
the kingdomes of the earth, thou haft made heaven and earth.
† Incline ó Lord thine eare, and heare: open ó Lord thine
eyes, and see, and heare at the wordes of Sennacherib, which
he hath sent to blaspheme the linnen God. † For in verie 18
deede, ó Lord, the kinges of the Assyrians haue made landes de-
folate, 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 pieces.
† And now ó 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 things that
thou praised 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 despisied thee, and scorned
thee: the daughter of Jerusalem hath wagged the head after
thee. † Whom haft thou vpbrayed, and whom haft thou blas-
phemed, and vpon whom haft thou exalted voice, and lifted
vp the height of thine eies? To the holic one of Israel. † By 24
the hand of thy servants thou haft vpbrayed our Lord: and
haft 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 chosen firre trees therof,
and wil enter to the topppe of the height therof, to the forest
of his Carmel. † I haue digged, and drunken the water, and 25
haue


Annotations. Chap. XXXVII.

16. For David's sake.] We have here a manifest example, that the merit of Sainctes departed forth of this world, do profite the living: God protecting Jerusalem not only for his owne, but also for his servaunt David's sake. Against which Merites of Sainctes do profite the living.
The Prophesie

which picture in the faces of the people, and prayers of saints, seeme to have no better effect, than this, that he was a vizard without a name. Scripture, ancient fathers, and the voice of the world, say, God promised to David that he would preserve and save the city of Jerusalem from the power of the chief, or from the king, or other wise, they can neuer have it. God made David conqueror of Jerusalem, restoring it to the Jebusites, who until his time kept the towers of Zion (2. Kings 2.) & protected the city at his time, and long after. And in certain particular dangers, promised to Achaia, a wicked king (Isaiah 7.) and to this good king Ezechias here (2 Kings 19.) that he would save and deliver Jerusalem, from the particular defiance wherein it was at those times, but he promised not this to king David. Neither did God make a general promise to protect this city perpetually. For if he had so promised, it should not have been subdued, brought into captivity, & delivered as it was by the Babylonians. And therefore he goth of these promises is built upon false ground. And the promises are as manifest, as if the kings of Egypt should say: I will protect the city of London, that I may save it for my own sake, and such my former subjects, that have faithfully heretofore served their kings. Or if he should say: I will protect such a nobleman's chief Manour, place for my own sake, & for such his progenitors, who served me loyally. Whereby is plainly signified, that the king doth this favour not only for his own sake, but also for the services of some that lived there, and defered well before. Neither do we produce this similitude to prove that is in controversy, but to explain the Catholic doctrine, apparent by this text, and approved by the ancient fathers, and the whole Church of God.

Chap. XXXVIII.

Ezechias being sick, and advertised by the prophet, that he should die, by prayer obtained the prolongation of life: 6. /with promise of victory confirmed by a sign. 9. For which he rendereth thanks to God with a Canonic of praise.

In: those days Ezechias was sick even to death, and Iaie 1. the sonne of Amos the prophet, went in unto him, and said to him: Thus saith our Lord: Take oyster with thy house, for thou shalt die, and shalt not live. 2. And Ezechias turned his face to the wall, and prayed unto our Lord, and said: I beseech thee, Lord, remember I pray thee how I have walked before thee in truth, and in a perfect heart, and have done that which is good in thine eyes. And Ezechias wept with great weeping. 3. And the word of our Lord was made to Iaie, saying: 4. Thus saith our Lord the God of David thy father: I have heard thy prayer, and have heard thy tears. 5. And I will add upon thy days fifteen years: and out of the hand of the king of the Assyrians wil I deliver thee: and this city,
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 spokon: Behold I wil make the shadow of the lines returne, by the which it is now gone downe in the dial of A- chaz in the sunne, backward ten lines. And the sunne returne that God ned ten lines by the degrees whereby it was gone downe. yeares to his which life: which could not be adde, except his life according to natural causes, had bene at end. My generation is taken away; and is wrapped together from me, as the tent of shepherds: My life is cut off, as by a weaour: whiles I yet began he cut me of: from morning vntil night thou wilt make an end of me. I hoped vntil morning, as a lion so hath he broken al my bones: From morning vntil evening thou wilt make an end of me. As a yong swallow so wilt I crie, I wil meditate as a doae: Mine eies are weakened, looking on high: Lord I suffer violence, answer for me. What shal I say, or what shal he answer me, wheras him self hath done it? I wil recount to thee al my yeares in the bitterness 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. Behold in peace is my bitterness most bitter: But thou hast delivered my soule that it should not perish, thou hast cast al my sinnes behind thy backe. Because he shal not confesse to thee, neither shal death prayse thee: they that goe downe into the lake, shal not expect thy truth. The liuing the liuing he shal confesse to thee, as I also this day: the father shal make thy truth known to the children. O Lord save me, and we shall sing our psalmes at the dayes of our life in the house of our Lord. And Haie commanded: that they should take a lumpe of sattes, & plaster it upon the wound, and he should be healed. And Ezechias saide: What shal be the signe that I shal goe vp into the house of our Lord?
The king of Babylon sent legates to visit king Ezechias, and congratulate his recovery of health. 2. He shewed them all his riches, for which Isaie reprehended him: and prophesied that the Babylonians would spoil Jerusalem.

At that time Merodach Baladan the sonne of Baladan, king of Babylon, sent letters & gifts to Ezechias: for he had heard that he had bene sicke, and was recovered. 4. And Ezechias rejoiced upon them, and he shewed them 2 the storehouse of aromatical spices, and of siluer, and of gold, and of sweete odours, and of the best oynment, and all the storehouses of his furniture, and all things that were found in his treasu res. There was not anie thing, which Ezechias shewed them not in his house, and in all his dominion. 5. 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. 6. And he sayd: What say they in thy housete? And Ezechias sayd: All things that are in my house haue I shene, there was not anie thing, which I haue not shewed them in my treasu res. 7. And Isaie sayd to Ezechias: Hear the word of the Lord of hostes. 8. Behold the daies shall come: and all things 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 anything be leaft, saith our Lord. 9. 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: 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 sixt part. The prophet comforteth the people with Christis coming to remitte sinnes. 3. Before whom S. John Bapiste shal preach penance. 6. sheweth mans imbecility. 9. Gods Majestie, 18. the vanitie of idols: 27. and saith of them that feare not God.

The prophet alludeth to the comforte of the leues.

Be comforted, be comforted my people, faith your God. 1. Speake to the hart of Jerusalem, and call to her: because her malice is accomplished, her iniquitie is forgauen: she hath received
received of the hand of our Lord double for all her sinnes. when they should be delivered from captivity of Babylon: but principally of mans deliverie from sinne by Christ.

An evidenc prophesie of S. Iohn Bapt.

This is also manifest of Christ spreding in the mountaine:

Gods powre and beneu-

leunce in cre-

ting & gover-

ning at this world, is a signe that he both can and will bestow these great benefices of grace upon all nations.

† 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 wilt you set to him? † Hath the artificer caft a sculptril? or hath the goldsmith figurred it with gold, or the silversmith with plate

† Strong wood, and that which will not putrifie hath he chosen: the wise artificer seeketh how he may set vp a sculpire

† The voice of one saying: Crie. And I sayd: What shall I cry? Al flesh is grasse, and all the glorie thereof as the floure of the sylde. † The grasse is withered, and the floure is fallen, because the spirit of our Lord hath blouwen on it. In deede the people is grasse: † the grasse is withered, and the floure is fallen: but the word of our Lord abideth for euer. † Upon an high mountayne get thee vp, thou that evangelizest to Sion: exalt the voice in strength, which evangelizest to Jerusalem: exalt it, feare not. Say to the cities of India: Behold your God: † behold our Lord God shall come in strength, and his arm shall haue dominion: behold his reward is with him, and his worke before him. † As a shepherd shall he feede his flocke: in his arm shall he gather together the lambe, and in his bosome shall he lift them vp, and them with yong himself shall carie. † Who hath measured the waters with his fitt, and pounded the heavenes with a spanne? who hath poynted with three fingers the huge greatness of the earth, and wayed the mountaines in weight, and the little hilles in balance? † Who hath holpen the spirit of our Lord? or who hath bene his counsellor, and shewed to him? † With whom hath he taken counsel, and who hath instructed him, and taught him the path of justice, and taught him knowledge, and shewed him the way of prudence?

† Behold the Gentiles are as a dropp of a bucket, and are reputed as the moment of a balance: behold the ilandes are as a little dust. † And Libanus shall not suffice to kindle the fyre, and the beasts thereof shall not be sufficient for holocaust.

† The voice of one crying in the desert: Prepare the way of our Lord, make freight the paths of our God in the wildernes. † Euerie valley shall be exalted, and euerie mountaine and little hill shall be humbled, & crooked thinges shall become straight, and rough wayes, playne. † And the glorie of our Lord shall be receued, and al flesh together shall see, that the mouth of our Lord hath spoken. ♠ The voice of one saying: Crie. And I sayd: What shall I cry? Al flesh is grasse, and all the glorie thereof as the floure of the sylde. † The grasse is withered, and the floure is fallen, because the spirit of our Lord hath blouwen on it. In deede the people is grasse: † the grasse is withered, and the floure is fallen: but the word of our Lord abideth for euer. † Upon an high mountayne get thee vp, thou that evangelizest to Sion: exalt the voice in strength, which evangelizest to Jerusalem: exalt it, feare not. Say to the cities of India: Behold your God: † behold our Lord God shall come in strength, and his arm shall haue dominion: behold his reward is with him, and his worke before him. † As a shepherd shall he feede his flocke: in his arm shall he gather together the lambe, and in his bosome shall he lift them vp, and them with yong himself shall carie. † Who hath measured the waters with his fitt, and pounded the heavenes with a spanne? who hath poynted with three fingers the huge greatness of the earth, and wayed the mountaines in weight, and the little hilles in balance? † Who hath holpen the spirit of our Lord? or who hath bene his counsellor, and shewed to him? † With whom hath he taken counsel, and who hath instructed him, and taught him the path of justice, and taught him knowledge, and shewed him the way of prudence?

† Behold the Gentiles are as a dropp of a bucket, and are reputed as the moment of a balance: behold the ilandes are as a little dust. † And Libanus shall not suffice to kindle the fyre, and the beasts thereof shall not be sufficient for holocaust.
The Prophecies

A sculpitile which may not be moued. Why, do you not know? why, haste you not heard? why, hast it not benn told you from the beginning? Have you not understood the foundations of the earth? He that sitteth upon the compass of the earth, and the inhabitants thereof are as locustes: he that stretheth out the heaven as nothing, & spreadeth them as a tent to dwell in. He that maketh the searchers of secretes as if they were not, that hath made the judges of the earth as a vayne thing: and in deed, their stocke was neither planted, nor sown, nor rooted in the earth: sodenly he hath blownen upon them, and they have withered, and a whirlewind shall take them away as stubble. And to whom haue ye likened me, and made me equal, saith the holy one? Lift vp your eyes on high, and see who hath created these things: he that bringeth out the hoist of them in number, and calleth them all by name: by the multitude of his force and strength, and power, not one of them was missing. Why sayest thou, Jacob, and speakest thou Israel: Why is hid from our Lord, and my judgement is passed ouer of my God? Why knowest thou not, or haft thou not heard? our Lord is God everlastinge, which hath created the ends of the earth: he shall not faile, nor labour, neither is there searching out of his wisdome. Which genereth strength to the wearie: and to them that are not, multiplieth force and strength. Children shall faynt, and labour, and young men shal fal by infirmite. But they that hope in our Lord shal change their strength, they shal take wings as eagles, they shall runne & not labour, they shall walke and not faint.

Chap. XL.

God pleading against idolaters, sheweth his powre and goodness by his benefites bestowed upon the Jews: 17. With promise of perpetual protection. 21. Whereas their vaine idols can no way profise them.

LET: the ilands hold their peace before me, and the Gentiles change their strength: let them come neere, and then speake, let vs approche to judgement together. Who hath rased the iust from the East, hath called him that he should follow him? he shal geue the Gentiles in his sight, and he shal obteyne kinges: he shal geue them as it were dut to his sword, as stubble taken violently with with the winde, to his bow. He shall purslew them, he shall pace
passe in peace, there shall no path appear after his feet.

4 Who hath wrought and done these things, calling the generations from the beginning? I the Lord, the first and the last I am. The islands have seen; and have been afraid, the ends of the earth have been astonished, they have approached, and come near. Euerie one shall help his neighbour, and shall say to his brother: Be strong. The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is good for sodering: and he strengthened it with nails, that it should not be moved. And thou Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend: in whom I have taken thee from the ends of the earth, and from the far parts thereof have called thee, and said to thee: Thou art my servant, I have chosen thee, and have not cast thee away. Fear not, because I am with thee: decline not, because I am thy God: I have strengthened thee, and have holpen thee, and the right hand of my just one hath sufficed thee. Behold all that fight against thee shall be confounded and ashamed, they shall be as if they were not, and the men shall perish that gathresay thee. Thou shalt seek them, and shalt not find, the men thy rebels: they shall be as if they were not: and as consumption the men that warre against thee. Because I am the Lord, thy God taking thy hand, and saying to thee: Fear not, I have holpen thee.

4 Thou not thou: woe be to Jacob, ye that are dead of Israel: I haue holpen thee, sayeth our Lord: and thy redeemer the holy one of Israel. I haue made thee as a new threshing wayne, having teeth like a saw: thou shalt thresh the mountains, and break them in pieces: and shalt make the little hilles as dust. Thou shalt fanne them, and the wind shall take them away, and the whirlwind shall disperse them: and thou shalt rejoice in the Lord, in the holy one of Israel thou shalt be joyful. The needle and the poor seke for, waters, and there are none: their tongue hath been dried with thirst. I the Lord will heare them, I the God of Israel will not forsake them.

18 I will open rivers in the high hilles, and fountaynes in the middes of plaine fildes: I will make the desert into pooles of waters, and the land not passable into riuers of waters. I will gue into the wildernes the cedar, and the thorne, and the myrtle and the olive tree: I will set in the desert the firretree, the elme, and the boxtree together. That they may see, and know,
The Prophecy

know, and recount, and understand together that the hand of
the Lord hath done this, and the holy one of Israel hath crea-
ted it. † Make your judgement approach, saith the Lord: 21
bring hither, if perhaps you have any thing, saith the king of
Jacob. † Let them come, and tell us what things so ever are 22
to come: tell the former things what they have been: and
we will set our heart, and shall know the latter ends of them, and
tell us the things that are to come. † Shew what things are to 23
come hereafter, and we shall know that ye are goddes. Doe
ye also good or evil, if you can: and let us speake, and see to-
gether. † Behold, you are of nothing, and your worke of that 24
which is not: he is abomination that hath choosen you. † I 25
have raised up from the North, and he shall come from the
rising of the sunne: he shall call upon my name, and shall 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 indif? There
is neyther that sheweth, nor telleth before, nor heareth your
wordes. † The first shall say to Sion: Loe I am present, and to 27
Jerusalem 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 vnust, and their 29
workes vayne: their idols are wind and vanitie.

Chapter XLII.

God the Father is wel pleased with his Sonne. 6. whom he sendeth into this
world to teach injustice, whereby men are insnifed. 11. Marie Gentiles
shall be converted. 25. I es, and other obstinate infridels that be severely
punished.

Behold: my servant, I will receive him: mine elect, my 1
sole hath pleased itself in him: I have geuen my spirit
upon him, he shall bring forth judgement to the Gentiles. † He 2
shall not cry, nor accept person, neither shall his voice be heard
abrode. † The bruised reede he shall not breake, and smoking 3
flax he shall not quench: he shall bring forth judgement in
truth. † He shall not be sad, nor turbulent, til he set judge-
ment in the earth: and the islands shall expect his law. † Thus 4
saith the Lord God that created the heauens, and stretched
them out: that established the earth, & the things that spring
thereof: that geueth breath to the people, that is vpon it, and
spirit
6 Spirit to them that tread thereupon. † I the Lord have called thee in justice, and taken thy hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles. † That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, & them that sitte in darkness out of the prison house. † I the Lord, this is my name: I will not give my glory to another, and my praise to graven things. † The things that were first, loe they are come: new things also I do shew: before they come forth, I will make you hear them. † Sing ye to the Lord a new song, his praise is from the ends of the earth: ye that go down to the sea, and ye the fulnes thereof: ye islands, and inhabitants of the same. † Let the desert be exalted and the cities thereof: Cedar shall dwell in houses: ye inhabitants of the Rocke, give praise, they shall cry from the toppe of the mountaines.

† They shall give glory to the Lord, and shall declare his praise in the islands. † The Lord shall goe forth as a strong man, as a man of warre shall he raise vp zeale: he shall shoute and cry: over his enemies he shall be strengthened. † I have always held my peace, I have kepte silence, I have beene patient, I will speake as a trauailing woman: I will dissipate, and swallow vp together. † I will make mountaynes and little hilles desolate, and will make all their graves to wither: and I will turne rivers into ilands, and will drye vp the standing pooles. † And I will lead the blind into the way, which they know not: and in the pathes, which they have bene ignorant of: I will make them walke: I will make darkenes before them to be light, and crooked thinges straight: these words have I done to them, and have not forsaken them. † They are turned backward: let them be confounded with confusion, that trust in grauen thing, that say to the framed thing, ye are our goddes. † Heare ye deaf, and ye blind behold to see. † Who is blind, but my servant? and deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? and who is blind, but the servant of the Lord? † Thou that seest manie thinges, wilt thou not keepe them? thou that hast carres open, wilt thou not heare? † And the Lord hath bene willing to shan- cifie him, and to magnifie the law, and extol it. † But the same people is spoiled, and wasted: all are the snare of yong-men, and they are hid in the houses of prisons: they are made a praye, neither is there to deliver them: a spoile, neither is there

† Such hauie and couteous ministres as expect their Messias to be a worldlie and warlike conquerour, that wil aduance his followers to kingdomes or prince-domes, and to abundance of temporal riches, shall be frustrate of their vaine hopes. Whereas Christour Sauior both by example and doctrine teacheth the contrarie, willing his followers to lerne of him to be poore in spirit meke, & humble in hart, & their reward shalbe great in heauen, not in earth: they shall be happie not in exterioral, but in eternall glorie.
there that sayth: Restore. † Who is there among you that will heare this, attend and harken for thinges to come? † Who hath geuen Iacob into spoyle, and Israel to the wafers? hath not our Lord himself, to whom we have sinned? And they would not walke in his wayes, & they have not hearde his law. † And he hath powred out vpon them the indignation of his furie, & a strong battel, and hath burnt him round about, and he knewe not: and set him on fyre, and he understood not.

CHAP. XLIII.

God comforteth his Church, promising ever to protect the same: 11. blameth the Iewes, expostulating their ingratitude.

And now thus sayth our Lord that created thee & Iacob, & formed thee 0 Israel: Feare not, because I have redeemed thee, and called thee by thy name: thou art mine. † When thou shalt passe through the waters, I will be with thee, and the floudes shal not couer thee: when thou shalt walke in fyre, thou shalt not be burne, and the flame shal not burne in thee: † Because I am thy God the holic one of Israel thy saviour, I haue geuen Aegypt thy propitiation, Æthiopia and Sale for thee. † Since thou becamest honorable in mine eies, and glorious: I haue loved thee, & I wil geue men for thee, and peoples for thy soule. † Feare not, because I am with thee: from the East wil I bring thy seede, and from the West I wil gather thee. † I will say to the North: Geue: and to the South, Hinder not: bring my sonnes from a farre, and my daughters from the enedes of the earth. † And euerie one that inuocateth my name, for my glorie haue I created him, formed him, and made him. † Bring forth the blind people, and hauing eyes: the deafe, and he hath eares. † At the nations are assembled together, and the tribes are gathered: which of you can shew this, and shal make vs heare the former thinges? Let them geue their witnesses, and be justified, and heare, and say: In vertic deede. † You are my witnesses, sayth our Lord, and my seruants whom I haue chosen: that you may know, and beleue me, and understand that I myself am. Before me there hath no god bene formed, & after me there shall not be. † I am, I am the Lord, and there it is no saviour beside me. † I haue shewed, and haue saued: I haue made it heard, and there hath bene no strange one among
among you. You are my witnesses, saith our Lord, and I God.

13 And from the beginning I my self, and there is, not that can
deliver out of my hand: I will work, and who shall turne it
away? Thus sayth the Lord your redeemer, the holy one of
Israel: For your sake have I sent forth into Babylon, and have
plucked downe at the barres, and Chaldee's glorying in their
shippes. Thus sayth the Lord, that created Israel your
king. Thus sayth our Lord, that gave a way in the sea, and
a path in the vehement waters. Which brought forth the
chariot and the horse: the armour and the strong: they fleste
together, neither shall they rise agayne: they are broken as
flax, and are extinct. Remember not former things, and
look not on things of old. Behold I make new things,
and now they shall spring forth, verely you shall know them:
I will make a way in the desert, and rivers in the place not
haunted. The beast of the fielde shall glorifie me, the dra-
gons & the ostriches: because I have geuen waters in the de-
sert: rivers in the place not haunted, that I might geue drinke
to my people, to mine elect. This people have I formed for
myself, they shall tel my prayse. Thou hast not innocated
me & Jacob, neither hast thou labored in men of Israel.
Thou hast not offered me the ramme of thyne holocaust, and with
thy victimes thou hast not glorified me: I have not made thee
to serve in oblation, nor put thee to payne in frankincense.

14 Thou hast not bought me sweete cane for siluer, and with
the fatte of thy victimes thou hast not inebriate me. But thou
hast made me to serve with thy sinnes, thou hast put me to
payne with thine iniquities. I am, I am he that take cleane
away thine iniquities for mine owne sake, and I wil not
remember thy sinnes. Bring me into remembrance, and let
us be judged together: tel if thou haue any thing that thou
mayst be justified. Thy first father sinned, and thy
prophets have transgressed against me. And I have profaned
the holy princes, I have geuen Jacob to destruction, & Israel
to reproch.

CHAP. XLIII.

Christ foundeth and establisheth his Church: Inweigheth against idols: And promiseth deliverance from the captivitie of Babylon.

1 And now heare o Jacob my servant, and Israel whom
I have chosen. Thus sayth the Lord that made and
crafted thee, thy helper: from the wombe: feare not o my
servant & the princes preven-
servant Iacob, and thou most righteous whom I have chosen.  
† For I will powre out waters vpon the thirstie ground, and 3.  
streames vpon the drie land: I will powre out my spirit vpon  
thy seede, and my blessing vpon thy stocke. † And they shal 4.  
spring the herbes as willowes beside the waters running by.  
† This man shal say: I am our Lords: and an other man shal 5.  
call in the name of I:cob, and this wil write with his hand,  
To the Lord: and in the name of Israel he shal be resembled. 6.  
† Thus sayth our Lord the king of Israel; and the redeemer 7.  
thereof the Lord of holtes: I am the first, and I the last, and 8.  
beside me there is no God. † Who is like to me? Let him call  
and declare, and let him expound me the order, since, I ap- 9.  
pointed the ancient people: the things to come; and that  
shal be hereafter let them shew vnto them. † Fear ye not,  
neither be ye troubled, from that time I have made thee to- 10.  
heare, and have declared: you are my witnesses. Is there a  
God beside me, and a maker, whom I have not known? † All  
the makers of an idol are nothing, and their best beloved  
things shal not profithe them. † Them felues are their wit- 11.  
nesses, that they do not see, nor understand, 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 shall all  
assemble, they shall stand and fear, and shall be confounded  
together. † The yronsmith hath wrought with the file, with 12.  
coules, and with hammers he hath formed it, and hath  
wrought in the arme of his strength: he shall hunger and fast,  
he shall not drinke water, and shall become weary. † 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 compass: and he hath made the image of a  
man as it were a beauteous man dwelling in a house. † He hath 13.  
cut downe cedars, taken the helme tree, & the olke 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: 14.  
he tooke of them, and was warmed: and kindled them, and  
baked bread: but of the rest he wrought a god, and adored:  
he made a sculptil, and bowed downe before it. † Halfe he 15.  
burnt with fyre, and of the halfe broyled he flesh & eate it: he  
sold pottage, and was filled, and was warmed, and sayd: Aha,  
I am warme, I have finde the fyre. † But the rest therof he 16.
made a god, and a sculptor to himself: he boweth before it, and beseecheth, saying: Deliver me, because thou art my God.

18. They have not known, nor understood; for they have forgotten, that their eyes could not see, and that they could not understand with their heart. They do not recount in their mind, nor know, nor feel, that they should say: Half thereof I have burnt with fire; and I have baked bread upon the coals thereof: I have broiled flesh, and have eaten; and of the rest thereof shall I make an idol? shall I fall downe before the stocke of a tree? Part thereof is ashes; an unwise heart adored it, and he will not save his soule, nor say: Perhaps there is a lie in my right hand. Remember these things, O Jacob, and Israel; because thou art my servant. I have formed thee, thou art my servant; O Israel, forget me not. I have cleaned away thine iniquities as a cloud, and thy sins as a mist: return unto me because I have redeemed thee. Prayse ye the heauens, because the Lord hath done mercy: make jubilation ye endes of the earth: ye mountains sound prayse, thou forest and euery tree thereof: because the Lord hath redeemed Jacob, and Israel shall be glorified.

14. Thus saith our Lord thy redeemer, and thy maker, from the womb: I am the Lord, that make al things, that alone stretch out the heauens, that establish the earth, and none with me. That make the signes of duiniers void, and turne the southfayres into furie. That turne the wise backward, and that make their knowlegge foolish. That rayse vp the word of his servant, and accomplishe the counsel of his messengers, which say: to Jerusalem: Thou shalt be inhabited; & to the cities of Juda: Thou shalt be built.

27. And I will rayse vp the deserte thereof. Which say to the depth: Be thou desolate, and thy rivers I will drie vp. Who say to Cyrus: Thou art my pastour, and thou shalt accomplish al my wil. Who say to Jerusalem: Thou shalt be built; and to the temple: Thou shalt be formed.

Chap. XLV.

Cyrus, by God's providence overcoming Babylon, will deliver the Iewes from captivation. 4. Terr is reprehended because he acknowledgest not God. 8. Upon which occasion the prophet foretelleth the coming of Christ; 14. in figure of whom he addeth more of Cyrus: 18. and announcest that there is but one true God.

The 7. part. The deliverie of the Iewes from Babylon by Cyrus, king of Medes and Persians, now also of Assyrians.
THE PROPHECIE

THYS sayth the Lord to my Christ Cyrus, whose right hand I have taken, to subdue the Gentiles before his face, and to turne the backes of kings, & to open the doores before him, and the gates shall not be shut. 

I will goe before thee, and will humble the glorious of the earth: I will breake the brazen gates, and will hurl the iron barres. 

And I will give thee hidden treasures, & mysteries of secrete: that thou mayst know that I am the Lord, which call thy name, the God of Israel. 

For my servant Jacob, and Israel my anointed, and I haue called thee: by thy name: I haue resembled thee, and thou hast not known me. 

I the Lord, & there is none els: beside me there is no God: I girded thee, and thou hast not known 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 other, 

that forme light, and create darkness, make peace, and create euill: I the Lord that doe all these things. 

Droppe dew ye heavens from above, and let the clouds rayne the just: be the earth opened, and bud forth a souerain: 

and let justice spring vp withal: I the Lord haue created him. 

Woe to him that gaineareth his maker, as a beard of the earthen pottes: shall the clay say to him that fashioneth it: What makest thou, 

and thy worke is without handes? Woe to him that sayth to his father: Why doest thou begge? 

and to the woman: Why dost thou trauell? 

Thus say I the 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 upon the same I haue created: my handes stretched forth the heauens, and I haue commanded at their hoft. 

I haue raised him vp to justice, & will direct all his wayes: he shall build my citie, & disimpe my captuyrie: not for price, nor for gifts, 

sayth our Lord the God of hosts. 

Thus sayth our Lord: The labour of Egypt, and the merchandize of Aethiopia, 

and of Sabaim the high men shall passe to thee, & shall be thine: they shall walke after thee, they shall goe bound with manacles: 

they shall adore thee, and shall beseeche thee: Onlie in thee is God, and there is no God beside thee. 

Verely thou art God hidden, the God of Israel a souerain. 

They are all confounded, and ashamed: the forgers of errors are gone together into confusion. 

Israel is fauced in our Lord with eternal saluation: you shall not be confounded, and you shall not be ashamed.
18 forever and ever. † Because thus saith our Lord that created the heavens, the very God that formed the earth, and made it, the very maker thereof: he did not create it in vain; to be inhabited he formed it. I the Lord, and there is none other.

19 † I have not spoken in secret, in a dark place of the earth: I have not said to the seed of Jacob: Seek me in vain. I the Lord, and there is none other.

20 the Lord that speaketh justice, that declareth right things. † Gather ye together, and come, and approach together, ye that are sauced of the Gentiles: they have been ignorant that lift up the wood of their graven works, and ask of a God that sauceth not. † Declare ye, and come, and consult together: who hath made this to be heard from the beginning, from that time foretold this? Have not I the Lord, and there is no God beside me. † Be converted to me, and thou shalt be sauced all ye ends of the earth: because I am God, and there is none other.

23 † I have sworn by myself; the word of justice shall proceed out of my mouth, and shall not returne, because every knee shall bow to me, and every tongue shall swear. † Therefore in our Lord, shall be says, are my justices and empire: they shall come to him, and all that resist him, shall be confounded.

25 † In our Lord shall all the seed of Israel be justified and prayed.

CHAP. XLVI.

Bel, Nabo, and other idols shall be destroyed. 3. Wherupon the Jews are admonished to returne from sinne, to Gods true service. 12. And salvation is promised by Christ.

1 Bel, is broken, † Nabo is destroyed: their idols are made to beastes and carrell, your burdens of heanie weight even unto weariness. † They have melted away, and are broken together: they could not saue him that carried them, and their soule shall goe into capituite. † Hear me of house of Iacob, of the remnant of the house of Iacob, which are caried of my wombe, are borne vp of my matrice. † Even unto old age I am the same, and unto hoarie hearres 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 contribuite gold out of the bag, and weigh silver with balance: hyring a goldsmith to make a god: and they faldowne and adore. † They beare him on their agis.
their shoulders carrying, and setting him in his place, and he shall stand, and shall not move out of his place: Yes, when they shall cry also unto him, he shall not hear: from tribulation he shall not save them. † Remember this, & be confounded: returne ye transgressors to the hart. † Remember the former world, for 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 were not done, saying: My counsel shall stand, and all my will shall be done: † Which call a bird from the east, and from a far country, the man of mine owne will, and I haue spoken, and will bring it: I have created, and will doe it. † Hear me ye hard harted, which are far from justice. † I haue made my justice, and they shall not be far of, & my salvation shall not tary. I will give salvation in Sion, and my glory to Israel.

CHAP. XLVII.

The destruction of Babylon is further prophesied, for their pride, arrogance, and sorceries.

Come downe, sitte in the dust: o 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 meal: make bare thy turpitude, discover the shoulder, uncovre the thighs, passe the rivers. † Thyne ignominie shall be discouered, and thy reproch shall be seen: I will take vengeance, and no man shall reforme it. † Our redeemer, the Lord of hosts is his name, the holy one of Israel. † Sitte holding thy peace, and enter into darkness o daughter of the Chaldees: because thou shalt no more be called the lady of kingdoms. † I was angrie against my people, I haue contaminate mine inheritance, and haue gueuen them into thy hand: thou hast not shewed mercies to them: upon the ancient thou hast made thy yoke exceeding heavy. † And thou hast sayd: I will be a lady for ever: thou hast not put these things upon thy hart, neither hast thou remembered thy later end. † And now hear, these things thou hast that are delicate, and dwellest confidently, that sauest in thy hart: I am, and there is none else beside me: I shall not sitte a widow, and I shall not know barrenesse. † These two things shall come to thee sodenly in one day, barrenesse and widowhood. Al things are come upon thce, because
because of the multitude of thy sorceries, and for the vehem-
ent hardnes of thine enchanters. † And thou hast con-
dence in thy malice, & hast sayd: There is none that seeth me.
Thy widsom, and thy knowlege, this hath deuicied thee.
And thou hast sayd in thy hart: I am, and beside me there is
none other. † Evil shall come upon thee, and thou shalt not
know the lyting thereof: and calamities shall fall violently upon
thee, which thou canst not expiate: miserie shall come upon
thee sodenly, which thou shalt not know. † Stand with thine
enchanters, and with the multitude of thy sorceries, in which
thou hast troweled from thy youth, if perhaps it may profite
thee anything, or if thou mayst become stronger. † Thou
hast sayled in the multitude of thy counsellors: let the astra-
logers of the heaven stand and saue thee, which did contemplate the
starres, and count the monethes, that by them they might tel
things that shall come to thee. † Behold they are become as
stuble, fire hath burnt them: they shall not deliver 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 whatsoever thou hast tra-
ueled: thy merchants from thy youth, euery one hath erred
in his owne way, there is none that can saue thee.

CHAP. XLVIII.

The prophet inveigheth against the Jews vaine boasting of the name of
Israel, not having true vertues. 3. Onlie God, not idoles, foresbeweth
things to come: 9. for his owne names sake, confirmeth his people, 16.
Inueth them to repent, and to be gratful for his benefites.

1 Hear ye these things & 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
3 God of Israel: the Lord of hostes is his name. † The former
things of old I have declared, and they proceded out of my
mouth, and I have made them to be heard: sodenly I have
wrught, and they came. † For I knew that thou art stub-
burne, and thy neckes is an yron sinew, and thy forehead of
brafe. † I foretold thee of old: before they came I told thee,
lest perhaps thou shouldest say: My idoles have done these
things,
and blessings
of Israel the
Patriarch, but
had not his
virtues of for-
titude, and in-
ternal light of
God, signified
by the name
Israel.

God sparest
& constrach
his people not
for their mer-
ites but of his
mercye, mov-
ing his beng-
nitive that they
may repent if
they will.

things, and my sculptures, and molten's have commanded these
things. * See all 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 hearest them not, lest perhaps thou mightest
say: Behold I knewe them. † Thou haft neither heard, 8
nor knowen, neither was thy eye eare opened of old. For I
know that transgrefsion thou wilt transgress, and I have cal-
led thee a transgressour from the wombe. † †: For my names 9
I was for the safety of: and for my prayse I wil bridle
thee, that thou perish nor. † Behold I have fined thee, but 10
not as sluer, I haue chosen thee in the fornace of potterie.
† † For myself, for my self will I do it, that I be not blasphemed: 11
and I wil not geue my glory to another. † Hear me o Iacob, 12
and thou Israel whom I call: I the same, I the first, & I the laft.
† My hand also hath founded the earth, and my right hand
hath measured the heauens: I shall call them, and they shall
stand together. † Assemble ye together al you, and heare: 14
whereof which them hath shewed these thinges? The Lord hath
loved him, he wil do his will in Babylon, and his arm in the
Chaldees. † I, even 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 beginnyng,
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 redeemer the hollie one of Israel: I the Lord thy God that
reach the thee profitable thinges, that gouerne thee in the way
that thou walkest. † I would thou hadst attended to my com-
mandements: thy peace had bene as a floud, and thy justice as
the waues of the sea. † And thy seede had bene as the sand, 19
and the stocke of thy wombe as the gravel 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 even to the endes of the earth.
Say: Our Lord hath redeemed 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 cloe the
rocke, and there flowed waters. † There is no peace to the 22
impious, sayth our Lord.

CHAP.
OF ISAIAE.

CHAP. XLIX.

1. Hear ye islands, and attend ye peoples: from a farre.
The Lord hath called me from the wombe, from my mothers bellie: he hath bened me of my name. And he hath made my mouth as a sharpe sword in the shadow of his hand: he hath made me as a chosen arrow.

2. In his quiete he hath hidden me. And he said to me: Thou art my servant Israel, because in thee will I glorifie myself. And I said: I have laboured in vayne, without cause, and in vayne haue I spent my strengthe: therefor my judgement is with the Lord, and my workes with my God. And now sayth the Lord, that formed me from the wombe to be his servant, that I may reduce Iacob vnto him, and Israel wil not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strengthe. And he said: It is a small thing that thou shouldest be my servant to rayfe vp the tribes of Iacob, and to convert the dregges of Israel. Behold, I haue geuen thee to be the light of the Gentiles, that thou mayest be salvation euene to the farrest part of the earth.

3. Thus saith our Lord the redeemer of Israel, the holy one thereof, to the contemptible soule, to the nation that is abhorred, to the servant of hirordes: kings shall see, & princes shall rise, & adore for our Lords sake, because he is faethful, & for the holy one of Israel who hath chosen thee. Thus saith our Lord: In time acceptable I haue heard thee, and in the day of salvation I haue holpen thee: and I haue kept thee: and geuen thee to be a covenante of the people, that thou mightest rayfe vp the land, and possession the inheritance dissipated: that thou mightest lay to them, that are bound: Come forth, & to them that are in darknesse: Be ye discovered. Upon the wayes shal they feede, & their pastures shal be in al plaines.

4. They shal not hunger, nor thirst, & heat and sunne shal not strike them: because he that is mercifull to them, shal governe them, and al the fountaines of waters shal gue them drinke.

5. And I will make al my mountaines to be a way, & my pathes shal be exalted. Behold these shal come from farre, & behold they from the
The Prophecies

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The Church of the old testament lameneth that the remnant be forsaken, in respect of the manifold great benefits bestowed on the Church of Christ.

But God answered that he cannot, & will not forget, nor forsake his Church which indeed is alone in the old and new testament, only differing in state, and therefore that which he doth to her in the new testament, perteyning to the whole Church in general of all times & all places.

The North and the sea, and these from the South country.

† Ye heavens praise, and earth rejoice, ye mountains give praise with jubilation: because our Lord hath comforted his people, and will have mercy on his poor ones. † And "Sion sayd: Our Lord hath forsaken me, & our Lord hath forgotten me. † Why, can a woman forget her infant, that she will not have pitsie on the sonne of her wombe? And if she should forget, yet will not I forget thee. † Behold, I haue written thee in my handes: thy walls are before myne eies always. † Thy builders are come: they shall destroy thee, and dissipate thee shall goe out of thee. † Lift vp thine eies round about, and see, all these are gathered together, they are come to thee: I liue, faith our Lord, for thou shalt be clothed with all 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 thy ruine shall now be strait by reason of the inhabitants, and they shall be chased far away that swalowed thee vp. † As yet shall the children of thy barrennesse say in thine cares: The place is strait for me, make me space to dwel. † And thou 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 will lift vp my hand to the Gentiles, & to the peoples I will exalt my signe. And shall carie thy sonsnes in their armes, and thy daughters vpon their shoulders. † And kinges shall be thy nourcing fathers, & queenes thy nourcours: with countenance cast downe toward the ground they shall adore thee, & they shall lикke vp the dust of thine feete. And thou shalt know that I am the Lord, vpon whom they shall not be confounded that expect him.

† Shall a praye be taken from the strong? or can that which was caught of the mightie bee fauid? † Because thus sayth our Lord: Yea verely, even the captiuitie shall be taken away from the strong: and that which was taken by the mightie, shall be fauid. But those that haue judged thee, will I judge, and thy children I wil saue. † And I will feede thine enemies with their owne flesh: and as with new wine, so shal they be embrewed with their owne bloud: and all flesh shal know, that I am the Lord that faue thee, and thy redemer the mightie one of Jacob.

Chap.
OF ISAIE.

CHAP. L.

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 Thy sayst our Lord: What is this bill of the divorce of our mother, wherewith I have dismissed her? or who is my creditor, to whom I sold you? Loe you are sold: for your wicked deeds, I have 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 little one, that I can not redeeme? or is there no strength in me to deliver? Behold, in my rebuke I will make the sea desert, I will turne the floods into dreie land: the fishes shall not without water, and shall dye for thirst. † I will clothe the heavens with darknes, and will make sackcloth their covering. † The Lord hath geuen me a learned tongue, that I may know to stay him up that is wearie, with a word: he stirreth vp in the morning, in the morning he stirreth vp mine ear, that I may heare him as a master. † The Lord God hath opened mine ear, and I do not gaynse? I am not gone backward. † I haue geuen my body to the strikers, & my cheekes to the pluckers: I have 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 not to be confounded. † He is nere that justifieth me, who shall gaynse? let vs stand together, who is myne adversarie? let him come to me. † Behold the Lord God, my helper: who is he that shall condemne me? Loe they shall all be destroyed as a garment, the mothe shall eat them. † Which of you feareth our Lord, heareth the voice of his servant, who hath walked in darknes, and hath no light? let him hope in the name of our Lord, and lean upon 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 have kindled: of my hand is this done to you, you shall sleepe in sorrowes.

CHAP. LI.

God encoagegeth Sion to trust in his promised comforte, by example of Abraham. 3. For the spiritual Sion, the Church of Christ, shall receive much grace by his Evangelical law: 11. and her children shall not feare persecution, nor be overcome; 25. but her enemies shall fail.
HEARE me ye that follow that which is just, and that seek ye our Lord: attend to the rocke whence you are heven out, & to the cage of the lake from which you are cut out. Attend to Abraham your father, and to Sara that bare you: because I called him alone, and blessed him, & multiplied him. Our Lord therefore will comfort Sion, and will comfort the ruines thereof: and he will make her desert as delicacies, and her wildernesse as the garden of our Lord. Joy and gladness shall be found in it, grieving of thankes, and voice of prayse. Attend vnto me & my people, and my tribe hear ye me: because a law shall proceede from me, and my judgement shall rest to be a light of the peoples. My just one is nigh at hand, my saluatiuon is gone forth, and mine armes shall judge peoples: the londs shall expect me, and shall patiently waite for mine armes. Lift vp your eies into heauen, and looke downe to the earth beneath: because the heauens shall melt as smoke, and the earth shall be wore away as a garment; and like to these things shall the inhabitantes thereof perish: but my saluation shall be for euer, and my justice shall not fail. Hear ye me ye that know that which is just, my people which have my law in their hart: fear ye not the reproch of men, and be not afraid of their blasphemies. For as a garment, so shall the worme eate them: and as wool, so shall the moth devour them, but my saluation shall be for euer, and my justice vnto generations of generations. Arise, arise, put on the strength of armes of our Lord: arise as in the old dayes, in the generations of worlds. Halt not thou striken the proud, wounded the dragon? Halt not thou dried the sea, the water of the vehement, which madest the depth of the sea a way, that the deliuered might passe. And now they that are redeemed of our Lord, shall returne, and shall come into Sion praying, and joy everlasting upon their heads, they shall possess joy and gladnesse, sorrow and mourning shall fce away. I, euene I myself will comfort you: who art thou that thou shouldest be afraid of a mortall man, and of the sonne of man, which as thicke so shall wither? And thou hast forgotten out Lord thy maker, which stretched out the heauens, and founded the earth: and thou hast bene afraid continually al the day at the face of his furie, which afflicted thee, and had prepared to destroy: where is now the furie of the affliction? He shall quickly come going to open, and he shall not kill.
unto utter destruction, neither shall his bread fail. But I am the Lord thy God which trouble the sea, and the waves.

therof doth swell, the Lord of hosts is my name. I have put my words in thy mouth, and in the shadow of my hand I have protected thee; that thou mightest plant the heavens, and found the earth: & mightest say to Sion: Thou art my people.

† Be lifted vp, be lifted vp, arise Jerusalem, which hast drunken of the hand of our Lord the cuppe of his wrath: even to the botome of the cuppe of droustines hath thou drunke, euenc to the dregges. † There is none that can vphold her of all the children, that she hath borne: and there is none that taketh her by the hand of all the children, that she hath brought vp.

† There are two things which haue happened to thee: who shall be sore for thee? † Spoile, and destruction, and famine, and the sword, who shall comfort thee? † Thy children are thrown forth, they have slept in the head of al wayses, as the orix that is snared: full of the indignation of our Lord, of the rebuke of thy God. † Therefore hear this poore little one, and drunken not of wine. † Thus saith thy dominator: our Lord, and thy God, who hath fought for his people: Behold I haue taken out of thy hand the cuppe of droustines, the botome of the cuppe of mine indignation, thou shalt not add to drinke it any more. † And I will put it in their hand, that may humble thee, and haue sayd to thy soule: Bow downe; that we may passe ouer: and thou haft layd thy bodie as the ground, and as a way to them that passe ouer.

CHAP. LII.

The prophet alluding to the deliverie of Sion and Jerusalem from Babylonish captuitie, stirreth vp the Church of Christ, to reioyce for the deliverie from sinne: 7. which Christ's Apostles preached: 10. with great fruite in al nations.

A RISE, arise, put on thy strength o Sion, put on the garments of thy glorie o Jerusalem the citie of the holi one: because the uncircumcised, and vncleane shall add no more to passe by thee. † Be shaken out of the dust, arise, vp Jerusalem: loose the bonds of thy necke o captivity daughtter of Sion. † Because thus saith our Lord: You were sold for nought, and without slueer you shall be redeemed. † Because thus saith our Lord God: My people went downe into Egypt at the beginning to be a sojourner there: and Asur, without
 Aaron mans ransom: which no other man was able to pay.

The Prophecie

Without any cause did oppress them. And now what have I here, sayth our Lord: because my people is taken away for nought? Their rulers do vniustly, sayth our Lord, and continually the day my name is blasphemed. For this cause shall my people know my name in that day: because I myself that spake, loe am present. How beautiful upon the mountaines are the feete of him that evangelizeth & preacheth peace: of him that telleth good, preaching health, that sayeth to Sion: Thy God shall reign! The voice of thy watchmen, they haue lifted vp their voice, they shall prayse together: because eie to eie they shall see when our Lord shall consent Sion. Rejoyce, & prayse together ye deserts of Jerusalem: because our Lord hath comforted his people: he hath redeemed Jerusalem. Our Lord hath prepared his holic arme in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God. Depart, depart, goe ye out from thence, touch not a polluted thing: goe out of the middles of her, be cleansed: that ye should cleare the vessels of our Lord. Because you shal not goe out in tumult, neither with flight shal you make haste for our Lord will goe before you, and the God of Israel will gather you together. Behold my servant shall understand, he shal be exalted, and shal be lifted vp, and shal be exceeding high. As manie haue bene attained vpon thee, so shal his looke among men be inglorious, and his forme among the sonses of men. He shal sprinkle manie nations, kings shal shut their mouth vpon him: because they to whom it was not told of him, haue sene: and they that heard not haue beheld.

Chap. LIII.

All will not beleue Christes Gospel to whom it shall be preached: 2. as the mystery of his ignominious death for al mens sinnes: 7. which he will suffer most most indeoly: 10. for which his name shall be glorised in al places.

Vv

Who hath beleued our hearing? and the arme of our Lord to whom is it reueld? And he shall come vp as a yong spring before him, and as a roote from a thristtie ground: there is no beautie in him, nor comeliness: and we haue sene him, and there was no sightlines, and we were desirous of him. Despised, and most abiect of men; a man of sorowes, and knowing infirmitie: and his looke as it were hid and despised, whereupon neither haue we esteemed him.
him. † He sure shall borne our insecrities, and our forowes he hath caried: and we have thought him as it were a leper, and stricken of God and humbled. † But he was wounded for our iniquities, he was broken for our sinnes: the discipline of our peace upon him, and with the waile of his stripes we are healed. † All we have strayed as sheepe, euerie one hath declined into his owne way: and our Lord hath put upon him the iniquite 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 shall be dumme, and shall not open his mouth: † from distresse, and from judgement he was taken vp: who shall declare his generation? because he is cut out of the land of the living: for the wickednes of my people have I stricken him. † And he shall see the guile of his burial, and the riche for his death: because he hath not done iniquitie, neither was there guile in his mouth. 

† And our Lord would breake him in infirmitie: if he shall put away his soule for sinne, he shall see seade of long age, and the wil of our Lord shall be directed in his hand. † For that his soule hath laboured, he shall see and be filled: in his knowledge the same my inxt servaunt shall justify manie, and he shall beare their iniquities. † Therefore, will I distribute vnto him verry manie, and he shall divide 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.

CHAP. LIII.

Gentiles who were barren, shall multiply in the Church of Christ: 10. from which God's mercie shall never be separtated.

† Raise an barren woman which bearest nursing prayse, and make joyfull noyse, which did not beare: because manie are the children of the desolate more then of her, that hath a husband, faith our Lord. † Enlarge the place of thy tent, and stretch out the skinnes of thy tabernacles, spare not: make long thy coardes, and fasten thy nailes. † For thou shalt penetrate to the right hand, and to the left: and thy seede shall inherit the Gentiles, and shall inhabite the desolate cities.

† Fear not, becommeth 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 their understanding direc- their Saviour died and was buried where the wicked were commonly punished. Yet was buried richly & honorably by Joseph of Aromatic and Nicodemus.

In the old testament Gentiles were barren bringing no fruit to God, but in the new testament they are fruitful, & the fewes are barren, til the latter end of the world, when they also shall be fruitful againe.
The Prophesie

you shalt remember no more. But because he shall rule over thee, as he that made thee, the Lord of hosts is his name: and thy redeemer the holy one of Israel, shall be called the God of all the earth.

For as a woman forsaken & mourning in spirit hath our Lord called thee, and as a wise cast of from her youth, hath thy God said: For a moment, a little while I have forsaken thee, & in great mercies will I gather thee. In a moment of indignation have I hid my face a little while from thee, and in mercy everlasting have I had mercy on thee, said thy redeemer our Lord. As in the days of Noah is this thing to me, to whom I swore, that I would no more bring in the waters of Noah upon the earth: so have I sworn not to be angry with thee, and not to rebuke thee. For the mountains shall be moved, and the little hills shall tremble: but my mercy shall not depart from thee, and the covenant of my peace shall not be moved: said our Lord thy miseraur. Poore little one, shaken with tempest, without all comfort, behold I will lay thy stones in order, and will found thee in saphires, and I will put the jasper stone for thy munitions: and they gates into graven stones, and all thy borders into stones, worthie to be desired.

Al thy children taught of our Lord: and a multitude of peace, to thy children. And in justice thou shalt be founded: depart far from calumnie because thou shalt not fear: and from dread, because it shall not approach to thee. Behold, the border shall come, which was not with me, thy stranger sometime, shall be joyned to thee. Behold, I have created the smith that bloweth the coles in the fire, and bringeth forth a vessel for his worke, and I created the killer to destroy. Every vessel, that is made against thee, shall not prosper: and euery tongue resting thee in judgment, thou shalt judge. This is the inheritance of the servant of our Lord, and their justice with me, sayth our Lord.

Chap. LV.

God promiseth abundance of spiritual graces to the faithful, 4. that shall believe in Christ of all nations: 7. and sincerely serve him.

Grace is offered to all, but those only are justified, and replenished with more

Alye: that thirst come to the waters: and you that have no silver, make haste, bye, & eate: come, bye without silver, and without any exchange wine and milke. Why bestow you silver not for bread, & your labour not for longevity? Hearing hear ye me, and eate that which is good, and your soule

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Of Isaias

3 foule shal be delighted in farnes. † Incline your eare, & come to me : heare, and your soule shal liue, and I wil make an everlasting covenant with you, the paythful mercies of Daviad.
4 † Behold I haue geuen him for a winnes 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 the shal runne to thee, because of the Lord thy God, and the holy one of Israel: because he hath glorified thee. † Secke ye our Lord while he may be found, inuocate him, whiles he is neere. † :: Let the impious forsake his way, and the uniuell man his cogitations, and returne to our Lord, and he wil haue merie on him, and to our God: because he is bountiful to forgene. † For my cogitations are not your cogitations: nor your wayes my wayes, sayth our Lord. † :: For as the heauen are exalted above the earth, so are my wayes exalted above your wayes, and my cogitations above your cogitations.
5 † And as the showre cometh downe, and the snow from heauen, and returneth no more thither, but inebrieth the earth, and watereth it, and maketh it to spring, and genteth the seede to the flower, and bread to him that eateth: † so shall my word be, which shall proceed from my mouth: it shall not returne to me voyde, but it shall doe what thonges soever I would, and shall prosper in these things for which I sent it.
6 † Because you shal goe forth in joy, and in peace shal you be conducted, the mountaines and the little hillnes shall sing prays before you, and all the wood of the countrey shal clap the hand. † For the shrubb, shal come vp the fire tree, and for the nettle, shal grow the myrtle tree: and our Lord shal be named for an everlastinge signe, that shal not be taken away.

Chap. LVI.

Gods inviteth al men inthought and dede to kepe his law: 4. promiseth blesyng and reward to those that professe, and kepe perpetuall chastitie. 9. and reproueth euill pastores.

1 Thy's sayth our Lord: Kepe ye :: judgement, and doe iustice: because my salvacion is nere to come: and my iustice to be recueld. † Blessed is the man that doth this thing, and the sonne of man that shall apprehend this: keping the Sabbath that he pollute it not, keping his handes that he do no euill. † And let not the sonne of the stranger, that cleaueth to our Lord, say: By seperation the Lord wil diuide me from...
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me from his people. † And let not the eunuch say: Behold I am a dry tree. Because thus saith our Lord to the eunuches: They that shall keep my Sabbath, and shall choose the things that I would, and shall hold my covenant: † I will give unto them in my house, and within my walls a place, and a name better than sons and daughters: an everlasting name will I give them, which shall not perish. † And the children of the stranger that cleave to the Lord, to worship him, & to love his name, to be his servants: cæteris uno that keepeth the Sabbath not to pollute it, and that holdeth my covenant. † I will bring them into my holy mount, and will make them joyful in the house of my prayer: their holocausts, and their victims shall please me upon mine altar: because my house shall be called the house of prayer to all peoples. † Sayth our Lord God that gathereth the dispersed of Israel: As yet will I gather vnto it, the gathered together thereof. †: Al ye beasts of the field come to deouure, al ye beasts of the forest. † His watchmen blind have bene ignorant: dume dogges not able to barke, being vaine things, sleepeing and louing dreams. † And most inpuundent dogges, they have knowe no saicerie: the pastors themselves have bene ignorant of understanding: al haue declined into their owne way, cæteris uno to his owne avarice, from the highest even to the last. † Come, let vs take wine, and be filled with drunkenness, and it shall be as to day, so alio to morow, and much more.

ANNOTATIONS. CHAP. LVI.

4. Let not the Eunuch say: I am a dry tree. † To be barren without children Exo. 25. vvas ignominious amongst the Jews in the old testament, because God having then chosen that only nation for his peculiar people, the conservation and increase of his Church depended much upon their multiplication. But being the Church of Christ in the new testament, should be gathered, and consist of all Nations: the Prophet here for the weth, that Christian Eunuches livyng virgin, or continent, should not be ignoble or inglorious, but more glorious and have a better name then (Gods other servants) sons and daughters: an everlasting name, which shall not perish: because keeping Gods precepts (such as was the Sabbath) they also of the free election, choose this state of life to kepe perpetual charity, more than is commanded. Against which plain sense of the text, Protestants oppose their owne glosses. Peter Martyr (li de celibato & votis monasticis) saith God preferreth not Eunuches before others that kepe the law, but only before them that transgresse the law. Which commenentarie is faulcie in two respectes. For God here calleth them not transgressors, but his sons and daughters, before whom he preferreth holie Eunuches: neither speakest of such as shall be excluded from good place or good name, but of such as shall enjoy.
The ancient fathers understand this prophetic of wowed chastity. Preferring it before marriage.

Chap. LVII.

The prophets lamenteth that men regard not, when the just dye; 3. comprehendeth those that scorne the godlie; 5. and committeth horrible idolatry; 11. for getting God: 14. who wisteth all benignitie to recal them: 20. but they contemne him.

1. The just perisheth, and there is none that considereth in his heart, & men of mercie are gathered away, because there is none that understandeth; for at the face of malice, is the just gathered away. Let peace come, let him rest in his bed that hath walked in his direction. But come you hither ye children of the witch, the seed of the aduerturer, and of the harlot. Upon whom have you opened your mouth wide, and thrust out the mouth God so
The Prophesie

Lesson 3

Tongue? Are not you wicked children, a lying seede? Which take comforte in the goddes under ecure thickest greenetree, immolating your little ones in the torrents, under the high rocks? In the partes of the torrent is thy part, this is thy lot: and thou hast powered out libamant to them, thou hast offered sacrifice. shall I not take indignation of these things? Upon an high and lostie mountaine thou hast laded thy bed, and hast gone ythither to immolate hostes. And behind the doore, and behind the post thou hast set thy memorial: because thou hast discovered thyself neere me, and hast receiued an aduourer, thou hast enlarged thy bed, and made a covenant with them: thou hast loved their couche with open hand. And thou hast adorned thyself with royall oynment, and hast multiplied the gay payntings. Thou didst send thy legates far of, and waft humbled eucl to hel. In the multitude of thy way thou hast laboured: thou saydest not: I will rest: thou hast found life of thine owne hand, therefore thou hast not asked. For whom, with careful reverence, hast thou feared, wheres thou hast lied, and 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 will declare thy injustice, and thy workes shall not profite thee. When thou shalt crie, let thy gathered together deliver thee, and the winde shall take them al away, a loft blast shall beare them away: But he that hath confidence in me, shall inherit the land, and shall possesse my holy mount. And I will say: Make a way, gue passage, turne out of the path, take away humbling blockes out of the way of my people. Because thus saith the High & eminent, that inhabiteth eternitie: and his name is holy, dwelling in the high, and holie place, and with a contrite & humble spirit: that he may reuine the spirit of the humble, and reuine the hart of the contrite. For I wil not contend for cuer, neither wil I be wrath vnto the end: because the spirit shal proceede from my face, and breathings I wil make. For the iniquity of his auatrice I was angric, 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 him, and reduced him, and haue restored consolations vnto him, and to them that mourne for him. I haue created the fruite of the lippes peace, peace to him, that is far of, and that is nere,
20 is nere, saied our Lord, and 1 haue healed him. ✱ But the im-
pious are as it were the raging sea, which can not be quieter, and
the waves thereof overflowe into conculation and myre.

21 ✱: There is no peace to the impious, sayth our Lord God.

CHAP. LVIII.

God commandeth the Prophet, to cry unto the sinful people vehemently, and
incessantly to kepe the law, not only in show and pretence, but sincerely,
leaving their own wills, and seeking Gods will: so they shall receive
their good desires, and reward of well doing.

1 C R I E, ✱: cease not, as a trumpeter exult thy voice, and tel
my people their wicked doings, and the house of Jacob
their sinnes. ✱ For me in deede they secke from day to day,
and they will know my waies, as a nation that hath done in-
justice, and hath not forsaken the judgement of their God: they
aske of me the judgements of iustice: they will approch to
God. ✱ Why haue we fasted, and thou hast not regarded: haue
we humbled our soules, and thou hast not known? Behold
in the day of your fast your owne wil is found, and you exact
of all your detters. ✱ Behold you fast to debates and conten-
tions, and strike with the fist impiously. Do not fast as vntil
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 it this, to winde his head about like a circle, and
to spread sackcloth and ashes? wilt thou call this a fast, and a
6 day acceptable to the Lord? ✱ Is not this rather the fast that I
haue chosen? Dissoleue the bands of impietie, loose the bundels
that overloade, dismiss them free that are broken, and breake
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 shall thy light breake forth as the morning, and thy
health shall sooner ariose, & thy iustice shall goe before thy face.
and the glorie of our Lord shal embrace thee. ✱ Then shall
thou invocate, and our Lord wil heare: thou shalt crie, and he
will say: Loe here I am. If thou wilt take away the chine out
of the middles of thee, and cease ✱: to stretch out the finger,
and to speake that which profesteth not. ✱ When thou shalt
powre out thy soule to the hungrie, and shalt fill the afflicted
soule, thy light shall arise vp in darkenes, and thy darkenes
shall be as the noone day. ✱ And our Lord wil geue thee rest

TET 3  
always,
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always, and will fill thy foule with brightnes, and deliver thy bones, and thou shalt be as a watered garden, and as a fountain of waters, whose waters shall not faile. And the deserts of the worlds shall be builded in thee: thou shalt raise up 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 will in my holie day, and cal the Sabbath delicate, and the holie of our Lord glorious, and glorifie him, whiles thou dost not thine owne ways, and thy will be not found, to speake a word: Then shalt thou be delighted upon the Lord, and I will lift thee vp above the heightes of the earth, & wil feede thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken.

Annotations Chap. LVIII.

5. Is this such a fast, as I have chosen? Fasting is so often & clesely commended in holie Scriptures, that Protestants (though not greatly affected thereof) confess it to be a good thing of itself, but in dierers respectes detraet much from it: denying it to be an act of religion, but only of bodily mortification: neither do al generally allow of preseipt timnes, nor of abstinence from flesh thowe days, which they thinke good to fast: and those which do abstinence from flesh, say they do it for religion, but for the ordinance of civil policie. For which opinion they allege out of this, and other places (Iesu. 14. 7. 12. Zacha. 7. 7. 5.) that such affliction is not the fast, which God hath choene. But if they would consider the coherence of the text, they should finde the contrarie. For albeit fasting alone without amendment of evil maners, and without other good workes, doth not appeaze Gods vtrath, nor is agreeable to Gods will, yet being joyned with contrition of heart, and sincere pietie, doth then greatly please him. And therefore our Lord God here (sayth S. Ierom) left he might seeme to reprooue fasting, which himself had commanded, teacheth hovv it behoveth to fast: Non enim quibis Deus afflictionem saltem, & humiliationem acit inaniorem corporum, vi infras circitusque corporum, & colla submissae, ac trivis inciderat: Sic sed vium isti habet faciatur qua sequantur. For God seeketh not only affliction, and humiliation of the soule by inurie of the body; that one should with his bodie about like a circle, hold downe vs his neck, and goue pensie, &c. But that with these thinges, he do thowe vs which folov: towisse, Disolvite. he bandes of impieties, and the rest, as in the text. Vherupon this Doctor discourse at large, shewing that it profiset not to care an emptie bellie, and do thowe thinges that displeas God. But fasting from meate, so that fasting from sinne (by declining from cuil, and doing good deedes) be joyned vtrath: then (faith he) thy fasting will be acceptable: For then shalt thy light breake forth as the morning, and thy health shall sooner arise, and thy justice shall goe before thy face, and the glory of our Lord shall embrace thee. Further declaring the great proficie thereof by examples: that by fasting Daniel, the man of deseires knew thinges to come: the Ninivitnes pacified the vtrath of God. Elias and Moweys, by fourtie dayes hanger were filled with the familiaritie of God: And our Lord him selfe fasted so mane dayes in the vilderness, and sae folletnes sice Naturum dies relingueres, lo laece vnto vs the solemn dayes of fastes.
Behold the hand of our Lord is not abridged that he can not save, neither is his ear made deaf that it can not hear. But your iniquities have divided between you and your God, and your sins have hid his face from you so that he would not hear. For your hands are polluted with blood and your fingers with iniquity: your lippes have spoken lies, and your tongue speaketh iniquity. There is none that doth inuocate justice, neither is there any that judgeth truly: but they trust in things of nothing, and speake vanities: they have conceived labour, and brought forth iniquity. They have broken the eggs of aspes, and have woven the spiders webbes: he that shall eat of their egges, shall die: and that which is nourished, shall be hatched into a cockatrice. Their webbes shall not be for clothing, neither shall they be covered with their workes: their workes are unprofitable workes, and the worke of iniquity is in their handes. Their feete runne to euil, & hasten to shed innocent bloud: their cogitations are unprofitable cogitations: waste and destruction are in their wayes. They have not known the way of peace, and there is no judgement in their steppes: their pathes are become crooked to them: euerie one that treadeth in them, knoweth not peace. For this cause is judgement far from vs, & justice shall not apprehend vs. We expected light, and beheld darkenesse: brightness, & we have walked in darkeneses. We have grooped as blind men, for the wal, and as without eyes have feele: we have stumbled at noone day as in darkenes, in darke places as the dead. We al shal roare as beares, and as mourning doues we shall lament. We have expected judgement, and there is none: saluation, and it is far from vs. For our iniquities are multiplied before thee, and our sins have answered to vs: because our wicked doings are with vs, & our iniquities we have known, to sinne and lie against our Lord: and we were turned away so that we went not after our God, that we spake calumnie and trangression: we conceived, and spake from the hart words of lying. And judgement was turned backward,
backward, and justice stood far off: because truth hath fallen
down in the streete, and equity could not enter in. And 15
truth grew into oblivion: and he that departed from evil, lay
open to the praye: and our Lord saw, and it appeared evil in
his eyes, because there is no judgement. And he saw that 16
there is not a man: and he was astoined, because there is none
to oppose himself: and his owne arms fauæd to himself, and
his justice itself confirmed him. He is clothed with justice 17
as with a breastplate, and is an helmet of salvation on his head:
he is clothed with garments of reuenge, and is covered as with
a mantel of zele. As unto reuenge, as it were unto re-
tribution of indignation to his adherers, and recompense
to his enemies: he will repay the like to the islandes. And they 19
of the west, shall fear the name of our Lord: and they of the
rising of the sunne, his glorie: when he shall come as a violent
streame, which the spirit of our Lord driueth: and there 20
shall come a redeemer to Sion, and to them, that returne from
iniquitie in Iacob, saith our Lord. This is my covenant 21
with them, saith our Lord: My spirit that is in thee, and my
words that I have put in thy mouth, shall not depart out of
thy mouth, and out of the mouth of thy seede, and out of
the mouth of thy seedes seede, saith our Lord, from this pre-
sent and for ever.

In the Church of Christ shall shine the light of truth, and sincere cha-
ritie: which shall be spread in all nations, and continue al times: 15.
replenished with many joyful graces; 18. and eternal glorie.

A rise, be illuminated Ierusalem: because thy light is, 1
come, & the glorie of our Lord is rifen vpon thee. Because 2
love darkeneth shall cover the earth, & a mist the peoples: but 3
vpon thee shall our Lord arise, and his glorie shall be
seene vpon thee. And the Gentiles shall walk in thy light, 3
round about, and see at these are gathered together, they are
come to thee: thy sonsnes shall come from a farre, & thy daugh-
ters shall rise from the side. Then shalt thou see, & abound, 5
and thy hart shall melt and be enlarged, when the multitude
of the sea shall be converted to thee, the strength of Gentiles
shall come to thee. The inundation of camels shall cover 6
thee, the dromedaries of Madian and Epfa: all of Saba shall
come,
come, bringing gold and frankincense: and shewing forth
7. prayse to our Lord. † At the cæter of. Cedar shall be gathered
together vnto thee, the rammes of Nabiaoth shall minister to
thee: they shall be offered, upon, my placable altar, and, I will adoe Christ,
glorifie the house of my maustic. † Who are these, that die as
cloodes, and as doues to their windowes? † For, the ilanese
expect me, and the shippes of the see in the beginning, that
I may bring thy sonnes from a farre: their sluer, & their gold
with them to the name of the Lord thy God, and to the holie
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 hauie I stricken thee,
and in my reconciliation haue I had mercie vpon thee. † And
thy gates shall be open continually: day and night they shall
nor be shut, that: the strength of the Gentiles may be brought
to thee, and their kinges may be brought. † For the nation
and the kingdome that shall not serve thee, shall perish: and
the Gentiles shall be wasted with desolation. † The glorie
of Libanus shall come to thee, the fir tree, and boxetree, and
pinetree together, to adorne the place of my sanctification
and the place of my secte, I will 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 secte,
and shall call thee the citie of the Lord, Sion of the holie one of
Israel. † For that, thou wast forsaken, and hated, and there
was none that passed by thee, I will make thee to be the pride
of worlds, a joy vnto generation and generation: † and thou
shalt sucke the milke of the Gentiles, and thou shalt be nur-
ced with the sucke of kinges: and thou shalt know that I am
the Lord that fauie thee, and thy redeemer the strong one of
Jacob. † For braffe I will bring gold, and for yron I will bring
sluer: and for wood braffe, and for stones yron: and I will
make thy visitation peace, and thine overseers justice. † Ini-
quities shall no more be heard in thy land, waste and destruc-
tion in thy borders, and salvation shall occupie thy walles,
and prayse thy gates. † Thou shalt have the sunne no more
to shine by day, neither shall the brightnes of the moone lighten
te thee: but the Lord shall be vnto thee for an everlasting
light, and thy God for thy glorie. † Thy sunne shall goe
downe no more, and thy moone shall not be diminished: be-
because the Lord shall be vnto thee for an everlasting light, and

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the daies of thy mourning shall be ended. † And thy people shall inherit the land, the bud of my planting, the worke of mine hand to glorifie. † The last shall be into a thousand, and the little one into a most strong nation: I the Lord in the time thereof will sodenly doe it.

Chap. LXI.

Christ annouceth himself to be sent from heaven to teach the truth, to heale and pardon the penitent, to comfort the desolate, and strengthen the weak. 4. whose Apostles shall constantly preach justice in all the world. 10. And his Church shall reioyce.

"Our Saviour was not, neither needed to be visibly annoyned, as Aaron, David, & others were; but invisibly by God, with oyle of gladnes, above at others. Ps. 44. v. 8. with the Holy ghost, and with power. 5. 10. 7. 39. of whose fulnes all others receive. John. 1. 7. 16.

The spirit of the Lord vpon me, because the Lord hath annoyned me: to preach to the milde he sent me, that I should heale the contrite of hart, and preach indulgence to the captiues, and deliverance 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 that mourne: † that I might appoint to the mourners of Sion, and geue them a crowne for ashes, the oyle of joy for mourning, a manTEL of prayer, for the spirit of sorrowfullnes: and they shall be called in it the strong of justice, planting of the Lord to glorifie. † And they shal build the deseretes from the beginning of the world, and shall erect the old ruines, and shall repayre the desolate cities, that were dissipated in generation and generation. † And aliens shal stand, and feede your carrel: and the children shal be your husbandmen, and dressers of the vines. † And you shall be called the priestes of the Lord: to you it shal be sayd: The ministers of our God: you shall eate the strength of the Gentiles, and in their glorie you shall be proude. † For your double confusion and shame, they shall prayfe their part: for this cause shal they receive double in their land, everlastinge joy shal be to them. † Because I am the Lord that love judgement, & hate robberie in holocaust: and I will geue their worke in truth, and make a perpetual covenant with them. † And they shall know their seede in the Gentiles, and their bud in the middes of peoples; all that shal see them, shall know them, that these are the seede which the Lord hath blessed. † Reioycing I will reioyce in our Lord, and my soule shal be joyful in my God: because he hath clothed me with the garments of saluation: and with the garment of justice he hath compassed me, as a bridgeme deeked with a crowne,
The prophet anounceth that he wil not cease from preaching Christ, 4. to whom all nations shall be converted: & whose Church shall continuue for ever.

For Zion: I will not hold my peace, and for Jerusalem, I will not rest, till her just one come forth as brightness, & her sauiour be kindled as a lampe. ¶ And the Gentiles shall see thy just one, and all kings thy noble one: and thou shalt be called by a new name, which the mouth of our Lord shal name. ¶ And thou shalt be a crown of glory in the hand of our Lord, and the diademe of a kingdom in the hand of thy God.

Thou shalt no more be called, Forsaken: and thy land shall no more be called, Desolate: But thou shalt be called, My will in her, and thy land inhabited, because it hath well pleased our God in thee: and thy land shall be inhabited. ¶ For the young man shall dwell with the virgin, and thy children shall dwell in thee. And the bridegome shall rejoicce upon the bride, & thy God shall rejoice upon thee. ¶ Upon thy walls, Jerusalem, I have appointed watchmen, all the day, and all the night, for ever they shall not hold their peace. You that remember our Lord, hold not your peace, ¶ and give not silence to him, until he establish, and until he make Jerusalem the praise in the earth. ¶ Our Lord hath sworn by his right hand, and by the arm of his strength: If I shall give thy wheate any more to be meate for thine enemies: and if the strange children shall drinke thy wine, wherein thou haist laboured. ¶ Because they that shall gather it together, shall eat it, and shall praise the Lord: and they that carie it together, shall drinke it in my holy courtes. ¶ Passe ye, passe ye through the gates, prepare a way for the people, make the journey 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 shall call them: The holy people, the redeemed of our Lord. But thou shalt be called: a citie Sought for, and not Forsaken.
Ho: this that cometh from Edom, with died garments from Bosra, this beautiful one in his robe, going in the multitude of his strength. I, that speak justice, and am a defender to fauce: 

† Why then is thy clothing red, and thy garments as the snare that treadeth in the wine press? 

† I have troden the press alone, and of the Gentiles there is not a man with me: I have troden them in my furie, and have troden them downe in my wrath: and their blood is sprinkled vp upon my garments, and I have shewed all my rayment. 

† For the day of revenge is in my hart, the yeare of my redemption is come. 

† I looked about, and there was no helper: I sought, and there was none to ayde: and mine enemies hath suad, and my indignation itself hath holpen me. 

† And I have troden downe the people in my furie, and have inebriated them in mine indignation, and have drawn their strength downe to the ground. 

† I will remember the mercies of our Lord, the prayle of our Lord for all things, that our Lord hath rendred to vs, and for the multitude, of the good things to the house of Israel, which he hath given them according to his indulgence, 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 favour. 

† In all their tribulation he was not troubled, and: the angel of his face saved them: in his love, and in his indulgence he redeemed them, and bare them; and lifted them vp at the daies of the world. 

† But they prouoked to wrath, and affllicted the spirit of his holy one: and he was turned to be their enemie, and he conquered them. 

† And he it remembered the days 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 holy one? 

† He that brought out Moyses to the right hand by the arms of his maistic: that divided the waters before them, that he might make to himself an everlasting name. 

† He that brought them out through the depths, as an horse in the desert, that stumbled not. 

† As 14 the
the beast that goeth downe in the plaine sylde, the spirit of our
Lord was their conductor: so didst thou bring thy people that
thou mightest make thee a name of glorie. † Attend from
heauen, and looke from thy holy habitation, & of thy glorie:
where is thy zeale, and thy strength, the multitude of thy
bowels, and of thy mercies? they have held backe them selues
toward me. † For thou art our father, and "Abraham hath
not knowne vs, and Israel hath beene ignorant of vs: thou o
Lord art our father, our redeemer, from the beginning is thy
name." †: Why haft thou made vs err? Lord from thy waies:
haft thou hardned our hart, that we feared not thee? Returne
for thy seruants, the tribes of thine inheritance. † As no-
thing haue they professed thy holy people: our enemies haue
troden downe thy sanctification. † We are become as in the
beginning, when thou didst not rule ouer vs, neither was thy
name invocated vpon vs.

ANNOTATIONS Chap. LXIII.

16. Abraham hath not knowne vs. The faithful people, considering their
owne great, frequent, & inueterate sinnen, with the extreme calamities wher-
to into they were fallen for the same, supposed that their progenitor Abraham
(vhich God had particulatly called out of his countrey) & Jacob (of whose
twelve sinnen the whole nation was propagated) did no longer acknowledge
them for their children, because they had so gravely offended God, & were
not worthy of his favoure. Al which notwithstanding, yet they hoped in
God's incomparable mercie, that his divine goodnesse, being Creator of all, who
had elected them for his peculiar people, brought them out of Egypt, and
often delivered them from sundrie afflictions, would againe reduce them from
captivity, and as their mercifull father, remit their sinnen, and releue their
miseries, though Abraham, Jacob, and other Patriarches had councilled reiect
them as of children. This being the propositer sense of this place, ac-
goind to S. Jerome, and other ancient Doctors explication, it may not be all to
as we ordinarie men of right, and according to the old and newe theorie of Vigilantius, & Luther, denying that Saintes,
in an other life do know what is done in this world. For albeit the Pat-
riarches in zeale of sylphe, did not acknowledge their carnal posteriorie (because
of their great sinnen) for their children: yet they know their state, as S. Augu-
stinus (De conf. pr. mortu.) interpreting this, and other places of holy Scripture,
teacheth, partly by relation of such as passed from hence to them; partly by:
holie Angelis; and especially by divine inspirations. As it is cleere that Abra-
ham knew the state of poore Lazarus, & of the rich gluton, describ.

15. The Ievves
supposed that
for their sinnen, the Patri-
arches did not
acknowlege
them for their
children.
Yet hoped
that God of
his mercie
would releue
them in dif-
tereste.

16. How the old
patriarches
know the
state of men
in this world.

Saintes in
glorie see
more clery
then Prophets
in this life.

23. and

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That Saintes know, & helpe mortal mens necessities is certaine: but the maner how, is obscure.

\[\text{P542} \]

\textbf{The Prophecie}

standing, 

\textbf{standing, that Martyrs do helpe those, who, in a certaine, are helped by them. So dic}-

cursing, 

courting at large of the vscentaine maner, they veth that there is no doubt atal

of the thing it selfe, that Saintes in heauen do know mortal mens necessities, 

heare their prayers, and helpe them by their intercession and merites, which he

confirneth also. lx. 20. c. 21. Eust. Tract. 8 in Ioan. Ser. 9. de Sanctis. Likewise

S. Jerom against Vigilanius. S. Gregor. li. 5. Epist. ep. 50. li. 7. ep. 126. li. 9. ep. 38. and

others in manie places.

\textbf{Chap. LXIII.}

The Ieues in captitutie pray to God for release: 4. acknowleding his former

great benefite, and their owne sinnes, slying now to his mercy.

\textbf{Wold God thou wouldest breake the heauens in sunder, and wouldest 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 shall not sustaine: thou art descended, and at thy presence the mountaines are melted. From the

beginnyng of the world they haue not heard, nor received with the cares: the cie hath not scene 
God beside thee, what things thou hast prepared for them that expect thee. Thou shalt meet him that rejoiceth, and doth rejoice: in thy waies

they shall remember thee: behold thou art angrie, and we haue sinned: we haue borne alwayes in them, and we shall

be faued. And all we are become as one vnclene, and all our injustices as the cloth of a menstruated woman: and we

haue al fallen as a leave, and our injustices as the winde haue taken vs away. There is none that innocateth thy name: that thy face vs, and haft dashed vs in the hand of our iniquitie.

And now Lord thou art our father, and we clay: and thou art our maker, and all we the worke of thy hands. Be not angrie 

Lord ynough, and remember no more our iniquitie: locc regard, all we are thy people. The cite of thy holie one is made deser, Sion is made deser, Jerusalem 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 things worthie to be desired are turned into ruines. 11

Wilt thou upon these thinges conseyne thyselfe 
Lord, wilt thou hold thy peace, and afflicte vs vehemently?

\textit{Chap.}
of ISAI.
CHAP. LXV.

The gentiles shall seek and finde Christ. 2. Whom the Iewes wil persecute,
and shall bereviled, only a few reliques reserved. 3. So the Church shall
multiply, and abound in graces.

1. They haue sought me that before asked not, they haue :: this can not
be meant of the Iewes, but necessarily of
2. to a Gentilitie that did not invocate my name. † I haue spreid
forth mine handes at 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 always;
4. that immolate in gardens, and sacrifice vpon brickes. † That
dwel in sephulchers, and sleepe in temples of idols: that eate
swines flesh, and profane potage in their vessells. † That say ::
5. Depart from me, approch not to me, because thou art vn cleane: these shall be smoke in my furie, a fyre burning at the
day. † Behold it is written before me: I wil not hold my peace,
6. but I wil render and repay into their bosome † your iniquities,
and the iniquities of your fathers together, saith our Lord,
that haue sacrificed vpon the mountaines, and vpon the little
hilles haue reprochted me, & I wil remeasure their first worke
7. 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
the whole. † And I wil bring forth seede out of Iacob, & out
of Iuda a poiffe flour of my mountaines: and mine elect shall in-
habite it: and my seruants shall inhabite there. † And the champ-
aigne countries shall be into foldes of flockes, and the valley
of Achor for the couche of heardes, vnto my people that haue
fought against me. † And you, that haue forsaken the Lord, that
haue forgotten my holie mount, that sette a table to Fortune,
and offer libaments vpon it. † I wil number you in the sword,
and you shall al fai by slaughte: because I called, and you haue
not answered: I spake, and you haue not heard, and you did
evil in mine eies: and you :: haue chosen the things, that I
would not. † :: For this cause thus sayth our Lord God: Be-
hold my seruants shal eat, and you shall be hungry: behold,
my seruants shal drinke, and you shall be thirsty. † Behold my
seruants shal rejoyce, and you shall be confounded: behold
my seruants shal prayse for joyfulness of hart: and you shal crie
for sorrow of hart, and for contrition of spirit you shal howle.

† And
And you shall leave your name: for an othe to mine elect: and the Lord God shall kil thee, and wil cal his seruants by: an other name. In which he that is blessed upon the earth, shall be blessed in God amen: & he that swears in the earth, shall swear by God amen: because the former distresses are forgotten, and because they are hid from myne eyes. For behold I create new heauens, and a new earth: and the former things shall not be in memorie, and they shall not ascend vp on the hart. But you shall be glad and rejoyce for ever in these things, which I create: because loe I create Jersualem exultation, and the people thereof joy. And I wil rejoyce in Jersualem, and be glad in my people, and there shall no more be heard in it the voice of weeping, and the voice of crying. There shall no more bea childe of daies, and an old man that shall not fil vp his daies, because the childe of an hundred yeares shall die, and the sinner of an hundred yeares shall be accurst. And they shall build cities, and inhabite: and they shall plant vineyards, and eate the fruistes thereof. They shall not build, and an other shall dwell: they shall not plant, and an other shall eate: for according to the daies of the tree, shall be the daies of my people, and they shall make old the works of their handes. Myne elect shal not labour in wayne nor ingen: but in conturbation: because it is the seede of the blessed of the Lord, and their posteritie with them. And it shall be, before they cal, I wil heare: as they are yet speaking, I wil heare. The wulfe and the lambe shal seed together, the lion and the oxe shall eate straw: & to the serpente dust shal be his bread: they shall not hurt, nor kill in al my holie mountaine, sayth our Lord.

A prophecy that the Temple shal cease: and sacrifices of the old Testament shal become unlawfull.

T HVs sayth our Lord: "Heauen is my seate, and the earth my foote toeole: what is this house that you wil build to me? and what is this place of my rest? My hand hath made all these things, & al these things have bene done, sayth our Lord. But to whom shal I have respect, but to the poore little one, and the contrite of spirit, and him that trembleth at my wordes? He that immolareth an oxe, is as he ; that
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 remembreteth frankincense,
as he that should bleffe an idol. All these things haue they
chosen in their wayes, and in their abominations their soule
is delighted. ¶ Wherfore 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 спо-
ken, 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 shall see in your joy: but they shall
be confounded. ¶ A voice of people from the citie, a voice
from the temple, the voice of our Lord reparing retribution
to his enemies. ¶ Before she traveled, she brought forth, before
her time came to be deliered, she brought forth a man childe.
¶ Who euers heard such a thing: and who hath fene the like to
this? why, shalt the earth travele in one day? or shalt a nation be
brought forth together, because Sion hath traveled, and
brought forth her children? ¶ Shall not I: that makest others
to bring forth children, my selfe bring forth, saith the Lord? shalt
I, that geue generation to others, be barren, saith the Lord
thy God? ¶ Reioyce with Ierusalem, and be joyful in her al ye
that love her: be glad with her in gladnes al ye, that mourne
upon her, ¶ that you may sucke, and be filled of the breast of
her consolation: that you may milke, and flow with delightes
in a maner of her glorie. ¶ Because thus saith our Lord: Be-
hold I wil decline upon her as it were a floud of peace, and as
a torrent owflowing the glorie of the Gentiles, which you
shall sucke: at the breasts you shall be caried, & upon the knees
they shall speake you sayre. ¶ As if the mother would speake
one sayre, so wil I comfort you, and in Ierusalem you shall be
comforted. ¶ You shall see, and your hart shall reioyce, and
your bones shall spring as an herbe, and the hand of our Lord
shall be knowne to his servants, and he shall be wrath with his
enemies. ¶ Because loe our Lord: he wil come in sayre, and his
chariotes as a whirlewind, to render his furie in indignation,
and his rebuking in name of sayre: ¶ because our Lord shal
judge in sayre, and in his sword to al flesh, and the slaine of our
Lord shall be multiplied, ¶ they that were sanctified, and
thought

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of Iosephus expoundeth this
of the Anges
voice wittred
in the temple
before the de-
strusion, say-
ing: Miggremus
hinc. Let vs de-
part from
hence. 5 Ie-
rome confir-
meth the same
by the wordes
of the Pulsme.
34. I say con-
tradiction in
the citie.
---

Immediately
before Christ
cometiuide,
this whole
world shal be
destroyed by
fire.
thought them felse cleane in the gardens behind the gate within, they that did eate swines flesh, and abomination and the moue: they shall be confounded, sayth our Lord. But I 18 know their workes, and their cogitations: I come that I may gather together, with all nations and tongues: and they shall come and shall see my glorie. And I will put a signe in them, 19 and I will send of them, that shall be saued, to the Gentiles into the sea, into Afrike, and Lydiam that hold the arrow into Italie, and Greece, to the ilandes farre off, to them that have not heard of me, and haue not seen my glorie. And they shall shew forth my glorie to the Gentiles: and they shall bring al your brethren of all nations a gift to our Lord, upon horses, and in chariotes, & in horse litters, & on mules, and in coches, to my holy mountaine Ierusalem, sayth our Lord, as if the children of Israel should bring in a gift in a cleane vessell into the house of our Lord. And I will take of them to be priests, 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 shall your seed stand, and your name. And there, 23 shall be moneth after moneth, and sabbath after sabbath: all flesh shall come to adore before my face, sayth our Lord. And they shall goe out, and see the carcases of the men, 24 that have trasfected against me: their worme shall not die, and their fyre shall not be quenched: and they shall be euen into satiety of sight to all flesh.

ANNOTATIONS. CHAP. LXVI.

As God was serued more specially in the temple, so he is now in Churches, but is in al places. See Act. 7. v. 48.

Clergymen in the old law succeded by blood, in the new by election.

1. Heaven is my state.] Let anie should interpret these propheticall promises (as the Ievves doe) only of the restauration, & reedification of Ierusalem and the Temple, the Prophet here sayeth that albeit God sanctified the temple, and granted manie benefices to those that serued him therein, yet his proper state is not in anie materiall temple or terrestrial place, but in heauen. And therefore Temples and Churches are in deede ordaind for faithful people to serue him in, & to signifie, that as these places are more holy, than ordinarie houses, so heauen is infinitely more glorious then anie earthlie palace: yet God is not contained in anie place, but exceedeth all. To which purpose S. Steuen (Act. 7.) calleth this place: and also S. Paul: Act. 17. that God dwelleth not, or is not concluded in temples, neither needeth them for his owne use, but is rigely serued in them, by those that lift vp their mindes to him, as dwelling in heauen, & replenishing al places.

21. I will take of them to be Priests.] In the Law of Moses Priests and Leuites were of one Tribe, by succession of natural kinred, not by election; but the law being changed, necessarily also Priesthood is changed. And By-shopes, Priests, Deacons, and other Clergie men, are taken, and ordained not by heretikes of bloud, but by election, according to their merites of vertues.
THE ARGUMENT OF THE BOOKES OF IEREMIE.

I EREMIE the sonne of Helcias, Priest and Prophese, being sanctified in his mothers womb, began to prophesie as yet a childe, in Iuda; in the thirteenth yeares of the reigne of king Josias; continued the rest of his time, which was ninteene yeares more; and the eleuen yeares of Ioakim (wherin are counted the three monethes of Ioachaz, and other three of Iechonias, otherwise called Ioachin) and eleuen yeares of Sedecias; in all fourtie one yeares; before he went into Egypt. Where he also prophesied, and finally was stoned to death by the people, in the citie of Taphnis. His whole worke conteyneth two distinct Booke, besides an Epistle, which followeth after the Prophecie of Baruch. The former booke is called his Prophecie, the other his Lamentations. S. Ierem comprehended the summe of all brefly, saying: Ieremie connecteth a nuttie (or watcheth) roddes, and a potte boyling hote, from the face of the north, the leopard spoyled of his coloours, and the fourefold Alphabet in diuers meeter. Signifying, that God wil correct his people with a rodd, in his hote furie, from the north, to witte, by the king of Babylon, for their pertinacie in sundrie kindes of sinnes. At which the Prophet lamenteth with his soleful verfe of diuers meeter. The Prophecie may be diuided into fiue partes.

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 twelve first chapters. Secondly, in the eight chapters following by diuers Metaphorical, and other figurative descriptions, he declareth the ingratitude, & other sinnes of the people, threatenning punishment, for which they persecute him. Thirdly, in other eight chapters, he reprehendeth the inhabitan tes of Jerusalem, especiallie the King, euil Priests, and fals prophetes, some being already carried into captivitie: for which free preaching, he is againe perfecuted. Fourthly in the next eleuen chapters, he mixtet consolations & threats, especiallie the destruction of Jerusalem, captivitie of king and people, and their release after seuenie yeares. Fifthly in the other thirtene chapters, he prophesieb the destruction of the Iews, that goe into Egypt: and of sundrie nations for their idolatrie, and for their crueltie against the Ieues. In euery part interposeth manie prophecies of Christ, and his Church: besides the mystical sense included in the historical.

THE
THE PROPHECIE OF IEREMIE.

CHAP. I.

Jeremiah prophesied in the times of Iosias, Joakim, and Sedecias Kinges of Iuda: 5. being sanctified in his mothers womb, is sent in his tender age to prophesie, 11. the destruction of Jerusalem. 17. God giving him courage against his persecutors.

He words of Jeremiah the sonne of Helcia, of the priests that were in Anathoth, in the land of Beniamin. † The word of our Lord which was 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 of Iosias King of Iuda, unto the end of the eleventh yeare of Sedecias the sonne of Iosias King of Iuda, even unto the transmigration of Jerusalem, in the fifth moneth. † And the word of our Lord was made to me, saying: † Before I formed thee in the wombe, I knew thee, and † before thou camest forth of the matrice, I sanctified thee, and a prophet in the Gentiles I gave thee. † And I sayd: A a a, 5 Lord God: Behold, I can not speake, because I am a childe. † And our Lord said unto me: Say not: I am a childe: for to all things, to which I shall send thee, thou shalt goe; and all things whatsoever I shall command thee, thou shalt speake. † Be not afraid of their face: because I am with thee to deliver thee, saith our Lord. † And our Lord put forth his hand, and touched my mouth: and our Lord said to me: Beholde I have given my words in thy mouth: † Behold I have appointed thee this day over the Gentiles, and over kingdoms, 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: What seest thou Jeremiah? And I said: I see a roodse watching. † And our Lord sayed to me: Wilt thou see, because I will watch over my word to doe it. † And the word of our Lord was made to me the second time, saying: What seest thou? And I said: I see a pot boiling hot, and the face thereof from the face of the North. † And our Lord said unto me: From the North.
The Prophecies of Jeremiy.

The North shall evil be opened upon all the inhabitantes of the land. 

† Because loe will cal together all the kinredes of the kingdoms of the North, faith our Lord: and they shall come, 

and shal fette euerie one his throne in the entring of the gates of Jerusalem, and upon all the walles thereof round about, and sweete & pleasant upon all the cities of Juda. 

† And I will speake my judgements with them, touching all the wickednes of them, that haue forsaken me, and haue offered to strange goddes, and haue adored the worke of their owne handes. 

† Thou therefore gird thy loynes, and rise, and speake to them all things that I command thee. Be not afraid of their face: for I will make thee not to seare their countenance. † For I haue geuen thee this day to be as a fenced citie, and as an ivy pillar, and as a brasen walle ouer al the land of the kings of Juda, to the princes thereof, & to the priests, and to the people of the land. 

† And God promised they shall fight against thee, and shall not preuaile: because I am with thee, faith our Lord, to deliuer thee.

Chapter II.

God expostulateth with the Iewes. 

6. that they regard not his great benefites. 

8. Some priests, and ( pretended ) prophets serving false goddes, 25. and denying their faults, 25. are obstinate in idolatrie: 36. for which they shall be confounded.

And the word of our Lord was made to me, saying:

† Go, and crie in the ears of Jerusalem, saying: Thus faith our Lord: I haue remembred thee, pitying: thy youth, and the charite of thy despousing, when thou didest follow me in the deserte, in a land that is not owen. † Israel is holie to our Lord, the first fruits of his fruits: a they that doe devour it doe sinne: evil shall come upon them, faith our Lord.

† Hear ye the word of our Lord; the house of Jacob, and al ye kinredes of the house of Israel: † thus faith our Lord: What iniquitie have your fathers found in me, that they have made themselves far from me, and haue walked after vanitie, and are become vaine? † And they haue not said: Where is our Lord, that made vs come vp out of the land of Egypt: that led vs through the desert, through a land inhabitable and without way, through a land of thirst, & the image of death, through a land, wherein no man walked, nor anie man dwelt? † And I brought you into the land of Carmel, that you might eate the fruit thereof, and the best thinges thereof: and being entred in

W W W 3
THE PROPHECIE

red in, you have contaminated my land, and made mine inheritance an abomination. † The priests have not said: Where is our Lord? and they that held the law knew me not, and the pastors have transgressed against me, and the prophets have prophesied in Baal, and have followed idols. † Therefore will I yet contend in judgement with you, faith our Lord, and I will plead with your children. † Passe ye to the isles of Cethim, and see: and send into Cedar, and consider earnestly: and see if there hath the like thing been done. † If a nation hath changed their goddes, and surely they are not goddes: but my people hath changed their glory into an idol. † Be attained, ó heaven upon this, and ó gates thereof be ye desolate exceedingly, faith our Lord. † For two evils hath my people done, and they have forsaken the fountain of living water, & have digged to them stelues cesternes: broken cesternes, that are not able to holde waters. † Why, is Israel a bondman, or a servant borne in the house? why then is he become a praye? † The lions have roared upon him, and have greeuen their voice, they have made his land a wildernes: his cities are burnt vp, & there is none to dwell in them. † The children also of Memphis, and Memphis have desoured thee, even to the crowne of the head. † Is not this done to thee, because thou didst forsake the Lord thy God at that time, when he led thee by the way? † And now what wilt thou in the way of Egypt, to drink the troubled water? And what hast thou to do with the way of the Assyrians, to drink the waters of the river? † Thy malice shall reproove thee, and thine apostasy shall rebuke thee. Know thou, & see that it is an euiil and a bitter thing for thee, to have left the Lord thy God, and that my care is not with thee, faith our Lord the God of hostes. † From the beginning thou hast broken my yoke, thou hast burst my bonds, and thou saidst: I will not serve. For on euerie little high hill, and vnder euerie greenethicke tree thou wast laied downe as an harlot. † But I planted thee an elect vineyard, † al true seede: how then art thou turned vnto me into that which is depraued, ó strange vineyard? † If thou shalt wash thyself with nitre, and multiple to thyselfe the herbe borith, thou art spotted in thine iniuitie before me, faith our Lord God. † How sayest thou: I am not polluted, I have not walked after Baalim? see thy wayes in the valley, know what thou hast done: a swift courser that rideth his wayes. † The wild Afe accustomed to the wildernes

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...
in the desire of his soule, hath drawn the winde of his loue: none shall turne her away: al that seeketh her shall not fail: in 25 her monethlie flowers they shall finde her. † Stay thy foote from nakednes, and thy throate from thirst. And thou faidest: I haue despayred, no, I wil not doe it: for I haue loued stran- 26 gers, and I wil walke after them. † As the theepe is confounded when he is taken, so is the house of Israel confounded, they and their kings, the princes and priestes, and their pro- 27 phetes: † sayinge 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 haft 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 of Iuda. † What wil you contend with me in judgement? you haue al for taken me, saith our Lord. †: In vaine haue I striken your children, they haue not received dis- 30 cipline: your swords haue devoured your prophetes, as a wa- 31 stling 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 reuolte, 33 we wil no more come to thee? † Wil a virgin forget her orna- 34 ment, or a bride the stomacher of her brest? but my people hath forgotten me: innumerable daies. † Why doest thou en- 35 deoure to shew thy way good to seeke loue, which more- 36 ouer also haft taught thy malices to be thy wayes. † And in thy wings is found the blood of the soules of the poore and innocentes? Not in ditches haue I found them, but in al places, 35 which before I haue mentioned. † And thou haft saide: I am without sinne and innocent: and therefore let thy furie be turned away from me. Beholde, I wil contend with thee in judg- 36 ment, because thou haft saide: I haue not sinned. † How vile art thou become exceedingly, iterating thy wayes! and thou shalt be confounded of Egypt, as thou art confounded of Af- 37 fur. † For from hence also thou shalt goe, and thy handes shal be vpon thy head: because the Lord hath destroyed thy con- 37 fidence, and thou shalt have nothing prosperous therein.

Chapter III.

Idolaters (and other sinners) are invited to repent, with promise of re- 6. but neither the kingdom of Israel, nor Iuda wil return. 14. God stil calling, some leves, and manie Gentiles come to Christ.
THE PROPHETIÉ

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? shall not that woman be polluted, and contaminate? but thou hast committed fornication with many lovers: neuertheles returne vnto me, faith our Lord, and I wil receiue thee. Lift vp thine eies direct: and see where thou hast not bene polluted: thou didest sittre 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 laterward shower: thou haddest an harlots fore-head, thou wouldest not blush. Therefore at the least from henceforth call me: thou art my father, the guide of my virginite. Why, wilt thou be angric for euer, or wilt thou perferuere vnto the end? Loe, thou hast spoken, and haft done euils, and haft preuailed. And our Lord said to me in the daies of Josias the king: Haft thou seene what thinges the reuolt: Israell hath done? she hath gone of herself vponuerie high mountaine, and vnderuerie thicke greene tree, and hath fornicated there. And I said, when she had done al these thinges: Returne to me, and she returned not. And Juda her transgressing sister saw, because the rebel Israel had plaied the harlot, I had put her away, and geuen her a bill of divorcement: and Juda her transgressing sister was not afrayed, but went and plaied the harlot also herself. And with the facilitie of her fornication she contaminate the land, and plaied the harlot with stone and wood. And in all these thinges Juda her transgressing sister hath not returned to me in her whole heart, but in falsehood, faith our Lord. And our Lord said to me: The rebellious Israel hath justified her soule, in comparison of the transgressor Juda. Go, and criue these wordes against the North, and thou shalt say: Returne o rebellious Israel, faith our Lord, and I wil not returne away my face from you: because I am holy, faith our Lord, and I wil not be angric for euer. But yet know thou thine iniquitie, that thou haft transgressed against the Lord thy God: and thou haft dispersed thy waies to strangers vnderuerie thicke greene tree, and haft nor heard my voice, faith our Lord. Returne o ye resoulting children, faith 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
to my hart, and they shal seed you with knowledge and doctrine. † And when you shal be multiplied, and increase in the land in these daies, faith our Lord, they shal say no more: The Arke of the testament of our Lord: neither shal it ascend upon their hart, neither shal they be mindeful thereof, neither shal it be visited, neither shal that be done anie more.

† In that time Jerusalem shal be called the throne of our Lord: and a Gentiles shal be gathered together to it, in the name of our Lord into Jerusalem, & they shal not walke after the perversitie of their most wicked hart. † In those daies the house of Juda shal goe to the house of Israel, & 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 lover, so hath the house of Israel contemned me, faith our Lord.

† A voice was heard in the waies, weeping & howling of the children of Israel: because they have made their way vniust, they have forgotten our Lord their God. † Returned ye revolting children, and I will heale your reoltinges. Behold we come to thee; for thou art the Lord our God. † In verie deede the little hilles were lyars, and the multitude of the mountaines:

verily in the Lord our God is the salvation of Israel. † Confusion hath eaten the labour of our fathers from our youth, their flockes, and their heards, their sonnes, and their daughters. † We shall sleepe in our confusion, and our ignominie shal cover vs, because we have sinned to the Lord our God, we and our fathers from our youth even to this day: and we have not heard the voice of the Lord our God.

Chap. III.

An admonition to sincere repentance, and circumcision of the hart: 5. with threats of grievous punishment to those, that persist in sinne. 19. Which the Prophet forseeing lamenteth the vastation of the land. 27. Yet mixt with consolation, that it shal not be utterly ruined.

If thou wilt returne to Israel, faith our Lord, returne to me: if thou wilt take away thy stumbling blockes from my face, thou shalt not be moued. † And thou shalt sweare: Our Lord liueth, in truth, & in judgement, and in justice: and the Gentiles
Gentiles shall bless him, & shall praise him. Therefore, thus saith our Lord to the man of Judah, and to Jerusalem: Make vnto you new fallow ground, & sow not upon thorns: Be circumcised to our Lord, and take away the precepts of your harrses ye men of Judah, and inhabitants of Jerusalem: lest perhaps mine indignation goe forth as fire, and be kindled, and there be none that can quench it: because of the malice of your cogitations. Declare ye in Judah, and make it heard in Jerusalem: Speake, and sound with the trumpet in the land: criest strongly, and say: Assemble yourselves, and let vs enter into the fenced cities, lift vp the signe in Sion. Take courage, and stand not, because I do bring euil from the North, and great destruction. The Lyon is come vp out of his denne, and the robber of the Gentiles hath lifted vp himselfe: he is come forth out of his place, that he may make thy land as a wilderness: thy cities shall be wasted, remayning without an inhabiter. For this gird yourselves with clothes of heare, morn, and howle: because the wrath of the furie of our Lord is not turned away from vs. And it shall be in that day, faith our Lord: The hart of the king shall perish, & the hart of the princes: and the priests shall be astonied, and the prophets shall be amased. And I said: Alas, alas, alas, O Lord God, hast thou then deceived this people and Jerusalem, saying: You shall have peace: and behold the sword hath come euin to the soule? At that time it shall be fai'd to this people, & to Jerusalem: 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 full spirit from these shall come to me: and now I will speake my judgement with them. Behold he shall come in a cloude, and his chariots as a tempest: his horses are swifter than eagles: woe vnto vs, because we are destroyed. Wash thy hart from malice O Jerusalem, that thou maist be faused: how long shall hurtful cogitations abide in thee? For a voice of one declaring from Dan, and notifying the idoll from mount Ephraim. Say ye to the Gentiles: loe it is heard in Jerusalem, that there come keepers from a farre countrey, & sound their voice vpon the cities of Judah. They are set vpon her round about, as the keepers of fildes: because she hath provoked me to wrath, faith our Lord. Thy waies, and thy cогitation: haue done these things to thee: this thy malice, because it is bitter, because it hath touched thy hart. My bellie, my belly ake, ake,
aketh, the senses of my hart are troubled in me; I will not hold my peace, because my soule hath heard the voice of the trumpet, the cry of battel. D Destruction is called upon destruction and all the earth is wasted: my tenents are wasted quickly, suddenly my skinnes. How long shall I see one that fleeth away, shall I hear the voice of the trumpet? Because my foolish people have not known me: they are wvwise children, and without witte: they are wise to do euils, but to doe well they have not known. I beheld the earth, and loe it was, void, and a thing of nothing: and the heauens, & there was no light in them. I saw the mountaines, & loe they were moved: & al the little hilles were troubled. I beheld, and there was not a man: and euerie soule of the aire was departed. I looked, and beheld Carmel made desert: and al the cities thereof were destroyed at the face of our Lord, and at the face of the wrath of his furie. For thus saith our Lord: All the land shall be desolate, but yet I will not make a consummatio. The earth shall mourne, and the heauens shall lament from above: because I have spoken, I have purposed, and it hath not repented me, neither am I turned away from it. At the voice of the horseman, and the archer, al the citie is fled: they have entred into high places, and have climed the rocks: al the cities are forsaken, 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 golden jewells, & shalt paint thine eies with ankykestone, thou shalt be trimmed in vaine: thy lovers have contemed thee, they will seeke thy life. For I have 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.

CHAP. V.

All sortes of higher and lower degrees transgresse Gods law: 9. and shall be punished.

1. O be round about the wayes of Jerusalem, and looke, and consider, and seeke in the streetes thereof, whether you can finde a man that doth judgements, and seeketh fidlesic: & I will be propicious vnto him. Yea if they say: Our Lord liueth: this alio they will sweare falsely. O Lord thyne cies

XXX 2

Except all requisite condi-
regard his fidelity: thou hast stricken them, & they were not sorry: thou hast broken them, and they have refused, to receive discipline: they have hardened their faces more than the rocke, and they would not returne. But I said: Perhaps they are poore & foolish, not knowing the way of the Lord, the judgement of his God: I will therefore to the great men, & will speake to them: for they have known the way of their Lord: & behold these altogether have more broken the yoke, haue burst the bondes. Therefore hath the lion out of the wood stricken them, the wolf in the evening hath wasted them, the leopard watching upon their cities: euery one of them that shall come forth, shall be taken, because their preuatications are multiplied, their resoultinges are strengthened. Wherupon can I be propitious to thee? thy children have forsaken me, and sweare by them, that are not goddes: I filled them, & they committed aduotrie, and did rioutously in the harlots house: They are become as amorous horses, and italions: euery one eyed at his neighbours wife: Why, shall I not visite vpon these things, faith our Lord? and on such a nation shall not my soule take reuenge? Scale the walles thereof, and dissipate them, but make not a consummation: take away the branches thereof, because they are not the Lordes. For by preuatication hath the house of Israel, preuarticated against me, & the house of Juda, faith our Lord. They haue denied our Lord, and faied: It is not he: neither shal the evil come vpon vs: we shall not see sword & famine: The prophets haue spoken into the wind, & there was no answere in them: these things therefore shal happen to them. Thus faith our Lord the God of hostes: Because you haue spoken this word: behold, I gave my wordes in thy mouth as fire, & this people as stickes, and it shal deuoure them. Behold I will bring vpon you a nation from a far ouer house of Israel, faith our Lord: a strong nation, an ancient nation, a nation whose tongue thou shalt not know, nor understand what it speaketh. The quier thereof is as an open sepulcher, they are al strong. And it shal eate thy corne, and thy bread: it shal deuoure thy sonnes, and thy daughers: it shal eate thy flockes, & thy harts: it shal eate thy vynyard, and thy figge: it shall destroy thy fenced cities, wherein thou haft confidence, with the sword. But yet in those daies, faith our Lord: I wil not bring you into consummation. And if you shal say: Why hath the Lord our 19 God
God done al these things to vs? thou shalt say to them: As you 
haued forsaken me, and serv'd a strange god in your owne land,
so shall you serve strange ones in a land not your owne. † De-
clare ye this to the house of Iacob, and make it heard in Iuda,
saying: † Heare thou foolish people, that hast no hart, which
hauing cies, seeft not, and cares, and heareft not. † Me then
wil you not seare, faith our Lord: and at my presence wil ye
not be sorie? Who haue set the sand a limtir for the sea, an
everlasting precept, that shal not passe, and they shal be moued,
and shal not preuaile: and the waues thereof shal swel, and shal
not passe ouer it. † But to this people their harrts becomm incre-
cedulous and exaaspering, they are reuolting and departed.

† And they haue not saied in their harrt: Let vs seare the Lord our
God, who giveth vs the timely and lateward rayne in due
season, who preventeth the fulnes of the yearly harvest unto
vs. † Your iniquities haue turned away these things, and
your sinnes haue stayed good from you. † Because there are
found impious men in my people, that lye in water as soulers
setting snares & trappes to take men. † As a net full of birdes,
so their houses are ful of guile: therefore are they magnified,
&

enriched. † They are made grosse and fatted, and haue tran-
gressed my wordes most wickedly. The cause of the widow
they haue not judged; the cause of the pupil they haue not di-
rected, and the judgement of the poore they haue not judged.

†: Shal I not visite vpon these things, faith our Lord? or vpon
such a nation shal not my soule take revenges? † Aftorish-
ment and mercurial things are done in the land. † The pro-
phets prophecied a lye, & the priests claped with their handes;
and my people hath loued such things: what shal be done
therefore in the latter end thereof?

CHAP. VI.
Jerusalem shall be destroyed for transgressing God's law: and contemning
admonitions. 16. Yet God admonisheth against the Ieuees, and they con-
temning, 18. he calleth the Gentiles, and reieteth the Ieuees.

TAXE courage ye children of Benjamin in the middes
of Jerusalem, and in the church sound with the trumpet, &
ouet Bethacarem lift vp the standart : because there is euil
scene from the North, and great destruction. † I haue re-
sembled the daughter of Sion to a beautiful & delicate wo-
man. † To her shal: pastours come, and their flockes: they

xxx: 3 haue

Captaines are called pastours, because they feede and
gouerne their soldiars.
haue pitch tentes in her round about: every one shall feede
them that are under his hand. † Sanctifie ye battell 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 evening are
waxen longer. † Arise, and let vs goe vp in the night, and de-
stroy her houses. † Because thus saith the Lord of hostes: 
Hew downe her wood, cast a trench about Jerusalem: this is
the citty of visitation, and oppression is in the middes thereof.
† As a cesterne maketh colde the water thereof, so hath she
made colde her malice: iniquitie and spoile shall be heard in
her, infirmite and plague alwayes before me. † Be thou
taught Jerusalem, lest perhaps my soule depart from thee, lest
perhaps I make thee a desert land not habitable. † Thus faith
the Lord of hostes: Euen to one cluster shall they gather as in a
vineyard the remaines of Israel, turne back thy hand, as the
grapgatherer to the basket. † To whom shall I speake? and
whom shall I confesse, that he may heare? behold, their cares
are vncircumcised, and they can not heare: behold the word
of our Lord is become vnto them as a reproch: and they wil
not receive it. † Therefore am I ful of the furie of our Lord,
I have laboured sustayning: power out vpon the litle one:
without, and vpon the counsel of the yong men together:
for man with woman shall be taken, the ancient with him
that is ful of daies. † And their houses shall passe to others,
their landes and wiues together: because I wil extend my
hand vpon the inhabitants of the land, saith our Lord. † For
from the lesser euem to the greater, al studie auarice: and from
the prophets euem to the priest, al commit guile. † And they
cured the destruction of the daughter of my people with igno-
minie, saying: Peace, peace: & there was not peace. † They
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,
faith our Lord. † Thus saith our Lord: Stand ye vp the
waies, and see, and ask of the old pathes, which is the good
way, and waake ye in it: and you shal find refreshing for your
soules. And they said: We wil not waake. † And I appoin-
ted watchmen vnder you. Heare yee the voice of the
trumpet. And they saide: We wil not heare. † Therefore
heare ye, & Gentiles, and thou congregation know what

†† After all the
Prophets of the
old testament, Christ
himself, and
lastly his Apo-
etes, called
the leues,
who still con-
temning, the
Gentiles are
called, & they
heare, and ob-
hey. Mat. 10,
v. 5. Matt. 11 v.
46.
great things I will doe to them. † Hears the earth: Behold I will bring euils upon this people, the frutes of their cogitations: because they haue not heard my wordes, and they haue cast of my law. † To what purpofe bring you me franken-cese from Saba, and the sweete smelling cane from a farre countrie? your holocaustes are not acceptable, and your vic- times haue not pleased me. † Therefore thus faith our Lord: Behold I will bring ruine upon this people, & the fathers with the children shal fall in them together, neighbour and neigh- bour, and they shal perish. † Thus faith our Lord: Behold there cometh a people from the land of the: North, & a great : That is from nation shal arise vp from the endes of the earth. † It shal take Babylon arrow and shild: it is cruel, and wil haue no mercie. The voice thereof shal sound as the sea: & they shal mount vp upon horses, prepared as a man to barret, against thee ° daughter of Sion. Iem.

† We haue heard the fame thereof, our handes are dissolued: tribulation hath caught vs, sorrowes as a woman in trauel.

† Go not out to the fieldes and wakke not in the waye: because the sword of the enemie is feare round about. † Be girded with sackcloth ° daughter of my people, & be sprinkled with ashes: make thee a bitter lamentation as the mourning of the only begotten, because the destroyer shal soudenly come upon vs. † I haue sette thee a strong prouer in my people: and thou shalt know, and proue their way. † Al these princes are de- clyning, walking deceitfully, braffe and yron: they are al corrupted. † The bellowes haue failed, the lead is consumed in the fire, the founder hath melted in vaine: for their malices are not consumed. † Cal ye them reprobate filuer, because our Lord hath rejected them.

Chap. VII.

God promiseth to dwel with those that walke right wayes: 8. otherwise the material temple wil not saue them: x6. neither the prayers of the prophet shal helpe them, persisting in their sinnes: 21. nor sacrifice, but obedience to Gods law.

† The word, that was made to Jeremie from our Lord, saying: † Stand in the gate of the house of the Lord, and preach there this word, and say: Hears ye the word of our Lord of Iuda, which goe in by these gates, to adore our Lord. † Thus saith the Lord of hosts, the God of Israel: Make your wayes good, and your studies: and I wil dwel with you in this place.
The Prophecies

It is true that God hath given the tabernacle in Silo, and afterwards the temple in Jerusalem, but if the people be not sanctified, he is not tied to the place.

The King-dome of the tribes.

The Hebrews presumed that God would never suffer his Temple to be destroyed; they thought also that external sacrifices without internal repentance should take away their sins; but for their impenitence they & their sacrifices are rejected, and the temple destroyed.

And you have come, and stood before me in this house, in which my name is in vocation, and haue said: We are deluded because we have done these abominations. Why, is this house then wherein my name is in vocation, in your eyes become a denne of thecues? I, and Amen: I haue scene, faith 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 have done al these workes, faith our Lord: and I haue spoken to you early risning, and speaking, and you haue not heard: and I haue called you, and you haue not answered: I will doe to this house, wherein my name is now in vocation, and wherein you haue confidence: and to the place which I haue geuen you and your fathers, as I did to Silo. And I will cast you away from my face, as I haue cast away al your brethren, the whole seed of Ephraim. Thou therefore pray not for this people, neither take vnto thee praife and prayer for them, and resist me not: because I will not heare thee. Seekest thou not what these doe in the cities of Iuda, and in the streeet of Jerusalem? The children gather the stickes, & the fathers kindle the fire, and the women temper the dough to make cakes vnto the queene of heaven, & to offer libaments vnto strange goddes, and to provoke me to wrath. Why doe they provoke me to wrath, faith our Lord? and not themselves to the confusion of their owne countenance? Therefore this faith our Lord God: Behold my furie, and my indignation is powred vpon this place, vpon men, and vpon beasts, and vpon the wood of the countrie, and vpon the fruites of the land, and it shall be kindled, and shall not be quenched. Thus faith the Lord of hostes.
hostes the God of Israel; Adde your holocaustes to your vi-
22 tims, and caste ye the flesh. † Because I spake not with your
23 fathers, & I commanded them not in the day, that I brought
24 them out of the land of Ægypt, touching the word of holo-
25 caustes and victims. † But this word I commanded them,
saying: Heare ye my voice, and I wil be your God, and you
26 shall be my people: and wakke ye in al the way, that I haue com-
27 manded you, that it may be wel with you. † And they heard
28 not, nor inclined their care: but have gone in their pleasures,
29 and in the peruerstie of their wicked hart: and haue bene
30 made backward and not for ward, † from the day that their
31 fathers came out of the land of Ægypt, even to this day. And
32 I haue sent to you al my seruants the prophete by day, rising
33 early, and sending. † And they haue not heard me, nor incli-
34 ned their care: but they haue hardened their necke, and have
35 wrought worse, then their fathers. † And thou shalt speake
36 vnto them al these wordes, & they wil not heare thee: & thou
37 shalt cal them, and they wil not answere thee. † And thou
38 shalt say to them: This is the nation which hath not heard the
39 voice of the Lord their God, nor receiued discipline: faith is
40 perished, and is taken away out of their mouth. † Powleth
41 heare, & cast it away, and take lamentation on hiegh: because
42 our Lord hath cast of, and hath left the generation of his furie,
43 †because the children of Iuda haue done euil in mine eies, faith
44 our Lord. They haue put their stumbling blockes in the house,
45 wherein my name is invocated, that they might pollute it:
46 † and they haue built the excelles of Topheth, which is in
47 the valley of the sonne of Ennom, that they might burne their
48 sons, and their daughters with fire: which things I com-
49 manded not, nor thought in my hart. † Therefore loe the daies
50 shall come, faith our Lord, & it shal no more be said: Topheth,
51 and the valley of the sonne of Ennom: but the valley of
52 slaughter: and They shal bury in Topheth, because there is
53 no place. † And the carcasse of this people shal be for meats
54 to the foules of the ayre, and to the beasts of the land, and
55 there shall be none to drive them away. † And I wil make to
56 cease out of the cities of Iuda, and out of the streetes of Jeru-
57alem, the voice of joy, and the voice of gladnes, the voice of
58 the bridegrome, and the voice of the bride: for the land shal
59 be in desolation.
The Babylonians spoiling Jerusalem will cast the bones of Kings, Priests, Prophets, and others out of their sepulchres, and most cruelly afflict the living: s. God so permitting, because they would not repent, when the true Prophets admonished them so to do. 18. At which the prophet foreseing lamenteth.

AT THAT time, saith our Lord, they will cast out the bones of the kings of Judah, and the bones of the princes thereof, and the bones of priests, and the bones of the Prophets, and the bones of them that inhabit Jerusalem, out of their sepulchres. And they shall spread them abroad in the sunne, and the moone, and the host of heaven, which they have loved, and which they have feared, and after which they have walked, and which they have sought, and adored: they shall not be gathered, and they shall not be buried: they shall be as a dunghill upon the face of the earth. And they shall choose rather death then life, al that shall be remaining of this wicked kinred in al places, which are leaft, to the which I have cast them out, saith the Lord of hostes. And thou shalt say to them: Thus saith our Lord: Shall not he that falleth rise againe? and he that is turned away, shall he not turne againe? Why then is this people in Jerusalem turned away with a contentious scolding? they have 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 barre. The kite in the heaven hath known her time: the turtle, and the swallow, and the stork have observed the time of their coming: but my people hauing not known the judgement of the Lord. How say you: We are wise, and the law of our Lord is with us? In very deceit the lying penne of the Scribes hath wrought lying. The wise are confounded, they are terrified & taken: for they have cast away the word of our Lord, and there is no wisdom in them. Therefore will I geue their women to strangers, their fildes to inheritours: because from the least even to the greatest al follow avarice: from the prophet even 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, becau...
because they have done abomination: yea rather they are not confounded with confusion, and they have not known how to blush: therefore shall they fall among them that fall, in the time of their visitation they shall fall, faith our Lord. † Gathering I will gather them together, faith our Lord, there is no grape in the vines, and there are no figges on the figtree, the leafe is fallen downe: and I have geuen them the thinges that 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.

† 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 all the land was mowed: and they came and devoured the land, and the fulnes thereof: the citie and the inhabitants thereof. † For behold I will send you serpents basiliskes, for which there is no incantament: and they shall bite you.

faith our Lord. † My sorrow is above forow, my hart mourning within me. † Behold the voice of the daughter of my people from a farre countrie: Is not our Lord in Sion: or is not her king in her? Why then haue they pronounced me to wrath in their sculptures, and in strange vanities? † The haruest is past, sommer is ended: and we are not saued. † For the affliction of the daughter of my people I am afflicted, and made sorrowful, astonishment hath taken me. † Is there noe rosen in Galaad? or is there no phisition there? Why then is not the wound of the daughter of my people closed?

CHAP. IX.

The prophet lamenteth the future calamities of the people, and their false dealing each with others. 12. willing also to consider that their wickednes is the cause of their miserie, 17. and to mourn, 23. and return to God: 25. who otherwise wil punish both Gentiles, and leves not circumcised in hart.

VVV Who wil geue water to my head, and to mine eyes a fountaine of teares? and I wil weep day & night for the slaine of the daughter of my people. † Who wil geue me in the wildernes an inne of wayfaring men, and I wil forsake my people, and depart from them? because they are al adulterers, an assemblie of transgressors. † And they haue bent their
their tongue, as a bowe of lying and not of truth: they have taken courage in the land, because they have proceeded from cuil to cuil, and me they have not known, faith our Lord. 
† Let euerie man take heed to himself of his neighbour, and in euerie brother of his, let him not haue affiance: because euerie brother supplanting will supplant, and euerie freind will walke deceitfully. † And man shall scorn his brother, and they will not speake truth: for they haue taught their tongue to speake lies: they haue laboured to doe vninfully. † Thine 6 inhabitation is in the midde of deceit: in deceit they haue refused to know me, faith our Lord. † Therefore thus faith the Lord of hostes: Behold I will melt, and wil trie them: for what els shall I doe at the face of the daughter of my people? † Their tongue is a wandering arrow, it hath spoken guile: in his mouth he hath spoken peace with his freind, and secretly he layeth waiete for him. † Shal I not visite upon these things, faith our Lord? or vpon such a nation shall not my soule be reneged? † Vpon the montaines I wil take vp weeping and lamentation, & vpon the beautiful places of the desert, mourning: because they are burnt, for that there is not a man that passeth through: & they haue not heard the voice of the ouer: from the soule of the ayre vnto the beastes they are gone away and departed. † And I wil make Ierusalem to be heapes of land, and dennes of dragons: and I wil geue the cities of Iuda into desolation, because there is not an inhabiter. † Who is a wise man, that can understand 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 deset, because there is none that passeth through? † And our Lord said: Because they haue forsaken my law, which I gaue them, and haue not heard my voice, and haue not walked in it. † And they haue gone after the peruerstie of their owne hart, and after Baalim, which they learned of their fathers. † Therefore 15 thus faith the Lord of hostes the God of Israel: Behold. I will feede this people with wormewood, and geue them water of gaule to drinke. † And I will disperse them in the Nations, 16 which they and their fathers haue not known: and I will send the sword after them, till they be consumed. † Thus faith the 17 Lord of hostes the God of Israel: Consider and cal ye lamenting women, and let them come: & send to them that are wise, and let them make haste: † let them hasten & take vp a lamentation upon
of Jeremie. 565

Upon vs let our eyes shed tears, & our eyelid's run downe & destruction with waters. Because a voice of lamentation is heard from Sion; How are we wasted and confounded exceedingly? because we have left the land, because our tabernacles are cast downe. Heare therefore ye women 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 vpon through our windowes, it is entred into our houses, to destroy the children from within, the young men out of the streets. Speake: Thus saith our Lord: and the carcasse of man shall fall as dung vpon the face of the countrey, and as a garsses behind the backe of the mowre, and there is none to gather it. Thus saith our Lord: Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, & let not the rich man glory in his riches: but he that glorieth, let him glory in this, to understand & know me, because I am the Lord that do mercies, and judgement, and justice in the earth: for these things circumcised in please me, saith our Lord. Behold, the daies come, saith our Lord; and I will visite vpon euerie one, that hath the prepuse circumcised, vpon Egypt, and vpon Iuda, and vpon Edom, and vpon the children of Ammon, and vpon Moab, and vpon in harts which have their heart powdered, dwelling in the desert: because they cause all nations have the prepuse, but all the house of Israel are uncircumcised in the heart.

Chap. X.

Influence of stars, nor imagined powre of idols, is not to be feared: but God only, whose Majestie is infinite, and idols have no powre at all. Heathen idolaters thought there was divine powre in the planes, and other starrers. But the faithful know that they are the creatures of God, made for the benefit of men, not that men should serve.

1. Hear ye the word, which our Lord hath spoken concerning you o house of Israel. Thus saith our Lord: According to the waies of the Gentils learne not: and of the signes of heavne, which the heathen feare, be not afraid:

2. Because the lawes of the people are vaine: because the worke of the hand of the artificer hath cut a tree out of the forest with an axe. With silver and gold he hath decked it: with naiiles and hammers he hath compacted it; that it fall not afunder. They are framed after the similitude of a palme tree, and shall not speake: being caryed they shall be removed, because of feare there.
The Prophecie

because they are not able to go. Therefore fear they not, for they can neither do it nor will. For there is not the like vnto thee o Lord: thou art great, and great is thy name in strength. Whoshall not fear thee o king of Nations? For thine is the glorie among the wise of the Gentiles, & in all their kingdoms there is none like vnto thee. They shall be proued altogether vnwise and foolish: the doctrine of their vanitie is wood. Silver wrapped vp is brought from Tharsis, and gold from Ophaz: the worke of the artificers, and the handes of the coppersmith: hyacinth and purple are their clothing: all these things are the worke of artificers. But our Lord is the true God: he is the living God, and the King everlafting: at his indignation the earth shall be moued: & the Gentils shall not sustaine his threatening. Thus then you shall say to them: The goddes that made not heaven and earth, let them perish from of the earth, and from these places, that are vnder heaven. He that maketh the earth in his strength, prepareth the world in his wisdom, and with his prudence stretcheth out the heauens. At his voice he geueth a multitude of waters in the heauen, & lifteth vp the cloudes from the endes of the earth: he maketh lightnings into rayne, and bringeth forth the winde out of his treausures. Euerie man is become a fool for knowledge, euery craftes man is confound in the sculptur: because it is false that he hath melted, and there is no spiritue in them. They are vaine things, and a worke worthie to be laughed at: in the time of their visitation they shall perish. The portion of Iacob is not like to these: for it is he that formed al things: and Israel is the rodde of his inheritance: the Lord of houes is his name. Gather thy confusion out of the land, thou that dwellest in besiege. Because thus saith our Lord: Behold I will cast forth fatte of the inhabitans of the land at this time: & I will 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 infirmite, and I wil beare it. My tabernacle is wafted, all my cordes are broken in vnder: my children are gone out from me, and are not: there is none to stretch out my tent anie more, & to set vp my courtaunes. Because the pastours have done foolishly, and haue not sought our Lord: therefore haue they not understood, and all their flocke is dispersed. Loe the voice of a bruit cometh, a great commotion from the land of the North: to make the cities
OF IEREMIE.

37 cities of Juda a desert, &c an habitation of dragons. † I know the Lord, that mans way is not his owne: neither is it in a man to walke, and to direct his steppes. † Correct me 0 Lord, but yet in judgement: and not in thy furie, lest perchappes thou bring me to nothing. † Power out thine indignation upon the Gentiles, that have not known thee, & upon the provinces, that have not innocated thy name: because they have eaten Jacob, and devoured him, and consumed him, and haue dissipat-ed his glorie.

CHAP. XI.

The Prophet being commanded to preach the observation of Gods covenant. is not heard. 9: The people follow their fathers example, adoring idols, & shall therefore be severely punished, neither shall their idols, nor prayers of the iniquity of them. 15: Their malice against Christ is describ-ed 20: and the revenge thereof.

† The word that was made from our Lord to Ieremie, saying: † Heare ye the wordes of this covenent, and speake to the men of Juda, and to the inhabitants of Jerusalem, † 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 covenent, † which I commanded your fathers in the day, that I brought them out of the Land of Egypt, out of the iron furnace, saying: Heare ye my voice, and doe all things, that I command you: and ye shall be my people, and I will be your God. † That I may raise vp the other, which I sware to your fathers, that I would geue them: a land flowing with milke & honey, as is this day. And I answered, & said: Amen Lord.

† And our Lord said to me: Crie aloude at these wordes in the cities of Juda, and without Jerusalem, saying: Heare ye the wordes of this covenent, and do them: † because contesting I did contest your fathers in the day, that I brought them out of the Land of Egypt euu to this day: arising early I conteستed, 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 upon them all the wordes of this covenent, which I commanded them to doe, and they did not. † And our Lord said to me: Conspiracie is found in the men of Juda, and in the inhabitants of the men of Jeru-salem. † They are returned to the former iniquities of their fathers, which would not heare my wordes: and these therefore haue...
have gone after strange goddes, to slue them: the house of Israel, and the house of Juda hath made voide my covenant, which I made with their fathers. † For which thing thus saith our Lord: Behold I wil bring in euils vpon them, out of which they shall not be able to goe forth: and they shall cry to me, and I wil not heare them. † And the cities of Juda, and the inhabitants of Ierusalem shall goe, and cry to goddes, vnto whom they sacrificed, and they shall not saue them in the time of their affliction. † For according to the number of thy cities were thy goddes o Juda: and according to the number of the waics of Ierusalem thou didst set altars of confusion, altars to sacrificse to Baalim. † † Thou therefore pray not for this people, and take not to thee praise and prayer for them: because I will not heare in the time of their cry vnto me, in the time of their affliction. † What is it that my beloayed hath in my house done much wickednes? shall the holy flesh take away from thee thy malicies: in which thou haft bosted? † The Lord hath called thy name, a plentiful olivie tree, faire, fruiteful, beautiful: at the voice of a word, a great fire flamed vp in it, and the shrubbesthereof are burnt. † And the Lord of hostes that planted thee, hath spoken euil vpon thee: for the euils of the house of Israel, and of the house of Juda, which they have done to themselves, to provoke me, in offering to Baalim. † † But thou Lord haft shewed me, and I haue known: thou haft shewed me their studies. † And I as a milde lambe, that is caried to a victim: and I knew not that they devised counsels against me, saying: Let vs eate wood on his bread, and rase him out of the land of the liuing, and let his name be mentioned no more. † But thou o Lord of Sabaoth, which judgest inuilly, and prouert the reynes and the hartes, let me see thy revengence of them: for to thee I haue recued my cause. † Therefore thus saith the Lord to the men of Anathoth, which seke thy life, and say: Thou shalt not prophesie 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 vpon them: their yong men shall die by the sword, their sonnes and their daughters shall die in famine. † And there shall be no remaines of them: for I wil bring in euil vpon the men of Anathoth, the yeare of their visitation.

CHAPEL XI.

It semeth strange that the wicked prosper, 5. The Iewes heretofore afflicted by weaker enimes, shall be more oppressed by the Babylomians. 10. Evil pastors shall be punished, 14. and foraire enimes destroyed.
Thou in decease, O Lord, art just, if I dispute with thee, but yet I will speak just things to thee: why doth the way of the impious prosper? why is it well with all that transgress, and do wickedly? Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art nigh to their mouth, and far from their reins.

And thou, Lord, hast known me, thou hast fenced me, and proved my heart with thee: gather them together as a flock to the victim, and sanctify them in the day of slaughter.

How long shall the land mourn, and the herds of the flocks be withered for malice of the inhabitants therein? Beasts are consumed, and foul because they have sinned: He shall not see our latter end.

If running with footmen thou hast laboured: how canst thou contend with horses? And whereas in a land of peace thou hast been secure, what wilt thou do in the pride of Jordan?

For even thy brethren, and the house of thy father, they also have fought against thee, and have cried after thee with full voice: beleeve them not when they shall speak good things unto thee.

I have forsaken my house, I have left mine inheritance: I have given my beloved soul into the hand of her enemies. My inheritance is become unto me as a lion in the wood: it hath uttered a voice against me, therefore have I hated it. Why, is my inheritance cast into a bird of divers powers? is it as a bird died through out? come, assemble yourselves all ye beasts of the land, make haste to devour.

Manie pautours have destroyed my vineyard, they have trodden down my portion: they have made my portion that was worthy to be desired, into a desert of desolation. They have laid it into disputation, and it hath mourned upon me. With desolation is all the land made desolate: because there is none that considereth in the hart.

Upon all the ways of the desert the walkers are come, because the sword of our Lord shall devour from one end of the land to the other end thereof: there is no peace to all flesh.

They have sown wheate, and reaped thornes: they have taken an inheritance, and it shall not profit them: you shall be ashamed of your fruites, for the wrath of the fury of our Lord.

Thus saith the Lord against my most wicked neighbours: which toucheth the inheritance that I have distributed to my people of Israel: Behold I will pluck them out of the midst of their land, and the house of Juda I will pluck out of the middles be burned.
of them. † And when I shall have plucked them out, I will return, and have mercy on them: and will bring them back, euerie man to his inheritance, and euerie man into his land. † And it shall be: if being taught they will learne the waies of 16 my people, that they sware in my name: Our Lord liueth, as they have taught my people to sware by Baal: they shall be built in the middes of my people. † But if they will not heare, 17 I will plucke out that nation with plucking vp and with destruction, faith our Lord.

CHAP. XIII.

By a girdle first used and after least of, 8. is prefigured the reietion of the Jews: 11. til Gods mercy recalles them. 17. The Prophet lamenting their obstinacie, 21. showeth that their sinne is the cause of their miserie.

This faith 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 word of our Lord, and put it about my loynes. † And the word of our Lord was made to me the second time, saying: † Take the girdle, which thou hast gotten, which is about thy loynes, and rising goe to Euphrates, and hide it there in an hole of the rocke. † And I went, and hidde it in Euphrates, 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 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 faith our Lord: so wil I make the pride of Iuda, & the great pride of Jerusalem. † This most wicked people, which wil not heare my worde, and walke in the pertuerbite of their hart: and have gone after strange goddes to serue them, and to adore them: & they shall be as this girdle, which is fitte for no vse. † For as the girdle cleaucth to the loynes of a man, so haue I fast joyned to me all the house of Israel, and all the house of Iuda, faith our Lord: that they might be my people, and name, and prayse, and glorie: and they heard not. † Thou shalt say therefore vnto them this word: Thus faith our Lord the God of Israel: :: Euerie bottle shal be filled with wine. And they shall say to thee: Why, are we ignorant that euerie bottle shalbe
shall be filled with wine? And thou shalt say to them: Thus faith our Lord: Behold I will slay all the inhabitants of this land, & the kings that of the flocke of David sitte upon his throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkennes. And I will disperse them euery man from his brother, and the fathers and sondes together, faith our Lord: I will not spare, and I will not yelde: neither will I have mercie not to destroy them. Heare ye, and geue care. Be not exalted, because our Lord hath spoken. Geue ye glorie to our Lord your God, before it waxe darke, and before your feere stumble at the darke mountaines: you shall loke for light, and he will turne it into the shadow of death, and into darkenes. But if you will not heare this, in secret my soule shall wepe because of the pride: weeping it shall wepe, and mine eie shall droppe teares, because the flocke of our Lord is taken. Say to the king, and to her that ruleth: Be humbled, sitte downe: because the crowne of your glorie is come downe from your head. The cities of the South are shut, and there is none that may open them: al Juda is transformd with a perfect tranmigration. Lift vp your eies, and see you, that come from the North: where is the flocke that is geuen thee, thy noble carrell? What willest thou say when he shal visite thee? for thou hast taught them against thee, and instruced them against thyne owne head: shal not forowes apprehend thee, as a woman in travell? And if thou shalt say in thy hart: Why are these thinges come vnto me? For the multitude of thine iniquitie, thy more shameful partes are di- couered, the soles of thy feete are polluted. If the Ethiopia- nian can change his skinne, or the lepord his spots: you also can doe wel, when you haue learned euil. And I wil scatter them as stubble, which is violently taken with the winde in the deserr. This is thy lot, and portion of thy mea- sure from me, faith our Lord, because thou hast forgotten me, and haft trusted in lying. Wherefore I have also made bare thy thighes against thy face, and thine ignominie hath appe- red, thine adulteries, and thy neying the wickednesse of thy fornication: upon the little hilles in the field I have seene thine abominations. Woe to thee Jerusalem, thou wilt not be made cleane after me: how long yet?

::Custome is as it were an other nature, hard to be al- tered: yet Gods grace raiseth some inueterate sinners to true re- penance, but this is rare, and of them felues without grace no sinners can rise nor repent.
The word of our Lord that was made to Jeremie concerning the words of the drought. Jeremie hath mourned, and the gars thereof are fallen downe, and are obscured on the earth, and the citie of Jerusalem is come vp. The greater men have sent their inferioris to the water: they came to drawe, they found no water, they caried backe their vessels emptie: they were confounded and afflicted, and covered their heads. For the waiste of the land, because there came no raine vpon the earth, the husbandmen were confounded, they covered their heads. For the hinde also brought forth in the field, and left it: because there was no grass. And the wild asses stood vpon the roches, they drew winde as dragons, their eyes failed, because there was no grass. If our iniquities have answered vs: Lord do for thy names sake, because our revoltinges are manie, to thee we have sinned. O expectation of Israel, the sauiour thereof in the time of tribulation: why wilt thou be as a stranger in the land, and as a wayfaring man turning in to lodge? Why wilt thou be as a wandering man, as the strong that can not faile? but thou o Lord art in vs, and thy name is invocated vpon vs, for sake vs nor. Thus saith our Lord to his people, which hath louted to move their feete, and have not walked, 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 will not heare their prayers: and if they shall offer holocaustes and victimes, I will not receive them: because with sword, and famine, and pelfiense I will consume them. And I said: A a a, o Lord God: the Prophets 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 prophets prophesie falsely in my name: I sent them no, and I commanded them no, neither have I spoken vnto them: lying vision, and deceitfull divination, guilfulnes, and the seduction of their owne hart they prophesie vnto you. Therefore thus saith our Lord of the prophets, that prophesie in my name, whom I sent not,
not, that say: There shall not be sword, and famine in this land:
In sword and famine shall those prophets be consumed.

And the peoples to whom they prophesie, shall be cast forth
in the wails of Jerusalem through famine and sword, and
there shall be none to burie them; they and their wives, their
fennes and their daughters, and I wil power out their euil

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 affiction, with a verie sore plague exceedingly. If I shal goe out to the fieldes, loc the blame with the sword: and if I enter into the citie, loc the pynde away with famine. For the prophet and the priest are gone into a land which they knew not.

Why, calling of haft thou cast away Juda, or bath thy soule abhorred Sion? why then hast thou striken vs, so that there is no health? we have expected peace, and there is no good:

and a time of cating, and behold trouble. We have known o Lord our inpieties, the iniquities of our fathers, because we have finned to thee. Gene 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 covenant with vs vide. Why, are there among the sculptures of the Gentiles that can raine? or can the heavens geue showers? art thou the Lord our God, whom we have expected? for thou haft made al these things.

CHAP. XV.

Though Moses and Samuel should praye for this people, yet God hath determined to punish them with plaunce, warre, famine, and captuittie,

1 And our Lord said to me: If Moses and Samuel shall 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: Whicher shal we goe forth? thou shalt say to them: Thus faith 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 captuittie, to captuittie. And I will visitte vpon them foure kindes, faith our Lord: The sword to kil, and dogges to teare, & the soules of the ayre, and beasts of the earth

The Geneva Bible is corruptly translated contrary to the Hebrew and Greeke: Though Moses and Samuel good before me.

This Hebrew phrase signifieth, that some shal dye by sickness,
The Prophecies

1. And I will geue them into rage to al the kingdomes of the earth: because of Manasses the sonne of Ezechias the king of Iuda, for al things that he did in Ierusalem. For who shall haue pitie on thee of Ierusalem? or who shall beorie for thee? or who shall goe to pray for thy peace? Thou haft forsaken me, faith our Lord, thou hast gone backwaerd: and I will stretch forth my hand vpon thee, and wil kil thee: I am wearie in praying thee. And I will scatter them with a fannre in the gates of the land: I haue slayne and destroyed my people, & yet they are not returned from their waies. Their widowers are multiplied vnto me aboue the land of the sea: I haue brought into them vpon the mother of the youngman a waster at noone day: I haue cast terrorr sudenly vpon the cities. She is weakned that bare seuen, her foule hath fainted: the funne went downe to her, when it was yet day: she is confounded, and ashamed: and the residue of them I wil geue vnto the sword in the sight of their enemies, faith our Lord. Woe is me, my mother: why haft thou borne me a man of brawling, a man of discord in al the earth? I haue not lent to vsurie, neither hath anie man lent vnto me to vsurie: al curse me. Our Lord faith: If thy remnant shal not be to good, if I haue not holpen thee in the time of affliction, and in the time of tribulation against the enemy. Why, schal vyon be confederate with the yron from the North, and also braife? Thy riches and thy treasures I wil geue into spoile for naught for al thy finnes, and in al thy borders. And I wil bring thine enemies out of a land, which thou knowest not: because a fire is kindled in my surie, it shal burne vpon you. Thou knowest O Lord, be mindful of me, and visite me, and defend me from them, that persecute me: doe not receive me in thy patience, know that I haue sustayned reproch for thee. Thy wordes were found, and I did eate them, and thy word was made to me a joye & gladnes of my hart: because thy name is inuocated vpon me O Lord God of hostes. I hate not in the counsell of iellors, and I haue gloriied at the face of thy hand: I hate alone, because thou haft filled me with theareing. Why is my sorrow made perpetual, and my desperate plaue refueth to be cured: it is become vnto me as a lie of vnfaythful waters. For this cause thus faith our Lord: If thou wilt be converted, I wil convert thee, and thou shalt stand before my face: and if thou wilt separe
OF JEREMIE.

perate the precious thing from the vile, thou shalt be as my mouth: they shall be turned to thee, & thou shalt not be turned to them. † And I will give thee into this people as a brazen wall, strong: and they shall fight against thee, and shall not prevail: because I am with thee to save thee, and to deliver thee, faith our Lord. † And I will deliver thee out of the hand of the most wicked, and I will redeem thee out of the hand of strong.

ANNOTATIONS. CHAP. XV.

1. If Moses and Samuel shall stand before me.] As before God reeled to this prophet Jeremie, that the people should assuredly be punished, and therefore prohibited him (ch. 7. v. 16. ch. 12. 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 Moses and Samuel shall stand before me, my soul is not towards this people. That is, though not only Jeremie (a zealous holy prophet now living) but also Moses and Samuel (departed from this world long before) shall pray for this people, yet they shall not escape the designed punishment, for their great sins. By necessarie consequence of which confirmation, it is also proved, that Moses and Samuel, after their death, both could and did sometimes pray for the same people. For otherwise the particular mention of these prophets, were not to the purpose, if they never did, nor could pray for them. And whereas the English glossie (in the Geneva Bible) supposed of God meaning to be, that if there were any man living moved with so great zeal towards the people, or were these two, yet he would not grant this request, for as much as he had determined the contrary, it is evident that Jeremie, Ezekiel, Daniel, and some other prophets then living, had also great zeal, very like to the others, and therefore this text speaketh not of others like unto them; but as S. Jerom (in his commentaries upon this place) S. Chrysostom (in 1. Thess. 1.) and S. Gregorie (in 2. 2. Moral. c. 12.) understand it, of Moses and Samuel them selves, being in assured happy state, where their former great zeal and charity were now greater, and more perfect then in this life.

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. At which it is for their idolatry.

15. but after captivity the people shall be released. 16. And both Jews and Gentiles converted to Christ.

And the word of our Lord was made to me, saying: Thou shalt not take a wife, and thou shalt not have sons, and daughters in this place. † Because thus faith our Lord concerning sons and daughters, that are begotten in this place, and concerning their mothers, which bear them: and concerning their fathers, of whose stocke they were borne.
borne in this land: † by the deaths of diseases they shall die: 4 they shall not be mourned, and they shall not be buried, they shall be as dunghill upon the face of the earth: they shall be consumed, both with sword, and famine: and their carcasse shall be meat for the foules of the ayre, and beasts of the earth. † For thus saith our Lord: Enter not into the house of feasting, neither go thou to mourn, nor comfort them: because I have taken away my peace from this people, saith our Lord, mercie and commiserations. † And great and little shall die in this land: they shall not be buried nor mourned, and they shall not cut them fleshes, neither shall baldnes be made for them. † And they shall not break bread among them to him that mourneth to comfort him upon the dead: and they shall not give them drinke of the cuppe to comfort them upon their father and mother. † And enter not into the house of feasting, to sitte with them, and to eat and drinke: † because thus saith our Lord: of his hostes the God of Israel: Behold I will take away out of this place in your eyes, and in your daies the voice of joy, and the voice of gladnes, the voice of the bridegrome, and the voice of the bride. † And when thou shalt tel this people all these wordes, and they shall say to thee: Wherefore hast our Lord spoken upon vs all this greate euil? what is our iniquitie? and what is our sinne, that we have sinned to the Lord our God: † Thou shalt say to them: Because 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 also haue wrought worse then your fathers: for behold euery one walketh after the perverstie of his euil hart, that he heare me not. † And I will cast you forth out of this land, into a land, which you and your fathers knew not: and there you shall serve strange goddes day and night, which shall not geue you anie rest. †: Therefore behold the daies come, saith our Lord, & it shall be said no more: The Lord liueth, that brought forth the children of Israel out of the Land of Egypt, † But, † The Lord liueth, that brought the children of Israel out of the Land of the North, and out of all the landes to the which I did cast them out: and I will bring them againe into their land, which I gaue to their fathers. † Behold I will send manie " fisshers faith our Lord, & they shall fishe them: and after this I will send them manie " hunters, & they shall hunt them from euerie
OF JEREMIAH.

17. For because mine eyes are upon all their ways, they are not hid from my face, and their iniquity hath not been hid from mine eyes. And I will repay them double iniquities, and their sinnnes: because they have contaminated my land with the carcasses of their idols, and with their abominations they have filled mine inheritance. 

18. O Lord, my force, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth, and shall say: In very deed our fathers have possessed lying vanity, which hath not profited them. Why, shall a man make gods unto himself, and they are not gods? Therefore behold I will shew them at this time, I will shew them my hand, and my power: and they shall know that my name is the Lord.

CHAP. XVII.

For obstinacie in sinne the Sovernes shall be ledde captive. 5. He is cursed that trusteth in flesh: 7. and blessed that trusteth in God. 9. Only God saith he thee, going to euery one as they deserve. 11. The prophet prayeth to be delivered from his enemies: 19. preacheth observa- tion of the Law: 24. so they shall prosper, otherwise perish.

1. The sinne of Judah is written with ye ren penne in naile of Adamant, grauen upon the brest of their harte, and in the horns of their altars. 

2. When their children shal remember their altars, and their groupes, and their trees with greene leaves in the high mountaine, sacrificing in the field: I wil give thy strength, and all thy treasures into spoile, thine excellent for sinn in costly kostes. And thou shalt be left alone of thine inheritance, which I gave thee: and I will make thee serve thine enemies in a land, which thou knowest not: because thou hast kindled a fire in my firere, it shall burne, foreuer. 

3. Thus saith our Lord: Cursed be the man that trusteth in man, & maketh flesh his arm, and his hart departeth from our Lord. 

4. For he shal be as little bushes in the desert, and shall not see when good shall come: but he shal dwell in drynes in the desert, in a land of saltines, and not habitable. 

5. Blessed be the man, that trusteth in our Lord, and our Lord shall be his confidence. 

6. And he shall be as a tree that is planted upon the waters, that spreadeth his rootes toward moisture: and it shall not fear when the heate cometh. And the Aaaa leafe
It is proper to God only by his owne powre to search the hart of man and to know his secret thoughts, which men, nor Angles, nor naturally know; but holy Angels & glorified Saints do know the thoughts of men by light of glory, when mortal men pray unto them; & prophets know by light of prophecy, as Elieze saw when Giezi tooke tribes; and by special inspiration, S. Peter knew the fraude of Ananias, & Zaphira. Acts 5.

By the Sabbath, as often elsewhere, is meant the observance of all the lavy.

Such temporal rewardes

The Prophecie

leafe thereof shall be greene, and in the time of drought it shall not be carefull, neither shall it cease at any time to bring forth fruites. ¶ The hart of man is perverse, and unsearchable, yea, who shall know it? ¶ I the Lord: that searche the hart, and know the reins: which gue to euerie one according to his way, and according to the fruit of his inventions. ¶ The patriarch hath nourished that which he brought not forth: he gathered riches, and in not in judgement: in the middes of his dayes he shal leave them, and in his latter end he shal be a fool. ¶ A throne of glory of height from the beginning, the place of our sanctification: ¶ O Lord: the expectation of Israel: all that for sake thee, shall be confounded: they that depart from thee, shal be written in the earth: because they have forsaken the name of living waters our Lord. ¶ Heal me O Lord: and I shall be healed: lue me, and I shall be saued: because thou art my praise. ¶ Behold they say to me: Where is the word of our Lord? let it come. ¶ And I am not troubled, following thee the pasture, and the day of man I have not desired, thou knowest. That which hath proceeded out of my lippes, hath bene right in thy sight. ¶ Be not thou a terror unto me, thou art mine hope in the day of affliction. ¶ Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with double destruction, destroy them. ¶ Thus saith our Lord to me: Go, and stand in the gate of the children of the people, by which the kings of Iuda come in, and goe out, and in all the gates of Jerusalem: And thou shalt say to them: Heare the word of our Lord ye kings of Iuda, and all Iuda, and all the inhabitants of Jerusalem, that enter in by these gates. ¶ Thus saith our Lord: Take heede to your soules, and care not burdens on the Sabbath day, neither bring them in by the gates of Jerusalem. ¶ And call not forth burdens out of your houses on the Sabbath day, and al worke you shal not doe: sanctifie the Sabbath day, as I commanded your fathers. ¶ And they heard it not, nor inclined their eare: but hardened their necke, that they would not heare me, and that they would not take discipline. ¶ And it shall be: if you wil heare me, faith our Lord, that you 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 worke therein: ¶ there shall enter in by the gates of this citie.
city kings and princes, sitting upon the throne of David, and
mounting on chariotes and horses, they and their princes, the
men of Juda, and the inhabitants of Jerusalem: and this citie
shall be inhabited for ever. † And they shall come from the
cities of Juda, and from round about Jerusalem, and from the
land of Benjamin, and from the champaigne countries, & from
the mountaines, and from the South, carrying holocaust, and
victime, and sacrifice, and frankincense, and they shall bring in
oblation into the house of our Lord. † But if you will not
heare me, to sanctifie the Sabbath day, & not to carie burden,
and not to bring in by the gates of Jerusalem on the Sabbath
day: I will kindle a fire in the gates thereof, and it shall devoure
the houses of Jerusalem, and it shall not be quenched.

CHAP. XVIII.

As clay in the hand of a potter, so is Israel in God's hand. 8. He pardonneth penitents, 10. and punisheth the obstinate. 18. They conspire against Jeremias, for which he denounceth miseries hanging over them.

† The word that was made to Jeremias from our Lord, saying: † 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 me a worke upon the
wheele. † And the vessell was broken which he made of clay
with his handes: and turning he made it an other vessell, as
it pleased in his cies to make it. † And the word of our Lord
was made to me, saying: † Why, shall I not be able to doe vnto
you, as this potter, o house of Israel? Behold, faith our Lord,
as clay in the hand of the potter, so are you in my hand, o
house of Israel. † I will sodenly speake against nation, and a-
gainst kingdom, to roote out, and destroy, and waste it. † If
that nation shall repent them of their evil, against whom I
haue spoken: I also wil repent me of the evil, that I have
thought to doe to it. † And I wil sodenly speake of nation and
of kingdom, to build and plant it. † If it shal do evil in mine
cies, that it heare not my voice: I wil repent me of the good
that I haue spoken to do vnto it. † Now therefore tel the
man of Juda, and the inhabitants of Jerusalem, saying: Thus
faith our Lord: Behold I forge euil against you, and deceiue a
deuice against you: let euerie man returne from his euil way,
and direct ye your waies and your studies. † Who said: we are
desperate: for we wil goe after our cogitations, and we wil
die. 2
THE PROPHETIE

do euerie one the peruerstie of his euile hart. † Therefore 15
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 drawn out? † Because my people hath forgotten 15
me, sacrificing in vaine, and stumbling in their waies, in the
paths 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 euertailing 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 enemie: 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 wife, 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 o Lord vnto me, and heare the voice of 19:
mine adversaries. † Why, is euile rendred for good, because 20:
they have digged a pitte for my soule? Remember that I haue
stood in the light, 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 wifes be made without children, & widowes:
and let the husbands be killed by death: let their youngmen
be peaced through with the sword in bretel. † 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 feste. † But thou o Lord 23
knowest all 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 dose with them.

CHAP. XIX.

The prophet holding an earthen bottel in his hand, preacheth the destruc-
tion of Jerusalem, 4. for their idolatrie: 10. and in signe therof break-
eth the bottel in pecces: 11. denouncing that God wil so breake the people
that contenne his word.

Thys saith our Lord: Goe, and :: take a potters earthen &
bottel of the ancients of the people, and of the ancients
of the
of the priests: 'And goe forth to the valley of the sonne of both by the
Ennom, which is by the enterie of the earthen gate: and there
shalt thou praise the wordes, that I will speake to thee. 'And thou
shalt say: Hearre the word of our Lord ye kings of Iuda, ally, as S. lerem.
and inhabitants of Jerusalem: Thus saith the Lord of hostes, S. lerem.
the God of Israel: Behold I wil bring in affliction vpon this
place: so that euerie one, that shal heare it, his eares shall tingle:

because they have forsaken me, and haue made this place
strange: & they have sacrificed therein to strange goddes, whio
they, and their fathers, & the king of Iuda haue not known:
and they haue filled this place with the bloud of innocents.

And they have build the excelses of Baalim, to burne their
children with fire for holocaust to Baalim: which I commanded not, nor haue spokene of, neither haue they ascended into
my hart. 'Therefore behold the daires come, saith our Lord:
and this place shall no more be called, Topheth, and the valley
of the sonne of Ennom, but the valley of slaughter. 'And I
will dissipate the counsel of Iuda and Jerusalem, in this place:
and I will subuerse them with the sword in the sight of their
enemies, and in the hand of them that seeke their liues: and I
will give their carcases to be meate for the foules of the ayre.

And for the beasts of the earth. 'And I will make this citie
into a astonishment, and into hisling: euerie one that shal passe
by it, shall be astonished, & shall hisse vpon at the plague therof.

And I will feede them with the flesh of their sonnes, and
with the flesh of their daughters: and euerie one shall eat the
flesh of his freind in the siege, and in the distresse, wherein
their enemies shall incline them, & they that seeke their liues.

And thou shalt breake the bottel in the sight of the men,
that shall goe with thee. 'And thou shalt say to them: Thus
saith the Lord of hostes: So will I breake this people, and this
citie, as the potters vessel is broken, that can no more be
repaired: and they shall be buried in Topheth, because there
is no other place to bury in. 'So wil I doe to this place, saith
our Lord, and to the inhabitants thereof: and I will make this
citie as Topheth. 'And the houses of Jerusalem, and the
houses of the kings of Iuda shall be as the place of Topheth,
unclean: all houses, in the toppes whereof they haue sacrifi-
ced to al the host of heaven, and haue offered libaments to
strange goddes. 'And Jeremie came from Topheth, whither
our Lord had sent him to prophesie, and he stood in the court

Aaaa 3 of the
THE PROPHETIC

of the house of our Lord, and said to all the people: Thus shall the Lord of hosts, the God of Israel: Behold I will bring in upon this city, and upon all the cities thereof all the evils that I have spoken against it: because they have hardened their necks, that they would not hearken to my words.

Chap. XX.

Pharaoh a priest beareth the prophet, and putteth him in the stocks. He spake the prophecies of their captivity in Babylon. Also lamenteth that he and his preaching were despised; he confided in God, and uttereth his afflicted mind.

And Pharaoh the son of Emmer priest, who was appointed prince in the house of our Lord, heard Jeremias prophesying these words. And Pharaoh stroke Jeremias the prophet, and put him into the stocks, that was in the upper gate of Benjamin, in the house of our Lord. And when it was light on the morrow, Pharaoh brought forth Jeremias out of the stocks. And Jeremias said to him: Our Lord hath called thy name not Pharaoh, but fear on every side. Therefore thus saith our Lord: Behold I will make thee into a fear, and all thy friends: and they shall fall by the sword of their enemies; and thine eyes shall see, and I will make all Juda into the hand of the king of Babylon: and he shall transport them into Babylon, and shall slay them with the sword. And I will make all the substance of this city, and all the labour thereof, and all the price, and all the treasures of the kings of Juda will I give into the hand of their enemies: and they shall spoil them, and take them away, and carry them into Babylon. But thou Pharaoh, and all the inhabitants of thy house shall go into captivity, and thou shalt come into Babylon, and there thou shalt die, and there shalt be buried, thou and all thy friends, to whom thou hast prophesied a lie. Thou hast seduced me, O Lord, and I am seduced: thou wast stronger than I, and hast prevailed: I am made a derision at the day, al dolce corne me. Because now long agoe I spake, crying out iniquity, and I often proclayme waiting: and the word of our Lord is made a reproch to me, and a derision at the day. And I said: I will not remember him, nor spake anie more in his name: and there was made in my hart as a fire boiling, and shut vp in my bones: and I fainted, not sustayning to beare it. For I heard the contumelies of manie, & territour on euery side: persecute ye, and
The word that was made to Jeremia from our Lord:

1. When king Sedeceias sent Phaffir the sonne of Melchias vnto him, and Sophonias the sonne of Maasias priest, saying: & Aske our Lord for vs, because Nahuchoodonosor the king of Babylon maketh bataill against vs: if perhaps, our Lord shal not vs according to al his inuiolous worke, and he may retake from vs. And Jeremia said to them:

4. Thus shalt thou say to Sedeceias: & Thus faith our Lord the God of Israel: Behold I will convert the weapons of warre which are in your handes; and where with you fight against the king of Babylon, and the Chaldese, that besiege you round about the walles: and I will gather them together in the middes of this.

The 3. part.

Of Jeremie.
The Prophecy

And I will vanquish you in stretched out hand, and in a strong arm, and in fury, and in indignation, and in great wrath. And will strike the inhabitants of this city, men and beasts shall die with a great pestilence. And after this faith our Lord: I will give Sedeceias the king of Judea, and his servants, and his people, & they that are left in his city from the pestilence, and the sword, and famine, into the hand of Nabuchodonosor for the king of Babylon, and into the hand of their enemies, and into the hand of them that seek their life, and he will strike them in the edge of the sword, and he will not be moved, nor spare, nor have mercy. And to this people thou shalt say: Thus faith our Lord: Behold I geue before you the way of life, and the way of death. He that shall dwell within this city, shall dye with the sword, and with famine, and pestilence; but he that shall goe forth, and flee to the Chaldees, that besiege you, shall lie, and his life shall be to him, as a spoile. For I haue set my face upon this city to euil, and not to good, faith our Lord: it shall be gotten into the hand of the king of Babylon, & he shall burns with fire. And to the house of the king of Judea, Hear ye the word of our Lord, & house of David, thus faith our Lord: Judge ye judgement in the morning, & deliver 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 quench it, because of the malice of your studies. Behold, I to thee inhabitresse of the cities & champaine valley faith our Lord: which say: Who shall straie vs: and who shall enter into our house? And I will visite you according to the fruit of your studies, faith our Lord: & I will kindle a fire in the forest thereof: and it shall deuoure all things round aboute it.

The Prophet going to the palace admonished the king, and his officers to judge and govern rightly: threatening that otherwise they should fall into calamities: 10. prophecied that S mult not returne into Jerusalem: 13. reprobated unright builders: 18. that Ioakim should dye and be burned ignominiously: 24. and Zeconias with his mother should dye in the captivity of Babylon.

Thus faith our Lord: Goe downe into the house of the king of Judea, and there thou shalt speake this word, and shalt say: Hear the word of our Lord, the king of Judea, which
which sittest upon the throne of David: thou and thy ser-
3 uant, and thy people, which enter in by these gates. † Thus
faith our Lord doth ye judgement and injustice: and deliver the
oppressed by violence out of the hand of the oppressor: and
the stranger, and pupil, and widow make not sorrowful, not
oppresseth them vniustly: and the innocent blood shedeth not in
this place. † For if doing you will do this thing, there shall
enter in, by the gates of this house, kings of the stocke of
David sitting upon his throne, and mounting upon chariotes
and horses, they and their seruants, and their people. † But if
you will not heare these wordes: by myself I haue sworn,
faith our Lord, that this house shall be into desolation. † Be-
cause thus faith our Lord vpon the house of the king of Iuda:
Galaad thou art vnto me the head of: Libanus: if I make
2 thee not a wildefnes, cities not habitable. † And I will "fan-
'tise vpon thee a killing man and his weapons: and they shall
cut downe thy chosen ceders, & shall cast them headlong into
8 the fire. † And manie nations shall passe by this citie: and
euerie one shall say to his neighbour: Why hath the Lord done
9 so to this great citie? † And they shall answer: Because they
haue forsaken the covenante of the Lord their God, and haue
10 adored strange goddes, and serued them. † Weepe not for the
death, neither mourne ye vpon him with weeping: Lament:
him that goeth forth, because he shall returne no more, nor see
11 the land of his natuirtie. † Because thus faith our Lord to "Sel-
'lum the sonne of Josias the king of Iuda, who hath reigned
for Josias his father, who is gone forth out of this place. He
12 shall returne hither no more: † but in the place, to which
I haue transported him, there shall he die, and he shall not see
13 anie this land more. † Woe to him that buildeth his house in
injustice, and his chambers not in judgement: his freind he
will oppress without cause, and his lyre he will not render
him. † Whoso faith: I wil build me a broad house, and large
chambers: who openeth to himselfe windowes, and maketh
embowed sitelings of ceder, and painteth them with ruddle.
15 † Why, shalt thou reigne, because thou comparlest thyselfe to
the ceder? why, did not thy father eate and drinke, and doe
16 judgement and injustice then? when it was well with him? † He
judged the cause of the poore and needie to his owne good;
did he it not therefore because he knew me, faith our Lord?
17 † But thine cies and hart are to avarice, and to shed innocent

B b b b bloud,
bloud, and to craffie oppression, & to the course of evil worke:
† Therefore thus faith our Lord to Joakim the sonne of Josias 18
king of Iuda: They shall not mourne for him, Alas brother,
and alas father: they shall not cri[e] together to him, Alas Lord,
and alas noble one. † With the burial of an ale shal he be 19
buried, rotteth and cast forth without the gates of Jerusalem:
† Go to Libanus & crie: and in Bafaun gonne thy voice, & crie 20
to them that passe by, because all 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 hearest not my
voice. † The winde shall feede all thy passtors, & thy louers shall 22
goe into captuittie: and then shalt thou be confounded, and
ashemed of all thy malice. † Thou that sittest in Libanus, and 23
makest thy nest in the ceders, how hast thou mournd togeth-
ther when sorrowes came to thee, as the sorrowes of a woman
in troues? † I liue, faith our Lord: that if: Iechonias the sone 24
of Joakim the king of Iuda shal be a ring on my right hand,
then wil I pluck him of. † And I wil geue thee into the hand 25
of them that seek the thy life, and into the hand of them, whose:
face thou fearest, and into the hand of Nabuchodonosor 26
king of Babylon, and into the hand of the Chaldes. † And I 27
will 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, whereto they lift vp their minde 28
to returne theither: they shal not returne. † Why, is this 29
man Iechonias an earthen and broken vessell is he a vessell
without al pleasure? why are they cast away, he and his see:
cast forth into a land which they know not? † Earth, earth, 30:
earth, heare the word of our Lord. † Thus faith our Lord: Write 31
this man barren, a man that in his daies shal not prosper: for
neither shal there be a man of his see: and that shal sitt upon
the throne of David, and haue power anie more in Iuda.

chap. xxiii.

God reproofeth the evil governers, promising to reduce the reliques of the
people from dispersion; 4. to send good passtors: and Christ the chiefe
Pastor. 9. Falseprophets are threatened: 16. The people warned, not to
heare them, preaching without mission, 27. against Gods wil, 33. and
calling Gods word a burden.

WV o. to the passtors, that destroy and teare the flocke 1
of my pasture, faith our Lord. † Therefore thus 2
faith
faith our Lord the God of Israel to the pastours, that feede my people: You haue scattered my flocke, and caste them out, and haue not visited them: Behold I will visite vpon you the ma-licie of your studiies, faith our Lord. † And I wil gather to-gether the remnant of my flocke out of al landes, into which I shal haue caste them out: and I wil make them returne to 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 not dread: and none shal be to secke of the number, faith our Lord. † Behold the daies come, faith our Lord: & I wil raise vp to David: "aiust branch: and he shal reign a king, and shal be wife: and he shal doe judgement and justice in the earth. † In those daies shal Iuda be faued, and Israel shal dwell confidently: and this is the name that they shal cal him: The Lord our iust one. † For this cause behold the daies come, faith our Lord, and they shal lay no more: Our Lord liueth, that brought forth the children of Israel out of the Land of Aegypt: † but: Our Lord liueth, that hath brought forth, and brought kither the seede of the house of Israel from the Land of the North, and out of all the landes, to which I had cast them out: & they shal dwell in their owne land. † To the prophets: My hart is broken in the middes of me, al my bones have trembled: I am become as a drunken man, and as a man wette with wine, at the presence of our Lord, and at the presence of his holie worde: † Because the land is replenished with aduouterers, because the land hath mourned by reason of malediction, the fieldes of the deftere are withered: and their course is become euil, & their strength vnlike. † For the prophet and the priest are polluted: and in my house I haue found their euil, faith our Lord. † Therefore their way shal be as slipper ground in the darke: for they shal be druen forth, and fal therein: for I wil bring euils vpon them, the yeare of their visitation, faith our Lord. † And in the prophetes of Samaria I haue seene foolishnes: They prophesied in Baal, and deceiued my people Israel. † And in the prophetes of Jerusalem I saw the similitude of adulterers, and the way oflyng: and they strengthened the handes of the moost wicked, that no man would returne from his malice: they are al become into meas Sodoma, and the in-habitants thereof as Gomorrah. † Therefore thus faith the Lord of holtes to the prophets: Behold I wil seede them with wormewood.
wrothewood, and wil guue them galle to drinke, for from the prophets of Jerusalem is pollution gone forth vpon al the hand. ¶ Thus say the Lord of hostes: Hear the wordes of the prophets, that prophesie vnto you, and deuie you: they speake the vision of their owne hart, not from the mouth of the Lord. ¶ They say to them that blasphem me: 17 Our Lord hath spoken: Peace shall be to you, and to euery one that walkeith in the peruersitie of his owne hart, they have said: There shall no euil come vpon you. ¶ For who hath bene 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 whirlwind 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 he doe it, and vntil he accomplish the cogitation of his hart: 20 in the latter daies you shall understand his counsel. ¶ I sent not the prophets, and they ranne: I spake not to them, and they prophesied. ¶ If they had stood in my counsel, and made my wordes knowne to my people, I had vnder other wise turned them from their euil way, and from their most wicked cogitations.

¶ Am I God neere hand thinkest thou, faith our Lord? and not God farre of? ¶ Shal a man be hid in secretes: and shal not I see him, faith our Lord? ¶ Why, doe not I fill heauen and earth, faith our Lord? ¶ I haue heard what the prophets haue said, 25 prophesie in my name lies, and saying: I haue dreamed, I haue dreamed. ¶ How long is this in the hart of the prophets 26 prophesie lies, and prophesieing the seductions of their owne hart? ¶ Who will make my people to forget my name 27 through their dreames, which euery one telleth to his neighbour: as their fathers forgot my name for Baal. ¶ The prophet 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 wheare, faith our Lord? ¶ Why, are not my wordes as fire, faith our Lord: and as a hammer breaking a rocket? ¶ Therefore behold I to the prophets, faith our Lord: 30 which steale my wordes euery one from his neighbour. ¶ Be- hold I to the prophets, faith our Lord: which take their tongues, and say: Our Lord, faith it. ¶ Behold, I to the prophets 31 dreaming lies, faith our Lord: which haue told those things, and haue seduced my people in their lying, and in their false miracles: when I had not sent them, nor commanded them, who haue
haue not profited this people, faith our Lord. † If therefore things to deceuie others: but cannot this people, or the prophet, or the priest shal ask thee, saying: What is the burden of our Lord? thou shalt say to them: We are the burden. for I will cast you forth, faith our Lord. † And the prophet, and the priest, and the people that faith: The burden of our Lord will I visite upon that man, and upon his house. † Thus shall you say euery one to his brother, & neighbour: What hast our Lord answered? and what hast our Lord spoken? † And the burden of our Lord shall no more be mentioned: because euery mans burden shall be his owne word: & you have perverted the wordes of the living God, the Lord of hostes our God. † Thus shalt thou say to the prophet: What hast our Lord answered thee? and what hast our Lord spoken? † But if thou shalt say the burden of our Lord: for this, thus faith our Lord: Because you haue said this word: The burden of our Lord: and I haue sent to you, saying: Say not: The burden of our Lord: † Therefore behold I will take you away carying you, and wil forsake you, & the citie which I haue gencn to you, and to your fathers, from before my face.

† And I wil genc you into everlastinge reproch, and into eternal ignominie, which shall never be put away by oblivion.

CHAP. XXIII.

By a parable of good and euil figges, is signified, 5. the reduction of the penitent from captivity: 8. and the vexation of those, that staid in Jerusalem, or fled into Egypt.

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 Iochonias the sonne of Ioakim the king of Iuda, and his princes, and the crafstesman, and incloser of Jerusalem, and had brought them 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 were naught. † And our Lord said to me: What feelest thou Jeremie? And I said: Figges: the good figges, exceeding good, and the naughtie figges, exceeding naught: which can not be eaten because they are naught. † And the word of our Lord was made to me, saying: † Thus faith our Lord the God of Israel: As are these good figges: so wil I know the transmigration of Iuda, which I haue sent forth out of this place: Literally he prophesieth that king Iochonias and others caried in the first transmigration.
place into the land of Chaldee, 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 Sedeccias 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 Egypt. † And I wil geue them into vexation, and affliction, to al the kingdomes of the earth: into reproch, and to be a patable, and into a prouerbe, and into malodiction in al places, to which I haue callt 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, preaching three & seventie yeares, he denounced their assured captivité seuentie yeares in Babylon: 12. and then the ruine of their enemies. 15. Al which wrath of God, Ieremie forsheweth to the Ieues, 19. and Gentiles. 29. Which shal first happen to Gods proper people: 36. and so extend to al nations: 34. the principal gowerners bewraying their common miserie.

The word that was made to Ieremie concerning all the people of Iuda in: the fourth yeare of Ioakim the sonne of Iosias king of Iuda (the same is the first yeare of Nabuchodonosor king of Babylon.) † Which Ieremie the prophet spake to al the people of Iuda, and to al the inhabitants of Ierusalem, saying: † From the thirteene yeare of Iosias, the sonne of Amon king of Iuda vntil this day; this is the three & twentith 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 servants the prophets, rysing early, and sending and you haue not heard, nor inclined your carres to heare † when he said: Returne ye euery one from his euil way, and from your most wicked cogitations: and you shal dwel in the land, which our Lord hath geuen you, and your fathers from euerafting & for evermore. † And goe ye not after strange goddes to serve them, & adore them: nor prouoke me to wrath in the works of your handes, and
of Jeremiah.

7 and I will not afflict thee.  
8 for thou hast not heard me, saith our Lord, so that thou prouked me to anger in the works of your handes, to your evil.  
9 Therefore thus saith the Lord of hosts: for that thou hast not heard my words:  
10 Behold I will send, and take all the kinred of the North, saith our Lord, and Nabuchodonosor the king of Babylon:  
11 This wicked king is called my servant: and I will bring them upon this land, and upon the inhabitants thereof, and upon all the nations that are round about it:  
12 And I will make them into astonishment and hisling, and into everlasting desolations.  
13 And I will destroy out of or minister to them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the noise of the mill, and the light of the lampe.  
14 And all this land shall be in desolation, and into astonishment: and all these nations shall serve the king of Babylon:  
15 But the counsel of my heart, and the work of my fingers, shall be done in it.  
16 These seventy years shall be expired, I will visit upon the king of Babylon, and upon that nation, saith our Lord, their iniquities, and upon the land of Chaldees:  
17 And I will make it into everlasting desolations.  
18 And I will bring upon that land all my words, that I have spoken against it, all that is written in this booke, whatsoever Jeremia hath prophesied against all nations:  
19 Because they have served them, whereas they were manie nations, & great kings: and I will repay them according to their worke, and according to the deeds of their handes.  
20 Because thus saith the Lord of hosts the God of Israel: Take: the cuppe of wine of this furie at my hand: & thou shalt drinke thereof to all nations, unto the which I shall send thee.  
21 And they shall drinke, and be troubled, and be made at the face of the sword, which I shall send among them.  
22 And I cooke the cuppe at the hand of our Lord, and I dranke to al the nations, to which our Lord sent me:  
23 To Jerusalem, and to the cities of Iuda, and to the kings thereof, & princes thereof: that I would give them into desolation, and into astonishment, and into hisling, and into malediction, as is this day.  
24 To Pharao the king of Egypt, and to his servants, and his princes, & al his people,  
25 To al the kings of the land of Aulis, and to al the kings of the land of the Philisthijms, and of Ascalon, and of Gaza, and of Accaron, and to the remnant of Azotus,  
26 And of Idumea, and of Moab, and to the children of Ammon.  
27 And to all the kings of Tyre, and to all the kings of Sidon: and to the kings
The Prophecie

kings of the land of the Isles, who are beyond the Sea. † And to Dedan, and Thema, and Buz, and to al, & that have their hearth powdered. † And to all the kings of Arabia, and to all the kings of the West, that dwell in the desert. † And to all the kings of Zambri, and to all the kings of Elam, and to all the kings of the Medes: † also to all the kings of the North from necer and from a farre of: to execute one against his brother: and to all the kingdoms of the earth, which are upon the face thereof: and the king of Sefac shall drinke after them. † And thou shalt say to them: Thus saith the Lord of hostes. 27 the God of Israel: Drink ye, and be drunken, & vomite: and fall, and rise not, at the face of the sword, which I shall send among you. † And when they shall not take the cuppe of thy hand to drinke, thou shalt say to them: Thus saith the Lord of hostes: Drinking ye shall drinke: † because loe in the cite, wherein my name is invocated, will I beginne to afflicte, and shal ye be as innocent and scape free? you shall not scape free: for I call the sword vpon all the inhabitants of the earth, faith the Lord of hostes. † And thou shalt prophesie vnto them at these words, and shalt say to them: Our Lord from on high shall roar, and from his holy habitacion shall give his voice: roaring he shall roar vpon his beautie: the crie as it were of them that: tread grapes shall be sung against all the inhabitants of the earth. † The sound is come euene to the ends of the earth: because there is judgement to our Lord with the Nations: he entreteth judgement with al flesh, the impious I haue delivered to the sword, faith our Lord. † Thus faith the Lord of hostes: Behold, affliction shall go forth from nation to nation: & a great whirlewind shall goe forth from the ends of the earth. † And the flaine of our Lord shall be in that day from the one end of the earth euene to the other end thereof: they shall not be mourned, and they shall not be gathered vp, nor buried: as a dunghill shall they lie vpon the face of the earth. † Howle ye pastours, and crie: and sprinkle your solves with ashes ye leaders of the flocke: because your dacies are accomplished, to be flaine: and your dissipation, and you shall fall as precious vessels. † And night shall faile from the pastours, and saluation from the principals of the flocke. † A voice of the crie of the pastours, and an howling of the principals of the flocke: because our Lord hath wafted their pastures. † And the fields of peace haue bene silent at the presence

As those that labour in the vinepress and to encrease each other, so in affliction it will be necessarie to doe the like.
presence of the wrath of the furie of our Lord. † He hath as a lyon forfaken his couerrt, because their land is made into desolation at the presence of the wrath of: "Though God of his nature is most meeke like to a doe, yet prouoked by sinne he powreth our wrath.

CHAP. XXVI.

The prophet for preaching Gods commination, 7. is apprehended by the priestes, and false prophetes: 10. but delivered from death by the ancients of the people: 18. alleging the examples of Michaas, 10. and Vrias prophecying the same before.

† IN THE beginning of the kingdom of Isakim the sonne of Joses king of Iuda, came this word from our Lord, say-† Thus say 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 have commanded thee to speake unto them: withdraw not a word. † "if perhaps they wil heare and be converted euery one from his euel way: and it may repent me of the euel that I thinke to doe to them for the malice of their studys. † And thou shalt say to them: Thus faith our Lord: If you wil not heare me to walke in my law, which I have 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 heared Jeremie speaking these wordes in the house of our Lord. † And when Jeremie had ended speaking al things that our Lord had commanded him, to speake vnto al the people: the priestes, and prophetes, and "it the people apprehended him, saying: Let him dye the death. † Why hath he prophecied 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 Jeremie 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 all the people, saying: The judgement of death is to this man: because he hath prophecied against this citie, as you haue heard with your eares.
THE PROPHETIE

594 Eares. And Jeremie spake to all the princes, and to all the people, saying: Our Lord sent me, that I should prophesie to this house, & to this citie all the wordes that you haue heard. Now therefore make your woes good, and your studies, & hear the voice of our Lord your God: and our Lord will repent him of the evil, that he hath spoken against you. But I am in your handes: doe vnto me that which is good, and right in your eyes: Howbeit know ye and vnderstand that if you kill me, you shall betray innocent bloud against your selues, and against this citie, and the inhabitantes thereof. For in truth our Lord sent me to you, that I should speake all these wordes in your eares. And the princes, and al the people said to the priestes, and to the prophets: There is no judgement of death to this man: because he hath spoken to vs in the name of the Lord our God. Men therefore of the ancients of the land rote vp: and they spake to all the assemble of the people, saying: Micahas the Morasthi was a prophet in the daies of Ezechias the king of Iuda, and he spake to all the people Iuda, saying: Thus saith the Lord of hostes: Sion shall be plowed as a field, and Jerusalem shall be as an heap of stones: and the mount of the house as the high places of woodes. Did Ezechias the king of Iuda, and al Iuda, condemn him to death? Did they not feare our Lord, and beseech the face of our Lord: and it repented our Lord of the evil, that he had spoken against them? Therefore we doe great evil against our selues. There was also a man prophesying in the name of our Lord, Vrias the sonne of Semei of Gariathaim: and he prophesied against this citie, and against this land according to all the wordes of Jeremic. And king Ioakim, and all his mighties, and his princes heard these wordes: & the king sought to kil him. And Vrias heard, and was afraid, and fled and went into Egypt. And king Ioakim sent men into Egypt, Hnathan the sonne of Achobor, and men with him into Egypt. And they brought Vrias out of Egypt: and 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 sonne of Saphan was with Jeremic, that he should not be delivered into the handes of the people, and they kil him.
O F I E R E M I E
CHA P. XXVII.

Jeremiah putteth the names of the kings, that they must be subject to the king of Babylon, and perish by sword, famine, and pestilence. 14. Heexheth against false prophets preaching the contrary. 16. And falsely affirming that the vessels already taken away shall quickly be restored. 18. Whereas in deed the rest shall also be carried away, but all at last restored.

1. In the beginning of the kingdom of Josias king of Judah, was this word made to Jeremiah from our Lord, saying: Thus saith our Lord to me: Make these bands, and chaynes: and thou shalt put them on thy neck.

2. 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 Jerusalem to Sedeckias the king of Judah. And thou shalt command them that they speake to their lorde: Thus saith the Lord of hosts the God of Israel: Thus shalt thou say to thy lorde: I made the earth, and men, and the beasts, that are upon the face of the earth, in my great strength, and in my stretched out armes: and I have geuen it to him, that pleased in mine eyes. And now therefore I have geuen al these landes into the hand of Nabuchodonosor king of Babylon: my servant: moreover also the beasts of the field I have geuen him, to serue him.

3. And all nations shall serue him, and his sonne, and his sonnes sonne: till the time come of his land and of himself: and many nations and great kinges shall serue him. But the nation and kingdom that shall not serue Nabuchodonosor king of Babylon: and who will not bowe his necke vnder the yoke of the king of Babylon: I will visite vpon that nation with sword, and with famine, and with pestilence, saith our Lord: till I consume them in his hand. You therefore heare not your prophets, and deuiners, and dreamers, and southsayers, and sorcerers, that say to you: You shall not serue the king of Babylon. Because they prophesie lies vnto you: that they may make you far from your country, and cast you out, and you perish. But the nation, that shall submit their necke vnder the yoke of the king of Babylon, and shall serue him: the same will I let alone in their owne land, saith our Lord: and they shall husband it, and dwel in it. And to Sedeckias the king of Judah, I have spoken according to al these wordes.

Ch. 23. 19. 19.
words, saying: Submitte your neckes vnder the yoke of the king of Babylon, & serue him, and his people, & you shal liue. ¶ Why wilt you dye, thou and thy people with the sword, and famine, & the pestilence, as the Lord hath spokon to the nation, that wilt not serue the king of Babylon? ¶ Heare not the wordes of the prophets that say to you: You shalt not serue the king of Babylon: because they speake a lie to you. ¶ Because I sent them not, faith our Lord: & they prophesie in my name falsely: that they may cast you out, & you perish, as well you, as the prophets thereof prophesie vnto you. ¶ And to the priests, and to this people I haue spoken, saying: Thus saith our Lord: Heare not the wordes of your prophets, that prophesie to you, saying: Behold the vessells of our Lord shall returne out of Babylon euell now quickly, for they prophesie 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 prophets, and the word of our Lord be in them: let them intrepone them selues before the Lord of holtes, that the vessells which were leas 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 holtes to the pillars, and to the sea, and to the feete, and to the rest of the vessells, that are remayning in this citie. ¶ Which Nabuchodonosor the king of Babylon, tooke not when he transported Iconias the sonne of Iokim, the king of Iuda, from Ierusalem into Babylon, and al the great men of Iuda and Ierusalem. ¶ Because thus saith the Lord of holtes the God of Israel to the vessells, that are left in the house of our Lord, and in the house of the king of Iuda and Ierusalem: ¶ They shall be transported into Babylon, and there they shall be vntil the day of their visitation, faith our Lord: and I wil cause them to be brought, and to be restored in this place.

CHAP. XXVIII.

Hanani a false prophet avaunteth that within two yeares the holie vessel and king Iechonias with other captives shal be restored. ¶ Jeremie propheth that it may be so. ¶ but prophesie that it wil not so be. ¶ The false propheth in confirmation of that he faith, breaketh Jeremies chaines. ¶ But Jeremie againe prophesie the contrarie. ¶ And that Hanani 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
yeares, in the fift moneth, Hananias the sonne of Azur the pro-

phet of Gaban spake to me, in the house of our Lord before

the priestes, and al the people, saye: Thus saith the Lord

of hostes the God of Israel, I haue broken the yoke of the king

of Babylon. As yet two yeares of dayes, and I will make al

the vessels of the house of our Lord to be brought backe into

this place, which Nabuchodonosor the king of Babylon tooke

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 will

make to returne to this place, saith our Lord: for I will brake

the yoke of the king of Babylon. And Jeremia the prophet

said to Hananias the prophet in the presence of the priestes,

and in the presence of al the people, that floode in the house of

our Lord: And Jeremia the prophet said: Amen, Our

Lord doth saye: Our Lord raiseth 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

to this place. But yet heare this word, that I spake in thine

cares, and in the cares of al the people: The prophets, that

haue bene before me, and before thee from the beginning,

and haue prophecied concerning manie countries, and con-

cerning great kingedomes of warre, and of afflication, and of

famine. The prophet, that haeth prophecied peace: when

his word shall come to passe, the prophet shall be known,

whom our Lord hath sent in truth. And Hananias the pro-

phet tooke the chaine from the necke of Jeremia the prophet

and brake it. And Hananias spake in the sight of al the

people, saying: Thus saith our Lord: So will I brake the yoke

of Nabuchodonosor the king of Babylon after two yeares of

dayes from the necke of al nations. And Jeremia the pro-

phet went his way. And the word of our Lord was made to

Jeremia, after that Hananias the prophet brake the chayne

from the necke of Jeremia the prophet, saying: Goe, and

thou shalt teel Hananias: Thus saith our Lord: Thou haest bro-

ken chaynes of wood, and thou shalt make for them chaynes

of yron. Because thus saith the Lord of hostes the God of

Israel: An yron yoke haue I put upon the necke of al these

Nations, to servethe Nabuchodonosor the king of Babylon, and

they shal serve him: moreover also the beasts of the earth I

haue geuen him. And Jeremia the prophet said to Hananias
The Prophecies

The prophet: Heate Hananias: Our Lord sent thee not, & thou hast made this people to trust in a lie.† Therefore thus saith our Lord: Behold I will send thee from of the face of the earth: this year shalt thou dye: for thou hast spoken against our Lord.
† And Hananias the prophet died in that year, the seventeenth 17 moneth.

Chap. XXIX.

Ieremia writeth to the captives in Babylon, exhorting them to live in peace, & not harken to falseprophets. 10. For they must remaine there seuentie yeares, and then shall be delivered. 16. And those that remaine in Jerusalem shall suffer sword, famine, and pestilence. 21. And Ahab, Sodecias, 24. and Simeas false prophets, shall dye miserably.

And these are the words of the booke, which Ieremia the prophet saith from Jerusalem to the remnant of the ancients of the tranmigration, and to the priests, and to the prophets, and to all the people, which Nabuchodonosor had transported from Jerusalem into Babylon: after that Iechonias the king was gone forth, and the queen, and the Eunuches, and the princes of Iuda, and of Jerusalem, and the crafites man, and the incloset out of Jerusalem: † by the hand of Elasa the sonne of Saphan, and Gamaria the sonne of Helcia, whom Sodecias the king of Iuda sent to Nabuchodonosor king of Babylon into Babylon, saying: † Thus saith the Lord of hosts the God of Israel to all the tranmigration, which I have transported from Jerusalem into Babylon: † Build ye houses, and inhabit them: and plant orchardes, and eate the fruite of them. † Take wines, and begote sonnes and daughters: & geue wines 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 seche the peace of the citie, to which I have transported you: & pray for it to our Lord; because in the peace thereof shall be peace to you. † For thus saith the Lord of hosts the God of Israel: Let not your prophets, that are in the midst 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 shall beginne to be expired in Babylon, I will visite you: and I will raise vp upon you my good word, to bring you againe to this place. † For I know the cogitations, that I entende upon you, it faith.
faith our Lord, cogitations of peace, and not of affliction, to
12 give you an end and patience. † And you shall invoke me,
13 and goe: and you shall pray me, and I will heare you. † You
shall seeke me, and shall finde: when you shall seeke me with all
your hart. † And I will be found of you, faith our Lord: and
14 I will bring backe your captivitie, and I will gather you out of
all nations, and from all places to the which I have expelled
you, faith our Lord: and I will make you to returne from the
15 place, to the which I have transported you. † Because you
haue said: ♦ Our Lord hath raised vp prophets to vs in Ba-
16 bylon: † for thus faith our Lord to the king, that sitteth upon
the throne of Dauid; and to al the people the inhabitier 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 will send vpon them the sword, and famine, and the
pestilence: & I will make them as naughtie figges, that can not
18 be eaten, because they are very naught. † And I will persecute
them with the sword, & with famine, & with pestilence: and I
will geue them into vexation to all the kingdoms of the earth,
into malediction, & into astonishment, and into bysling, & ♦ Their mi-
19 † because they haue not heared my wordes, faith our Lord :
which I sent to them by my seruantes the prophets in the
night ryfing, and sending: and you heared not, faith our Lord.
20 † You therefore heare the word of our Lord al ye the trans-
migration, 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 Sedeccias the sonne of Ma-
sias, which prophesie vnto you in my name falsely: Behold I
will deliever them into the handes of Nabuchodonosor the
22 king of Babylion: and he shall strike them in your eies. † And
of them a malediction shall be taken vp, by al the transmigra-
tion of Iuda, that is in Babylion, saying: Our Lord make thee
as Sedeccias, and as Achab, whom the king of Babylion fryed
23 in the fire. † for that they haue done folke in Israel, and com-
mitted adulterie with their freindes wives, and haue spoken
the word in my name falsely, which I commanded them not:
24 I am the judge 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 haft sent in thy
name booke to al the people, that is in Ierusalem, and to
Sophonias
The Prophecies

Sophonias the son of Maasia, the priest, &c. saying: "Our Lord hath made thee priest for Isai the 26 priest..." 27 And now why hast thou not been to Jeremias the Anathothite, which prophesieth unto you? Because upon this he hath sent into Babylon to vs, 28 saying: "It is long: build ye houses, and inhabit them: and plant gardens, and eat the fruits of them." 29 Therefore the priest readeth this booke in the ears of Jeremias the prophet. 30 And the word of our Lord was made to Jeremias, saying: "Send to all the transmigra..." 31 faith the Lord to Semeias the Nehelamite: Because Semeias hath prophesiied to you, and I sent him not: and hath made you to trust in a lie. 32 Therefore thus saith our Lord: Behold I will visit Semeias the Nehelamite, and upon his seede: there shall not be vnto him a man sitting in the midst of this people, and he shall not see the good, that I will doe to my people, saith our Lord: because he hath spoken prevarication against our Lord.

Chap. XXX.

The prophet is commanded to write the same which he preacheth: 4. first penarie things, 8. Then joyful. 9. Especially in the new Testament, when God will raise David (to witte Christ) 16. Who shall destroy all enemies. 19. And whose Church shall be great, glorious, and perpetual.

Thus is the word, that was made to Jeremias from our Lord, saying: "Thus saith our Lord the God of Israel, saying: "Write vnto thee all the wordes that I haue spoken to thee, in a booke." 2 For behold the daies are come, saith our Lord: 3 and I will convert the conversion of my people: "Israel and Iuda, saith our Lord: and I will make them returne to the land, which I gaue their fathers, and they shall possess it. 4 And these are the wordes, that our Lord hath spoken to Israel and to Iuda: "Because thus saith our Lord: We haue heard a voice of terror: there is scare and no peace. 5 Demand, and see if a man beare childre, wherefore then haue I seen euerie mans hand vpon his loyne, as a woman that is in trauell, and al faces are turned into the iauidence? 6 Alas, because that is a great day, neither is there the like to it: and it is the time of tribulation to Iacob, and he shall be saued out of it. 7 And it shall be in..."
be in that day, saith the Lord of hosts: I will break his yoke from of thy necke, and will break his bandes: and strangers shall no more rule over him: † but they shall serve our Lord their God, and David their king, whom I will raise vp to them.

† Thou therefore, my servant Jacob, feare not, saith our Lord; neither be thou afraid Israel: because Lo, I will saue thee out of a farre countrie, and thy seede out of the land of their captiuitie: and Jacob shall returne, and be at rest, & flour with all good things, and there shall be none whom he may feare: Only the true Church is perpetually confirmed without interruption; also to thy selfe innocent. † Because thus saith our Lord: Thy kingdoms, & congregations do change and medicines for thee. † Al thy lourers have forgotten thee, and wil not secke thee: for with the stroke of an enemy I have striken thee with cruel chastiment: for the multitude of thine iniquitie, thy sinnes are hardened. † What criest thou upon thine affliction? thy sores is incurable: for the multitude of thine iniquitie, and for thine hardned sinnes I have done these things to thee. † Therefore al that eate thee, shall be deoured: and al thine enemies shall be led into captiuitie: and they that waste thee, shall be wasted, and al thy spoile will I geue to the spoile. † For I wil close vp thy wounde, and wil heale thee of thy woundes, faith our Lord. Because they haue called thee, Sion, an out cast: This is she, that had none to seke after her. † Thus saith our Lord: Behold I † wil convert the conversion of the tabernacles of Iacob, and wil haue pitie on his houses, and the citie shall be built in her high place, and the 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 multiply them, and they shall not be diminished: and I wil glorifie them, & they shall not be leffened.

† And his children shall be as from the beginning, and his assemblie shall be permanent before me: and I will visite against all that affliet him. † And † his duke shall be of himselfe: and the prince shall be brought forth from the middes of him: and I wil bring him here, and he shall come to me. For who is this, that appliceth his hart to approch vnto me, faith our Lord?
Lord: † And you shall be my people: and I will be your God.  
Behold, the whirlwind of our Lord, the fury going forth,  
the storm violently falling, it shall light upon the head of the  
impious: † Our Lord will not turn away the wrath of indignation,  
til he have done and accomplished the cagitation of his heart: in the latter days you shall understand these things.

Chap. XXXI.

God will reduce Israel from captivity, 4. and give them abundance of all things: 9. after their tribulation. 15. Rachel, (The afflicted Church) shall cease from mourning: 18. confessing that she is unjustly chastised. 20. Christ a perfect man shall be conformed in his mothers wombe, 26. He rising from sleep (death) will build his Church, 31. with a new covenant: 36. that it shall be large, and perpetual.

That time, faith our Lord: I will be the God of all the kindredes of Israel, and they shall be my people.  
Thus faith our Lord: The people that remayn from the sword, found grace in the desert: Israel shall goe to his rest.  
Our Lord hath appeare unto me of long time. And in exceeding charity have I loued thee, therefore have I drawn thee, taking compassion. And I will build thee againe, and thou shalt be builded a virgin Israel; thou shalt yet be adorned with thy timbrels, & shalt goe forth in the quyre of them: that play.  
Thou shalt yet plant vinyards in the mountaines of Samarit: 5. the planters shall plant, and in the time come, they shall not make vintage: 6. because there shall be a day, wherein the watchmen on mount Ephraim shall cry: Arise, and let vs goe vp vnto Sion to the Lord our God. 7. Because thus faith our Lord: Rejoice in gladnes o Jacob, and nede against the head of the Gentiles: found ye, and sing, and say: Saue o Lord thy people the remnant of Israel. 8. Behold I will bring them out of the land of the North, and will gather them from the ends of the earth: among whom shall be the blinde and the lame, the woman with childe, and she that bareth childe together, a great companie of them that returne hither. 9. They shall come in weeping: and in mercie I will reduce them: and I will bring them through the torrents of waters in a right way, and they shall not stumble in it: because I am become a father to Israel, and Ephraim is my firstbegotten. 10. Hear ye the word of our Lord ye Nations, & shew forth in the islands, that are farre of, and say: He that dispersed Israel, will gather him:···

Gospel:

Together with the two tribes manie also of the tenn tribes were reduced from captivity. And when Christ came into this world they were more readie to receive him, then the other two tribes.
OF IEREMIÉ.

11 him: and he will keepe him as the pastour his flocke. † For our Lord hath redeemed Iacob, and he will deliuer him out of the hand of the mightier. † And they shall come, and shall praise in mount Sion: and they shall 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 shall be as a watered garden, & they shall be hungrie no more. † Then shall the virgin rejoyce in the quyre, the youngmen and old men together: and I will turne their mourning into ioy, and will comfort them, and make them joyfull from their sorrow.

14 † And I will replenish the soule of the priests with farnes: and my people shall be filled with your good things, faith our Lord. † Thus faith 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, because they are not. † Thus faith our Lord: Let thy voice cease from weeping, and thine eyes from teares: because there is a reward for thy workes, faith our Lord: and they shall returne out of the land of the enemie. † And there is hope to thy last endes, faith our Lord: and the children shall returne to their borders. † Hearing I heard Ephraim going into transmigration: Thou hast chastised me, and I am taught, as a young bullocke not named. ☉ Convert me, and ☉ I shall be converted: because thou art the Lord my God. † For after thou didst convert me I did penance: and after thou didst shew vnto me, I stroke my thigh: I am confounded, and ashamed, because I have suflayned the reproch of my youth. † Certes Ephraim is an honorable 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 will pitie him, faith our Lord. † Sette thee a watch tower, make vnto thee bitternes: direct thy hart into the right way, wherein thou hast walked:

12 returne o virgin Israel, returne to these thy cities. † How long wilt thou be dissolute in deliciousnes o wandring daughter? because our Lord hath created a new thing vpon the earth: A WOMAN SHAL COMPASSE ✡ A MAN. † Thus faith the Lord of hostes the God of Israel: As yet shal they say this word in the land of Iuda, and in the cities thereof, when I shall convert their captivities: Our Lord bleste thee the beauty of iustice, the holie mountaine. † and Iudas and al his cities shal dwel in it together: the husbandmen and they that drive

Dd d 2 the

By Rachel the mother of Joseph & Benjamin, are signified at the women of both kingdomes (Israel & Iuda)mourning the misteries of the captiuitie. And particularly of the mothers lamenting the daughter of their children nere Bethlehem. Mat. 1. ☉ Gods grace is the principal cause of iustification. ☉ Mans cooperation by freewill is the fedeomatic cause.
The Prophanecie

God promised the Jewes multiplication of men. 
And of cattel which were a principal riches, as appeareth by the word, præcessia derived of pecus.

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Because I have inebriated the weary soul: and euerie hungrie soule I have 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, faith our Lord: and I will low the house of Israel and the house of Iuda with the seede of men, and with the seede of beasts. And as I have watched upon them, to plucke vp, and deface, and dissipate, & destroy, and afflict: so will I watch over them, to build, and to plant them, faith our Lord. In those daies they shall say no more: The fathers did eate the bitter grape, and the teeth of the children are set on edge. But euerie one shall dye in his owne iniquitie: euerie man that shall eate the sour grape, his teeth shall be on edge. Behold the daies shall come, faith our Lord: and I will make a new covenant with the house of Israel and the house of Iuda: not according to the covenant, which I made with their fathers in the day that I toke their hand, to bring them out of the Land of Egypt: the covenant which they made voide, and I had the dominion of them, faith our Lord. But this shall be the covenant, that I will make with the house of Israel: after those daies faith our Lord: I will geue my law in their bowels, and in their hart I will write it: and I will be their God, and they shall be my people. And a man shall no more teach his neighbour, and a man his brother, saying: Know our Lord: for all shall know me from the least of them even to the greatest, faith our Lord: because I will be propitious to their iniquitie, and their sinne I will remember no more. Thus faith our Lord, that geueth the sunne for the light of the day, the order of the moone and of the stares, for the light of the night: that troubleth the sea, and the waues thereof doe sound, the Lord of hoffes is his name. If these laws shall faile before me, faith our Lord: the also the seed of Israel shall faile, that it be not a nation before me for euer.
Thus faith our Lord: If the heavenes aboue shall be able to be measured, and the foundations of the earth beneath to be searched out: I also will cast away, the seede of Israel, for all things, that they haue done, faith our Lord. Behold the daies come, faith our Lord: and the cities shall be built to our Lord from the tower of Hanáneel even to the gate of the corner. And the rule of the measure shall goe out farder in his sight upon the little hil Gareb: and it shall compass Geatha, and al the valley of carcasses, and of ashes, and al the countrey of death,
The word that was made to Jeremias from our Lord: in the tenth year of Sedecias the king of Judah. Then the army of the king of Babylon besieged Jerusalem: and Jeremias the prophet was shut up in the court of the prison, that was in the house of the king of Judah. For Sedecias the king of Judah had shut him up, saying: Why doest thou prophesie, saying: Thus saith our Lord: Behold I will cut off this city into the hand of the king of Babylon, and he shall take it? And Sedecias the king of Judah shall not escape out of the hand of the Chaldees: but he shall be delivered into the hand of the king of Babylon: and he shall speak with him mouth to mouth, and his cies shall see his cies. And he shall lead Sedecias into Babylon: and he shall be there til I visite him, saith our Lord. But if you will fight against the Chaldees, you shall have nothing prosperous. And Jeremias said: The word of our Lord was made to me, saying: Behold, Hanameel the son of Sallum thy brother shall come to thee, saying: Buy me the field, which is in Anathoth: for it apperteyneth to thee by kinred to bye it. And Hanameel myne vnkle sonne came vnto me according to the word of our Lord to the entrie of the prison, and said to me: Possesse my field, which is in Anathoth in the land of Benjamin: because the inheritance perteineth to thee, and thou art nere of kinne to possesse it. And I understood that it was the word of our Lord. And I bought the field of Hanameel myne vnkle sonne, which is in Anathoth: and I wayed him the siluer, seven staters, and ten pieces of siluer. And I wrote it in a booke, and signed it, and toke witnesses: & I weighed the siluer in balance. And I toke the booke of the possession signed, and the stipulations, and the thinges ratified, and the signes on the out side.
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† And I gaue the booke of the possession to Baruch the sonne of Neri the sonne of Maassias in the sight of Hanameel my cousin, and in the sight of the witnesses, that were written in the booke of the purchase, & in the sight of all the Iewes, that sat in the court of the prison. † And I commanded Baruch, before them, saying: † Thus saith the Lord of hosts the God of Israel: Take these bookees, this booke of the possession signed, and this booke, that is open: and put them in an earthen vessel, that they may continew manie daies. † For thus saith the Lord of hosts, the God of Israel: Yet shall houses, and fields, and vineyards be possest in this land. † And I prayed to our Lord, after that I delievered the booke of the possession to Baruch the sonne of Neri, saying: † Alas, alas, alas, O Lord, 17 God: behold thou hast made heauen and earth in thy great strength, and in thy stretched out arm: no word shalt be hard to thee: † Which dost mercie on thousandes, and renderest 18 the iniquitie of the fathers into the bosome of their children after them. O Most strong, great, & mightie, the Lord of hosts is thy name. † Great in counsel, and incomprehensible in cogitation: whose eyes are open upon all the waies of the children of Adam, to render unto euery one according to his waies, and according to the fruites of his inuention. † Which hast put signes and wonders in the land of Egypt, euene untill this day, and in Israel, and in men, and hast made thee a name asis this day. † And thou didst bring forth thy people Israel out of the Land of Egypt, in signes, and in wonders, and in a strong hand, and in a stretched out arm, and in great terror. † And thou gavest them this land, which thou swearest to their fathers, that thou wouldst geue them a land flowing with milke and honie. † And they entered in, and possest it: and they obeyed not thy voice, and in thy law they walked not: al that thou didst command them to doe, they did not: and all these euils are befallen them. † Behold munitions are built 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 sooner thou hast spoken, are come to passe, as thy selfe feeleth. † And sayst thou to me O Lord God: Bye the field for sluer, and take witnesses, whereas the citie is geuen into the handes of the Chaldees: † And the word of our Lord was made to Jeremie, saying: † Behold I am the Lord the God of al flesh.


28. all flesh: shall anie word be hard for me? therefore thus saith our Lord: Behold I will deliver this citie into the handes of the Chaldees, and into the handes of the king of Babylon, and they shall take it. And the Chaldees shall come fighting against this citie, and shall set on fire, and burne it, and the houses, in whose toppes they did sacrifice to Baal, and offered libaments to strange goddes to prouoke me vnto wrath. For the children of Israel, and the children of Iuda were continually doing euill in myne eyes: from their youth: the children of Israel which euene vntil this present exasperate me in the worke of their handes, faith 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, where in it shal be taken out of my sight. For the malice of the children of Israel, and of the children of Iuda, which they have done prouoking me to wrath, they and their kings, their princes, and their priestes, and their prophets, the men of Iuda and the inhabitants of Jerusalem. And they have 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 discipline. And they have set their idols in the house, wherein my name is invocated, that they might pollute it. And they have built the excelles of Baal, which are in the valley of the sonne of Ennom, that they might consecrate their sonnes and their daughters to Molo: which I commanded them not, neither hath it ascended into my hart, that they should doe this abomination, and bring Iuda into sinne. And now for these things, thus saith our Lord the God of Israel to this citie, whereof you say that it is delivered into the handes of the king of Babylon in sword, and in famine, & in pestilence.

37. Behold I will gather them together out of all handes, to which I have cast them out in my furie, and in my wrath, and in my great indignation: and I will bring them againe into this place, and wil make them dwell confindentely. And they shall be my people, and I will 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.

38. And I will make an euerafling covenant with them, and will not cease to doe them good: and I wil geue my feare in their hart, that they reuel not from me. And I wil reioyce vpon them, when I shall doe them good: and I wil plant them in this

:: When they were in the wildernes newly delivere out of my sight. And the children of Iuda, which they have done prouoking me to wrath, they and their kings, their princes, and their priestes, and their prophets, the men of Iuda and the inhabitants of Jerusalem. And they have 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 discipline. And they have set their idols in the house, wherein my name is invocated, that they might pollute it. And they have built the excelles of Baal, which are in the valley of the sonne of Ennom, that they might consecrate their sonnes and their daughters to Molo: which I commanded them not, neither hath it ascended into my hart, that they should doe this abomination, and bring Iuda into sinne. And now for these things, thus saith our Lord the God of Israel to this citie, whereof you say that it is delivered into the handes of the king of Babylon in sword, and in famine, & in pestilence.

:: Left anie should thinke that by Gods iuft and reuenue punishment, or by anie reuolting from his seruice the Church might be vterly destroyed, he still promiseth mercie to
wards the reliques of his people, that they shall never al askle, but continue till the Redeemer of mankind Christ shall come. And much lesse shall Christ Church ever fail at his coming.

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in this land in truth in my whole hart and in all my soule.† Because thus faith our Lord: As I have brought these people at this great evil: so will I bring upon them all the good, that I speak to them.† And the fieldes shall be possessed in this land: whereof you say that it is desolate, because there is remaining no man nor beast; and it is given into the hands of the Chaldees. † The fieldes shall be bought for money, and shall be written in a booke; and the signe shall be stamped on, and a witness shall be taken, in the land of Benjamin, and round about Jerusalem, in the cities of Judae, and in the cities on the mountaines, and in the champaigne cities, and in the cities that are toward the South: because I will conuert their captuitive, faith our Lord.

CHAP. XXXIII.

God promiseth remission of sines; 10. reduction from captuitive, & manie other benef ines.† 14. He will make it testament, and iustice in David(Christ) whose throne (the Church) 19. shall be glorius. 24. and permanent.

Besides manie other renuations, this prophet had twio visions in prison, in confirmation that God would confecue his people and Church for ever, notwithstanding their manifold great sines & great afflication and destruction of manie for the same.

A no the word of our Lord was made to Jeremie: the 1 second time, when as yet he was shut vp in the court of the prison, saying: † Thus faith our Lord that wil doe, and will forme it, and prepare it, the Lord is his name. † Crie unto me, and I will heare thee: and I will shewe thee great things, and signe things which thou knowest not. † Because thus faith our Lord the God of Israel to the houses of this citie, and to the houses of king of Judah, 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 have strikein in my face, and in myne indignation, hiding my face from this citie, because of all their malice. † Behold I wil bring to them a faire and health, and will cure them: and I will reduce vnto them the prayer of peace and truth. † And I wil conuert the conuersion of Jerusalem: & will build them as from the beginning. † And I wil cleanse them from all their iniquitie, wherein they have sinned to me: † I will be propicious to all their iniquities, wherein they have sinned to me, & despised me. † And it shall be to me a name, & a joy: and a praise, and an exultation to all the nations of the earth, that shall heare all the good things, which I wil doe to them: and they shall fear, and be troubled in al the good things, & in al the peace, that I will make to them.

† Thus
Thus faith 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 Juda, and without Jerusalem; which are desolate without man, and without inhabitants; and without beast) the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say: Confesse ye to the Lord of hosts, because our Lord is good, because his mercie is for ever: and of them that came vowes into the house of our Lord. For I will bring backe the conversion of the land as from the beginning, faith our Lord. Thus faith the Lord of hosts: Yet there shall be in this desolate place without man, and without beast, and in all the cities thereof, an habitation of pastours and the resting flocks. 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 Jerusalem, and in the cities of Juda there shall yet passe flocks, at the hand of him that numbereth them, faith our Lord.

Behold the daies shall come, faith our Lord; and I will raise vp the good word, that I have spoken to the house of Israel, and to the house of Juda. In those daies, and in that time, I will make the spring of justice to bud forth vnto David: and he shall doe judgement and justice in the earth. In those daies shall Iuda be saved, and Jerusalem shall dwell confidently: & this is the name, that they shall call him: The Lord of our just one. Because thus faith our Lord: There shall not fail of Dauid a man, to sitte vpon the throne of the house of Israel. And of the Priestes and Leuites there shall not fail from before my face a man, to offer holocaustes, and to burne sacrifice, and to kill victimes of al daies. And the word of our Lord was made to Jeremie, saying: Thus faith our Lord: If my covenant with the day can be made vioide, and my covenant with the night, that there be not day and night in their time: also my covenant may be made vioide with Dauid my servant, that there be not of him a sonne to reigne in his throne, and Leuites and Priestes my ministers. Even as the staries of heauen can not be numbered, and the sand of the sea be measured: so will I multiply the seede of Dauid my servants, and the Leuites my ministers.

And the word of our Lord was made to Jeremie, saying: Godspoeft The two kinreds, which our Lord had chosen, are call of special proui...
and they have despised my people, because it is no more a Na-
tion before them? † Thus saith our Lord: If I have not set 25:
my covenant between day and night, and lawes to heaven and
earth: † surely I will also cast of the seede of Iacob, and of 16:
Daud my seruant, that I take not of his seede princes of the
seede of Abraham, Iaac, and Iacob. For I will bring backe
their conversion, and will haue mercie on them.

CHAP. XXXIII.

King Sedeclias shall fall into the handes of Nabuchodonosor, and Jerusalem
shall be burned: 8. because he hath broken the couenant, of releasing
Ieves from bondage, 14. in the seuenth yeare; and contrarie to parti-
cular promise of observing that law.

TH e word that was made to Jeremie from our Lord, 1
when Nabuchodonosor the king of Babylon, and all his
armie, and all the kingdoms of the earth that were vnder the
power of his hand, & all the peoples made warre against Ieru-
salem & against all the cities thereof, saying: † Thus saith our 2
Lord the God of Israel: Goe, & speake to Sedeclias the king of
Iuda: & thou shalt say to him: Thus saith our Lord: Behold I
will deliever this citie into the handes of the king of Babylon, &
he shall burne it with fire. † And thou shalt not escape out of his
hand: but by taking thou shalt be taken, & thou shalt be deliue
red into his hand: & thine eies shall see the eyes of the king
of Babylon, and his mouth shall speake with thy mouth, and
thou shalt enter into Babylon. † But yet heare the word of 4
our Lord to Sedeclias king of Iuda: Thus saith our Lord to thee:
Thou shalt not dye by the sword, † but thou shalt dye in 5
peace, and according to the burninges of thy fathers the for-
mer kingses that haue bene before thee, to shal they burne thee: and, Alas Lord, shal they mourne for thee: because I
have spoken the word, saith our Lord. † And Jeremie the 6
prophet spake al these wordes to Sedeclias the king of Iuda in
Ierusalem. † And, the armie of the king of Babylon fought 7
against Ierusalem, and against all the cities of Iuda, that were
remaying, against Lachis, and against Azæcha: for these re-
mained of the cities of Iuda, scended cities. † The word that 8
was made to Jeremie from our Lord, after that king Sedeclias
made a couenant with all the people in Ierusalem, proclay-
ming: † That euerye one should dismis his seruant, & euerye
one his handmayd, the Hebrew man and the Hebrew woman
free:
free: and that they should not have dominion over them, that
is, on a Jewe and his brother. ¶ Al the princes therefore heard,
and al the people which, had made the covenent, that euerie
man should disimise his servant, and euerie man his handmaide
free, and should no more have dominion over them: they
heard therefore, and disimised them. ¶ And they turned
afterwards: and drew their servants and their handmaids back
against, whom they had disimised free, and brought them into
subiection as men servants, and women servants. ¶ And the
word of our Lord was made to Jeremie from our Lord, saying:
¶ Thus faith our Lord the God of Israel: I made a covenent
with your fathers in the day, that I brought them out of the
Land of Egypt, from the house of bondage, saying: ¶ When
seven yeares shall be accomplished, let euerie man disimise his
brother an Hebrew, that was sold to him, and he shall serve
thee six yeares: and thou shalt disimise him free from thee:
and your fathers have not heard me, nor inclined their ear.
¶ And you were conuerted this day, & did that which is right
in myne eies, that you proclaime libertie euerie one to his
friend: and you made a covenent in my sight, in the house,
wherin my name is inuocated vpon it. ¶ And you are returned,
and have defiled my name: and you have brought backe
againe euerie man his servant, and euerie man his handmayde,
whom you had disimised to be free, and of their owne jurisdiction:
and you have brought them into subiection to be your
servants and handmaydes. ¶ Therefore thus faith our Lord:
You have not heard me, to proclaime libertie euerie man to
his brother, and euerie one to his friend: behold I proclaime
unto you libertie, faith our Lord, to the sword, to the pestilence,
and to famine: and I will geue you into commotion to
all the kingdoms of the earth. ¶ And I will geue the men, that
transgress my covenent, and have not observed the wordes
of the covenent, whereunto they consetted in my sight, the
calfe which they did cut into two partes, and passed between
the diuisions thereof. ¶ The princes of Iuda and the princes
of Jerusalem, the eunuches, and the priests, and all the people
of the land that passed between the diuisions of the calfe.
¶ And I will geue them into the handes of their enemies, and
into the handes of them that seake their life: & their carcasse
shall be for meate to the foules of the ayre, and to the bestes
of the earth. ¶ And Sedeceias the king of Iuda, and his princes

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I will give into the handes of their enemies, & into the handes of them that seek their lives, and into the handes of the armies of the king of Babylon, which are retired from you.

† Behold I command, faith our Lord, and I will bring them againe into this citie, and they shall fight against it, and take it, and burne it with fire: and the cities of Iuda I will give into desolation, because there is not an inhabiter.

CHAP. XXXV.

By exemple of the Rechabites voluntarily keeping their fathers rule, 12. God expostulates with the people that keepe not his precepts, 17. denouncing that they shall be punished, and the Rechabites rewarded.

Here againe, it appeareth that the prophet obserueth not the order of time in writing his visions. For the thing here recorded happened before the prophesies mentioned in the former chapters.

This Iona-
dab was a man of power & estimation, very familiar with Iehu, king of Israel.

4 R. 10. 7. 15. The Rechabites descend- ed not of Israel, but of Le-thro a Meda-
nite, Moyses father in law; asboth He-
breww & Latin Doctors held by tradition.

The word, that was made to Ieremie from our Lord in the dayes of Joakim the sonne of Iosias the king of Iuda, saying: † Go 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 give them wine to drinke. † And I tooke Iezonia the sonne of Ie-
remias the sonne of Habsamias, and his brethren, and all 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 Iehan, the sonne of Iegedelias the man of God, which was by the treasuries of the princes, about the treasure house 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 full of wine, and cuppes: and I said to them: Drinke ye wine. † Who answered: We wil not drinke wine: because Iona-dab the sonne of Rechab, our father, commanded vs, saying: You shall not drinke wine, you and your children for ever. † And you shall not build house, and you shall not sowe seede, and you shall not plant vineyards, nor haue anie: but you shall dwell in tabernacles al your daies, that you may liue manie daies vpon the face of the land, where in you are: § Strangers. † We therefore haue obeyed the voice of Iona-dab the sonne of Rechab, our father, in all things that he commanded vs: so that we dranke not anie wine at our daies: we and our wines, our sonnes & our daughters. † And we builded not houses to inhabite, and vineyard, and silde, and seede we haue not had: † but we have dwelt in tabarnacles, and haue beene obedient according to all things, that Iona-dab our father commanded vs. † But when Nabuchodonosor the king
king of Babylon was come up 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 have taried in Ierusalem. † And the word of our Lord was made to Ieremie, saying: † Thus saith the Lord of hosts the God of Israel: Go, & say to the men of Iuda, and to the inhabitants of Ierusalem: Why wilt thou not receive discipline, to obey my wordes, faith our Lord? † "The wordes of Ionadab the fonse of Rechab haue prevailed, which he commanded his fonnes 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 rising and speaking, and you haue not obeyed me. † And I haue sent to you al my servants the prophetes, rising early, and sendinge and saying: Returne ye euery one from his most wicked way, and make your studies good: and follow not strange goddes, nor worship them, and you shall dwele in the land, which I gaue you and your fathers: and you haue not inclined your care, nor heard me. † The children therefore of Ionadab the fonse of Rechab haue firmely kept the precept of their father, which he commanded them: but this people hath not obeyed me.

† Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will 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 haue called them, and they haue not answered me. † But to the house of the Rechabites Ieremie said: Thus saith the Lord of hosts the God of Israel: For that you haue obeyed the commandment of Ionadab your father, and haue kept his commandments, and haue done all things, that he commanded you: † Therefore thus saith the Lord of hosts the God of Israel: There shall not want a man of the stocke of Ionadab the fonse of Rechab, standing in my sight al daies.

ANNOTATIONS. Chap. XXXV.

1. The house of Rechabites.] We haue here (according to the state of Gods Church in the old Testament) a cleare example of religious life, by professinge and performing good workes of supererogation, not commanded by God, but piously instituted by a holie man called Ionadab. Which, not only himself, and his proper children, but also their posteritie manie ages after him, voluntarily offered by a prescript Rule: Not to builde houses, nor dwele in anie (but in tents) not soe to sowe seede, nor to plant, nor haue vinyardes, nor to drinke E e c c ; religious Or- orders in the old Testament.
The rule of Rechabites differed from the Nazaretes & children of the Prophets. They were figures of more perfect orders in the Church of Christ, consisting in three essential virtues, of voluntary poverty, chastity, and obedience: not commanded but commended, and for the better aspiring to perfection counselled by our Saviour; whereof they are called Evangelical Counselors, observed by the Apostles, leaving all their worldly substance, and all desire of having anie proper possessions: such also as had wives leaving them, the rest not marrying, & renouncing their own wiles, subjected the same to Christ's will, following him. Whose example others imitating, this holy manner of life hath still continued in the Church, as is evident by the Eclesiastical histories even from the Apostle's time. But all observed not the same particular rules, nor were called by the same titles. For as in the time of Moses' law, some were called Nazaretes; some the Children of the Prophets; and some Rechabites, after the name of their founders father Rechab, a renowned godlie man: so now some are called Eremites, some Monkes, some Friers, and some Religious Clerkes. And of each of these kinds, divers forces are distinguished by variety of rules, habits, special functions, and titles either of their first Instituters, or of the Institutions themselves, or of the places, or other occasions. As Carmelites, Augustines (as well Monkes, as Canons Regular) Benedictins, Bernardins, Carthusians, Dominicans, Franciscans, Iesuites, Theatines, Capuchins, and the like. As also many distinct Orders of Nuns. But none of them all differ from the rest, nor from other Catholique Christians in points of faith: nor make anie Sects of Religion, as Heretickes ridiculousely object. For it beleeve and confess the self same Catholique Faith, in all the Articles thereof: and acknowledge the same, and no other holy Sacraments; and all are visited in one vniuersal Church; ynder one visible Head; Eucaristic Order good and holy in their profession; & al together excellently adorning the whole body with several semelie varieties, make the same vniuersal Church more glorious.

Varieties of Religious Orders make no difference in Catholique Religion. But so much adorn the whole Church.

CHAP. XXXVI.

Ieremie in prison sendeth Baruch by Gods commandement, 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 reported 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 thereof, causeth the booke to be burned; 26. and commandeth to apprehend Baruch, and Ieremie. 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. Ieremie of Iosias king of Iuda: this word was made to Ieremie from our Lord, saying: ¶ Take: a volume of a booke 2. and thou shalt write in it all 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 dates of Iosias even to this day. ¶ If perhaps the house of Iuda hearing at the euils, that I haue spoken, doe vnto them, let eucaristic man returne from his most wicked
wicked way: and I will be propitious to their iniquity, and should also be written, for a perpetual admonition, if they would read it, or heare it redde, and for a testimonie against them, and a warning to others.

4 of Nerias: and Baruch wrote from the mouth of Jeremie all the wordes of our Lord, which he spake to him, in the volume of the booke. And Jeremie commanded Baruch, saying: I am short, neither am I able to goe into the house of our Lord. Goest 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 all the people in the house of our Lord on the fast day: moreover also in the hearing of all Iuda, which come out of their cities, thou shalt read it to them:

5 if perhaps their prayer may fail in the sight of our Lord, and cure one return from his most wicked way: because great is the furie & indignation, which our Lord hath spoken against this people. And Baruch the sonne of Nerias did according to all things, that Jeremie the prophet had commanded him, reading out of the volume the wordes of our Lord in the house of our Lord: And it came to passe in the fifth year of Ioakim the sonne of Iosias the king of Iuda, in the ninth moneth: they proclaimed a fast in the sight of our Lord to all the people in Ierusalem, and to all the multitude, that was flocked together out of the cities of Iuda in Ierusalem. And Baruch redde out of the wordes of Jeremie in the house of our Lord, in the treasurie of Gamarias the sonne of Saphan the scribe, in the higher court, in the entrie of the new gate of the house of our Lord, al the people hearing it. And when Micheas the sonne of Gamarias the sonne of Saphan had heard all the wordes of our Lord out of the booke: he went downe into the kings house to the treasurie of the scribe: and beheld al the princes sate there, Elisama the scribe, and Dalaia the sonne of Semeias, and Elmethan the sonne of Achobor: and Gamarias the sonne of Saphan, & Sedecias the sonne of Hananias, and al the princes. And Micheas told them al the wordes that he had heard Baruch reading out of the volume in the eares of the people. Al the princes therefore sent to Baruch, Iudi the sonne of Nathaniels, the sonne of Selemias, the sonne of Chus: 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 volume in his hand, and came to them. And they said to him: Sitte, & rede these things in our eares. And Baruch rede in their
therefore when they had heard all the wordes; they were astonied euerie one toward his neighbour, and they sayd to Baruch: We must tel the king all these wordes. And they asked him, saying: Tell vs how didst thou write all these wordes from his mouth. And Baruch sayd to them: From his mouth he spake as it were reading vnto me all these wordes: and I wrote in a volume with inke. And the princes sayd to Baruch: Go, and be hidde thou and Jeremie, and let no man know where you are. And they went to the king into the court: moreover they layde vp the volume in the treasurie of Elifama the scribe: and they tolde al the wordes in the hearing of the king. And the king sent Iudi, that he should take the volume: who taking it out of the treasurie of Elifama the scribe, redd all, the king hearing, and al the princes, that stood about the king. And the king sate in the winter house in the ninth moneth: and there was an hearth set before him full of burning coles. And when Iudi had redd three or four pages, he cut it with the penknife of a scribe: and he cast it into the fire, that was upon the hearth, til al the volume was consumed with the fyre, that was on the hearth. And the king and al his servatants, that heard al these wordes, did not feare, nor rent their garments. But yet Elnathan, and Dalaia, and Gamarias gaynysaid the king, not to burne the booke: and he heard them not. And the king commanded Jeremiel the sonne of Amelech, and Saraias the sonne of Ezriel, and Silemias the sonne of Abdeel, that they should apprehend Baruch the scribe, and Jeremie the Prophet: but our Lord hid them. And the word of our Lord was made to Jeremie the Prophet, after that the king had burnt the volume and the wordes, that Baruch had written from the mouth of Jeremie, saying: Again take an other volume: and write in it all 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 faith our Lord: Thou haft burnt that volume, saying: Why haft thou written in it telling: The king of Babylon wil come in haft, and wil waste this land: and he wil make man and beast, to cease out of it? Therefore thus faith our Lord against Ioakim the king of Iuda: There shall not be of him to sitte vpon the throne of Daud: and his carcasse shall be cast forth to the heathe by day, and to the frost by night. And I wil visit
And king Sedecias the sonne of Iosias reigned for Alphonsty the sonne of Iochim, whom Nabuchodonosor the king of Babylon made king in the Land of Iuda.

And he obeyed not, he and his servants, and the people of the land the worde of our Lord, that he spake in the hand of Jeremias the prophet. And king Sedecias sent Iuchal the sonne of Selemias, and Sophonias the sonne of Maasias priest to Jeremias the prophet, saying: Pray the Lord our God for us, and Jeremias walked freely in the middles of the people: for they had not cast him into ward in prison. Therefore the armie of Pharoa came out of Egypt: and the Chaldees that besieged Jerusalem, hearing such tidinges, retired from Jerusalem. And the word of our Lord was made to Jeremias the prophet, saying: Thus saith our Lord the God of Israel: Thus shalt thou say to the king of Iuda, which sent you to demand of me: Behold the armie of Pharoa, which is come forth to helpe you, shall returne into his land into Egypt.

And the Chaldees shall returne, and make warre against this citie, and take it, and burne it with fire. Thus saith our Lord: Deceiue not your soules, saying: The Chaldees going shall goe away, and retire from vs, because they shall not goe away. But if you shall strike all the host of the Chaldees, that fight against you, and there be left of them some wounded: such a one shall arise vp out of his tent, and shall burne this citie.
citie with fire. Therefore when the armie of the Chaldees was sent from Jerusalem, because of Pharaoh's armie, and Jeremia went out of Jerusalem to go into the land of Beniamin, and to divide possession there: then the sight of the citizens. And when he was come to the gate of Benjamin, there was there the keeper of the gate by course, one named Ierias, the sonne of Selemias, the sonne of Hanani's: and he apprehended Jeremia the prophet, saying: Thou fleest to the Chaldees. And Jeremia answered: It is not so, I flee not. to the Chaldees. And he heard him not: but tooke Jeremia, and brought him to the princes. for which thing they being angry against Jeremia, they beate him, and cast him into the prison that was in the house of Jonathan the scribe: for he was chiefes over the prison. Jeremia therefore went into the house of the lake, and into the dungeon: and Jeremia was there manie daies. But Sedeccias, the king sendeth to him: and demanded of him in his house secretly; and said: Thinkest thou the word is from our Lord? And Jeremia said: It is. And he said: Thou shalt be delivered into the hands of the king of Babylon. And Jeremia said to the king Sedeccias: what have I sinned against thee, and thy servants, and thy people; that thou haast cast me into the prison house? where are your prophets that did prophesie to you, and said: The king of Babylon shall not come upon you and upon this land? Now therefore heere I beseech thee my Lord, the king: let my petition be available in thy sight: and send me not back into the house of Jonathan the scribe, lest I dye there: the king Sedeccias therefore commanded that Jeremia should be committed in the entrie of the prison: and there should be given him a piece of bread euerie day, besides brothe, till the bread were spent out of the citie: and Jeremia remayned in the entrie of the prison.

CHAP. XXXVIII. And the nobles being offended with Jeremia's preaching, solicite to have him slaine. 5. The king putting him in their handes, they cast him into a dyrie dungeon, 7. from whence at the instance of Abdemelach an Ethiopian, he is drawn forth, and having licence to speake, he aduizeth the king to yield himself to the Chaldees, for he and the citie shall be safe: 18. otherwise shall be taken captaine, 34. which shalaking commandeth him to kepe secrete.
And Saphatias the sonne of Mathan, and Gedelias the sonne of Phaltur, and Iuchai the sonne of Selomias, and Phastur the sonne of Melchias heard these words, that Jeremias spake to all the people, saying: 

Thus saith our Lord: Whosoever shall remaine in this cite, shall dye by swordes, and famine, and pestilence: but he that shall fle to the Chaldees, shall live; and his life shall be safe, and shall liuing.

This saith our Lord: By destroying this cite, shall be deluert into the hand of the arme of the king of Babylon; and he shall take it. And the princes said to the king: We desire thee that this man may be put to death, for he weaketh the handes of the men of warre, that are remaiyning in this cite; and the handes of these people speaking to them according to these wordes: for this man seeketh not peace to this people, but evil. And king Sedecias said: Behold he is in your handes: for it is not lawful for the king to deny you anie thing. They therefore took Jeremias, and cast him into the pitte of Melchias the sonne of Amealch, which was in the entrie of the prison; and they let downe Jeremias by ro pee into the lake, wherein there was no water; but myre. Jeremias therefore sunk downe into the myre. But: Abdemelech the Ethiopian an Ethiopian, that was in the kings house, heard that they had cast Jeremias into the lake; moreover the king fayte in the gate of Benjamin.

And Abdemelech went out of the kings house, and spake to the king, saying: My Lord king, these men haue done all things naughtely: whosoever they haue done aginst Jeremias the prophet, casting him into the lake, that he may dye of famine, for there is no more bread in the cite. 

The king therefore commanded Abdemelech the Ethiopian, saying: Take with thee hence thirteene men, and let vp Jeremias the prophet out of the lake, before he dye. 

Abdemelech therefore taking the men with him, entred into the kings house, that was under the celler: and he took thence old ragges, and old thinges that were rotten: and he let them downe to Jeremias into the lake by cordes. And Abdemelech the Ethiopian said to Jeremias: Put the old ragges, and these rent and rottene thinges vnder the cubite of thine armes, and vpon the cordes. Jeremias therefore did so.

And they drew out Jeremias with the cordes, and brought him forth out of the lake. And Jeremias remayned in the entrie.
And king Sedecias sent and tooke to him Jeremiah the prophet to the third gate, that was in the house of our Lord, and the king said to Jeremiah: I ask thee a word, hide not anie thing from me. ¶ And Jeremiah said to Sedecias: If I shall tell thee, wilt thou not kill me? and if I give thee counsel, thou wilt not heare me. ¶ King Sedecias therefor swore to Jeremiah secretly, saying: Our Lord liueth, that made vs this soule, if I kil thee, and if I deliver thee into the handes of these men, that seek thy life. ¶ And Jeremiah said to Sedecias: Thus saith the Lord of hosts the God of Israel: If going forth thou wilt goe out to the princes of the king of Babylon, thy soule shall liue, and this city shall not be burnt with fire, and thou shalt be safe, and thine house. ¶ But if thou wilt not goe out to the princes of the king of Babylon, this city shall be deliuered into the handes of the Chaldee, and they shall burne it with fire: and thou shalt not escape out of their hand. ¶ And king Sedecias said to Jeremiah: I am careful because of the Jews, that are fled to the Chaldee: lest perhaps I be deliuered into their handes, and they mocke me. ¶ But Jeremiah answered: They shall not deliuere thee, heare I beseeche thee the word of our Lord, which I speake to thee, and it shall be wel with thee, and thy soule shall liue. ¶ But if thou wilt not goe forth: this is the word, which our Lord hath shewed me: Behold, all the women that are remaining in the house of the king of Iuda, shall be brought out to the princes of the king of Babylon: and they shall say: Thy peacable men haue seduced thee, and haue pronounced against thee, they haue drowned thy feete in the myre, and in a slippery place, and are resolved from thee. ¶ And all thy wines, and thy sonnes shall be brought out to the Chaldee, and thou shalt not escape their handes, but thou shalt be taken in the hand of the king of Babylon: and he shall burne this citie with fire. ¶ Sedecias therefore said to Jeremiah: Let none know these wordes, and thou shalt not dye. ¶ But if the princes shall heare, that I haue spoken with thee: and shall come to thee, and say to thee: Tolse what hast thou spoken with the king, conceale not from vs, and we will not kil thee. ¶ Thou shalt say to them: I did prostrate my prayers before the king, that he would not command me to be caried backe into the house of Jonathan, & there dye. ¶ All the princes therefore came to Jeremiah, and asked him: and he spake to them.
them according to all the words, that the king had commanded him, and they left him: for nothing had been heard.

29 But Jeremias remained in the entry of the prison, until the day, that Jerusalem was taken: and it came to passe, that Jerusalem was taken.

CHAP. XXXIX.

Jerusalem, after two years, siege is taken by the Chaldees: 4. king Sedecias with others, being by a posterne gate, is taken, brought to the king of Babylon, & his sons are slain, his eyes put out, and so led into Babylon. 8. The king's palace and the town house are burned; the walls of the city destroyed, the people carried captive, only the poorest left to till the ground. 11. Jeremias is delivered: 15. And Abde-melech is taken from danger.

1 In the ninth year of Sedecias the king of Juda, the tenth month, came Nabuchodonosor king of Babylon, and all his army to Jerusalem, and they besieged it. 2 And in the eleventh year of Sedecias, the fourth month, the ninth of the month the city was opened: 3 And all the princes of the king of Babylon went in, and set gate in the middle gate: Neregal, Sergel, Semgar-nabu, Sar-sachim, Rab-lares, Nergel, Serzer, Rebmag, and all the rest of the princes of the king of Babylon. 4 And when Sedecias, the king of Juda, and all the men of warre had seen them, they fled: and they went forth in the night out of the city by the way of the kinges garden, and by the gate, that was between the two walls, and went out to the way of the desert. 5 But the host of the Chaldees pursued them; and they took Sedecias in the field of the desert of Tericho, and being taken, they brought him to Nabuchodonosor king of Babylon into Reblath, which is in the land of Emath: and he spake unto him. 6 And the king of Babylon killed the sons of Sedecias in Reblath, before his eyes: and the king of Babylon killed al the nobles of Juda. 7 The eyes also of Sedecias he plucked out; 8 and bound him with fetters, to be led into Babylon. 9 The kinges house also, and the house of the common people the Chaldees burnt with fire, and they overthrew the wall of Jerusalem. 10 And the remnant of the people, that remained in the citie, and the fugitives that were fled to him, and the rest of the people that remained, Nabuzardan the prince of the soldiars transported into Babylon. 11 And the poorest people,
THE PROPHETE.

that had nothing at all, Nabuzardan, the master of the soldiars
let alone in the land of Iuda, and he gave them vineyards, and
estates in that day. But Nabuchodonosor the king of the
Babylon had commanded Nabuzardan the prince of the soldiars
concerning Jeremiah, saying: Take him, and let thine eyes see
upon him, and doe him no evil: but as he will do, so do to him.

Nabuzardan therefore the prince of the warre sent; and it
Nabuzardan also, and Rabies, and Nerges, and Sereser, and Rebinng,
and all the nobles of the king of Babylon; and took him out of the
prison, and delivered him to Godolias the sonne of Ahiam the
sonne of Saphan, that he might enter into the house, and dwel among
the people.

But to Jeremiah the word of our Lord was made, when he was
shut vp in the entrie of the prison, saying: Go, and tell
Abdemonelch the Ethiopian, saying, Thus saith the Lord of
hosts, the God of Israel: Behold I will bring my wordes upon
this citie, vnto er, and they shall be in thy sight in that day. And I will deliver thee in that day, saith our Lord,
and thou shalt not be delivered into the handes of the men,
whom thou fearest; but delivering I will deliver thee, and thou shalt not fall by the sword: but thy life shall be preserved
unto salvation, because thou hast had confidence in me, saith
our Lord.

Jeremias being permitted to goe whither he will, saith to Godolias,
governour of the country: To whom also manie, lepseres come from
funderie places. Godolias warned of danger, doth not believe it.

This hearend prince leaueing the Iewes afflied for their sinnes,
confesseth the injustice of God, not sparing to punish his
owne elect people.

The word that was made to Jeremiah from our Lord, after
that he was dismisst of Nabuzardan, master of the warre
from Rama, when he tooke him bound with cheynes, in the
middles of all, that went in transmigration of Jerusalem and
Iuda, and were led into Babylon. The prince therefore of
the warre taking Jeremiah, said to him: The Lord thy God
hath spoken this evil vpon this place, and hath brought it:
and the Lord hath done as he hath spoken, because you have
sinned to the Lord, and have not heared his voice; this word
is fallen to you. Now then behold I have, loosed thee this
day from the cheynes, these are on thy handes: if it please thee
to come with me into Babylon, come: and I will let myne eies
upon thee: but if it please thee not to come with me into, Ba-
bylon,
bylon, tarrye: behold all the land, is in thy sight; that which thou shalt choose, and whither it shall please thee to go, thither goe. And come not with me: but dwell with Godolias the sonne of Ahicam, the sonne of Saphan, whom the king of Babylon hath appointed chiefe over the cities of Juda; dwell therefore with him in the cities of Juda, dwell therefore with him in the midst of the people; or whither soever it shall please thee to goe, goe. The Master of the warre gaue him victuals also, and giftes, and dismissed him. And Ieremie came to Godolias the sonne of Ahicam into Masphath: and dwelt with him in the midst of the people, that was left in the land. And when all the princes of the armie, that were dispersed through the countries, they and their companions, had heard, that the king of Babylon had made Godolias the sonne of Ahicam governor of the country, and that he had committed unto him men, & women and children, & those of the poore of the land, that had not bene transported into Babylon: Then came to Godolias, into Masphath both Ica-mahel the sonne of Nathaniels, and Johanan, and Jonathan, the sonne of Caree, and Barach the sonne of Thanechpacht, and the children of Ophi, that were of Netophathic, and Iezo-nias the sonne of Maachati, they and their men. And Godolias the sonne of Ahicam, the sonne of Saphan sware to them, and to their companions, saying: Fears not to serue the Chaldees, dwel in the land, and serue the king of Babylon, and it shall be well with you. Behold, I dwel in Masphath, that I may an swere the commandement of the Chaldees, that are sent to vs, but you gather ye vintage, and haruest, and keepe store of oil, and lay it up in your vessels, and abide in your cites, which you hold. Ye and all the people, that were in Moab, and among the children of Ammon, and in Idumea, and in all the countries: that was heard that the king of Babylon had left a remnant in Iewrie, and that he had made Godolias the sonne of Ahicam, the sonne of Saphan, ruler over them; 

12. All the Iewre, they returned out of all places, to which they had fled, and they came into the land of Iuda to Godolias into Masphath, and they gathered wine, and haruest exceeding much. But Johanan the sonne of Caree, and all the princes of the host, that had bene dispersed in the countries, came before Godolias into Masphath, and they said to him: Know that Baalis the king of the children of Ammon hath sent
Ismahel the sonne of Nathaniæas to kill thee. And Godolias the sonne of Ahicam beleued them not. But Iohanan the sonne of Caree, spake to Godolias apart in Masphath, saying: I will goe, and strike Ismahel the sonne of Nathaniæas no man knowing it: lest he kill thee, and al the Iewes be dispersed, that are gathered into thee; and the remnant of Iuda perish. And Godolias the sonne of Ahicam said to Iohanan the sonne of Caree: Doest not this word; for thou speakest false of Ismahel.

Godolias with other Ieuer and some Chaldees are slaine by Ismahel, sent from the king of Moabistes: 8: tenne are ransomed for their riches: 11: Iohanan taking ames to avenge the slaughter, Ismahel flyeth away, delivering those whom he held captives: 17: and they prepare to flee into Egypt.

And it came to passe in the eleventh moneth, came into Ismahel the sonne of Nathaniæas, the sonne of Eliama of the kings blood, and the nobles of the king, and ten men with him, to Godolias the sonne of Ahicam into Masphath: and they did eate bread there together in Masphath. And Ismahel the sonne of Nathaniæas arose, and the ten men, that were with him, and they broke Godolias the sonne of Ahicam: the sonne of Saphan with the sword: and slew him, whom the king of Babylon had made ruler over the land. And all the Iewes also that were with Godolias in Masphath, and the Chaldees that were found there, and the men of warre did Ismahel strike. And the second day after he had killed Godolias, no man yet knowing it, there came men from Sichem, and from Silo, and from Samaria eightie men: their beard shaven, and their garments rent, and they favoured: and they had gifts, and frankincense in their hand, to offer in the house of our Lord. Ismahel therefore the sonne of Nathaniæas going forth to meete them out of Masphath, went going 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, Ismahel the sonne of Nathaniæas flew them about the middes of the lake, he and the men that were with him. But ten men were found among them: that spake to Ismahel: Kil se not: because we hate treasures in the field, of wheate, and barley, and oil, and honey. And he caesed, and flew not them with their brethren. And the lake into the which Ismahel threw al the carcasses of the men whom
whom he stroke for Godolias, is the same that king Ama
made, for Baasa the king of Israel: the same did Ismael the
sonne of Nathaniahs fil with them that were flaine. And If-
mahel led away captiue al the remnant of the people, that
were in Maspeth: the kings daughters, and al the people, that
remained in Maspeth: whom Nabuzardan the prince of the
warre had commended to Godolias the sonne of Ahicam. And
Ismael the sonne of Nathaniahs tooke them, and he went
away, to passe vnto the children of Ammon. But Iohanan:
the sonne of Carec, & al the princes of the men of warre, that
were with him, heard at the cuil that Ismael the sonne of
Nathaniahs had done. And taking al the men, they went
forth to make battel against Ismael the sonne of Nathaniahs,
and they found him at the manie waters, that are in Gaboaon,
slaughtered. And when al the people that was with Ismael,
had scen Iohanan the sonne of Carec, and al the princes of the men of
warre, that were with him, they rejoyced. And al the people,
whom Ismael had taken, returned into Maspeth: and return-
ing they went to Iohanan the sonne of Carec. But Ismael
the sonne of Nathaniahs fled with eight men, from the face of
Iohanan, and went to the children of Ammon. But Iohanan
therefore the sonne of Carec, 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 Ismael
the sonne of Nathaniahs out of Maspeth, after that he had
stroke Godolias the sonne of Ahicam: strong men for bartel,
and wemen, and children, & eunuches, which he had brought
back from Gaboaon. And they went, and faiie sciuoring in
Chamaam, which is beside Bethlehem: that they might goe
forward, and enter into Aegypt: from the face of the Chal-
dees: for they feared them, because Ismael the sonne of Na-
thanias had stroke Godolias the sonne of Ahicam, whom
the king of Babylone had made ruler in the land of Iuda.

CHAP. XLII.

Jeremie praying and consulting God, 7. answereth that all those which
remaine in Jerusalem shall be safe: 13. but those that goe into Aegypt
shal perish.

And there came al the Princes of the men of warre, and:
Iohanan the sonne of Carec, and Iezonias the sonne of
Osaias, and the rest of the common people from little vnto
great.
And they said to Jeremie the prophet: Let our prayer fail in thy sight; and pray for us to the Lord thy God for all this remnant, because we are left few of manie, as thine eyes behold vs. And let our Lord thy God tel us the way, by which we may go, and the word that we must doe. And Jeremie the prophet said to them: I have heard: behold I pray to our Lord your God according to your wordes: euerie word whatsoever he shall answer me, I will tel you: neither will I conceal from you anie thing. And they said to Jeremie: Be our Lord witnes between vs of truth and faith, if we doe not according to euerie word, for the which our Lord, thy God shall 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 well 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 Jeremie. And he called Ishahen the sonne of Caree, and all the princes of the men of warre, that were with him, and the whole people from little to great. And he said to them: Thus faith our Lord the God of Israel, to whom you sent me, that I should prostrate your prayers in his sight: If resting you will abide in this land, I will build you, and not destroy you; I will plant, and not plucke you vp: for now I am pacified upon the euil that I have done to you. Fear not at the face of the king of Babylon, of whom you being fearful are afraid: fear him not, faith our Lord: because I am with you, to saue you, and to deliver you out of his hand. And I will give you mercies, and will haue mercy upon you, and will make you dwel in your owne land. But if you shall say: We wil not dwell in this land, neither will we heare the voice of the Lord our God, saying: No, not so, but we wil goe forward to the Land of Egypt: where we shall not see warre, and not heare the sound of the trumpet, and shall not susteyne famine: and there we wil dwell. For this now heare the word of our Lord ye remnant of Iuda: Thus faith the Lord of hostes, the God of Israel: If you shall set your face to goe into Egypt, and shall enter to inhabit there: the sword which you feare, shall there take you in the Land of Egypt: and the famine, for the which you are careful, shall cleue to you in Egypt, and there you shall dye. And all the men, that shall set their face to goe into Egypt, to dwel there, shall dye by the sword, and by famine, and by pestilence:
pestilence: none of them shall remaine, nor escape from the face of the evil, that I will bring upon them. † Because thus faith the Lord of hosts, the God of Israel: As my fury is powered out, and mine indignation upon the inhabitants of Jerusalem: so shall mine indignation be powered out upon you, when you shall be entered into Egypt, and you shall be into a place, and into astonishment, and into a curse, and into reproach: and you shall no more see this place. † The word of our Lord is upon you: a remnant of Iuda: Enter not into Egypt: knowing you shall know that I have aduised you this day, † because you have deceived your soules: for you sent me to the Lord our God, saying: Pray for vs to the Lord our God, and according to all things whatsoever the Lord our God shall say to thee, so we will doe. † And I have told you this day, and † you have not heard the voice of the Lord your God concerning all things, for which he hath sent me to you. † Now therefore knowing you shall know that by sword, and famine, and pestilence you shall dye in the place, to which you would enter for to dwell there.

CHAP. XLIII.

The relics of the lawes, against Jeremies admonitions, goe into Egypt: carrying Jeremie and Baruch with them. 8. where Jeremie prophesieoth that the king of Babylon shall spoyle that land, 12. and their idoles.

And it came to passe, when Jeremie had finished speaking to the people the words of the Lord their God, for which our Lord their God had sent him to them, all these words: † Azarias the sonne of Osaias said: and Iohanan the sonne of Caree, and all the proude men, saying to Jeremie: † Thou speakest a lyinge word, our God sent thee not, saying: Goe not into Egypt, to dwell there. † But Baruch the sonne of Nerias doth provokes thee against vs, that he may deliver vs into the handes of the Chaldees, that he may kill vs, and make vs to be transported into Babylon. † And Iohanan the sonne of Caree, and all the princes of the men of warre, and the whole people, heard not the voice of our Lord, to abide in the land of Iuda. † But Iohanan the sonne of Caree, and all the princes of the men of warre taking al the remnant of Iuda, that were returned out of all nations, to which they had before been dispersed, to dwell in the land of Iuda: † men, and women, and children, & the kinges daughters, and euerie soule.

Gggg.
The prophetic events involving Nabuzardan, the prince of the warre, and the subsequent actions of the people with Godolias, the sonne of Ahicam, the sonne of Saphan, and Jeremias the prophet, and Baruch the sonne of Neria. They went into the Land of Egypt, 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 Jeremias in Taphnis, saying: Take thee great stones in thy hand, and thou shalt hide them in the cave, that is under the brickewall in the gate of the Pharaoh's house in Taphnis: in the sight of the men of Juda. And thou shalt say to them: Thus saith the Lord of hostes the God of Israel: Behold I will send, and take to me Nabuchodonosor the king of Babylon my servant: and I will set his throne over these stones, which I haue hid, and he shall set his throne vpon them. And coming he shall strike the Land of Egypt: those that into death, into death: and those that into captivity, into captivity: and those that into the sword, into the sword. And he shall kindle a fire in the temples of the goddes of Egypt, and shall burne the same, and he shall lead them captive: and he shall be clothed with the Land of Egypt, as a pastor is clothed with his cloke: & he shall goe out from thence in peace. And he shall brake the statues of the house of the Sunne, that are in the Land of Egypt: and the temples of the goddes of Egypt he shall burne with fire.

Chap. XLIII.

The Jews admonished by Jeremias to leave their idolatrie, 15. obstinately answer, that they wil persist therin. 20. whereupon he prophesieth their destruction; 28. few escaping that returne into Jerusalem. 29. And that the king of Egypt shalt also fall into his enemies hands.

The word, that was made to Jeremias, to all the jewes, that dwelt in the Land of Egypt, dwelling in Madgal, and in Taphnis, and in Memphis, & in the Land of Phareus, saying: Thus saith the Lord of hostes the God of Israel: You haue fenes at this evil, that I haue brought vpon Jerusalem, and vpon the cities of Iuda: and behold they are defolate this day, and there is not an inhabiter in them: for the malice, which they haue done, to provoke me to wrath, & to goe and sacrifice, and worship false goddes, which both they, & you, and your fathers knew not. And I haue sent to you all my seruantes the prophets, in the night rising, & sending and saying: Do not the word of this manner of abomination, which I hated. And they...
they heard not, nor inclined their eare to returne from their 6 eul, and not to sacrifice to strange goddes. ♠ And myne indignation and my furie is powred out, & it is kindled in the cities of Iuda, & in the streets of Jerusalem: & they are turned into desolation and waste according to this day. ♠ And now thus faith the Lord of hostes the God of Israel: Why doe you this great eul against your owne soules, that there should dye of you man and woman, child and suckling out of the middes of 7 Iuda, and nothing be left remaying unto you: ♠ prouoking me in the workes of your handes, in sacrificing to strange goddes in the Land of Egypt, 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, have you forgotten the euils of your fathers, and the euils of the kinges of Iuda, and the euils of the wiuues, and your euils, and the euils of your wiuues, that they have done in the Land of Iuda, and in the countries of Jerusalem? ♠ They are not clenched euin to this day: and they have not feared, and they have not walked in the lawe of the Lord, and in my precepts, 10 which I haue geuen before you and your fathers. ♠ Therefore thus faith the Lord of hostes the God of Israel: Behold I wil set my face vpon you to eul: and I wil destroy al Iuda, 11 ♠ And I wil take the remnant of Iuda, which haue set their face to goe into the Land of Egypt, and to dwel there: and they shall be al consumed in the Land of Egypt: they shall fall by the sword, and by famine: and they shall be consumed : from the least euin to the greatest, by the sword, and by famine shall they dye: and they shall be for an othe, and for a miracle, and into malediction, and into reproch. ♠ And I wil visite the inhabitants of the Land of Egypt, as I haue visite 12 vpon Jerusalem in sword, and famine, and pestilence. ♠ And there shall be none that shall escape, and be remayning of the remnant of the lewes, that goe to seiuorne in the Land of Egypt: & that shall returne into the Land of Iuda, to the which they elevate their soules, for to returne and dwel there: there shall none returne but they that shall flee. ♠ But all the men that knew that their wiuues sacrificiied to strange goddes: and 13 all the women of whom there flode a great multitude, and all the people of the inhabitants in the Land of Egypt in Pha- rares, answered Ieremie, saying: ♠ The word, which thou haft spoken to vs in the name of our Lord, we wil not heare of thee:
but doing we wil doe euerie word, that shal proccede out of our owne mouth, to sacrifice vnto: the queene of heaven, and to offer libaments vnto her, as we and our fathers have done, our kinges, & our princes in the citty of Iuda, and in the stretes of Jerusalem, and we were filled with bread, and it was wel with vs, and we saw no euil. But from that tyme, since we ceased to sacrifice to the queene of heaven, and to offer libaments vnto her, we lacke al thinges, & we are consumed with sword, and famine. And if we sacrifice to the queene of heaven, and offer libaments to her: why, haue we without our husbands made her cakes to worship her, and to offer libaments to her? And Jeremie said to al the people against the men, and against the women, and against al the people, that had answered him the word, saying: Why, the sacrifice that you haue sacrificed in the citty of Iuda, and in the stretes of Jerusalem, you and your fathers, your kinges, and your princes, and the people of the land, is not our Lord mindful of them, and hath it not ascended upon his hart? And 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 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 Jeremie said to al the people, and to al the women: Hear ye the word of our Lord al Iuda, which are in the Land of Egypt: Thus saith the Lord of hosts, the God of Israel, saying: You, and your wives 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 heaven, and to offer libaments to her: you haue fulfilled your vowes, and haue done them in wroke. Therefore hear ye the word of our Lord al Iuda, which dwel in the Land of Egypt: Behold I haue sworne by my great name, saith our Lord: that my name shal no more be called by the mouth of euery man of Iuda, saying: Our Lord God liueth in al the Land of Egypt. Behold I wil watch vpon them to euil, and not to good: and al the men of Iuda that are in the Land of Egypt, shal be consumed, with sword,
28 Sورد, and famine, till they be utterly consumed. † And they
that shall escape the sword, shall return out of the Land of Æ-
gypt into the Land of Iuda a few men; and the remnant of
Iuda that goe into the Land of Ægypt, to dwell there, shall
know, whose word is accomplished, mine, or theirs. † And
this shall be a signe for you, faith our Lord, that I visite you
in this place: that you may know that my wordes shall be
accomplished in deede against you to euill. † Thus faith our
Lord: Behold I will deliver Pharaon Ephrae the king of Ægypt
into the hand of his enemies, and into the hand of them that
seeke his life: as I haue delivered Sedecias the king of Iuda
into the hand of Nabuchodonosor the king of Babylon his
enemie, and that seeketh his life.

CHAP. XLV.
Jeremie reprehended Baruch for lamenting in affliction.

1 The word, that Jeremie spake to Baruch the sonne of
Nerias, when he had written these wordes in a booke,
from the mouth of Jeremie, in the fourth yeare of Ioakim the
sonne of Iofias king of Iuda, saying: † Thus faith our Lord
the God of Israel to thee Baruch: † Thou hast said: Woe is me
wretch, because our Lord hath added: forow to my sorow: I
have laboured in my mourning, and have not found rest.
† Thus faith our Lord: Thus shal thou say to him: Behold,
them whom I haue builded, I doe destroy: and whom I haue
planted, I doe pluck vp, and al this land. † And dost thou
seeke to thy self great things? Seeke not: for behold I wil
bring euil upon al flesh, faith our Lord: and I wil geue thee
thy life into safety in al places, wherithou setter thou shal goe.

CHAP. XLVI.
Jeremie prophesieth that the king of Babylon shal inneade Ægypt, 13. and
waste the cite and land: 25. which shal againe be reparied. 27. And
the reliques of the leues shal be delivered from sundrie places of
captivitie.

1 The word of our Lord that was made to Jeremie the
prophet against: † the Gentiles, † to Ægypt against the
armie of Pharaon Nechoa the king of Ægypt, which was beside
the river Euphrates in Charcamis, whom Nabuchodonosor
the king of Babylon stroke, in the fourth yeare of Ioakim the
sonne of Iofias king of Iuda. † Prepare ye shild, and buckler,
and goe forth to battel. † Yoke horses, & mount ye horsemen:

fland

As partly before for more especially in the chapters
following the prophet forewithe the punishment of
gentils which were the chiefe enemies to the
leues.
The Prophecy

It is the common manner of Prophets to speak in the presence of things to come for the infallible certainty thereof.

† What then? I saw them fearful, and turning their backes, their valiants slain: they fled in haste, neither looked they backe: terror on enemie side, faith our Lord. † Let not the swift flee, nor the strong thinke that he is safe: Toward the North by the river Euphrates they were overcome, and fell downe. † Who is this that riseth vp as a flood: and as it were of rivers, so his streams doe swell? † Egypt riseth vp like a flood, and the waves thereof shall be moved as rivers, and shall say: Rysing vp I will cover the earth: I will destroy cities, and the inhabitants thereof. † Get ye vp on horses, & in chariots, and let the valiants come forth, Ethiopia, and the Lybians holding the shield, and the Lydians taking, and shooting arrows. † And that day of our Lord the God of hosts, is a 10 day of revenge, that they may take vengeance of his enemies: the sword shall devour, and be filled, & shall be drunken with their blood: for the victime of our Lord the God of hosts is in the Land of the North by the river Euphrates. † Goe vp into Galaad, and take refine: o virgin the daughter of Egypt: thou dost in vaine multiply medicines, there shall not be health to thee. † The Gentiles have heard thine ignominie, and thine howling hath filled the earth: because the strong hath stumled against the strong, and both are fallen together. † The word that our Lord spake to Jeremia the prophet, concerning this that Nabuchodonosor king of Babylon should come and strike the Land of Egypt: † Tel Egypt, and make it heard in Magdol, and let it sound in Memphis, and in Taphnis: Say ye: Stand, and prepare thy self: because the sword shall devour those things, that be round about thee. † Why is thy valiant become rotten? he stood not: because our Lord hath overthrown him. † He hath multiplieed them that fell, and man hath fallen against his neighbour, and they shall say: Arise, and let vs returne to our people, and to the Land of our naturie, from the face of the sword of * the doue. † Cal ye 17 the name of Pharaon the king of Egypt, Tumult, Time hath brought it. † I live (faith the king, the Lord of hostes is his name) that as Thabor in the mountaines, and as Carmel in the sea, he shall come. † Make ye vessels of transmigration: o daughter inhabitant of Egypt: because Memphis shall be in defolation, and shall be forsaken, and shall be inhabitable. † Egypt a trimme and beautiful heyfer: a pricker from the North.
North, shall come to her. ¶ Her hyrelings also that converted in the middes of her, as fatted calues are turned, and are seld together, neither could they stand: because the day of their slaughter came upon them, the time of their visitation. ¶ Her voice shall be heard as if it were of braze, because she shall hasten with an armie, and with axes they shall come to her, as it were cutting trees. ¶ They have cut downe her forest, faith our Lord, which can not be counted: they are multiplied aboue locustes, and are without number. ¶ The daughter of Egypt is confounded, & deliuered into the hand of the people of the North. ¶ The Lord of hosts the God of Israel hath said: Behold I will visit vpon the tumult of Alexandria, and vpon Pharao, and vpon Egypt, and vpon her goddes, and vpon her kings, and vpon Pharao, and vpon them that trust in him. ¶ And I will geue them into the hand of them that seeke their life, and into the hand of Nabuchodonosor king of Babylon, and into the hand of his servants: and after these things it shall be inhabited as in the daies of old, faith our Lord. ¶ And thou my servant Jacob feare not, but 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 Jacob shall returne, and rest, and prosper: and there shall be none to terrifie him. ¶ And thou my servant Jacob feare not, faith our Lord: because I am with thee, because I wil confume al the nations, to the which I haue cast thee out: but thee I wil not consume, but I wil chasten thee in judgement, neither wil I spare thee as innocent.

CHAP. XLVII.

The desolation of the Philistines, Tyre, Sidon, Gaza; and Ascalon is prophesied.

The word of our Lord that was made to Jeremie the prophet against the Palestines, before Pharao stroke

Gaza: ¶ Thus faith our Lord: Behold there come up waters from the North, and they shall be as a torrent overflowing, Babylon and they shall cover the earth, and the fulnes thereof, the citty and the inhabitanthes thereof: men shall cry, and all the inhabitanthes of the land shall 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 have not respected the children, being of dissolute bandes, ¶ for the

Hhh h
coming of the day; wherein all the Philistines shall be wasted,
and Tyre, and Sidon shall be destroyed with all the rest of their
adyes. For our Lord hath spoiled the Palestines, the remnant
of the isle of Cappadocia. † Baldnes is come upon Gaza.
Aecalon hath held her peace, and the remnant of her valley,
how long shalt thou be hewed? † O sword of our Lord how
long wilt thou not be quiet? Get thee into thy scabbard, be
cooled, and be still. † How shall it be quiet when our Lord
hath commanded it against Aecalon, and against the countries
thereof by the sea side, and there hath made appointment
with it?

Chap. XLVIII.

A prophecy of the vafation of Moab, 29. for their pride: 47. but their
eupetitue shall at last be released.

TO Moab thus saith the Lord of hostes the God of Israel: 1
Woe upon Nabo, because it is wasted, and confounded:
Cariathaim is taken: the strong one is confounded, and hath
submited. † There is no more rejoycing in Moab: against
Hesbon they have thought evil. Come, and let us destroy it
from being a nation. Therefore shalt thou in silence hold thy
peace, and the sword shall follow thee. † The voice of a crie
from Oronaim: waste, and great destruction. † Moab is de-
stroyed: proclayme a crie to her children. † For the ascent
of Luith shall the mourner go up in weeping: because in the
descent of Oronaim the enemies have heard the howling of
destruction: † Flee, make your lines: and you shall be as heath
in the desert. † For that thou hast had confidence in thy munici-
tions, and in thy treasures, thou also shalt be taken: and
‡ Chamos shall goe into transmigration, his priests, and his
princes together. † And the spoiler shall come to cuyrie cuyrie,
and no city shall be saued: and the valleys shall perish, and the
champaigne countries shall be destroyed: because our Lord hath
said: † Genu ye the flour e to Moab, because flourishing it shall
go out: and her cities shall be desolate, & inhabitable. † Cursed
be he that doeth the worke of our Lord fraudulently: and
cursed that stayeth his sword from blood. † Moab hath bene
fruitful from his youth, and hath rested in his dregges: neither
hath he bene powered out of vessell into vessell, and hath not
gone into transmigration: therefore hast his taste remained
in him, and his fauour is not changed. † Therefore behold the
daies
daies come, faith our Lord: and I will send vnto him those that shall order and dispose of his pottes, and they shall overthrow him, and shall emprise his vessels, and dash their pottes one against an other. † And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of Bethel, wherein it had confidence. † How say ye: We are valiant, and strong men to fight? † Moab is wasted, & her cities they haue cast downe: and her chosen yongmen are gone downe into slaughter: faith the king, the Lord of hostes is his name. † The destruction of Moab is nigh to come: the evil thereof shall come exceeding swiftly. † Comfort him al ye that are round about him, and al you that know his name, say: How is the strong rod broken, the glorious staffe? † Come downe from thy glorie, and sit in drought & habitation of the daughter of Dibon: because the waster of Moab shall come vp to thee, he shall destroy thy munitions. † Stand in the way, and looke & habitation of Aroer: ask of him that fleeth: and say to him that hath escaped: What is chanced? † Moab is confounded, because he is overcome: howle ye, and crie, declare in Arnon, that Moab is wasted. † And judgement is come to the champaine countrie: vpon Helon, and vpon Iasa, and vpon Mephaath, † and vpon Dibon, and vpon Nabao, & vpon the house of Deblathaim, † and vpon Gariathaim, and vpon Bethgamul, and vpon Bethmaon, † and vpon Carioth, and vpon Bosra: and vpon all the cities of the Land of Moab, that are far, and necre. † The horse of Moab is cut off, and his armie is broken, faith our Lord. † Make him drunken, because he is ered against our Lord: and Moab shall wring his hand in his vomiting, and him self also shall be in derision. † For as Israel hath bene in derision vnto thee: as though thou hadst found him amongst the euese: for thy wordes therefore, which thou hast spoken against him, thou shalt be led captiue. † Leave the cities, and dwell in the rocke ye inhabitants of Moab, and be ye as a doue making her nest in the highest mouth of the hole. † We haue heard the pride of Moab, he is proude exceedingly: his haughtines, and arrogancie, and pride, and loftines of his hart. † I know faith our Lord, his bottling: and that the strength thereof is not according to it, neither hath it enoueroued to doe according to that which it was able. † Therefore wil I waile vpon Moab, and to al Moab wil I crye, to the men of the earth. † Men that weep brigge of Hh h h z to thee
more strength
then they
have, are
resembeled to an
earth wall,
Ps. 36.

The Prophecie
to thee o vineyard of Sabama: thy branches have passed over
the sea, they are come even to the sea of Jaffa: the spoiler
hath violently entered upon thine harvest, and thy vintage.
† Joy and gladness is taken away out of Carmel, and our of the
Land of Moab, and the wine out of the presses I have taken
away: the treater of the grape shall not sing the accustomed
cheerful note. † From the cry of Hezbon unto Eleale, and
Iesa, they have given their voice: from Segor to Oronaim,
an heysert of three years old: the waters also of Nemrim shall
be verie ill. † And I will take away from Moab, faith our
Lord, him that offereth in the excellsie, and that sacrificeth to
his goddeses. † Therefore shall my hart sound to Moab as a
shaulme: and my hart shall give the sound of shaulmes to the
men of the earth whil: because he hath done more then he
could, therefore have they perished. † For euerie head
baldnes, and euerie beard shall 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 have broken Moab as an
vaprofitable vessell, faith our Lord. † How is it overcome,
and they have howled? How hath Moab cast downe the
necke, and is confounded? And Moab shall be in desolation,
and for an example to all round about him. † Thus faith our Lord:
Behold he shall fehe as an eagle, & shall stretch forth his wings
to Moab. † Carioth is taken, and munitions are wonne:
and the hart of the valiants of Moab in that day, shall be as the hart
of a woman in travel. † And Moab shall cease to be a people:
because he hath gloried against our Lord. † Fear, and pitte,
and snare vpon thee & inhabiter of Moab, faith our Lord. † He
that shall flee from the face of fear, shall fall into the pitte:
and he that shall come vp out of the pitte, shall be taken in the
snare: for I will bring vpon Moab the yeare of their visitation,
faith our Lord. † They stode in the shadow of Hezbon that
fled from the snare: because there came a fire out of Hezbon,
and a flame out of the middles of Sehon, and it hath devoured
part of Moab, and the toppe of the children of tumult. † Woe
to thee Moab, thou hast perished; & people of Chamos: because
thy barrennes are taken, and thy daughters into captitie. † And
I will convert the captitiue of Moab: in the last daies, faith
our Lord. Hitherto to the judgements of Moab.

CHAP.
The like vastation of Ammon (6. who shall be again restored.) 7. destruction of Idumea: 27. of the Syrians, 28. Agarenes, 34. and A§amites: 39. whose captivitie shall at last be released.

1 To the children of Ammon. Thus saith our Lord: why, saith Israel no children? or hath he not an heir? why then saith Melchom by inheritance possessed God: and his people dwelt in his cities? Therefore behold the days come saith our Lord: and I will make the noise of battle to be heard upon Rabbath the children of Ammon, and it shall be destroyed into an heape, and her daughters shall be burnt with fire, and Israel shall possess his possessours, saith our Lord.

2 ¶ Howle Hebron, because Ha is wasted. Cry ye daughters of Rabbath, gird your fellaues with clothes of heare: mourn and goe about by the hedges: because Melchom shall be led into transmigration, his priests, and his princes together.

3 ¶ What gloriest thou in the valleys? thy valley hath flowed away 6 delicate daughter, which didst trust in thy treasures, and saidst: Who shall come to me? ¶ Behold I will bring terror upon thee, saith our Lord the God of holies, from all that are round about thee: and you shall be dispersed every one from an others sight, neither shall there be anie to gather together them that flee. ¶ And after these things I will make the captuies of the children of Ammon to returne, saith our Lord.

7 ¶ To Idumæa. Thus saith the Lord of holies: why is wisdom no more in Theeman? Counsel is perished from the children: their wisdom is become unprofitable. ¶ Flee and turne your backes, goe downe into the gulle ye inhabitantes of Dedan: because I have brought the perdition of Esau vpon him, the time of his visitation. ¶ If the grape gatherers had come vpon thee, they had not left a cluster: if theeues in the night, they had taken that should suffice them. ¶ But I have discovered Esau, I have revealed his secrets, and he can not be concealed: his feede is wasted, and his brethren, and his neighbours, and he shall not be. ¶ Leave thy pupilles: I will make them lieue: and thy widows shall hope in me. ¶ For thus saith our Lord: Behold they whose judgement was not to drinke the cuppe, drinking shall drinke: and shalt thou be left as innocent? thou shalt not be innocent, but drinking thou shalt drinke. ¶ Because I have swarene by my self, saith our Lord,
Lord, that Bofra shall be into desolation, and into reproch, and
into a defert, and into maldecition: and all her cities shall be
into everlasting desolations. † I haue heard a bruite from our 14
Lord, and a legate is sent to the Nations: Gather your foules
together, and come against her, and let us rise vp into battel.
† For behold I haue made thee a little one in the Gentiles, 15
contemnible among men. † Thine arrogancie hath deceived thee,
and thy pride hath encompassed thee: which dwelleth in the caues
of the rockes, and endeavoureth to apprehend the height of the hill.
when thou shalt exalthe thy nest as an eagle, thence wil I bring
thee downe, faith our Lord. † And Idumea shall be desolate: 17
euerie one that shall passe by it, shall be astonied, and shall hisse
vpon al the plagues thereof. † As Sodome is overthrown and
Gomorrah, and her neighbours faith our Lord: there shall not
be a man dwel there, and there shall no sonne of man inhabite it.
† Behold as a lion he shall come vp from the pride of Jordan, 19
to the strong beautifullnes: because I will make him runne
sodenly to her: and who shall be a chosen one whom I may
appoint over her? for who is like to me? and who shall abide
me? and who is this pashour that can resist my countenance? 20
† Therefore heare ye the counsel of our Lord, which he hath
taken concerning Edom: and his cogitations, which he hath
thought concerning the inhabitants of Theman: If the little
ones of the flocke shal not cast them downe, if they shal not
destroy their habitation with them. † At the voice of their
ruine the earth is moued: the cri of their voice is heard in the
Red sea. † Behold he shall come vp as an eagle, and flie out: 22
and he shall spread his wings ouer Bofra: and the hart of
the strong of Idumea shal be in that day, as the hart of a woman
in travail †: To Damascus. Emath is confounded and 23
Arpad: because they haue heard a verie il bruite, they are
troubled in the sea: for carefulnes it could not be quieter.
† Damascus is vndone, she is turned into flight, trembling
hath apprehended her: anguish and sorowes haue held her as
citie, the citie of joy! † Therefore shal her youngmen fall in 25
her feteres: and all the men of warre shall be silent in that day,
faith the Lord of hostes. † And I willeth a fire in the wall of 27
Damascus, and it shal devour the walls of Benhad. † To 28
Cedar, and to the kingdoms of Asor, which Nabuchodonofor
the king of Babylon hath strooken. Thus faith our Lord: Arise,
and goe
and goe ye vp to Cedar, and waie the children of the East.

29 † They shall take their tabernacles, and their flockes: their cortines, and al their vessels, and their camels they shall take to them: and they shall cal upon them fear round about. † Flee yee, get away speedely, sit in deep pits you that inhabit the Afar, for Nabuchodonosor the king of Babylon hath taken counsel against you, & hath devised devices against you. † Arise, and goe vp to the nation that is quiet, and that dwelleth confidently, faith our Lord, they have neither doores, nor barres: they dwell alone. † And their camels shall be into spoile, and the multitude of beasts for a praye: and I will disperse them into every winde, which have their heart spoiled: and from every confine of theirs, I will bring destruction upon them, faith our Lord. † And Afar shall be for an habitation of dragons, desolate for ever: there shall no man tarie there, nor sonne of man inhabit it. † The word of our Lord that was made to Jeremie the prophet against: Aman, in the beginning of the kingdom of Sedeas king of Judah, saying: 

30 † Thus faith the Lord of hostes: Behold I will brake the bow of Aman, & their chiefe strength. † And I will bring vp Aman the foure winde from the foure costes of heaven: and I will scatter them into all these winde: & there shall not be a nation, to which the fugitives of Aman shall not come. † And I will make Aman to feare before his enemies, and in the sight of them that seeke their life: and I will bring euil upon them, the wrath of my furie, faith our Lord: and I will send the sword after them, till I consume them. † And I will set my throne in Aman, and destroy kings and princes from thence, faith our Lord. † But in the last daies I will cause the captiues of Aman to returne, faith our Lord.

CHAP. L.

Babylon which afflizeth the Israelites in captiuitie, 4. after their reduction into their countrie, 8. shall be utterly destroyed.

1. T

He word that our Lord hath spoken of Babylon, and the Land of the Chaldees in the hand of Jeremie the prophet. † Declare among the Gentiles, and make it heard, lift vp a signe: proclaim and conceale it not: say; Babylon is taken, Bel is confounded, Merodach is overcome, their sculptiles are confounded, their idoles are overcome.

2 † Because a nation is come vp against them from the North, which

"Babylonians and other Chaldees the greatest enemies of the leues were at last overthrown by the Medes and Persians. Bel and Merodoch greatest idols of the Chaldees."
which shall bring her Land into desolation: and there shall be none to dwell therein, from man even to beast, and they are removed, and gone away. 

† In those daies, and in that time, saith our Lord, the children of Israel shall come, they and the children of Juda together, walking and weeping they shall hafter, and shall seeke the Lord their God. 

† Into Sion they shall ask the way, their faces hitherward. They shall come, and shall be joined to our Lord by an everlasting covenant, which shall by no obliuion be abolished. 

† My people is become a lost flock, their pastours have seduced them, and have made them wander in the mountaynes: they have passed from mountayne to hil, they have forgotten their couch. 

† Al that found them, haue eaten them: and their enemies said: We have not sinned: because they have sinned to the Lord the beautie of Justice, and to the Lord the expectation of their fathers. 

† Depart out of the middles of Babylon, and goe forth out of the land of the Chaldees: and be ye as kiddes before the flocke. 

† Because loe I rayfe vp, and will bring into Babylon an assemblie of great nations from the land of the North: and they shall be prepared against her, and thereby she shall be taken: his arrow as a valiant mans that is a killer, shall not returne voide. 

† And Chaldea shall be for a praye: all that waste it shall be filled, saith our Lord. 

† Because you reioyce, and speake great thinges, spoiling mine inheritance: because you are powered out as calues upon the grasse, and you have belowe as bulles. 

† Your Mother is confounded exceedingly, and made euin with the dust she that bare you: behold she shall be the last among the Gentiles, desolate, without access, and drie. 

† Of the wrath of our Lord it shall not be inhabited, but shall be brought wholly into desolation: euerie one that shal passe by Babylon, shal be astonied, and shal hisse vpon all the plagues thereof. 

† Be prepared against Babylon round about al ye that bend bow; overthrow her, spare not arrowes: because she hath sinned to our Lord. 

† Crie against her, she hath gaven 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 fower out of Babylon, and him that holdeth the sickle in the haruestt time; at the face of the sword of the euerie man shall returne to his people, and euerie one shall flee to his owne land. 

† Israel is a flock dispersed, Lyons
of Ieremie.

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lyons haue cast him out: first the king: of Assur did eate him: the Assyrians left this Nabuchodonosor the king of Babylon hath spoyled his bones. Therefore thus saith the Lord of hostes the God of Israel: Behold I will visite the king of Babylon and his land, as I haue visite the king of Assur: and I will bring Israel and the Chalagaine to his habitation: and Carmel shall be fed, and Bashan, and in mount Ephraim, and Galade his soule shall be filled.

In those daies, and in that time, faith our Lord, the iniquitie of Israel shall be sought, and it shall not be: and the sinne of Juda, and it shall not be found: because I will be propicious to them, whom I shall leave. Ascend upon the land of them that rule, and visite upon the inhabitants thereof, destroy, and kill the things that are behind them, faith our Lord: and doe according to all things that I haue commanded thee. A voice of battle in the land, and great destruction. How is the hammer of the whole earth broken, and destroyed? how is Babylon turned into a deset among the nations? I haue shat thee, and thou art taken Babylon, and thou knewest it not: thou art found & apprehended, because thou haft provoked our Lord.

Our Lord hath opened his treasure, and brought forth the vessels of his wrath: because the Lord the God of hostes hath a worke in the land of the Chaldees. Come ye unto her from the uttermost borders, open that they may goe forth that shall tread her downe: take the stones out of the way, and bring it into heapes, and kill her: neither let there be anie thing left. Destroy all her valiants, let them descend into slaughter: woe vnto them, because their day is come, the time of their visitation. A voice of them that flee, and of them, that haue escaped out of the land of Babylon: to tell in Sion the reuenge of the Lord our God, the reuenge of his temple. Declare ye against Babylon to verie manie, to all that bend bow: stand together against her round about, and let none escape: repay her according to her worke: according to all things, that she hath done, doe ye to her: because she is erected against our Lord, against the holie one of Israel. Therefore shall her young men fall in her streets: and all her men of warre shall hold their peace in that day, faith our Lord. Behold I to thee thou proud one, faith our Lord the God of hostes: because thy day is come, the time of thy visitation. And the proud shall fall, and tumble downe, and there shall be none to raise him vp: and I will kindle a fire in his cities, and it shall devour all things.
things round about him. † Thus saith the Lord of hosts: 33
The children of Israel, and the children of Juda sryne
culmnic together: al that haue taken them, hold them,
they will not let them goe. † Their strong redeemer, 34
the Lord of hosts is his name, in judgement will de-
fend their cause, to terrifie the land, and to stirre vp the
inhabitantes of Babylon. † The sword, to the Chaldees, saith 35
our Lord, and to the inhabitants of Babylon, and to her prin-
ces, and to her wife men. † The sword to her diuners, who 36
shall be foolish: the sword to her valiants, who shall be afraid.
† The sword to his horses, and to his chariots, and to al the
common people, that is in the middes of her: and they shall be
as women: the sword to her treasures, which shall be spoyle.
† There shall be drought vpon her waters, and they shall be
dryed vp: because it is a land of sculptiles, and they glorye in
monstrous things. † Therefore shall the dragons dwel with
the foolish murderers: and the ostriches shall dwell in it: and it
shall no more be inhabited for euer, neither shall it be built
euen to generation and generation. † As our Lord overthrew
Sodom and Gomorrah, and the neighbours thereof, saith our
Lord: there shall no man dwell there, and noone of man shall
not inhabit it. † Behold a people cometh from the North, 40
and a great nation, and manie kings shall rise from the ends
of the earth. † They shall take bow and shield: they are cruel
and vnmercifull: their voice shall sound as the sea, and they shall
mount vpon horses: as a man prepared to batel against thee o
daughter of Babylon. † The king of Babylon hath heard the
name of them, and his handes are disfloued: anguish hath
caught him, sorow as a woman in travail. † Behold: † as a lion
he shall come vp: † from the pride of Iordan to the strong
beautifullnes: because I will make him runne fodenly to her:
and who shall be a chosen one, whom I may appoint over her?
For who is like to me? and who shall abide me? and who is this
dastour, that can resift my counenance? † 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
of the flockes shall plucke them downe, vnles their habitation
shall be destroyed with them. † At the voice of the captitie
of Babylon the earth is moued, and the crie is heard amongst
the Nations.
Mourneresies shal fall upon Babylon (ii. by the Medes) with destruction of her idoles.

1 Thys faith our Lord: **Behold I wil raise vpon Babylon and vpon the inhabitants thereof, which have lifted up their hart against me, as it were a pestilent winde.** † And I wil send vpon Babylon fanners, and they shal fanne it, and shal destroy her land: because they are come vpon her on euerie side in the day of her affliction. † Let not him that bendeth bend his bow, and let not him goe vp that is in a coate of mail.

2 Cor. 6. 4 * a brigandin, spare not her young men, kil al her host. † And the same shal fall in the land of the Chaldees, and the wounded in the countries thereof. † Because Israel and Juda haue not bene left as a widow of their God the Lord of hostes: but their land hath bene replenished with sinne from the holy one of Israel. † Flee ye out of the middes of Babylon, and let euerie one save his owne life, hold not your peace vpon her iniquitie: because it is the time of reuenge from our Lord, he wil require her the like. † Babylon is a golden cuppe in the hand of our Lord, inebriating all the earth: of her wine haue the Nations drunken, and therefore they are in commotion.

3. Isr. 11. 9 † Babylon is fallen sodenly, and is destroyed: howle ye vpon her, take refuge for her sorow, if perhaps she may be healed.

4. Apoc. 14. 9 † We haue cured Babylon, and she is not healed: let vs forfake her, & let vs goe euerie man to his owne land: because her judgement hath reached euuen to the heauens, & is lifted vp vnto the clowdes. † Our Lord hath brought forth our justices: come, and let vs tel in Sion the worke of the Lord our God.

5. † Make sharpe the arrowes, fil the quiuers: our Lord hath rayled vp the spirite of the kings of the Medes: and against 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, increae the watch: set vp watchemen, prepare embushments: because our Lord hath meant, and hath done what so euer he spake against the inhabitants of Babylon. † Thou that dwellest vpon manie waters, rich in treasure: thine end is come with in a foot of thy cutting of.

6. Amas. 6. 14 † The Lord of hostes hath sware 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

II i i 2 in his
in his strength, hath prepared the world in his wisdome, and with his prudence stretched out the heauens. † He giving a voice, the waters are multiplied in heauen: who lifteth vp the cloudes from the extreme part of the earth, lightenings he hath turned into rayne: and he hath brought forth the winde out of his treasures. † Euerie man is become a foole by knowledge: euerie mettal casteth is confounded in his sculptil, because his casting is counterfet, neither is there spirit in them. † They are vaine worke, and worthie to be laughed at, in the time of their visitation they shal perish. † The portion of Iacob is not as these things: because he that made all things he it is, and Israel is the scepter of his inheritance: the Lord of hostes is his name. † Thou dost knocke together the vessels of warre for me, and I wil knocke together in thee the Gentiles, and I wil destroy in thee kingdoms: † And I wil breake in thee the horse, and his rider: and I wil knock together in thee the chariot, and the rider thereof. † And 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 flocke, and I wil knocke together in thee the husbandman and his draweing cattle, and I wil knocke together in thee dukes and magistrates. † And I wil render to Babylon, and to all the inhabitants of Chaldee al their euil, that they have done in Sion, before your eyes, faith our Lord. † Behold I to thee thou pestiferous mountaine, faith 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 stone for the corner, and a stone for foundations, but thou shalt be destroyed for eu er, faith our Lord. † Lift ye vp an ensigne in the land: found with the trumpeter among the Gentiles: † Sanctifie the Gentiles vpon her: declare against her to the kings of Atarat, Menni, and Afsenez: number Taphsfar against her, bring the horse as the flingeing locult. † Sanctifie the Gentiles against her, the kings of Media, the dukes thereof, and all the Magistrates thereof, & al the land of his dominion. † And the land shal be in a commotion, and shal be troubled: because the cogitation of our Lord shal awake against Babylon, to lay the Land of Babylon deserts and inhabitable. † The valiants
valiantis of Babylon haue ceased from battel; they haue dwelt in holdes: their strength is devoured, and they are become as women: her tabernacles are burnt, her barres are broken.

31 † A runner shall come to meeete the runner, and messenger to meeete messenger: to tel the king of Babylon that his cite is 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 warre be troubled. † Because thus faith the Lord of hostes, the God of Israel: The daughter of Babylon is as a barren floore, the time of her threshing: yet a little, and the time of her reaping shall come. † : Nabuchodo for the king of Babylon hath eaten me, he hath devoured me: he hath made me as an emptie vessel: he hath swallowed me vp as a dragon, he hath filled his belly with my tendernes, and hath cast me out. † Iniquity against me, and my flesh upon Babylon, faith the habitation of Sion: and my bloud upon the inhabitan tes of Chaldee, faith Jerusalem. † Therefore thus faith our Lord: Behold I will judge thy cause, and wil rescue thy vengeance, and I wil make her sea desolate, and wil drie vp her vayne. † And Babylon shall be into heapes, the habitation of dragons, astonishment, and hissing, because there is not an inhabiter. † They shall roar as together as lions, they shall shake the manes as the whelpes of lions. † In their heate I will set their drinke: and I wil make them drunke, that they may be drousie, and sleepe an euerslaung sleepe, & not arife, faith our Lord. † I wilde them as lambs to be a vicitme, and as rammes with kiddes.

† How is Sarch taken, and the noble one of al the earth apprehended? How is Babylon become an astonishment among the Gentiles? † The sea is come vpon Babylon: she is couered with the multitude of the waves thereof. † Her cities are become an astonishment: a land inhabitable and desolate, a land wherein none can dwell, nor sone of man may passe by it. † And I wil visite vpon Bel in Babylon, and I wil call out of his mouth that which he had swallowed: and the Gentiles shal no more runne together vnto him, for the wall also of Babylon shal fall. † Goe out of the middes of her 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 brouite, that shall be heard in the land: and there shal come a brouite in the ycare, and after this ycare a brouite: and iniquity in the land, and ruler vpon ruler. † Therefore
fore behold the daies come, and I wil visite vpon the sculpti-
les of Babylon: and al her land shal be confounded and al her
flaine shal fall in the middes of her. † And the heauens and the
earth shal prophie vpon Babylon, and al things that are in
them: because spoylers shal come to her from the North, saith
our Lord. † And as Babylon caused that there should fall flaine
in Israel: so of Babylon ther shall fall flaine in the whole land.
† You that have escaped the sword, come, stand not: remember
our Lord a farre of, and let Jerusalem ascende vpon your hart.
† We are confounded, because we haue heard reproch: igno-
minie hath covered our faces: because strangers are come
vpon the sanctification of the house of our Lord. † Therefore
behold the daies come, faith our Lord: and I wil visitte vpon
her sculpturles, and in all her land the wounded shal roare. † If
Bablyon shal ascende vnto heaven, and establish her strength
on high: from me there shal come wasters of her, faith our
Lord. † A voice of crying from Babylon, and great destruc-
tion from the Land of the Chaldees: † because our Lord hath
wasted Babylon, and destroyed out of it the great voice: and
their waues shal found as manie waues: their voice hath
guen a sound. † Because the spoyler is come vpon her, that
is, vpon Babylon, and her valiants are apprehended, and their
bow is weakened: because the strong enuerger our Lord
rendering will repay. † And I wil inebriate her princes, and
her wise men, and her dukes, and her magistrates, and
her valiants: and they shal sleepe an everlastinge sleepe,
and shal not awake, faith the king, the Lord of hostes is his
name. † Thus faith the Lord of hostes: That most brode wal
of Babylon by vndermyning shal be vndermined, and her
high gates shal be burnt with fire, and the labours of the peo-
ple shal come to nothing, and of the nations shal be into the
fire, and shall perish. † The word that Jeremias the prophet 59
commanded Saraias the sonne of Nerias, the sonne of
Maasias, when he went with Sedeias the king into Babylon,
in the fourth yeare of his kingdom: and Saraias was † the
prince of prophetic. † And Jeremia wrote at the euill, that was
to come vpon Babylon in one booke: al these wordes, that are
written against Babylon. † And Jeremia said to Saraias: When
thou shalt come into Babylon, and shalt see, and shalt reade al
these wordes, † thou shalt say: Lord thou hast spoken against
this place to destroy it: that there be none to inhabit it from
man
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 of Euphrates: † and thou shalt say: So shal Babylon be drowned, & she shall not rise vp from the face of the affliction, that I will bring upon her, and she shall be dissolued. † Thus much Jeremie prophesied against Babylon.

Chap. LII.

A Recapitulation of the taking of Jerusalem 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 carried into captivity (15. few excepted to til the land) 17. the two brazen pillars, laver, and Salt, were taken away. 24. Al the captives at divers times four thousand six hundred, 31. Finally king Joachin is execed in the court.

1 A Child of one and twentye yeares was Sedecias when he began to reign: and eleven yeares he reigned in Jerusalem: and the name of his mother was Amital, the daughter of Jeremie of Lobna. † And he did eueil in the eyes of our Lord, according to all thinges that Joakim had done. † Because the furie of our Lord was against Jerusalem, and against Iuda, til he cast them away from his face: and Sedecias revolced from the king of Babylon. † And it came to passe in the ninth yeare of his reign, in the tenth moneth, the tenth of the moneth, came Nabuchodonosor the king of Babylon, him selfe and all his armie against Jerusalem, and they besieged it, and builded against it munitions round about. † And the citie was besieged vntil the eleuenth yeare of king Sedecias. † And in the fourteenth moneth, the ninth of the moneth, a famine possessed the citie: and there were no victuals for the people of the land. † And a breche 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 betweene the two walles, & leadeth to the kynges garden (the Chaldees besieging the citie round about) and they departed by the way, that leadeth into the wildernes. † But the armie of the Chaldees pursueth the king: and they apprehended Sedecias in the desert, which is beside Jericho: 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 Emach: and he spake
he spake to him judgments.† And the king of Babylon killed 10
the sons of Sedecias before his eyes: yea and all the princes
of Juda he slew in Reblatha.† And he plucked out the eyes
of Sedecias, and bound him with fetters, and the king of Ba-
ylon brought him into Babylon: and he put him in the pri-
son house even to the day of his death.† And in the fifth 12
moneth, the tenth of the moneth, the same is the nineteenth
year of Nabuchodonosor the king of Babylon: came Nabu-
zardan the prince of the warfare, who stood before the king
of Babylon in Jerusalem.† And he burnt the house of our 13
Lord, and the kings house, and all the houses of Jerusalem,
and euery great house he burnt with fire.† And al the host 14
of the Chaldees that was with the prince of the warfare,
destroyed all the wall of Jerusalem round about.† But of the 15
poore of the people, and of the rest of the vulgar sorte, which
remained in the citie, and of the fugitives, 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 brazen 17
pillars also, that were in the house of our Lord, and the fete,
and the sea of brasfe, that was in the house of our Lord, the
Chaldees brake: and they tooke at the brafe of them into
Babylon.† And the kettles, and the fleshhookes, and the 18
psalteries, and the phials, and the little mortars, and all the bra-
zen 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 gobblets:
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
sea, & twelue oxen of brasse, that were under the fete, which
king Salomon had made in the house of our Lord: there was
no weight of the brasfe of al these vessels.† And concerning 21
the pillars, there were eightene cubits of height in one pillar:
and a corse of twelue cubits did compass it about: moreover
the thickness thereof, of foure fingers, and within it was
holow.† And the little heads of brafe, upon both: the height
of one little head, of sixe cubits: and the little nettes, and the
pomegranates upon the crowne round about, al of brasse.
Likewise of the second piller, and the pomegranates.† And 22
there were ninetie sixe pomegranates hanging downe: and al the
pomegranates
pomegranates an hundred, were compassed with little netties.  
24. And the master of the warre tooke Battaias the chiefe priest, and Sophonias the second priest, and the three keepers of the entrie.  
25. And of the citie he tooke sixe imuch, that was chiefe over 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 fouldiars, who tried the yong fouldiars, and three score of the people of the land, that were found in the midst of the citie.  
26. And Nabuzaradan the prince of the warre tooke them, and he brought them to the king of Babylon into Reblatha.  
27. And the king of Babylon stroke them, and he killed them in Reblatha in the land of Emath; and Iuda was transported from his land.  
28. This is the people, which Nabuchodonosor transported: In the seuenth yeare, seuen thousand and twentie three.  
29. In the eighteenth yeare of Nabuchodonosor from Jerusalem soules eight hundred thirtie two.  
30. In the three and twentith yeare of Nabuchodonosor, Nabuzaradan the prince of the warre transported of the Iewes seuen hundred fourtie five soules,  
31. all the soules therfore were foure thousand six hundred.  
32. And it came to passe in the seuenthe and thirtith yeare of the transmigration of Josachin the king of Iuda: the twelveth moneth, the seuenthe and twentith of the moneth, Eulmerodach, the king of Babylon lifted vp in the very yeare of his reigne, the head of Josachin the king of Iuda: and he brought him out of the prison soule.  
33. And he spake with him good thinges, and he sette his throne about the thrones of the kinges, that were after himself in Babylon.  
34. And he changed his prison garments, and he did eate bread before him alwaies at the daies of his life.  
35. And his allowance of meate, a continual provision 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.

These Lamentations, in Greek called Threni, and by the Hebrew Rabbins intituled Cinoth, were written by Jeremie before the greatest part of his other prophecies (as most probable to S. Ierom) A.D. 52, and were first sung at the death of Josias king of Juda. Againe when king Josias made the Temple and citie of Jerusalem destroyed. But most especially he prophesieth the Jews miserable estate, and just cause of Lamentation after Christ's coming, and their reiecting him. And therefore this Church singeth the same in the Aniversarie, or Commemoration of his Passion and Death; and most piously instructeth all sinners, both Jews and Gentiles, to returne unto Christ our Redemer, saying: Jerusalem, Jerusalem converted to ad Dominum Deum tuum. In this little booke the diligent reader will easily observe many doleful pathetical speeches, pour'd out from a pensive hart, as in great calamities it commonly happeneth, with little connexion of sentences; but otherwise the 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 use, but after the Hebrew manner, observing number of syllables, and beginning every verse, with a distinct letter, from the first to the last in order, with some small variety, of the Hebrew Alaphabet. Doubles with great mysteries, as S. Ierom judgeth, and therefore explicateth the significations, and certaine connexions, of the two and twentie Hebrew letters; as we haue noted upon the 118. Psalme: but above the capacity of our understanding. In the last chapter the Prophet omitting the observation of Initial letters, in twentie two verses prayeth lamentably, as the whole people shal pray in captivitie.
THE THRENES,  
that is to say,  
THE LAMENTATIONS  
OF IEREMIE THE PROPHET.

And it came to passe, after that Israel was brought into captiuitie, and Jerusalem was desolate; Jeremie, the prophet, sat weeping, and he mourned with this lamentation upon Jerusalem, and with a pensiue mind sighing, and weaying he said:

CHAP. I.

Aleph. 1 How doeth the citie ful of people, howe solitarie: how is the ladie of the Gentiles become a wido: 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 all her deare ones: all her freindes haue despighted her, and are become her enemies.

Ghimel. 3 Judas is gone into transmigration because of affliction, and the multitude of bondage: she hath dwelt among the Gentiles, neither hath she found rest: all her persecutors haue apprehended her within the straites.

Daleth. 4 The waies of Sion mouthe, because there are none that come to the solemnitie: all her gates are destroyed: her prietes sighing: her virgins lothome, and her selfe is oppressed with bitternes.

He. 5 Her aduersaries are made in the head, her enemies are enriche: because our Lord hath spoken vpon her for the multitude of her iniquities: her little ones are led into captiuitie, before the face of the afflicter.

Vau. 6 And from the daughter of Sion all her beautie is departed: her princes are become as rammes, not nyning pastures: and they are gone without strength before the face of the pursuer.

Zain. 7 Jerusalem hath remembred the daies of her affliction, and preuoration of al her thinges worthie to be defyred, 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.

K k k k 2 Jerusalem
THE LAMENTATIONS

Jerusalem hath sinned a sinne, therefor is she made vnlustable: 8 Hath.
at that did glorifie her, haue despised her, because they haue sene her ignominie: but she sighing is turned backward.

Her filthines is on her feete, neither hath she remembred her end: she is pulled downe exceedingly, not habing a comforter. See & Lord mine affliction, because the enemy is exalted.

The enimie hath thrust his hand to al her things worthie, 10 Tod.
to be desyr'd: because she hath sene the Gentiles enter into her sancturie, of whom thou gauest commandment that they should not enter into thy church.

After people sithing, and seeking bread: they haue geuen al precious things for meate to refresh the soule, see & Lord and consider, because I am become vyle.

O al ye. that passe by the way, attend, and see if there be 12 Lamed.
sorrow like to my sorrow: because he hath made vintage of me, as our Lord hath ispoken in the day of the wrath of his furie.

From on high he hath cast a fyre in my bones, and hath 13 Mem.
taxt me: he hath spread a net for my feete, he hath turned me backward: he hath made me desolate, at the day consumed with sorrow.

The yoke of mine iniquities hath warched: they are folded 14 Nun.
together in his hand, and put upon my necke: my strength is weakened: our Lord hath geuen me into the hand, from which I can not rife.

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 ele: our Lord hath troden the winetresse 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, converting my soule: my children are become desolate because the enimie hath presuyled.

Sion hath spread forth her handes, there is none to comfort her: our Lord hath commanded against Iacob, round about him are his enemies: Jerusalem is become as a woman polluted with menstrous floores among them.

Our Lord is lust, because I haue prouoked his mouth to 18 Sade.
wrath: heare the seach all ye peoples, and see my sorrow: my virgins, and my pong men are gone into capitiuitie.

I haue
OF IEREMIE.


t. 19. I have called "my freindes, they have deceived me: my

priestes and my ancients are consumed in the citie; because
they have sought meat for themselves, to refresh their
soule.

26. See 3 Lord that I am in tribulation, my hellie is troubled: my
hart is ouerturned in myself, because I am full of bitterness:
the sword killeth abrode, and at home it is " lyke death.

21. They have heard that I doe sigh, and there is none to com-
fort me; all mine enemies have heard mine euil, they have re-
joyced, because thou hast done it: thou hast brought a day of
famine, consolation, and they shall be made lyke to me.

22. Let all their euil enter in before thee: and vintagethem, as
thou hast vintaged me for all mine iniquities: for my sighings
are manie, and my hart is sorrowful.

CHAP. II.

Heb. 1. How hath our Lord in his furie covered the daughter
of Sion with darkness: cast forth the noble one of Israel
from heauen to the earth, and hath not remembred the
footstooole of his feete in the day of his furie.

2. Our Lord hath cast downe headlong, and hath not spared, at
the beautiful thinges of Jacob: 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
thereof.

3. He hath broken "uerie horne of Israel in the wrath of
furie: he hath turned away his right hand backward from the
face of the enimie: and he hath kinled in Jacob as it were the
fyre of a flame deouoring round about.

4. He hath bent his bow as an enimie, he hath fastned his right
hand as an aduerarie: and he hath killed al, that was fayre to
behold in the tabernacle of the daughter of Sion, he hath
powred out his indignation as fyre.

5. Our Lord is become as an enimie: he hath cast downe Israel
headlong, he hath cast downe headlong al her walles: he hath
destroyed the munitions thereof, and hath replenished in the
daughter of Iuda the humbled man and humbled woman.

6. And he hath destroyed his tent as a garden, he hath thrown
downe his tabernacle: our Lord hath brought fesluation and
fabbath in Sion to oblivion: and king and priest into reproch,
and into the indignation of his furie.

K k k k 3  Our
Our Lord hath rejected, he hath cursed his sanctification:
he hath delivered the walls of the towers thereof into the hand of the enemy: they have made a noyle in the house of our Lord, as in a solemnne day.

Our Lord hath meant to destroy the wall of the daughter of Sion: he hath stretched out his corde, and hath not turned away his hand from destruction: and the foresaid wall hath mourned, and the wall is destroyed together.

Her gates are fastned in the ground: he hath destroyed, and broken her bars: her king and her princes in the Gentiles: there is no law, and her prophets have not found vision from our Lord.

The ancients of the daughter of Sion have litten on the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with heare clothes, the virgins of Jerusalem have cast downe their heads to the ground.

Myne eyes have fayled for teares, my bowels are troubled: my liuer is powdered on the earth, for the destruction of the daughter of my people, when the little one, and the sucking faynted in the streets of the town.

They sayd to their mothers: Where is wheare and wyne? when they faynted as the wounded in the streets of the citie: when they yielded vp the ghostes in the bosome of their mothers.

Wherto shal I compare thee? or wherto shal I liken thee, daughter of Jerusalem: wherto shal I make thee equal, and comfort thee? o virgin daughter of Sion? For great is thy destruction: as the sea: who shal heale thee?

Thy prophetes have sene false and foolish things for thee: neither haue they opened thyne 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 upon thee: they have hissed, and mouded their head upon the daughter of Jerusalem, saying: Is this the citeie of perfect beautie, the joy of al the earth?

Al thyne enemies haue opened their mouth vpon thee: they haue hissed, and gnashed with the teeth, and haue sayd: We will devour: Loe this is the day, which we expected: we haue found it, we haue sene it.

Our Lord
Our Lord hath done the things that he meant, he hath accomplished his word, which he commanded from the days of old: he hath destroyed, and hath not spared, and he hath made the enemie joyful over thee, and hath exalted the house of thine adversaries.

Their hart hath cryed to our Lord vpon the walles of the daughter of Sion: Shede tears as a torrent by day, and night: gue no rest to thyself, neither let the spile of thyne eye cease.

Arise, prayse in the night in the beginning of the watches: powre out thy hart as waters before the sight of our Lord: lift vp thy handes to him for the life of thy little ones, which have fainted for famine in the head of al high wayes.

See o Lord, and consider whom thou haft vntaged thus: shall women then eate their owne fruites, little ones of the measure of a spanne? is the priest, and the prophet slaine in the sanctuarie of our Lord?

The childe and the old man lay on the ground without: my virgins and my yongmen are fallen by the sword: thou haft killed in the day of thy furie: thou haft strooken, neither haft thou had mercie.

Thou haft called as it were to a solemn 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.

I THE man :: that see my pouertie in the rod of his indignation.

He hath led me, and brought me into darknes and not into light.

Only against me he hath turned and hath converted his hand at the day.

He hath made my skinne old and my flesh, he hath broken my bones.

He hath built round about me, and he hath compassed me with gaul, and labour.

In darke places he hath placed me as the everlasting dead.

He hath built round about against me, that I goe not forth: he hath aggravated my fettlers.

Yea and when I shal crie, and aske, he hath excluded my prayer.

He hath shut vp my wayes with square stones, he hath subuerct my paths.
He is become unto me a beare lying inwaite: a lyon in 10
crccer places.
He hath subuerred my patthes, and hath broken me, he hath 12
made me defolate.
He hath bent his bow, and set me as a mark for the arrow. 12
He hath shot in my reines, the daughters of his quieter. 3:13
I am made a derision to all my people, their tongue al 14
the da.".
He hath replenished me with bitterness, he hath inebriated 15
me with wormwood.
And he hath broken my teeth by number, he hath fed 16
me with ashes.
And my soule is repelled from peace, I haue forgotten good 17
things.
And I sayd: Mine end is perished, and mine hope from 18
our Lord.
Remember my pouertie, and transgression, the wormwood, 19
and the gual.
Remembring I will be mindful, and my soule shall languish 20
in me.
Recording this thing in my hart, therefore wil I hope. 21
The mercies of our Lord that we are not consumed: be 22
cause his compassions haue not fayled.
" New in the morning, great is thy fidelite. 23
Our Lord is my portion, sayd my soule: therefore wil I ex- 24
pect him.
Our Lord is good to them that hope in him, to the soule 25
that seeketh him.
" Which God wil geue.
It is good to waite with silence for the salvation: 26
It is good for a man, when he beareth the yoke from his 27
youth.
He shall sit solitarie, and hold his peace: because he hath 28
lifed himselfe above himself.
He shall put his mouth in the dust; if perhaps there be hope. 29
He shall geue the cheeke to him that striketh him; he 30
shall be filled with reproches.
Because our Lord wil not reiect for euert.
Because if he hath reiectted, he wil also haue mercie, acor- 31
ning to the multitude of his mercies.
For he hath not humbled: from his hart, and cast of the 32
children of men.
Lamed. 34 To stamp vnder his fette al the prisoners of the earth.

Lamed. 35 To avert the judgement of a man before the face of the

Higheast.

Lamed. 36 To pervert a man in his judgement, "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 Higheast, there shall not procede

neither evil thinges, " not good.

Mem. 39 What hath the living man murmured, man for his sinnes?

Num. 40 Let vs search our wyues, & seeke, and returne to our Lord.

Num. 41 Let vs lift vp our hartes with our handes to our Lord into

the heauens.

Num. 42 We haue done wickedly, and provoked to wrath: therefore

thou art inexorable.

Samech 43 Thou hast coursed 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 abie of the

middles of the peoples.

The. 46 Al the enemies haue opened their mouth vpon vs.

The. 47 " Prophecie is made vnto us, feare, and snares, and de-

struction.

The. 48 Myne eyre hath shed stremes of waters, in the destruction

do the daughter of my people.

Ain. 49 Myne eyre is afflicted, neither hath it bene quier, 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

citty.

Sad. 52 Myne enemies in hunting haue caught me as a bird, without

cause.

Sad. 53 My life is fallen into the lake, and they haue layd a stone

vpon me.

Sad. 54 The waters haue flowed ouer my head: I sayd: I am

vndone.

Coph. 55 I haue inuocated thy name & Lord from the lowest lake.

Coph. 56 Thou haft heard my voice, turne not away thine eare from

my sobbings, and cries:

Coph. 57 Thou didst approch in the day, when I inuocated thee: thou

haft sayd: Feare not.
The Lamentations

1. Thou hast judged, 0 Lord, the cause of my soul, redemer of my life.
2. Thou hast seen, 0 Lord, their iniquity against me: judge my judgement.
3. Thou hast seen all their fury, all their cogitations against me.
4. Thou hast heard their reproach, 0 Lord, all their cogitations against me.
5. The lippes of them that rise vp against me, and their cogitations against me all the day.
6. See their sitting downe, and their rising vp, I am their psalm.
7. Thou shalt render them a recompence, 0 Lord, according to the works of their handes.
8. Thou shalt give them a shield of hart: thy labour.
9. Thou shalt persecute in fury, and shalt destroy them from under the heauens, 0 Lord.

Chapter III.

How is the gold darkned, the best colour changed, the stones of the sanctuary dispersed in the head of all streets?

1. The noble children of Sion, & they that were clothed with the principal gold: how are they reputed as earthen vessels, the worke of the potters handes?
2. Yeaeuen the lamiaces have opened their breast, they have geuen sucke to their yong, the daughter of my people is cruel, as the ostrich in the desert.
3. The tongue of the suckling hath cloven to the rooffe of his mouth for thirst: the little ones have asked bread, and there was none that brake it vnto them.
4. They that fed voluptuously, have dyed in the wayes: they that were brought vp in scarlet, have imbraced the dung.
5. And the iniquity of the daughter of my people is become greater then the sinne of Sodom: which was overthrown in a moment, and handestooke nothing in her.
6. Her Nazarites whiter then snow, purer then milke, ruddier then the old yuorie, fayer then the sapphire.
7. Their face is made blacker then coales, and they are not knowne in the streets: their skinne hath cloven to their bones, it is withered, and is made as wood.

It was
It was better with them that were slain with the sword, then with them that were killed by famine: because these pyned away consumed by the barrenness of the countrie.

The hands of pitiful women have sodden their owne children: they were made their meat in the destruction of the daughter of my people.

Our Lord hath accomplished his furie, he hath poured out the wrath of his indignation: and he hath kindled a fyre in: Sion, and it hath devoured the fundations thereof.

The kings of the earth, and all the inhabitants of the world did not believe, that the aduersarie and the enemie should enter in by the gates of Jerusalem.

For the sinnes of her prophets, and the iniquities of her priestes, which haue shed the bloud of just men in the middes of her.

The blind wandered in the streetes, they were polluted with bloud: and when they could not, they held their skirtes.

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 add no more to dwell among the.

The face of our Lord hath divided them, he wil not adde to respect them: they haue not reverenced the faces of the priests, neither had they pitie on the ancients.

Whiles we yet stood, our eyes sawed towards our vaine helpe, when we looked attentiue to a nation, that was not able to saue.

Our steppes slipped in the way of our streetes, our end draweth nere: our dayes are accomplished, because our end is come.

Our persecuters were swifter then the eagles of the heaven: upon the mountaines they pursued vs, in the desert they lay in waite against vs.

The spirit of our mouth Christ our Lord is taken in our sinnes: to whom we haue said: In thy shadow shall we lie among the Gentiles.

Reioyce, and be glad o daughter of Edom, which dwellest in the Land of Hus: to thee also shall the cuppe come, thou shalt be made drunken, and naked.

Thine iniquitie is accomplished o daughter of Sion, he will adde no more to transport thee: he hath visited thine iniquitie o daughter of Edom, he hath discovered thy sinnes.

This perteine either to king Josias slain by the Egyptians, or to Sedeceis taken by the Chaldees. Mystically of Christ our Saviour.
The prayer of Jereb the Prophet.

Remember, O Lord, what is fallen to ye: behold, and regard our reproach. Doubtless our inheritance is turned to aliens, our houses to strangers. We are made pupils without master; our mothers are as it were widows. Our water we have drunk for money; our wood we have bought for a price. We were led by our necks, no rest was given to the weary. We have given our hand to Egypt, and to the Assyrians, that we might be filled with bread. Our fathers have sinned, and they are not; \\
and we have borne their iniquities. Servants have ruled over us: there was none that would redeem us out of their hand. In peril of our lives we did fetch bread; at the face of the sword in the desert. Our skin was burnt as an oven, by reason of the tempests of famine. They humbled the women in Sion, and the virgins in the cities of Juda. The princes were hanged up by the hand: they did not reverence the faces of the ancients. Yongmen they abused unjustly: and the children fall in wood. The ancients decayed out of the gates: the yongmen out of the quiet of the fengers. The joy of our hart hath fleded, our quyre is turned into mourning. The crown of our head is fallen: wo to us, because we have sinned. Therefore is our hart made sorrowful, therefore are our eyes darkned. For mount Sion, because it is perished, foxes have walked on it.

But thou, O Lord shalt remaine for ever, thy throne in generation and to generation. Why wilt thou for ever be forgetful of us? wilt thou forfake vs in length of daies? Conuest vs to thee, and we shall be converted: renew our dayes, as from the beginning. But reiecting thou haft reiectd vs, thou art angrie against vs exceedingly.

As Jer. xxxv. 18. and S. Augustini, de Gratia, & lib. arb. c. 1. 4. & e.

Haung to fiercely punished vs, we beseech thee now to cease from more.
This prophecy is supposed by many to be
Jeremias.

By others accounted Baruchs.

By all ready to be Canonical Scripture.

Vvhy S. Ierom vrgeth it not against the
Iewes.

The contents.

\[\text{LIII}\]

THE

The Argument of Baruchs Prophesie.

Many ancient Fathers supposed this Prophesie to be Jeremias: though none doubted but Baruch his scribe was the writer thereof. So S. Xilias Epist. de omnes sibdiles. S. Ireneus, \\[\text{viz.} c. 35. S. Clemen- \t\] 

This prophecy is supposed by many to be Jeremias.

M S. Clemen- 


Doct. Christ. 

S. Gelasius, dist. 15. and others in their Catalogues of Canonical Scriptures, comprehend this booke under the name of Jeremias. But whether Baruch was the immediate Author under God, or the writer thereof as of an other mans Prophesie (as the Evangelistes write the words of Christ, and others, in the Gospels, and in the Acts of the Apostles) alwayes it is certaine, the Holy Ghost directed him, that he could not err in writing it. And the ancient Fathers, and Councils ever accepted this booke as Divine Scripture. The Council also of Laodicea, in the last Canon, expressly nameth Baruch, Lamentations, and Jeremias Epistle. And lastly the Councils of Florence, de Vniue Armencorum, and of Trent. Sess. 4. expressly define that Baruch is Canonical Scripture. In the Greek this booke is placed before the Lamentations. Which S. Jerom 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 author in five chapters exhorteth the Iewes to re- pentance, and patience, prophesying that they should be brought into more distresse and captivity, then as yet they were; but should afterwards be released. The sixth chapter is Jeremias Epistle.
THE PROPHECIE OF BARUCH.

CHAP. I.

The Jews in Babylon having heard Baruch's book redde, 6. send the same, with money to Jerusalem, 10. requesting their brethren there to offer sacrifice, and to pray for the king and prince of Babylon; and for them, 15. acknowledging their manifold sins.

And these be the words of the book, that Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Scedecias, the sonne of Sedei, the sonne of Helcias wrote in Babylon, 1 in the fifth yere, in the seuenth day of the moneth, at the time that the Chaldees tooke Jerusalem, and burnt it with fyre. 2 And Baruch redde the words of this book unto the eares of Iechonias the sonne of Ioakim king of Juda, and to the eares of all the people comming to the booke, and to the eares of the mighty, the sonnes of the kings, and to the eares of the ancients, and to the eares of the people, from the least even to the greatest of them, that dwell in Babylon, by the riuers Sodi. 3 Who hearing it wept, and fasted, and prayed in the sight of our Lord. 4 And they gathered 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 all the people, that were found with him in Ierusalem. 5 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 Juda the tenth day of the moneth Siuan, the siluer vessels, which Secedias the sonne of Josias the king of Juda 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 Babylon. 6 And they said: Behold we have sent you money, with the which ye holocausts, and frankincense, and make * manna, and offer for sinne at the altar of the Lord our God: 7 and pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of Balthasar his sonne, that their days may be as the days of heaven upon the earth: 8 and that our Lord geue vs strength, and illuminate our eyes,
eyes, that we may live under the shadow of Nabuchodonosor the king of Babylon, and under the shadow of Balthasar his sonne; and may serve them manie dayes, and may find grace in their sight. † And for our selues pray ye to the Lord our God: because we have sinned to the Lord our God, and his surie is not turned away from vs euery to this day. † And read ye this booke, which we have sente to you to be recitid in the temple of our Lord, in a solemne day, and in a day conuenient.

† And you shall say: To the Lord our God justice: but to vs confusion of our face: as is this day to al Iuda, and them that dwel in Jerusalem, † to our kings, and to our princes, and to our priests, and to our prophete, and to our fathers. † We have sinned before the Lord our God, and beleued him not, hauing diffidence in him: † and we would not be made subject to him, and we have not heard the voice of the Lord our God, to walke in his commandments, which he hath geuen vs. † From the day, that he brought our fathers out of the Land of Egypt, euery to this day, we would not be brought to beleue the Lord our God: and *dissipated we reuolte, that we might not heare his voice. † And manie euils and maledictions haue cloued to vs, which our Lord appoynted to Moyseys his seruant: who brought our fathers out of the Land of Egypt, to geue vs a land floowing with milke and honeie, as at this present day. † And we have not heard the voice of the Lord our God according to al the wordes of the prophets, which he hath senn to vs: † and we have gone away euery man into the sense of our malignant hart, to serue strange goddes, doing euils before the eyes of the Lord our God.

CHAP. II.

The same captivites further confesse, that their calamities are unjustly come upon them for their iniquities, † and therefore lamentably pray for God's mercie, as he promised by Moyse to penitents.

1 For the which thing the Lord our God hath established his word, that he spake to vs, and to our judges, that haue judged Israel, and to our kinges, and to our princes, and to all Israel and Iuda: † that our Lord might bring vpon vs great euils, which were not done vnder the heauen, as haue bene done in Jerusalem, according to the thinges that are written in the law of Moyse: † that a man : should eate the flesh of his sonne, and the flesh of his daughter. † And he hath geuen the siege of them: That this happened in
The Prophecies

Jerusalem, is.

noted before.

Lament. 3. v. 20.

Ch. 4. v. 10.

them under the hand of all the kings, that are round about them, into reproach, and into desolation among all peoples, into which our Lord hath dispersed them. And we are made under this, and not above: because we have sinned to the Lord our God, in not obeying his voice. To the Lord our God, Injustice: but to you, and to our fathers confusion of face, as is this day.

Because our Lord hath spoken upon us all these evil things, that are come upon us: and we have not bought the face of the Lord our God, to return unto one of us from our most wicked ways. And our Lord hath watched in us, and hath brought them upon us: because our Lord is just in all his workes, which he hath commanded us: and we have not heared his voice to walk in the precepts of our Lord, which he hath given before our face. And now is the Lord God of us Israel, which brought out thy people out of the land of Egypt in a strong hand, and in signs, and in wonders, and in thy great strength, and in a mighty arm, and made thee a name as is this day: we have sinned, we have done iniquity, we have dealt iniquity our Lord our God, in all thy justices. Let thy wrath be turned away from us: because we are left a few among the nations, where thou hast dispersed us. Hear thy Lord our prayers, and our petitions, and bring us out from thine own land: and grant us to sing grace before their face, that have led us away: that all the earth may know that thou art the Lord our God, and that thy name is; inoved upon Israel, and upon his flock. Looke, O Lord, from thy holy house upon us, and incline thine ear, and heare us. Open thine eyes, and see: because the dead that are in hell, whose spirits are taken from their bowels, shall not gave honour and justifiction to our Lord: but the soule, that is sorrowful for the greatness of evil, and goeth crooked, and weake, and the eyes fayling, and the hungry soule gueeth glory and justic to thee their Lord. For not according to the justices of our fathers doe we powere our prayers, and ask mercy before thy sight O Lord our God: but because thou hast sent thy wrath, and thy fury upon us, as thou hast spoken by the hand of thy servants the prophets, saying: Thus saith our Lord: Bowe downe your shoulder, & your necke, and doe worke for the king of Babylon: and ye shall sitte in the land, which I have given to your fathers. But if you wil not heare the voice of the Lord your God, to worke for the king.
the king of Babylon: I will make you to fail out of the cities of Judah, and from without Jerusalem, and I will take from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land shall be without foot or step that inhabiteth it. And they heard not thy voice, to work for the king of Babylon: and thou hast established thy words, which thou spakest by the hand of thy servants the prophets, that the bones of our kings, and of our fathers should be transported out of their place: and behold they are cast forth in the heat of the sun, and in the frost of the night: and they are dead in verie sore paines, in The temple was not as yet destroyed but the prophet spake of it, as he saw it should come to pass.

Famine, and by sword, and by casting forth. And hast made the temple, in which thy name was there inquired, as it is this day, for the iniquity of the house of Israel, and of the house of Judah. And thou hast done in vs 5, Lord our God according to all thy goodnes, and according to all that thy great compassion: as thou spakest by the hand of thy servant Moses, in the day, that thou didst command him to write thy law before the children of Israel, saying: If you will not heare my voice, this great multitude shall be turned into a verie little one among the Gentiles, whither I will disperse them: because I know that the people will not heare me. For it is a people of a stiff necke: and they shall be converted to their hart in the land of their captivity: and they shall know that I am the Lord their God: and I will give them a hart, and they shall understand, and ears, and they shall heare. And they shall praise me in the land of their captivity, and shall be mindful of my name. And they shall turne away them selues from their hard backe, and from their malignant workes: because they shall remember the way of their fathers, that sinned against me. And I will recall them backe into the land, which I sware to their fathers, Abraham, Isaac, and Jacob, and they shall have the dominion thereof: and I will multiply them, and they shall not be lesned. And I will establish unto them an other testament everlasting, that I be their God, and they shall be my people: and I will no more moue my people, the children of Israel from the land, that I have geuen them.

Chap. III.

Whic further confession of their sinnes, 8. they acknowledge their iniquities. 12. because they have left true wisdom. 16. which was geuen to their
to their fathers: 23. not to rich men, or mightie giants, 29. but to those that serve God. 34. whom the starrs obey. 36. with a cleare prophecy:
of Christ.

A

No nowe o Lord omnipotent, God of Israel, the soule 1

in distresse, & the pensive spirit cryeth to thee: † heare

Lord, and haue mercie, because thou art a merciful God, and 2

haue mercie vpon vs: because we haue sinned before thee.
† Because thou sittest for euer, and shal we perish euerla-

stingly? † O Lord omnipotent, God of Israel, heare now the 4

prayer of: the dead of Israel, and of their children, that haue

sinned before thee, and haue not heard the voice of the Lord

their God, and euils haue flocke fast to vs. † Remember not 5

the iniquities of our fathers, but remember thy hand, and thy

name in this time: † because thou art the Lord our God, and 6

we will praise thee o Lord: † because for this end thou haft

geuen thy feare in our hartes, and that we may innocuate thy

name, and may praise thee in our captiuitie, because we are

converted from the iniquitie of our fathers, which haue fin-

ned before thee. † And behold we are in our captiuitie, this 8

day, wherby thou haft dispersed vs into reproch, and into ma-

lediction, and into sinnen, according to all the iniquities of our

fathers, which haue revolted from thee o Lord our God.

† The Church readeth this prophecy as other diuine

Scriptures in the Eues of Easter, and

Pentecost according to the most ancien

Romans 2.5.

Shal they not

hauee the fruite of their wor-
kese?

† Heare Israel the commandments of life: harken with 91

your eares, that you may know prudence. † What is the matter 10

Israel that thou art in the land of the enemies? † Thou art 11

waxen old in a strange land, thou art defiled with the dead:

thou art reputed with them that goe downe into hel. † Thou 12

haft forskaken the fountaine of wisdom: † for if thou hadst 13

walked in the way of God, thou hadst veryelie dwelt in peace

euerlasting. † Learne where wisdom is, where strength 14

is, where understanding is: that thou mayst know withal 15

where is the long continuance of life and liuing, where the 16

light of the eyes, and peace is. † Who hath found the place 17

thereof? and who hath entered into the treasures thereof? 18

† Where are the princes of the Gentiles, and they that rule

over the beasts, that are vpon the earth? † that play with the

birds of the heaven, † that treasure vp silver, and gold, 18

wherin men haue confidence, and is there no end of their get-

ting? † which fashion silver & are careful, † neither is there in-
vention of their worke. † They are destroyed, and are gone 19:
downe to hel, and others are risen vp in their place. † Yong 20.
men saw the light, and dwelt upon the earth: but the way of
discipline they knew not, † neither understood they the
paths thereof, neither have their children received it; it is made
farre from their face. † It hath not been heard in the Land of
Chanaan, neither hath it been seen in Theman. † The chil-
dren of Agar also, that feke out the prudence, that is of the
country, marshall's of Merrie, and of Theman, and † fables,and
searchers of prudence and understanding: but the way
of wisdom they have not known; neither have they resem-
bled the paths thereof. † O Israel how great is the house of
God, and how great is the place of his possession! † It is
great, and hath no end: high and vnmeasurable. † There were
the Giants those renowned, that were from the beginning, of
big stature; expert in warre? † These did not our Lord choose,
neither found they the way of discipline: therefore did they
perish. † And because they had not wisdom, they perished
through their follie. † Who hath ascended into heauen, and
taken her, and brought her downe from the claydes? † Who
hath passed over the sea, and found her, and brought her aboue
chosen gold? † There is none that can know her waies, nor
that can search out her pathes: † but he that knoweth all
things, knoweth her, & hath found her out by his prudence.
he that prepared the earth in time everlasting, and replenished
it with carre, and fourefooted beastes: † he that sendeth forth
light, and it goeth: and hath called it, and it obeyeth him with
trembling. † And the starrs have gotten light in their watches;
and rejoiced: † they were called, and they said: here we are:
and they have shined to him with cheerfulnes, that made
them. † † This is our God, and there shall none other be:
stemmed against him. † He found out the way of discipline,
and delivered it to Iacob his servant, and to Israel his beloved.
† After these things he was sene upon the earth, and was
conversant with men.

CHAP. III.

Gods people neglecting his grace offered to them, more then to other na-
tions, † are severely punished. † by captivity: † by are referred
22. and repenting shall he released: † the enemies destroyed.

† This is the booke of the commandments of God,
and the law, that is for ever: † that hold it, shall come to
life: but they that have forsaken it, into death. † Returne

Jacob
Iacob, and take hold of it, walke by the way to the brightnes of it, against the light thereof. † Deliuer not thy glorye to an other, & dignitie to a strange nation. † We are blessed 6 Israel: because the things that please God, are manifest to vs. † Be of good comfort & people of God, memorable Israel: † you are told to the Gentiles, not into perdiction: but for that in anger you provoked God to wrath, you are delivered to the aduersaries. † For you have exasperated him, that made you, the eternal God, immolating to ducels, and not to God. † For you have forgotten God, who hath nourished you, and your nourse Jerusalem you have made sorrowful. † For she saw the wrath comming from God to you, and she said:

Hear ye confines of Sion, for God hath brought me great mourning: † For I have sene the captitutie of my people, and of my sonnes, and daughters, which the euerlasting hath brought vpon them. † For I nourished them with joyfulness: but I haue left them with weeping and mourning. † Let no man rejoyce over me a widow, and desolate: I am forsaken of manie for the sinnes of my children, because they haue declined from the law of God. † And his justices they haue not knowne, nor walked by the wayes of Gods commandments, neither haue they entered by the pathes of his truth and justice. † Let the borderers of Sion come, and remem-
ber the captitutie 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 pit-
tied 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 cuils vpon you, he will deliuer you out of the handes of your enemies. † walke children, walke: for I am left alone. † I haue put the stole of peace, and I haue put vpon me the lackcloth of prayer, and I wil cry to the Highest in my dayes. † Be of good comfort my children, crye 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: & joy is come to me from the holic one vpon the mercie, which shall come to you from our euerlasting favour. † For I sent you forth with mourning and weeping: but our Lord wil bring you backe to me with joy and gladnes for euer.

† For
For as the neighbours of Sion have seen your captivity from God: so shall they see also with celerity your salvation from God, which shall come upon you with great honour, and everlasting brightness. Children patiently sustain the wrath, which is come upon you: for thine enemies hath persecuted thee, but thou shalt quickly see his destruction: and thou shalt get up upon his necke. My delicate ones have walked rough ways, for they are led as a flock taken violently of the enemies. Be of good comfort; children, and cry out to our Lord: for there shall be remembrance of you with him, that hath led you away. For as your minde hath bene to stray from God: ten times so much shalt thou returning again seek him. For he that hath brought the evils upon you, he again will bring unto you everlasting joy with your salvation. Be of good comfort Jerusalem: for he exhorteth thee, that named thee. The wicked afflicters shall perish, that have vexed thee: and they that have rejoyced in thy ruine, shall be punished. The cities which thy children have served, shall be punished: and she that received thy children. For as she hath rejoyced in thy ruine, and been glad at thy fall: so shall she be made sorrowful in her owne defolation. And the rejoycing of her multitude shall be cut off, and her gladness shall be turned to mourning. For yere shall come upon her from the everlasting in long during dayes, and she shall be inhabited of diuels a great time. Look about Jerusalem toward the East, and see the joy that commeth to thee from God. For behold thy children come, whom thou hast let go dispersed, they come gathered together from the East even to the West, in the word of the hollie one rejoycing to the honor of God.

CHAP. V.

A consolatory prophetic to Jerusalem, that her children shall be reduced with joy from captivity.

PVT of Jerusalem the robe of mourning, and of thy vexation: and put on the beautie, and honor of that everlasting glory, which thou haft of God. God will cloath thee with the doublet of justice, and will put upon thy head the mitre of everlasting honour. For God will shew his brightness in thee, which is under the heaven. For thy name shall be named of God to thee for ever: The peace of justice, and honor of piety. Arise Jerusalem, and stand on high: and looke about.
THE PROPHECIE

about toward the East, and see thy children gathered together from the rising of the sun to the going downe, in the word of the holy rejoicing at the memorial of God. † For they went out from thee on foot led by the enemies: but our Lord will bring them to the exalted into honour as children of the kingdom. † For God hath appointed to humble every high mountaine, and everlasting rocks, and to fill up valleys to be equal with the earth: that Israel may walk diligently to the honour of God. † And the wood also, and everie tree of sweetness have overshadowed Israel by the commandment of God. † For God will bring Israel with joyfulness in the light of his majesty, with mercie, and justice, which is of him.

CHAP. VI.

Jeremie by bis epiistle forwarneith the Ieuees, that they shal be captives in Babylon: and after sixe yeares shal be released. † Exhorting them, at that time to avoid idolatries r. Largely shewing the vanitie of idols.

A COPY of the Epistle that Jeremie sent to them that were a to be led away captives into Babylon, by the king of Babylon, to tel them according to that which was commanded him of God.
† For the sinnes that you have sinned before God, you shall be led away captive into Babylon by Nabuchodonosor the king of Babylon. † Being entered therself into Babylon, you shall be there manie yeares, and long times even unto b seven generations: and after this I wil bring you forth from thence with peace. † But now you shall see in Babylon goddes of gold, and of siluer, and of stone, and of wood to be caried upon shoulders, shewing feare to the Gentiles. † Beware therefore lest you also be like to the doing of strangers, and you be afraid, and feare take you in them. † Seeing therefore the multitude adoring behind, and before, say you in your hартes: Thou oughtest to be adored o Lord. † For mine c Angel is with you: and my selfe d wil aske account of your soules.
† For their tongue polished by the craftsman, them sleues also layd ouer with gold, and siluer are false things, and they can not speake. † And as to a virgin that loueth ornaments: 8 so taking gold their goddes are forged. † Their goddes cestes haue golden crownes upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on them sleues. † Yea and they give them to Strumpettes, 10 and they
and they decke whores: and againe when they receive it of
the harlots, they decke their goddes. * But these are not deli-
uered from the rust, and the moth. * And these being couered
with a purple garment, they wype their face for the dust of
the house, which is very much among them. * And he hath
a scepter as a man, as a judge of the countrie, that killeth him
not that offendeth against him. * He hath also in his hand a
sword, and an axe, but him selde he deliuereth not from the
sword, and from robbers, wherby be it knowne to you that
they are not goddes. * Therefore feare them not. For as a mans
vessel being broken is made vnprouitable: such also are their
goddes: * they being placed in the house, their eyes are ful of
dust by the feete of them that goe in. * And as upon one, that
hath offended the king, the gates be shut round about, or as
the dead brought to the grave, so doe the priestes gerd the
doors with shuttings, and lockes, lest they be spoyle by
these eu. * They light candles to them, and that manie, of the
which they can see none: but they are as beams in the house.
* And they say that the serpents which are of the earth, gnaw
out their hartes, whiles they caste them and their garment, and
they feele not. * Their faces are blacke with the smoke, that
is made in the house. * The owles, and the swallows flye
upon their bodie, and vpon their head, and the birds also, the
catteres in like manner. * Wherby you may knowe that they
are not goddes. Therefore feare them not. * The gold also
which they haue, is for bewtie, vnles a man wyple of the rust,
they shal not shine: for neither when they were moulten, did
they feele. * With all price are they bought, whereas there
is no breath in them. * As being without feete they are caried
upon shoulders, shewing their basenes to men. Be they con-
founded also that worship them. * Therefore if they fall to
the ground, they rase not vp of themselues, nor if a man set
him vpright, shall he stand by himself, but as to dead men
their giffes shal be set before them. * Their priestes sol their sacri-
fices, and abuse them: likewise also their wines plucking from
them, import nothing, neither to the sickle, nor to the begger.
* Of their sacrifices women in childbed, and in flowers doe
touche: knowing therefor by these thinges that they are not
goddes, feare them not. * For whence are they called goddes?
Because women offer to the goddes of silver, and gold, and
wood: * And priestes sitte in their houses, haueing their gar-
ments
generallie, because this whole world is counted by seven dayes:
sometimes, 100. signifie the same, as Gen. 15. v. 16.
400. yeres are called four generations.
* The Angel which guided this people coming out of E
gypt. Exo. 12. 31. proteted them also in Babylon.
* The innumerable aburdities in forgign and adoring false goddes
here rectified by the prophet shew how foolishe & fenstes
they are, that serve idols, or anim images for goddes.

:: Idolaters im-
agining that fenstes idols
had diuine
poure, foolishly esteemed
them of great value, & price.
ments rent, and their heads, & beard shaven, whose heads be bare. † And they were crying before their goddes, as at the supper of the dead. † The priests take away their garments, and they cloath their wives & their children. † Neither if they 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 gene riches, nor require euil. If a man vow a vow vnto them, and performe it not; neither this doe they require. † They deliuer not a man from death, nor saue the weake from the mightier. † The blind man they restore not to his sight: they shall not deliuer a man out of necessitie. † They shall not pitie the widowe, nor doe good to the fatherlesse. † Like vnto the stones of the mountaine are their goddes, of wood, and of stone, and of gold, and of siluer. & they that worship them, shall be confounded: † How then is it to be supposed, or to be sayd, that they are goddes? † Moreover the Chieldees themselves not honoring them: who when they heare that the dumme can not speake, they offer it to Bel, requesling of him, that it may speake. † As though they could seelke that have no motion: and they when they shall understand, will leave them: for their goddes them selues haue no sense. † And women compassed with cordes, sit in the waies, burning the bones of olues. † And when one of them being drawn of some passenger shal lie with him, she stryvethe her neighbour, that she is not counted worthie, as her self, neither is her cord broken. † But all thinges that are done about them, are false, how is it 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 priests will haue them to be. † For the artiñers themselues, that make them, are of no long time. Why, can those thinges then that are made by them, be goddes? † But they haue left forged thinges & reproch, to them that shal come after. † For when baturel commeth vpon them, and euils: the priests deuute with them selues, where they may hide them selues with them. † How then may they be thought, that they are goddes, which neither deliuer them selues from baturel, nor saue them selues from euils? † For seing they be of wood, & layd ouer with gold, and with siluer, it shal be knowne afterwaards that they are false thinges, of all the Gentiles, and kinges: Which are manifest that they are no goddes,
no goddes, but the worke of mens handes, and no worke of God is with them.  
† Whence then is it knowne, that they are not goddes, but the worke of mens handes, & no worke of God is in them?  
† A king to the countrie they raıse not vp, 
neither shall they geue rayne to men.  
† Judgement also they shall not decerne, neither shall they deliuer countrys from inuiron: because they can not do nothing as chowges betwen the heauen and the earth.  
† For when fire shall fall into the house of the woode, and siluer, and golden goddes, their priests in dede shaal flee, and be deliuered: but themselves as beames shall be burnt in the middles.  
† And king and battel they shall not resisst. How is it then to be supposed, or to be receiued that they are goddes?  
† Not from theeues, nor from robbers shall the goddes of wood, and of stone, and layd over with gold, and with siluer deliuer them selues, stronger then which are the wicked men.  
† The gold, and siluer, and the garment where with they are covered, they shall take from them, and shall depart, neither shall they helpe themselves.  
† Therefore it is better to be a king shewing his strenght: or a profitable vesse in the house, wherin he will glorie that possesseth it: or a doore in the house, which kepent the thinges that are therein, then false goddes.  
† The sunne settes, and the moone, and the staires whereas they are bright, and sent forth for profitable vses, obey.  
† Likewise also the lightning, when it shall appeare is perspicuous: and the winde also bloweth the self same in euerie countrie.  
† And the cloudes, which when God shall command to walke throughout the whole world, they doe that which is commanded them.  
† The fyre also being sone from aboue to consume mountaines, and woodes, dooth that which is commanded it. But these neither in shapes, nor in vertues are like to one of them.  
† Wherefore neither is it to be thought, nor to be said, that they be goddes: whereas they can neither judge judgment, nor doe any thing for men.  
† Knowing therefore that they are not goddes, then feare them not.  
† For neither shall they curse, kingse, nor bleffe them.  
† Signes also in the heauen to the Gentiles they shew not, neither shal they shine as the sunne, nor geue light as the moone.  
† Beastes are better then they, which can tie vnder the rooife, and profite themselues.  
† By no means therefore is it manifest unto vs, that they are goddes: for which cause feare them not.  
† For as in a garden of cucumbers a scarce crow keepeth
THE PROPHECIES OF BARUCH.  
keepeth nothing, so are their goddes of wood, and of siluer, and laid ouer with gold. † After the same sort also in a garden 70 the white thorne, vpon the which euerie bird sitteth. In like manner also their goddes of wood, and laid 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 shall know that they are not goddes. At the last also they are consumed, and shal be a reproch in the countrie. † Better is therefore the just man, that 72 hath not Idols: for he shall be farre from reproches.

THE ARGUMENT OF EZECHIELS PROPHECIE.

Ezechiel and Jeremie like in manie respects, prophesied for most part the same thinges. The contents divided into five partes.

Ezechiel a Priest, and a Prophet, and at last a Martyr; as Jeremie was, nere of the same age, prophesied for the most part the same thinges; but Jeremie beganne to prophesie achilde, in Jerusalem, and finally in Egypt: Ezechiel when he was about thirtie yeares old, in Babylon, where he was in captieuitie with King Jehohias and others. The beginning and end of his Prophecie are to obfcurce, that amongst the Hebrewes (saith S. Ierome) none may rede these partes, nor the beginning of Genesis, before the age of thirtie yeares. The three first chapters conteyns a wonderful vision, wherin the Prophet saw God ch.1. as sitting in a glorious throne, resting as it were upon fourre living creatures, drawing strangely fourre wheeles. Secondly, in one and twentie chapters following he prophesieith the destruction of Jerusalem and the Temple, with the captieuitie of the people for their enormous sinnes. Thirdly in eleven more chapters, he prophesieith the like of divers other nations. Fourthly, in foure other chapters, he foreseeth the reduktion of the laves from captieuitie; but more especially the Redemption of mankinde by Christ, and the glorious state of his Church. Finally, in the other nine chapters, he describeth, but more obscurely, his last vision of the restauration of the Temple, Sacrifice, Priestes, and other religious thinges perteyning thereto; but principally concerning the Church of Christ, both militant and triumphant.

THE
THE PROPHECIE OF EZECHEIL.

Chap. I.

By the river of Chobar were Babylon, Ezekiel seeth in vision a tempestuous whirlwind, 5. and strange shapes, 10. of a man, an lion, an ox, and an eagle: 15. of four wheels, 22. and of a man sitting gloriously on a throne in the firmament.

...
thither they went: neither did they returne when they went: neither did they returne when they walked.† And the similitude of the living 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 living creatures, brightnes of fire, and from the fire lightening going forth.† And the living creatures went, and returned after the similitude of glittering lightning.† And when I beheld the living creatures, there appeared one wheele upon the earth by the living creatures, having foure faces.† And the shape of the 16 wheele, 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 not when they walked.† There was a figure also to the 18 wheele, and height, and a fearful forme: and the whole bodie was ful of cies round about them foure.† And when the living creatures walked, the wheele also walked together by them: and when the living creatures were lifted vp from the earth, the wheele also were lifted vp together.† Whithersoever the spirit went, thither the spirit going, the wheele also were lifted vp withal, following it: for the spirit of life was in the wheele.† With them going they went, and with them standing they stood, and with them lifted vp from the earth, the wheele also were lifted vp together, following them: because the spirit of life was in the wheele.† And a similitude over the heads of the living creatures of the firmament, as it were the light of chrislal dreadful, and streched out over their heades above.† And under the firmament the wings of 23 them straughte one toward an other, euery one with two wings covered his bodie, and the other was covered in like manner.† And I heard the sound of the wings, 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 wings were let downe.† For when a voice was made above the firmament, 25 that was over their head, they stood, and let downe their wings.† And as above the firmament, that hung over their head, as it were the forme of the sapphire stone the similitude of a throne, and upon the similitude of the throne, a similitude hardly suffice: as it were the shape of a man above.† And I saw as it were 27
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 terrifed with the vision, is encouraged by Gods spirit. 3. And is sent to preach 9. penance, and the service of God.

1 This was the vision of the similitude of the glorie of our Lord. And I saw, and I fell on my face, and I heard the voice of one speaking. And he said to me: "Sonne of man, stand upon thy feetes, and I will speake with thee." † And the spirit entered into me after that he spake to me, and he sette me upon my feetes: and I heard him speaking to me,

2 † and saying: Sonne of man, I send thee to the children of Israel, to nations apostaties which have renoulted from me: they, and their fathers, have gransgrefled my covenat ever unto 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 heare, and if perhaps they will heare, because it is an exasperating house: and they shall know that there was a prophet in the midst of them. † Thou therefore o sonne of man feare them not, neither be afraid of their wordes: because the incredulous and subuerers are with thee, and thou dweltest with scorpions. Fear not their wordes, and of their lookes be not afraid: 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 proukiers to anger. † But thou sonne of man heare whatsoever I speake to thee: & be not exasperating, as it is an exasperating house:

4 open thy mouth, and eat whatsoever I geue thee. † And I looked, and behold, an hand sent to me, wherein was a rolled 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 stubborn people, to whom he must preach, 8. the prophet is strengthened, 11. by increase of spirit: 17. charged to execute his office.

22. But first to be silent for a time,
And he said to me: Sonne of man whatsoever 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 bellye shall eat, and thy bowels shall 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 4 goe to the house of Israel, and thou shalt speake my wordes to them. For not to a people of profound speach, and of an vnknowne tongue art thou sent, to the house of Israel. Neither to manie peoples of profound speach, & 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 will not heare thee: because they will not heare me. for all the house of Israel is of a shameles forehead, and hard hatted. Behold I have 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: seare them not, neither be afraied of their face: because it is an exasperating house.

And he said to me: Sonne of man, al my wordes which I to speake to thee, take in thy hart, and heare with thine cares: And goe, enter into the transmigracion, to the children of 11 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 quieter. 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 wingses of liuing creatures striking one against another, & the voice of wheeles following the liuing creatures, and the voice of a great commotion. The spirit also lifted 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 transmigracion, to the heape of new corne, to them, that dwelt by the rier 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 Israel haue I geue thee: and thou shalt heare the word out of my mouth, and shalt tel it them from me. If I 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 shall dye in his iniquitie, but his bloud I will require at thy hand. But if thou denounce to the impious, and he be not converterd from his impietie, and from his impious way: he verely shall dye in his iniquitie, but thou haft deluiterd thy soule. Yea and if the iuft shal be turned from his iustice, & shal doe iniquitie: I will lay a stumbling blocke before him, he shall dye: because thou hast not told him, he shall dye in his sinne, and his iustices which he hath done shall not be in memorie: but his bloud I will require at thy hand. But if thou warne the iuft that the iuft finne not, and he doet not sinne: liuing he shall liue, because thou haft warned him, and thou haft deluitered thy soule. And the hand of our Lord was made upon me, and he said to me: Rising goe out into the field, and there I will speake with thee.

And rising I went out into the field: and behold the glorie of our Lord stood there as it were the glorie, which I saw by the river Chobar: and I fel on my face: And the spirit entered into me, and set me upon my feete: and he spake to me, and sayd to me: Goe in, and besheut vp in the middes of thy house. And thou sonne of man, behold bandes are geuen upon thee, and they shal bind thee in them: and thou shalt not goe forth from the middes of them. And I will make thy tonge cleaue to the rooffe of thy mouth, and thou shalt be dumme, not as a man controwling: because it is an exasperating hous.

But when I shal speake to thee, I wil open thy mouth, and thou shalt say to them: Thus faith our Lord God: He that heareth, let him heare: and he that is quiet, let him be quiet: because it is an exasperating house.

The future siege of Ierualem is described in a brick. The time of captiuitie of Israel, and of Iuda is signified by sleeping. 390. days on the left side, and fourtie on the right. Famine is also signified by bread sprinkled with dung.

And thou sonne of man take thee a brick, and thou shalt put it before thee: and thou shalt draw in it the cite of Ierualem. And thou shalt lay siege against it, and shalt build munition, and cast vp a bancke, and pitch campes against it, and place engines round about. And thou take thee an yron frying panne, and thou shalt set it as an yron wal between thee & the cite: and thou shalt set thy face stedely toward it, and it

i will take a way my grace from him, in punishment of his revolting from me.

A preacher's office is as well to warne the iuft to perfeuer in iustice as to admonish the wicked to repent, & returne to God.

Chap. III.

Ad

The destru-

The destruction of Ieru-

And thou sonne of man take thee a brick, & thou shalt put it before thee: and thou shalt draw in it the cite of Ierualem. And thou shalt lay siege against it, and shalt build munition, and cast vp a bancke, and pitch campes against it, and place engines round about. And thou take thee an yron frying panne, and thou shalt set it as an yron wal between thee & the cite: and thou shalt set thy face stedely toward it, and it

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and it shall be besieged, and thou shalt compass it: which is a
signe to the house of Israel. ✠ And thou shalt sleepe upon thy
left side, and shalt put the iniquities of the house of Israel
upon it, according to the number of the daies, that thou shalt
sleepe upon it, and thou shalt take their iniquitie. ✠ And I
have geuen thee the yeares of their iniquitie, according to the
to number of daies: three hundred and ninetie daies: and thou
shalt bear the iniquitie of the house of Israel. ✠ And when
thou haist accomplished these thinges, thou shalt sleepe upon
thy right side the second time: and thou shalt take the iniquitie
of the house of Iuda: foutrie 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 armes shall be stre-
ched out: and thou shalt prophesie against it. ✠ Behold I haue
compassed thee with bandes: and thou shalt not turne thy self
from thy side into the other side, till thou accomplishe the daies
of thy siege. ✠ And thou take thee wheate and barley, and
beans, 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 upon thy side: three
hundred and ninetie daies shalt thou eate it. ✠ And thy meate,
for that thou eate, shalt be in weight twentie staters a day:
from time to time thou shalt eate it. ✠ And water by measure
thou shalt drinke, the first 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 cover it before their eies. ✠ And our Lord said: So
shal the children of Ierusalem eate their bread polluted among the
Gentiles, to the which I shal cast them out. ✠ And I said: A, a,
Lord God, behold my soule is not pollur, & a dead thing,
and thing torne of beasts I haue not eaten from mine infantie
euen till this time, and all uncleane flesh hast not entred 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
therewith. ✠ And he said to me: Sonne of man: Behold I wil
breake: the staffe of bread in Ierusalem: and they shall eate
bread in weight, and in carefulnes: and they shall drinke water
in measure, and in disteffe. ✠ That bread and water sayling,
euerie man may fall against his brother, & they may pine away
in their iniquitie.
And thou sonne of man take thee a sharpe knife, shav- 1
ing the heares: and thou shalt take it and draw it over thy head, and over thy beard: and thou shalt take thee a bal- 2
lance of weight, and shalt divide 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 circuit: but the other third part thou shalt scatter into the sides of Juda 3
wind, and I will draw the sword after them. † And thou shalt take therof of a small 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 shall come forth a fire into al the house of Israel. † Thus saith our Lord God: This is Jerusalem, I placed her in the middes of the Gentils, and countries round about her. † And she hath condemned my judgements, so she was more impious then the Gentils: and my precepts were round about her. For they have cast away my judgements, and in my precepts they have not walked. † Therefore thus saith our Lord God: Because you have passed the Gentils, that are round about you, & have not walked in my precepts, & have not done my judgements, and according to the judgements of the nations, which are round about you, you have not wrought. † Therefore thus saith our Lord God: Behold I to thee, and I myself wil do judgements, 9
in the middes of thee in the eyes of the Gentils. † And I wil doe in thee that which I have not done: and the like whereof I wil doe no more for al thine abominations. † Therefore: the fathers shall eat the sonses in the middes of thee, and the sonses shall eat their fathers: and I wil doe judgements in thee, and I wil scatter al thy remnant into euerie winde. † Therefore I live, saith our Lord God: Vnles for that thou hast violated my sancturie in all thine offences, and in all thine abominations: I also doe breake thee, and mine eye shall not spare, and I wil not haue mercie. † The third part of thee shall dye with the pestilence, & shall be consumed with famine O 000 in the
THE PROPHECIE

in the middes of thee: and a third part of thee shal fal by the sword round about thee: and the third part I will scatter into euerie wind, and I will draw a sword after them.† And I will accomplish my furie, & will make mine indignation rest in them, and will be comforted: & they shall know that I the Lord haue spoken in my zeale, when I shall haue accomplished mine indignation in them. † And I will make thee a desett, 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 shall haue done judgements in thee in furie, and in indignation, and in the rebukes of anger. † I the Lord haue spoken: When I shall send verie sore arrowes of famine vpon thee: which shall be mortife rous, and which I shall send to destroy you: and I will gather famine vpon you, and wil breake among you the staffe of bread. † And I will send in vpon you famine, and very sore beastes cuen to destruction: and pestilence, and bloud shall passe through thee, and the sword I wil bring in vpon thee. I the Lord haue spoken.

CHAP. VI.

For idolatrye the people shal be diversly destroyed: 8. til the relliges converte to God.

And the word of our Lord was made to me, saying: I Sonne of man set thy face toward: the mountaines of Israel, and thou shalt prophesie to them, † and shalt say: 3 Mountaines of Israel hear ye the word of our Lord God: Thus saith our Lord God to the mountaines, and little hilles, and to the rockes, & the valleys: Behold I wil bring vpon you the sword, and wil destroy your excelses, † and cast downe your altars, and your idols shall be broken: and I wil overthrow your flaine before your idols. † And I will lay the carcasses of the children of Israel before the face of your idols: and I will disperse your bones about your altars † in al your habitations. The cities shal be desolate, and the excelses shall be cast downe, and destroyed, and your altars shall perish, and shall be broken: and your idols shal cease, and your temples shall be destroyed, and your workes shal be defaced. † And the flaine shall fal in the middes of you: and you shall know that I am the Lord. † And I will cause in you them, that shall escape.

[Blasphemie is here taken improperly: and signifieth that other nations shall not only reproch Jerusalem, but also taunt and scoffe at her miseries.]

[Idolatry was most especially committed in mountaines, or hilles, and therefore both idols and idolaters were destroyed in the same places.]
of Ezechiel.

escape the sword in the Gentils, when I shall disperse you in the landes. † And your delivered shall remember me amongst the Gentils, to which they are led captiuity: because I have broken their hart fornicating, and reuolting from me; and their eyes fornicating after their idols: and " they shall mislike with them felues vpon the euils which they had done in al their abominations. † And they shall know that I the Lord have 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.  
† He that is far of, shal dye with pestilence: and he that is nere, shal fall by the sword: and he that shall be left, and besiegd, shal dye for famine: and I wil accomplish mine indignation in them. † And you shall know that I am the Lord, when your saile shall be amongst the middes of your idols, in the circuit of your altars, in euerie high hil, & in al the toppes of mountaines, and vnder euerie woodie tree, and vnder euerie oake with thicke branches, the place where they burnt frankincense smelling sweetly to al their idols. † And I wil strech forth my hand vpon them: and wil make the land defolate, and desolate from the desert of Deblatha in al their habitations: and they shall know that I am the Lord.

Chap. VII.

Disperces shal be so great, 8. and shal come so presently, 16. that few shal escape, and these also shal be in great terror, and affliction.

1 And 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 the foure quarters of the land. † Now an end vpon thee, and I will send my furie vpon thee: and I will Judge thee according to thy wayes: and I will lay against thee al thyne abominations.
3 † And vpon thee mine eye shal not spare, and I will not haue mercie: but I will lay thy waies vpon thee, and thyne abominations shal be in the middes of thee: and you shall know that I am the Lord. † Thus saith our Lord God: One affliction, loe affliction cometh. † An end cometh, there cometh an end,
4 it hath awaked against thee: behold it commeth. † Destruction commeth vpon thee, which dwellet in the land: the tyme commeth, the day of slaughter is nere, and not of the glorie of Israel is nere. 

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of mountaines. † Now streight way I powre out my wrath 8. vpon thee, and I wil accomplish my fusive in thee: and I wil judge thee according to thy wayes, and I wil lay vpon thee al thy wicked deedes. † And mine eye shall 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 shall know that I am the Lord that strike. † Behold the day, 10. behold it commeth: destruction is gone forth, the rod hath flourished, pride hath budded. † Iniquitie is risen in the roode 11. of impie: of not of them, and nor of the people, nor of the sound of them: and there shall be no rest in them. † The time 12. commeth, the day is at hand: he that bieth let him not reioyce: and he that felleth, let him not mourn: because wrath vpon al the people thereof. † Because he that felleth, † shall not re- 13. turne to that, which he hath fold, and as yet in the lving the life of them. For the vision shall not goe backe to all the multitude thereof: and man in the iniquitie of his life shall not be strengthened. † Sound you with the trumpet, let al be prepar- 14. ed, and there is none to go to the batten: for my wrath shal be vpon al the people thereof. † The sword without: and the 15. pestilence, and famine within: he that is in the filde shal dye by the sword: and they that are in the citie, shal be devoured with the pestilence, and famine. † And those of them that 16. falle shal be lau’d: and they shall be in the mountains as doues of the valleis al trembling, ecruie 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. fæce shal cover them, and in ecruie face confusion, and vpon al their heads baldnes. † Their sliuer shal be throwne forth, 19. and their gold shal be into a daunghil. Their sliuer, and their gold shal not be able to deliver 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 : a scandal of their iniquitie. † And the ornament of their Jewels they have turned into pride, and the images of their abominations, and idols they have made of it: for this cause have I geuen it them into vnclenes: † and I wil geue it into the handes of aliens to spoyle, and to the impious of the earth for a praye, and they shall contaminate it. † And I wil turne away, my face from them, & they shal violate my secretes: and spoyless shal enter into it, and shall contaminate it. † Make a conclusion: because the
the land is full of the judgement of bloud, and the citie full of
iniquitie. ¶ And I will bring the worst of the nations, and
they shall possess their houses, and I will make the pride of
the mighty to cease, and they shall possess their sancturie.
¶ Distresse comming upon them, they will seeke peace, and
there shall be none. ¶ Trubble shall come vpon trubble, and re-
port vpon report, and they shall seeke vision of the prophete,
and the law shall perish from the priest, and counsel from
the ancienites. ¶ The king shall mourne, and the prince shall
be clothed with sorrowfulnes, and the handes of the people
of the land shall be trubled. According to their way will I do
to them, and according to their judgements will I judge them;
and they shall know that I am the Lord.

CHAP. VIII.

In another vision the prophet seeth innumerable most abominable idolatries,
comitted by all sortes of men, and women, for which God will
no longer spare them.

1 And it came to passe in the sixth yeares, in the sixth mo-
onth, in the sixt of the moneth: I saw in my house, and
the ancienites of Iuda sat before me, and the hand of our Lord
God fell there vpon me. ¶ And I saw, and beholde 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
the appearance of amber. ¶ And the similitude of a hand
put forth tooke me by the loakes of my head, and the spirit
liffted me vp betweene the earth and the heaven, and brought
me into Jerusalem in the vision of God, beside the inner doore,
that looked to the North, where was set an idol of zele, to
prouoke emulation. ¶ And loe there the glory of the God of
Israel according to the vision which I had seen in the hole.
¶ And he saide to me: Sonne of man, lift vp thine eyes to the
way of the North, and I lifteth vp mine eyes to the way of the
North; and behold on the North of the parte of the altar the
idol of zele in the vertye entrie. ¶ And he saide to me: Sonne
of man, dost thou see thinkeke thou what these do? the great
abominations, that the house of Israel doeth here, that I may
depart far from my sancturie, and yet turning thou shalt see
greater abominations. ¶ And he brought me into the doore
of the court: and I saw, and beholde, one hole in the wal. ¶ And
he said to me: Sonne of man dig he wall. And when I had
digg the wall, 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 lawe, and beheld c-
eurie similitude of creeping creatures, and of beasts, abomi-
nation, and all the idols of the house of Israel were painted
in the wall round about through out. † And seuentie men of the
ancients of the house of Israel, and Iezionias the sonne of Sa-
phan stood in the middles of them, that stood before the pi-
ctures: and euerie one had a censar in his hand: and a vapour
of a close wreche vp from the frankincense. † And he said to me:
Surely thou seest sonne of man what things the ancients
of the house of Israel, doe in darkenes, euerie one in the se-
crect of his chamber; for they say: Our Lord seeth vs not, our
Lord hath forsaken the earth. † And he said to me: Yet tur-
ing 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
women sat mourning for Adonis. † And he said to me: Surely,
hou hast seene 6 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 five and twentie men hauing their backes
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 seene 6 sonne of man: why, is this a
light thing to the house of Iuda, that they should doe these
abominations, which they have done here: because they re-
plishing the land with iniquity, are turned to prouoke me? 
and behold they put a bough to their nostrils. † Therefore I 18
also will doe in my furie: mine eye shal not spare, neither wil
I haue mercie: and when they shall cri to mine cares with
a lowd voice, I will not heare them.

CHAP. IX.

The prophet seing six men, by Gods commandment, kil al, 6. that are not
marked with Thau in their forhead: S. lorneth to great a slaughter.
9. and God answereth, that their iniquity may not be longer tolerated.

AN: And he cried in mine cares with a lowd voice, saying: 1
The visitations of the citie approch, and euerie one
hath
2. And behold six men came from the way of the upper gate, which looketh to the North: and one man had a weapon of destruction in his hand: one man also was in the midst of them, was clothed with linen garments, and the inkerorne of a writer at his reines: and they entered in, and stood by the brazen altar.

3. And the glory of the Lord of Israel was taken up from the Cherub, which was over him to the threshold of the house: and he called the man, that was clothed with the linen garments, and had the inkerorne of a writer at his loynes. And our Lord said to him: Pass through the midst of the citie in the midst of Jerusalem: and signe * Thau upon the foreheads of the men that mourne, and lament upon all the abominations, that are done in the midst thereof. And to them he said in my hearing: Pass through the citie following him, and strike: let not your eye spare, neither haue ye mercie.

4. The old, the yong man, and the virgin, the little one, and the women kil to vster destruction: but every one vpon whom you shal see Thau, kil not, and begin ye at my Sanctuary. They began therefore at the ancient men, which were before the face of the house. And he said to them: Contaminate the house, & fill the courtes with the slaine: go ye forth. And they went forth, and stroke them that were in the citie. And the slaughter being accomplished I remained: and I fell upon my face, and crying: I said Alas, alas, alas  o Lord God, wilt thou then destroy the remnant of Israel, pouyring our thy furie vpon Jerusalem? And he said to me: The iniquitie of the house of Israel, and Iuda is exceeding great, and the land is replenished with blood, and the citie is replenished with abomination: for they have said: Our Lord hath forlaken the earth, and our Lord feeth not. Therefore mine eye also shal nor spare, neither wil I haue mercie: I will requite their way vpon their head. And behold the man, that was clothed with the linen garments, that had the inkerorne at his backe, answerd a word, saying: I haue done as thou haft commended me. But for abuses of holy Sacrifices, Sacramentes, and other saeted Rites, God suffeth first Churches and Monasteries to be destroyed, and clergie men and other religious persons to be persecuted, and to punishment proceedeth to other offenders, as Pet. v. 17. Judgement beginneth at the house of God.

ANNOTATIONS. CHAP. IX.

4. Signe Thau vpon the foreheads. Most of the Hebrew Rabbins, as also the Septuagint, Likewise Aquila, and Symmachus translate Thau according to the signification of the Hebrew word, a signe: as if it were commanded only in general to write one signe or other, not any determinate certaine signe or marke.
marketh upon the forehead of the men that mourn, and lament upon the
abominations, that are done in Jerusalem. But I will send some other Hebrew
Rabbins, with the Chaldee Paraphrasis, as also Theodotion, and in manner of
other ancient Latin Interpreters, whom S. Jerome translated, as in the Vulgate
Edition, signum fomentium virum gementium, &c. signum Thav upon the
forehead of the men that mourn, &c. That is, marketh their foreheads with Thav,
the last Hebrew letter: which in the old Hebrew characters, vied even to S. Jer-
ome's time by the Samaritans, hath the similitude and form of a Cross: So ex-
pressing a particular determinate signe, as when the Angel flew on the seventh of
Egypt, the Israelites' houses were distinctly marked with blood, sprinkled on
the porches of their doors: mysteriously signifying our S. Saviours most sacred blood
to be shed for Redemption of mankind: so also this letter Thav bearing the
form of a Cross, formed in the foreheads of the mourners, signified the
Cross, whereon Christ our Lord should dye, and redeem us from sinne; Which
signe, as it was then prefigurative, and prophetical: so now it is representative,
and commemorative of our Redemption made by our B. Saviour, on the holy
Cross. That we may truly glorifie in Christ, and that with our great Apostle
S. Paul, in Christ crucifixus. With great reason therefore hath the
whole Church of Christ sung daily esteemed, and continually vied this holy
Signe of the Cross, in the Doctrine, Mysteries, and divine Works, even from the
Apostles' time. VVitnesse this: the ancient Fathers: S. Dionysius Areopagi-
gites, Euseb. Hierarch. c. 2. reciting the signe of the Cross amongst other sacred
Rites in administration of Baptisme; who also e. 5. & 6. maketh like mention
of the same signe in making Priests, & professing Religious persons. Like-
same S. Irenæus, li. e. 42. descreibeth the formes of the Cross. S. Iustinus Mar-
tyri, Dialogus sim. Tiphon, heveth distinct signes in the old Testament of the
Cross. Tertullian, Adversus Marcionem, setteth forth the Apostles, and at the
faithfull of Christ, were signified in their foreheads with the sign of Thav,
the last of the Hebrew letters, bearing the forme of a Cross: the name (faith
he) with the Greek letter, Thav, and our Latin T. Who further both in that
place, and in de corona militis, &c. li. de reiuniv. constat, setteth forth the most frequent
"ve of this holy signe of the Cross. After him S. Cyri. vinteseth the same
in his time. Epist. ad Tych. lib. ad Demetrium, &c. li. e. 8. Trism. e. adnov. Indec. More especially, li. e. 22. proveth by this place amongst other
holy Scriptures, that in this signe of the Cross, is health to all that are signif-
therewith in the foreheads. S. Cyprian, lib. de Gentilis. Amongst other de-
monstrations, theweth by the honour, and daily use of the Cross, that Christ
is God; because none but God could make a thing, which before was so exec-
iable, to be now every where so highly esteemed. And in his Homilies, 53. in
Epist. ad Tych. &c. 84. in lib. 19. and other places, vinteseth that in Baptisme, in the
most holy Eucharist, in the Sacrament of holy Orders, &c in all most excellent
Mysteries, the Ensigne of Victorie, the signe of the Cross is ever present unto
vs: in all his discours teaching, to glorifie not only in Christ crucified, but also
to honour the signe of the Cross. And that whoever despiseth the signe of
the Cross, despiseth in deed: Christ Crucified. To omitte others, S. Augustin
recordeth, li. e. Confess. c. 11. that himself when he was a child, and dan-
gerously sick, was by his mothers pious care, signified with the signe of the
Cross, &c. de catechizand. lib. 10. c. 20. teacheth that every one is to be signified
in the forehead with the signe of the Cross, & that all Christians are so signified.
Also Epist. 12. in Tych. What is the signe of Christ (faith he) which all know, but
the Cross of Christ, which signe rules it be adoynted, as well to the foreheads
of them.
OF EZECHIEL.

of them that beleue in Christ, & to the watere felse vwherewith they are re. The signe of
generate, and to the christime oyle, vwherewith they are anointed, as also to the Crosse +
the Sacrifice, vwherewith they are nourished: none of these things is rightly fed in Bap-
perform. Or vil you have him to speake more plainly, or more generally? c, lime. In Con-
ser. 101. de tempore: VVvth the signe of the Crosse (faith he) our Lords bodie is firmanation, in
consecrated, & all things, vwhatsoeuer are sanctified, are consecrated vwith the the B Eucha-
nuocation of Christes name in this signe VVho pleareth to see more testimo nis, and in al
nies of ancient Fathers, may also reade S. Basil, li. de spiritu sancto. S. Cyril of holly Rics,
Jerusalem, Catechesi. 4. Q 13. S. Ambrose, Orat. funebri de obiitum Theodosii. S. Greg-
gorie. Epist. 116.

The apparition also of this signe to Constantin the great, wyth this inscrip-
Miraculous
tion: In hoc vinces; this most famous; written by Eusebius Czarianensis apperitions
li. 1. 4. 22. Q 13. de vita Constantini, and manie others. The same signe also appe-
red in Jerusalem in the time of his sone Constantius, as S. Cyril of Jerusalem of the Crosse,
testifeth in his Epistle to the same Emperour. And Nicephorus. li 10. c. 2. Hist.
Eccles. wytheth that the forms of Crosse, fel wyth the devv onpon the garments
of Iulian the Apollata, and of his folowers. And manie other histories, both an-
cient and moderne make mention of the like apparitions.

But aboue all others, the most principal is to come: The signe of the Sanc
of man; as our B. Saiuour himself fortelleth, vvhere shall appeare in the heauen
his coming to judge the whole worlde: his most proper Ensigne the Crosse appears be-
by vwhich he conquered the diuel, sinne, death, and all enemies of God and men.
So al ancient Fathers undoubtedly understand his prediction. Mat. 14. Then
ming to judge,
vil this signe appear to the great confusion of al unsignen miscreants, vwith
other vvicked enemies of the Crosse, and Crucifix. For then shall al the worl-
both men, and Angells see, vwhat infinite charitie, our most blessed Redeemer
hath vfed for mans salvation, and how vulye those that either doe not beleue,
or not regard his so unspeakeable mercie, shal be adjudged to everlasting dam-
nation in the pitte and fire of hel. And on the other side, al those that are
rigtly signe in their foreheads, and have accordingly performed that, which
in Baptism they promised, shal receive this saving Ensigne, vwith incompar-
comforth, joy, and gladnes; vwho coming clothed in white robes, vwith palmes
of victorie in their handes, shal receeue glorious crownes in eternall life.

CHAP. X.

Destruction of the citie is againe signified by appearance of fire sprinkled
in therin, 9. with description of Cherubims, foure wheeles, and of the foure
living creatures.

1 And I saw, and behold in the firmament, that was over
the head of the Cherubs, as it were the sapphire stone, as
it were the form of the similitude of a throne appeared over
them. ¶ And he spake to the man, that was clothed with the
linnen garments, and sayd: Goe in the middes of the wheeles
that are vnder the Cherubs, and shile thy hand with the coles of
fyre, that are between the Cherubs, & powrie them out vpon
the citie. And he went in, in my sight: ¶ and the Cherubs stood

pppp on the

In this vision
appeared in
the ayre vse
were a man
sitting in a
throne of sap-
phire stone,
over the im-
age of Cherubs &
foure wheeles
vnder them.
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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 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 wings of the Cherubs was heard euene to the outer court, as it were the voice of God almightie speaking. † And when he had commanded the man, that was clothed with the linnen garments, saying: Take fyre from the middes of the wheele, that are between the Cherubs: he being gone in flood beside the wheele. † And a Cherub 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 similitude of a mans hand vnder their wings. † And I saw, and behold foure wheele by the Cherubs: one wheele by one Cherub, and an other wheele by one Cherub: and the forme of the wheele was as it were the ressemblance of the stone Chrysolithus: † and their ressemblance, one similitude to the foure: as it were: † a wheele in the middes of a wheele. † And when 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 followed, neither did they turne. † And all their bodie, and neckes, and handes, and wings, and the circles were ful of eyes, in the circuite of the foure wheele. † And these wheele he called volubile, my self hearing it. † And one had foure faces: one face, the face of a Cherub, 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 Cherubs were lifted vp: the same is the living creature, that I had sene by the riuer Chobar. † And when the Cherubs walked, the wheele also went together by them: and when the Cherubs lifted vp their wings, to be rayzed vp from the earth, the wheele rested not, but alfo were befide them. † Those 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 Lord went forth from the threshold of the temple: and stood ouer the Cherubs. † And the Cherubs lifting vp their wings, were exalted from the earth before me: and they going forth, the wheele also followed: and it stood in the entry of the eall gate
gate of the house of our Lord: and the glory of the God of
10 Israel was over them. † The same is the living creature, which
I saw under the God of Israel by the river Chobar: and I un-
derstood that they were Cherubs. † Four faces to one, and
four wings to one: and the similitude of a man's hand under
2 their wings. † And the similitude of their faces: the same
faces, which I had seen by the river Chobar: and the looks
of them, and the sway of a seruice one to goe before his face.

Chap. XI.

Against falseprophets affirming that the people should not be carried into
captivity. 4. Ezekiel prophesieth that they shall not escape it. 13. Phel-
tias a falseprophet dieth: 14. and God promiseth to conferre some reli-
qués: 19. and to give a new spirite in their hentes.

† And the spirit 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
the princes of the people. † And he said to me: Sonne of
men, these are the men: that conceiue iniquitie: and deuise
most wicked counsel in this citie: † saying :: were not houses
builded of late :: This is the caldron, and we the flesh. † Ther-
fore prophesie of them: prophesie thou sonne of man. † And
the spirit of our Lord fell upon me, and said to me: Speake:
Thus saith our Lord: So haue ye spoken: o house of Irael,
and the cogitations of your hart I know. † Very manie haue
you killed in this citie, and you haue filled the wayes therof
with the slaine. † Therfore 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 will bring you out of the
middes therof. † :: The sword you haue feared, and the sword
I will bring vpon you, saith our Lord God. † And I will cast
you out of the middes therof: and I will geue you into the hand
of the enemies, and wil doe judgements in you. † You shal
fall by the sword: in the borders of Irael will I juge you, and
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
therof, in the borders of Irael I will juge you. † And you
shall knowe that I am the Lord: because you haue not walked
in my precepts, & haue not done my judgments: but you haue

\[\text{Pppp 2}\]

\[\text{\textcopyright\ The prophet in Chaldea saue in spirite what was done in Jerusalem.}
\[\text{\textcopyright\ VVere not new houses builded (say the false prophets) since Jeremia said, that all our houses should be destroyed?}
\[\text{\textcopyright\ they inferre that his prophesie is false:}
\[\text{\textcopyright\ and so counted themselves as secure, in Jerusalem: as flesh in the potte.}
\[\text{\textcopyright\ The false prophesies feared warres, but not captivitie, therefore the prophet afflieth them: that the people shall fecle both sword, & done captivitie.}
done according to the judgements of nations, that are round about you.
† And it came to passe, when I prophesied, Pheltias 13 the sonne of Banaias died: and I fell upon my face crying with
a lourd voice: & sayd: Alas, alas, alas, alas, 6 Lord God: makest thou
a conumfation of the remnant of Israel? † And the word of 14
our Lord was made to me, sayng: † Sonne of man thy bre-
thren, thy brethren, thy kindred, & al the house of Israel, al
to whom the inhabitantes of Jerufalem haue sayd: Depart ye
far from our Lord, the land is given to vs in possession. † Ther-
fore thus sayth our Lord God: Because I haue made them far of
in the Gentils, and because I haue dispersed them in the landes:
I will be a little sanctification to them in the landes, to which
they are come. † Thencefore speake: Thus sayth our Lord God: 17
I will gather you out of the peoples, and vriete you out of the
landes, wherein you are dispersed, & I will geue you the ground
of Israel. And they shall goe in thither, and shall take away al
the offences, and al the abominations thereof out of it. † And I
will geue them one harte, and will geue a new spirite in their
bowels: and I will take away the stonic hart out of their flesh,
and will geue a flische hart: † that they may walke in 19
my precepts, and keepe my judgements, and doe them: and
they may be my people, and I may be their God. † Whole harte
walketh after their offences and abominations, their way wil
I lay on their head, sayth out Lord God. † And the Cherubs 22
liifted vp their winges, and the wheeleis with them: and the
glorie of the God of Israel was ouer them. † And the glorie of 23
our Lord ascended from the middles of the citie, & stood ouer
the mount, that is on the east side of the citie. † And the spirite
liifted me vp, and brought me into Chaldeoe 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-
migration at the wordes of oure Lord, which he had shew-
ed me.

Chap. XII.

By providing furniture for a journey, and carrying it from one place to me
other, 7: and vlying throug a hole in the wal, 10. the prophet signifieth
that the king, and people shal goe into captivitie. 17. By eating, as if he
were troubled, foreshoweth their famine. 21. At which shal come quickly.

And the word of our Lord was made to me, sayng:"Son
"Sonne of man thou dwellest in the middes of an exa-

operating house: which have eyes to see, and see not; and ears to hear, and hear not: because it is an exasperating house.

3 † Thou therefore shalt make thee vessels of transmigration, and thou shalt flit by day before them: and thou shalt flit out of thy place to an other place in their sight, if perhaps they will behold: because it is an exasperating house. † And thou shalt carie forth thy vessels as the vessels of baggage from one flitting by day in the sight of them: and thou shalt go forth at even 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 dark thou shalt be caried out: thou shalt cover thy face, & shalt not see the earth: because I have 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 flitting by day: and at even I digged to me through the wall with my hand: and I went forth in the dark, and was carried 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:

8 What dost thou? † Say to them: Thus saith our Lord God: This burden upon the prince, that is in Jerusalem, and upon all the house of Israel, which is in the middles of them. † Say: I am your portending signe, as I have done, so shall it be done to them. into transmigration, and into captivity shall they goe.

12 † And the prince, that is in the middles of them, shall be caried on shoulders, he shall goe forth in the dark: they shall digge through the wall to bring him out: his face shall be covered, that he may not see the earth with his eye. † And I will strech forth my nette upon him, and he shall be taken in my net: and I will bring him into Babylon into the land of the Chaldees, and he shall not see it, and there he shall dye. † And all that are about him, his gard, & his troupe I will disperse into euery wind: and I will draw the sword after them. † And they shall know that I am the Lord, when I shall have dispersed them in the Gentils, and scattered them in the landes. † And I will leave of them a few men from the sword, & the famine, and the pestilence: that they may declare all their wicked deeds in the Gentils, to which they shall enter: and they shall know that I am the Lord. † And the word of our Lord was made unto me, saying: † Sonne of man, eate thy breede in truble;
trouble: yea, and drinketh thy water in haught, & sorrowfulness. "And thou shalt say to the people of the land: Thus saith our Lord God to them, that dwelt in Jerusalem in the land of Israel: Their bread they shall eat in carefulness, and their water in defolation they shall drink: that the land may be made desolate from the multitude thereof, for the iniquity of all that dwell therein. "And the cities, that are now inhabited, shall be desolate, and the land desolate: and ye shall know that I am the Lord. "And the word of our Lord was made to me, saying: "Sonne of man, what is this proverb: with you in the land of Israel, saying: "The dayes shall be differred to a long time, and all vision shall perish. "Therefore say to them: Thus saith our Lord God: I will make this proverb cease, neither shall it anie more be commonly sayd in Israel, and speake to them that the dayes are at hand, and the word of euery vision, for all vision shall no more be in vaine, nor diuination ambiguous in the middes of the children of Israel. "Because I the Lord will spake: and what word soeuer I shall speake, shall also be done, it shall not be prolonged any more: but in your dayes ye expectering house, will I speake the word, & wil doe it, saith our Lord God. "And the word of our Lord was made to me, saying: "Sonne of man, behold the house of Israel, they that say: "The vision, that this man seeth, is for manie dayes: and this man prophesieith long times. "Therefore say to them: Thus saith our Lord God: Euerie word of mine shall be prolonged no further: the word that I shall speake, shall be accomplished, saith our Lord God.

Chap. XIII.

God threatneth false prophetes, 5. that flatter the people with lies: 10. with out the feare of God. 17. Likewise false prophetes see, that deceiue themselves and others with flaterie, 19. for worldlie gayne.

And the word of our Lord was made to me, saying: "Sonne of man prophesie to the prophetes of Israel, that prophesie: and thou shalt say to them, that prophesie of their owne heart: Hear ye the word of our Lord: "Thy thus saith our Lord God: Wo to the foolish prophetes: which follow their owne spirit, and see nothing. "As foxes in the desertes, were thy prophetes of Israel. "You haue not ascended against, nor opposed a wall for the house of Israel, that you might stand in battel in the day of our Lord. "They see vayne thinges, and they
they divine lies, saying: Our Lord sayth: whereas our Lord sent them not: and they per seuered to confirme the word.

7 † Why haue you no t seene vaine vision, and spoken lying di-

8 † Therefore thus saith our Lord God: Because you have spoken vaine thinges, and haue seene lies: therefore behold I
to you, saith our Lord God. † And my hand shall be vpon the

9 prophetic, that see vaine thinges, and divinac a lie: in the coun-

10 sel of my people they shall not be, and in the scripture of the

11 house of Israel they shall not be written, neither shall they

12 enter into the land of Israel: and you shall know that I am the

13 Lord God. † For that they have deceived my people, saying:

14 Peace, and there is not peace: and he buildd the wal, and they
daubed it with mortar: † without straw. † Say to them, that
daube without tempering, that it shall fall: for there shall be a

15 shower overflowing, and I will geue very great stones falling

16 violently from aboue, and the wind of a storme dissipating.

17 † For in dede behold the wal is fallen: shal it not be said to

18 you: Where is the dawbing, that you dawbed? † Therefore

19 thus saith our Lord God: And I will make the spirit of tem-

20 pests to breake forth in myne indigination, and there shall be

21 an overflowing shower in my furies: and great stones in my

22 wrath vnto consumption. † And I will destroy the wal, that

23 you haue dawbed without tempering: and I will make it even

24 with the ground, and the fundation thereof shall be rented:

25 and it shall fall, and shall be consumed in the middes thereof:

26 † you shall know that I am the Lord. † And I will accomplis

27 h myne indigination in the wal, & in them, that daube it without

28 tempering, and I will say to you: The wal is not, and they are

29 not that daube it. † The prophetic of Israel, which prophetic
to Jerusalem, and see vision of peace for it: and there is not

30 peace, saith our Lord God. † And thou sonne of man, put thy

31 face against: † the daughters of thy people, which prophetic

32 of their owne hart: and doe thou prophetic vpon them, † and

33 say: Thus saith our Lord God: Wo to them that sow cushions

34 under euene cubite of the hand: and make pillows vnder the

35 head of euerie age to catch soules: and when they caught the

36 soules of my people, they did: † viuificare their soules. † And

37 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,

38 and viuificare the soules which liue not, lying to my people, 

that
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that beleueth lies. † For this cause thus saith our Lord God: 28
Behold I to your cushions, wherewith you caste flying soules:
and I will breake them from your armes: and I will goe the
soules that you take, the soules to flie. † And I will breake 22
your pillowes, and will deliver my people out of your hand:
neither shall they be anie more in your handes to be a praye:
and you shall know that I am the Lord. † For that you haue 23
made the hart of the iust to mourne lyingly, whom I made not
solowful: and haue strengthened the handes of the impious,
that he might not returne from his evil way, and liue. † Ther-
fore you shall not see vaine things, and diuinations you shal
diuine no more, and I will deliver my people out of you hand:
and you shall know that I am the Lord.

CHAP. XIII.

Idolaters inquiring of Gods will by his prohetes, 6. must first depart from
idolatry: 9. other wise God will permit false prohetes to deceiue them,
and both shall perish together: 12. by famine: 15. by ravenous beasts:
17. sword: 19. and pestilence; yea Noe, Daniel, and Job interceding
shall not deliver them (v. 14. 16. 18. 20.) 21. yet God wil confirme some
that the whole Church perish not.

A ND men of the ancients of Israel came to me, and sat efore me. † And the word of our Lord was made to 1.
me, saying: † Sonne of man, :: These men haue put their uncleannes in their hartes, and the scandal of their iniquitie they
haue set against their face: what, being asked shal I answer 3
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 shall put his uncleanne in his hart, & set the scandal
of his iniquitie against his face, & shall come to the prophet ask-
ing me by him: I the Lord wil answer him in the multitude
of his uncleannesse: † that the house of Israel may be taken in
their hart, wher with they haue rebelled from me in al their
ids. † Therefore say to the house of Israel: Thus saith our 6.
Lord God: :: Conuert, and depart from your ids, and from al
your contaminations turne away your faces. † Because man 7.
man of the house of Israel, and of the profetes whatsoever
shall be a straungre in Israel, if he be alienated from me, and put
his ids in his hart, and set the scandal of his iniquitie against
his face, and come to the prophet to ask me by him: I the
Lord wil answer him by my selfe. † And I wil set my face vpon 8.
that
that man, and will make him for an example, and a for a pro-
type, and will destroy him out of the middles of my people:

and you shall know that I am the Lord. † And the prophet:
when he shall err, and shall speak a word: I the Lord: "have
deceived that prophet: and I will stretch forth my hand upon
him, and will raise him out of the middles of my people Israel.

† And they shall carry their iniquity: according to the in-
quity of him that asketh, so shall the iniquity of the prophet
be. † That the house of Israel may no more err from me,
not be polluted in all their prevarications: but may be my peo-
ple, & 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 shall sinne to me, that transgressing it transgres-
seth, I will stretch forth my hand upon it, and will breake the rod
of the bread thereof: and I will send famine into it, and will kil
out of it man and beast. † And if these three men shall be in the
middles thereof: † Noe, Daniel, and Job: they by their justice
shall deliver their owne soules, saith the Lord of hostes. † And
if I shall bring most euill beasts also upon the land, to walke it;
and it be without passainge, for that there is none can passe be-
cause of the beasts: † These three men if they shall be therin,
I liese, I, faith our Lord, that they shall deliver neither soules
nor daughters: but themselves alone shall be delivered, and the
land shall be made desolate. † Or if I shall bring the sword in
upon that land, and shall say to the sword: Pasche through the
land: and shall kil out of it man and beast: † And these three
men shall be in the middes thereof: I liues, I, faith our Lord God,
they shall not deliver soules nor daughters: but themselves
alone shall be delivered. † And if I shall send the pestilence
also in vpon that land, and shall poure our mine indignation
vpon it in bloud, to take away out of it man and beast: † And
Noe, and Daniel, and Job shall be in the middes thereof: liues,
I, faith our Lord God, that soule and daughter they shall not
deliver: but themselves by their justice shall deliver their owne
soules. † Because thus saith our Lord: That and if I shall send
in vpon Jerusalem my foure very sore judgements, the sword,
and famine, and euill beasts, and the pestilence, to kil out of
it man, and beast: † Yet shall there be left in it salvation: of
some bringing out soules, and daughters: behold they shall go forth to you, and you shall see their way, and their inventions: and you shall be comforted vpon the euil, that I have brought

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brought vpon Ierusalem in al things, that I haue brought in vpon it. And they shall comfort you, when you shal se their way, and theire inventions: and you shall know that I haue not in vaine done al things, which I haue done in it, saith our Lord God.

Chap. XV.

As a vine cut downe is profitable to no use, but to burne: 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: Sonne of man, what shall be made of the wood of the vine of al the trees of the woods, that are among the trees of the forest? Shal there be taken wood of it, that a worke may be made, or shal a pinne be made thereof, that anie vessel may hang theron? Behold it is geuen to the fire for food: the fire hath consumed both partes thereof, and the middes thereof is brought into ashes: why, shal it be profitable for a worke? Yea when it was whole, it was not fit for a worke: how much more when the fire hath deuoured, and burnt it, shal no worke be made thereof? Therefore thus saith our Lord God: As the wood of the vine among the trees of the forest, which I haue geuen to the fire to be deuoured, so wil I delieuer the inhabitants of Ierusalem. And I wil set my face against them: out of the fire shal they come forth, and fire shall consume them: & you shal know that I am the Lord, when I shal set my face against them, & shal make their land not passable, and desolate, because they haue bene prævaricatours, saith our Lord God.

Chap. XVI.

God by his prophet setting his benefites, and the Iewes wickednes, before their eyes, compariseth them with other idolaters, threatened punishment, with further comparison of other nations, exhorting them to repentance, offereth merrie by a new covenant of Christes Goffes.

And the word of our Lord was made to me, saying: Sonne of man make knoune to Ierusalem her abominations: and thou shalt say: Thus saith our Lord God to Ierusalem: Thy roote, and thy generation of the land of Canaan, thy father an Amorritheite, and thy mother a Cethite.

And
4. And when thou wast borne, in the day of thy birth thy
nail was not cut, and thou wast not washed with water to
thy health, nor salted with salt, nor swaddled in cloutce.
5. No
ne he had mercy on thee to do unto thee one of these things,
but thou wast thrown forth upon the
face of the earth in the abjection of thy soule, in the day that
thou wast borne. And passing by thee, I saw thee to be
troden downe in thy bloud: and I spake to thee when thou
wast in thy bloud: Lie. I spake to thee, I say: In thy bloud lie.

6. Multiplied as the spring of the field have I made thee: and
thou wast multiplied, and made great, and thou wentest in,
and camest to the ornaments of women: thy breasts swelled,
and thy heare budded: and thou wast naked, and ful of confu-
sion. And I passed by thee, and saw thee: and beheld thy
time, the time of lovers: and I spred my garment over thee,
and couered thy ignominia. And I spake to thee, and I entered
a covenant with thee: faith our Lord God: & thou wast made
myne. And I washed thee with water, and made cleane thy
bloud from of thee: and I anointed thee with oil. And I
clothed thee with divers colours, & shod thee with hyacinth:
and I girded thee with silke, and clothed thee with fine gar-
ments. And I adorned thee with ornament, and gaute
bracelettes on thy handes, and a cheine about thy necke.

7. And I gave a jewel upon thy face, and ringes to thine ears,
and a crowne of beautie on thy head. And thou wast adorned
with gold, and siluer, and wass clothed with silke, & embrode-
red worke, and manic colours: thou hast eaten floure, and
honie, and oil, and wast made very beautifull exceedingly: and
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 upon thee, faith our Lord God.
8. And having confidence in thy beautie thou hast fornicated
in thy name: and thou hasted forth thy fornication to euerie
passenger to be made his. And taking of thy garments thou
madest thee idoles embrodred on each side: & thou didst forni-
cate upon them, as hath not bene done, nor shal not here-
after. And thou tookest the vessels of thy beautie, of my
gold, and my siluer, which I gaue thee: and thou madest thee
images of men, and hath fornicated in them. And thou too-
ookst thy garments of manic colours, and coueredst them: and
mine oile, and mine incense thou didst put before them. And

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which he should goe to Jerusalem was to bee notified there by letters, and mem-
grers sent thither for this purpose.
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my bread, which I gave thee, the floure, and oile, and honie, 

wherewith I have 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 daughter, which 

thou didst begete to me: & hast imolated the same vnto them 

to deuoure. Why, is thy fornication smale? † Thou hast imolated 

my sonnes, and haft geuen them, consecrating them to 

the idols. † And after all thy abominations, and fornications, 

thou wast not mindful of the dayes of thy youth, when thou 

wast naked, and full of confusion, troden downe in thy bloud.

† And it chanced after thy malice (woe, woe to thee, saith our 

Lord God;) † thou didst also build thee a steeues, and madest 

thee a brothel house in all streets. † At euerie head of the way 

haft thou built a signe of thy prostitution: and haft made thy? 

beautie abominable: and haft divided thy seete to euerie one 

that passeth by, and haft multiplied thy fornications. † And 

thou hast fornicated with the children of Egypte thy neigh-

bours of great flesh, & hast multiplied thy fornication to pro-

voke me. † Behold I will strech out my hand vpon thee, and 

will take away thy justification: 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 for-

nication 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 multiply thy fornication 

in the Land of Chanaan with the Chaldees: and neither so wast 

thou faciated. † Wherin shall I cleanse thy harr, faith our Lord 

God: whereas thou dost at thee the works 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 haft 

made in euerie strete, neither becamest thou as an harlot that

by distayne augmenteth the price, † but as a woman aduou-

teresse, that out her husband bringingeth in strangers. † To al 

harlots are rewards geuen: but thou haft geuen rewards to 

al thy louers, & thou didst geue them gifts 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 shall be no fornication: for in that thou 

gavest rewards, and didst not take rewards, it hath bene 

done contrarie in thee. † Therefore heare o harlot the word 

of our Lord. † Thus faith our Lord God: Because thy braffe 

is powred
Behold I will gather together all thy lovers, with whom thou hast taken pleasure, and all whom thou hast loved, with all whom thou didst hate; and I will gather them together upon thee, on every side, and will discover thine ignominie before them, and they shall see all thy turpitude. And I will judge thee by the judgements of adulteresses, and them that shed blood: and

And I will gene thee into bloud of furie, and zeale, and I will gene thee into their handes, and they shall destroy thy brothel house, and throw downe thy steeues: and they shall turne thee naked out of thy garments, and shal take away the vessels of thy beautie, and shall leave thee naked, and full of ignominie.

And they shall bring upon thee a multitude, and they shall stone thee with stones, and shall murder thee with their swords.

And they shall burne thy houses with fire, and shall do judgments in thee in the eyes of very manie women: and thou shalt cease to fornicate, and shalt gene rewards no more.

And mine indignation shall rest in thee: and my zeale shall be taken away from thee: and I will cease, and be angrie no more.

For that thou hast not remembred the days of thy youth, and hast prouoked me in all these: wherfore I also have gien thy wayes on thy heade, faith our Lord God, and I haue not done according to thy wicked dedes in all thine abominations: Behold euerie one, that speaketh a common proverb, shall take vp that against thee, saying: As the mother, 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 Cetheite, & your father an Amor.
hite: And thy elder sister, Samaria, she and her daughters, that dwel on thy left hand, and thy sister younger then thou, which dwelleth on thy right hand, Sodom, & her daughters.

But neither in their wayes hast thou walked, nor according to their wicked dedes hast thou done a very little less: thou hast done almost more wicked thinges then they in all thy wayes. Liue I, faith our Lord God, that Sodom thy sister, her elsse hath not done, and her daughters, as thou hast done, and thy daughters. Loe this was the iniquitie of Sodom thy sister, pride, fulnes of bread, & abundance, and the idlenesston. Ambition, glutonie, & idlenes are
cause of much
more sinnes;
temperance &
lobose bring
forth much
good fruit.
Oria si tollas
periere cupidinis
arenas. Tale
array idleness,
& Cupids bory
vivat. Labor
omnia vincit.

By Sodom &
other cities
are understood
all nations,
which shall
come to
Christ.

After that
other na-
tions are con-
verted the
Jews shall
also return
to Christ.

All nations
elder & youn-
ger shall be
converted to
Christ.

Not by the
covenant
made with the
Jews in the
Law of Mo-
yses, but by the
Evangelical
covenant.

By a parable of two eagles (6. and of a vineyard) is prophesied, 9. that
Sedecias being made king by Nabuchodonosor, 15. and rebelling, shall be
carried captive, and dye in Babylonia: 22. With prophecies, that God wilt
plant, and propagate the Church of Christ.
A nd the word of our Lord was made to me, saying: Sonne of man, propose a darke speach, and tel a para-

table 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, full of fetters, and of varietie, came to Li-

bians, and took the marow of the ceder. He plucked

away the top of the boughes therof: and transported it into

the land of Chanaan, in the city of merchants he did put it.

And he tooke of the fede of the land, & put it in the ground

for fede, that it might fasten the roote over manie waters.

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

into branches, and put forth shootes. And there 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

the beds of her spring. In a good ground vpon manie waters

it was planted, that it might bring forth branches, and beare

fruite, that it might be into a great vine. Say: Thus faith

our Lord God: Shall it prosper then? shall he not plucke vp the

rootes therof, and stripe of the fruite therof, and drye vp al

the branches of the spring therof, and it shall wither: and not

in a great arm, nor in much people, to plucke it vp by the

troote? Behold it is planted: shall it prosper then? shall it not

be dried when the burning winde shall touch it, and wither

in the beds of the spring therof? And the word of our

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 shall take

the king and the princes therof, and shall bring them to him-

selfe into Babylon: And he shall take of the fede of the

kingdom, and shall make a covenent with it, and shall take an

oath of it. Yea and he shall take away the strong of the land,

that it may be a lowe kingdom, and not be cleaved, but

keepeth his covenent, & obserueth all who'rentirling from him.

the messengers to Egypt, that it would gene him horses, and

much people. What, shall he prosper, or gette valuation that

he hath done these things? and he that broke the covenent, shall

not escape? Say, I faith our Lord God: that in the place of

the king.
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the king that made him king, whose oath he made frustrate, and brake the covenant, that he had with him: in the middle
of Babylon shall he dye. † And not in a great army, nor in a
much people shall Pharaoh make battle against him: in the ca-
sting of a ramp, and in the building of bulworkes, to kill
manie foules. † For he had despised the oath, that he might
break the covenant, and behold he gaue his hand, and when
he hath done all these things, he shall not escape. † Therefore
thus saith Lord God: Lieue, that the oath which he hath
despised, & the covenant, that he transgressed, I will lay on his
head. † And I will spread my nette over him, and he shall be
taken in my nette: and I will bring him into Babylon, and will
judge him there in the prureication, whereby he hath despised
me. † And all his fugitives with all their troupe shall fall by the
sword: and the residue shall be dispersed into euery wind: and
you shall know that I the Lord have spoken. † Thus saith our
Lord God: And † I will take of the marowe of the high ceder,
& will set it of the toppe of the boughes therof the tender one
I will stripe of, and will plant it vpon a mountaine high and
crimeent. † On the high mountaines of Israel wil I plant it, and
it shall shooe forth into a budde, and shal yelde fruite, and
it shall be into a great ceder: and al birdes, and euery foule shal
dwel under the shadow of the boughes therof, and shal there
make their nest. † And al the trees of the countrie shall know, that I the Lord have humbled the high tree, & exalted the low
tree: and have dried the greene tree, and have caused the drie
tree to spring. I the Lord have spoken, and have done it.

CHAP. XVIII.

One shall not beare the sinnes of another, but euery one their owne: 21. If
the wicked truly repent, he shall be saued: and if the just leave his unjust,
he shall be damned.

And the word of our Lord was made to me, saying: 1. † What is that among you, you turne a parable into this
proverb, be in the land of Israel, saying: † The fathers did eare
a lowre grape, and the teeth of the children are set on edge? 
† Lieue I, faith our Lord God, if this parable shall be vnto you;
any more for a proverb in Israel. † Behold als foules are mine: 4
as the foule of the father, so also the foule of the sonne is
mine: the foule that shal finne, the same shal dye. † And a †
man if he shal be iust, and hath done judgement and iustice,
† hath

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6 6 hath not eaten on the mountaynes, and not lifted vp his eyes their fathers: to the idols of the house of Israel: and hath not violated his
which error

7 7 and made no man sorrowful: hath restored the pledge to the debtor, taken nothing away by violence: hath given his

8 8 hath not lent to usurie, and not taken more: hath turned away his hand from iniquity, and done true judgement be-

9 9 even man and man: hath walked in my precepts; and kept all my judgements, to doe truth: this man is just; living he shall

10 10 line, faith our Lord God. And if he hath begotten a sonne that is a robber shedding blood, & he doe one of these things:

11 11 and that doth not in deed do these things, but eateth on the

12 12 mountaynes, and defileth his neighbours wife: that maketh the needle and poore sorrowful, violently committeth

13 13 doth abomination: that giveth to usurie, and taketh more:

14 14 upon him. But and if he hath begotten a sonne, that seeng all

15 15 dothe the like to them: hath not eaten upon the mountaynes, and not lifted vp his eyes to the idols of the house of Israel,

16 16 and hath not violated his neighbours wife: and hath maideno man sorrowful, hath not withheld the pledge, and hath not

17 17 hungrie, and covered the naked with clothing: hath turned away his hand from inuriue of the poore, hath not taken

18 18 but living he shall liue. His father because he did calumniate, and did violence to his brother, and wrought euil in the

19 19 And you say: Why hath not the sonne borne the iniquity of

20 20 be upon him. But his
A\

\[\text{\textbf{T\textsc{HE} P\textsc{ROPHECIE}}\]

al his sinnes, which he hath wrought, and shall keepe at my precepts, and doe judgement, and justice: living he shall live, and shall not dye. \(\text{v. 31, v. 32.}\)

\[\text{\textbf{22.} I will not remember them in my justice, which he hath wrought, he shall live. Why, is the death of a sinner my wayes, and liue? But if the just man shall turne away himselfe from his injustice, and doe iniquity according to all the abominations, which the impious doth to work, shall he liue? al his injustices, which he had done, shall not be remembered; in the prevarication, which he hath prevaricated, and in his sinne, which he hath sinned, in them shall he dye. And you have said: The way of our Lord is not right. Hear ye therefore, o house of Israel: What hast thou done, and are not rather your ways peruerse? For when the just shall turne away himselfe from his injustice, he shall dye in them: in the injustice, that he hath wrought, he shall dye. And when the impious shall turne away himselfe from his impietie, which he hath wrought, and shall doe judgement, and justice: he shall quittance his soule. For consider, and turning away himself from all his iniquities, which he hath wrought, living he shall live, and not dye. And the children of Israel say: The way of our Lord is not right. What are not my ways right, o house of Israel, and not rather your ways peruerse? Therefore will I judge euerie man according to his ways. o house of Israel, faith our Lord God, Conuers, and doe penance from all your injustices: and iniquity shall not be a ruine to you. Caffe away from you all your prevarications, wherein you have prevaricated, and make to yourselves a new hart, and a new spirit: and why will you dye o house of Israel? Because I will not the death of him that dieth, faith our Lord God, returne ye, and liue.

\[\text{\textbf{ANNOTATIONS. CHAP. XVIII.}}\]

Though God conditionally woulde have al men to be saved: yet manie are justly damned.

\[\text{23. Is this death of a sinner my way? In manie places of holy Scripture it is psal. 113, clere, that Gods vvills is most assurically fulfilled in all things, whatsoever he w. ir. woulde: and none can resist his vvill. &c. Neuerthelesse here, in other places Rom. 9. it is also expressly affirmed, that God would have al sinners to repent, and none w. 19. to dye in their sinnes; which femeth to repugne with the former doctrin. For Ezek. 33. solution of VVvvhich difficultie, S. Damoncen, \textit{et c. 29 de Orthodoxa fide, and o- w. 11. ther Doctors distinguish Gods vvill, which is either called Antecedent, and conditional; and to God vlewde have al men to be saved, as appeareth by creasing to that end, by his frequent admonitions, precepts, threatens, temporal punishments, w. 2. Pet. 3. 4.}\]
And thou take up lamentation upon the princes of Israel; and thou shalt say: why layeth thy mother a lioness among the lions, in the midst of young lions brought vp her whelps? and she brought out one of her young lions, he became a lion; and he learned to catch prays, and to ear man. And the Gentiles heard of him, and not without their wounds they took him: and they brought him in cheynes into the Land of Egypt. Who when she saw that she was weakened, and her expectation was lost, she took one of her young lions, she made him a lion. Who went among the lions; and became a lion; and he learned to take prayes, and to deoure men. He learned to make widows, and to bring their cities into a desert: and the land was made desolate, and the fulnes thereof by the voice of his roaring. And the Gentiles came together against him on euerie side out of the provinces, & they spred their nette vp on him, in their wounds 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 upon the mountaines of Israel. Thy mother as it were a vine in thy bloud is planted vp on the water: her fruit and her branches haue grown out of manie waters. And there were made to her strong rods 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 wind hath dried vp her fruit, the roddes of her strength, withered, and dried vp: her fruit eaten by the beasts of the field. And now she is transplanted into the desert, in a land not passable, and drye.

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† And Jerusalem brought forth cruel kings, as Joachaz, Zedekia, Zedekia, and Sedeclias. 4 Reg. 23, 24, 25, & 26. of the which two reigned but three moneths each one, & the others but eoch of them eueen yeares. || Rouers of Chaldea, of Syria, of Moab, & of Ammon. 4 Reg. 24, 25. 26. The kingdom of all the Israelites was planted and prospered under Daud and Solomon, but decayed under other kings: and first tenne tribes, afterwards the other two were carried into captivity. ||
And there came forth fire from the rod of her boughes, which hath eaten her fruites: and there was not in her a strong rod, the scepter of rulers. Lamentation it is, and it shall be into lamentation.

CHAP. XX.

God will not answer the elders of Israel asking by the prophet, but by him setteth his benefices before their eyes, and their own heinous sinnes; threatening yet greater punishments: but still mixt with mercie.

And it came to passe in the seventh year, in the fifth, the tenth of the month: there came men of the ancients of Israel to aske our Lord, & they saie before me. And the word of our Lord was made to me, saying: Sonne of man, speake to the ancients of Israel, & thou shalt say to them: Thus saie I saie of the Lord God: Why, art thou come to ask me? Looke, that I will not answer you, saie our Lord God. Doest thou judge them, doest thou judge of sons of men? shew to them the abominations of their fathers. And thou shalt say to them: Thus saie I saie of the Lord God: In the day that I chose Israel, & lifted vp my hand for the stocke of the house of Jacob: and appeared to them in the Land of Egypt, and lifted vp my hand for them, saying: I the Lord your God: in that day I lifted vp my hand for them, that I might bring them out of the Land of Egypt, into a Land which I had promised for them, flowing with milke and honey, which is excellent among all lands. And I said to them, Let every man cast away the scandals of his eyes, and in the idols of Egypt be ye not polluted: I the Lord your God: And they proclaimed me, and would not heare me: every one did not cast away the abominations of his eyes, neither did they leave the idols of Egypt: and I said I would powre our mine indignation upon them, and fill my wrath in them, in the middles of the Land of Egypt. And: I did for my name sake, that it might not be violatd before the Gentiles, in the middles of whom they were, and among whom I appeared to them, to bring them out of the Land of Egypt. I cast them out thence of the Land of Egypt, and brought them forth into the desert. And I gaue them, my precepts, and I shewed to them my judgments, which a man doing, shal live in them. Moreover also my Sabathes I gaue to them, to be a signe betwixt me and them: and that they might know that I am the Lord sanctifying them.
And the houses of Israel provoked me in the desert; they walked not in my precepts, and my judgments they rejected, which a man doing shall live in them: and my sabbathes they violated exceedingly. I said therefore I would pour out my fury upon them in the desert, and would consume them. 

† And I did for my name sake, lest it should be violated before the Gentils, from which I cast them out, in their sight. † I therefore lifted up my hand upon them in the desert, not to bring them into the Land, which I gave them flowing with milk and honey; the chiefes of all landes. † Because they rejected my judgments, and walked not in my precepts, and violated my sabbathes; for their heart 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 children in the wilderness: In the precepts of your fathers walk ye not, neither keep ye their judgments, nor be polluted in their idols: † I the Lord your God: walk ye in my precepts, and keep my judgments, and doe them. † And sanctifie ye my sabbathes, that they may be a signe between me and you: and ye may knowe that I am the Lord your God.

† And the children exasperated me, in my precepts they walked not; and my judgments they kept not, to doe them: which when a man shall doe, he shall live in them: and they violated my sabbathes: and I threatened to pour out my fury upon them, and to fill my wrath in them in the desert. † But I turned away my hand, & did for my name sake, that it might not be violated before the Gentils, out of which I did cast them forth in their eyes. †: Again I lifted vp my hand upon them in the wilderness, that I might dispersse them into nations, and scatter them into landes: † for that they had not done my judgments, and had rejected my precepts, and had violated my sabbathes, and their eyes had bene after the idols of their fathers. † Therefore I also gave them precepts: not good, and judgments, in which they shall not live. † 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 the Lord. † Therefore speake to the house of Israel, 6 sonne of man: and thou shalt say to them: Thus saith our Lord God: Yet also in this did your fathers blaspheme me, when contemning they had despised me: † and I had brought them into the Land, upon which I lifted vp my hand to geue it them; 

lore 3
they saw euerie high hill, and euerie wood and tree; and there they immolated their victims; and there they gaue the irritation of their oblation, and therethey put the odour of their sweetnes, and offered their libations. And I said to them: 29 What is the excelsa, vnto which you goe? & the name thereof was called excelsa euem to this day. 30 Therefore say to the house of Israel: Thus saith our Lord God: Surely in the way of your fathers you are polluted, and after their scandals you doe fornicate. 31 And in the oblation of your gifts, when you make your children passe through the fire, you are polluted in all your idols vnto this day: and shal I answer you 32 house of Israel? Liue I, faith our Lord God, that I will not answer you. 33 Neither shall the cogitation of your minde come to passe, saying: We wil be as the Gentils, and as the kinreds of the earth, that we may worship wood, and stones. 34 Liue I, faith our Lord God, that in a strong hand, & in a stretched out arme, and in furie powred forth wil I reigne over you. 35 I will bring you out of the peoples, and I will gather you out of the landes, in which you are dispersed, in a strong hand; and in a stretched out arme and in furie powred forth wil I reigne over you. 36 And I will bring you into the desert of peoples, and will be judged there with you face to face. 37 As I contended in judgement against your fathers in the desert of the land of Egypt: so will I judge you, faith our Lord God. 38 And I will subdue you to my scepter, & will bring you into the bandes of co- uenant. 39 And I will choose out of you the transgressours, and impious, and will bring them out of the land of their scourgings, and into the land of Israel; they shall not enter: and you shall know that I am the Lord. 40 And you house of Israel, Thus saith our Lord God: I wilke you euerie one after your idols, and serue them. 41 And if in this also you heare me not, and shall pollute my holie name any more in your gifts, and in your idoles: 42 in my holie mount, in the high mount of Israel, faith our Lord God, there shall at the house of Israel serue me; al I say in the land, wherethin they shall please me, and there wil I require your first fruietes, and the beginning of your tithes in all your sanctifications. 43 I will receiue you for an odour of sweetnes, when I shall haue brought you out of the peoples, and shall have gathered you out of the landes, into which you are dispersed, and I wil be sanctified in you in the eyes of the nations. 44 And you shall know that I am the Lord,
when I shall have brought you into the land of Israel, into the
Land, for which I lifted up my hand to give it to your fathers.
43 And there you shall remember your ways, and all your
wicked deeds, in which you were polluted: and you shall
mislike yourselves in your own sight, in all your malices,
which you have done. And you shall know that I am the
Lord, when I shall have done you good for my name sake, and
not according to your evil ways, nor according to your most
wicked deeds. 6 house of Israel, saith our Lord God. 4 And
the word of our Lord was made to me, saying: Sonne of
man, set thy face against the way of the South, and droppe
3 toward the south wind, and prophesie to the forest of
the southern fried. And thou shalt say to the southerne for-
rest: Hear ye the word of our Lord: Thus saith our Lord God:
Behold I will kindle a fire in thee, and wil burne in thee euery
green tree, and euery dry tree: the flame of the fire shall not
be quenched: and euery face shall be burned in it, from the
South euen to the North. And all flesh shall see, that I the
Lord kindled it, neither shall it be quenched. And I said: A
Aa, 6 Lord God: they say of me: Doth not this man speake
by parables?

CHAP. XXI.

Destruction of Jerusalem by sword is further described: 10. wish translation of the kingdom. 18. The ruine also of the Ammonites is foreshowed. 30. And finally Babylon, the destroyer of others, shall be destroyed.

1 And the word of our Lord was made to me, saying:
2 Sonne of man set thy face to Jerusalem, and 6 droppe
to the sanctuaries, and prophesie 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 will draw forth my sword
out of his scabbard, and will keepe in thee: the iniquity, and the
impius. And for that I have killed in thee the iniquity, and the
impius, therefore shall my sword goe forth out of his scabbard
to all flesh, from the South euen to the North. That al flesh
may know that I the Lord haue drawn my sword out of his
scabbard: not to be reuoked. And thou sonne of man, moune in contrition of the loynes, and in bitterness mourn
before them. And when they shall say to thee: Why mounnest
thou? thou shalt say: For the bruite: because it cometh, and
euerehart shal melt, & al handes shal be dissoluted, and euere
are punished both temporally and eternally, S. Lom. 

![Image](https://example.com/image.jpg)

The whole people of Israel was the peculiar adopted sonne of God, called also his first begotten, Exe. 4. v. 22.

The Babylonians consulting the idols whether they should invade the Ammonites or the Luvvites, were directed to assault Jerusalem.

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Spirit shall be weakened, and waters shall runne by all knees: behold it commeth, and it shall be done, saith our Lord God. 

† And the word of our Lord was made to me, saying: &c. 

† Sonne of man prophesie, and thou shalt say: Thus saith our Lord God: Speak: The sword, the sword is sharpened, and fourbished: † To kill victims, it is sharpened: to glitter, it is fourbished: thou that mouest the scepter: of my sonne, haste downe every tree. † And I said: it be made smooth, that it may be held with the hand: this is a sharpened sword, and this is fourbished, that it may be in the hand of the slayer. 

† Cry, and howle: of sonne of man, because this fame is made in my people, in all the captains of Israel, that fled: they are delivered to the sword with my people, therefore strike upon the thigh, † because it is proued: and that, when it shall overthow the scepter, it shall not be, saith our Lord God. † Thou therefore, of sonne of man prophesie, & strike hand against hand, and let the sword be doubled, & let the sword of the slaine be tripled: this is the sword of great slaughter, that maketh them to be astonied, † and to pine in hart, & multiplieth ruines. In all their gates have I genen the trouble of the sword sharpe and fourbished to glitter, addressed to slaughter. † Be thou sharpened, goe to the right hand, or to the left, whithersoever the appetite of thy face is. † Ye and I will clappe hand to hand, and will fill mine indignation: I the Lord haue spoken. † And the word of our Lord was made to me, saying: † And thou sonne of man, put these two ways, that the sword of the king of Babylon may come: both shall come forth out of one land: and he shall take coniecture with the hand, in the head of the way of the cities shall he choose it. † Thou shalt make way that the sword may come to Rabba of the children of Ammon, and to Iuda into Jerusalem most fenced. † For the king of Babylon stood in the high way, in the head of two ways, seeking diuination, shuffling arrowes: he asked the idols, & took counsel of intralles. † On his right hand he made diuination upon Jerusalem, to sette engins, to open the mouth in slaughter, to elevate the voice in howling, to set engins against the gates, to cast vp a rampier, to build munitions. † And he shall be as it were consulting the oracle in vaine in their eyes, & imitating the rest of sabbathes: but he shall remember the iniquity to take it. † Therefore thus saith our Lord God: For that you haue remembred your iniquity, and haue reeued your
your pretarations, and your sinnes have appeared in al your
cogitations: for that, I say, that you remembred, you shall be
taken by hand. But thou prophane, impious prince of Israel,
whose day prefixed cometh in the time of iniquities: Thus
faith our Lord God: Take away the myter, take of the crowne:
is not this it, that extolle the humble, and humbled the high?
† Iniquity, iniquity, iniquity will I put it, and this was not
done, til he came to whom judgement belongeth, and I wil
deliver it to him. † And thou sonne of man prophesie, and
say: Thus faith out Lord God to the children of Ammon, and
their reproch, and thou shalt say: Sword, sword draw out
thyselte to kil, fourbish thy selte to flaye, and to glitter.
† When vaine things were lene for thee, and lies were di-

† Returne to thy scabbard in the place, wherein
thou wast created, in the land of thy nativity I will judge thee,
and will powre out upon thee mine indignation: in the fire
of my furie will I blow upon thee, and will geue thee into the
handes of men vnhiswife, & framing destruction. † Thou shalt be
soode for the fire, thy bloud shall be in the middles of the land,
thou shalt be forgotten: because I the Lord haue spoken.

CHAP. XXII.

For divers enormious sinnes, 14. Jerusalem, and al Israel shal be plagued;
25. namely false prophets, priestes, rauening princes, and wicked people.

† And the word of our Lord was made to me, saying:
And thou sonne of man: does thou not judge, dost
not judge the cite of bloud? † And thou shalt shew
her all her abominations, and shalt say: Thus faith our Lord
God: The cite shedding bloud in the middles of it, that her
time may come: and that hath made idols against herself,
that she might be polluted. † In thy bloud, which is shed by
thee, thou hast offended: and in thine idols, which thou hast
made, thou art polluted: and thou hast made thy days to ap-
proch, and hast brought the time of thy yeares: therefore haue
I geuen thee a reproch to the Gentils, and a mockery to al
landes, † Those that are nere, and that are far from thee, shall
triumphe over thee: thou filthie one, noble, great in des-
truction. † Behold the princes of Israel, enemie one in his name,
have borne in thee, to shed bloud. † Father and mother they
have abusd with contumelies in thee, the stranger they have

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calam-
The Prophecy

calumniated in the midst of thee, the pupil and widow they have made sorrowful in thee. ✧ My sanctuaries you have despised, and my sabbaths you have polluted. ✧ Detracting men have been in thee to shed blood, and upon the mountains they have eaten in thee, they have wrought wickedness in the midst of thee. ✧ The fathers shame they have discovered in thee, the uncleanness of the menstruous woman they have humbled in thee. ✧ And every one hath wrought abomination upon his neighbours' wife, and the father in law hath polluted his daughter in law wickedly, the brother hath oppressed his sister the daughter of his father in thee. ✧ They have taken gifts in thee to shed blood; thou hast taken violence and overplus, and didst calumniate thy neighbours courtously; and thou hast forgotten me, saith our Lord God.

✧ Behold, I have wrong my hands upon thy courtousnes, which thou hast done, and upon the blood that hath been shed in the midst of thee. ✧ Why, shal thy heart abide, or shalt thy handes prevail in the days, which I shall make to thee? I the Lord have spoken, and will do it. ✧ And I will disperse thee into nations, & will scatter thee into landes, and will make thy uncleannesse to faile from thee. ✧ And I will pestle thee in the sight of the Gentils: and thou shalt know that I am the Lord. ✧ And the word of our Lord was made to me, saying: ✧ Sonne of man, the house of Israel is turned into dross to me: all these are become brasse, and tine, and yron, and lead, & drosse of sluer, in the midst of the furnace. ✧ Therefore thus saith our Lord God: Because you are al turned into dross, therefore behold I will gather you together in the midst of Jerusalem, ✧ with the gathering of sluer, and brasse, and tine, & yron, and lead in the midst of a furnace: that I may kindle a fire in it to melt it: so will I gather you together in my furie, and in my wrath, and will rest: and I will melt you. ✧ And I will gather you together, and will set you on fire, in the fire of my furie, and you shall be melted in the midst thereof: ✧ As sluer is melted in the midst of the furnace, so shall you be in the midst thereof: and you shall know that I am the Lord, when I have poured out mine indignation upon you. ✧ And the word of our Lord was made to me, saying: ✧ Sonne of man, say to it: Thou art an uncleane land, and not rayned upon in the day of furie. ✧ A conspi- racie of prophets in the midst thereof: as a lion roaring, and rauening...
raving the praye, have they dechoured soules, they have taken the riches and the price, her widowes they have multiplied in the middles thereof. * Her priests haue contemned my law, and haue polluted my sanctuaries: betwixt a holy thing and profane they haue put no difference: and betwixt the polluted and the cleane they understand not: and from my sabbathes they haue turned away their eyes, and I was defiled in the middles of them. * Her princes in the middles of her, as wolves raving the praye to shede bloud, and to destroy soules, and to purswe gaynes courteously. * And her prophets dawbed them without tempering, seing vayne thynge, and diuining lieth to them, saying: Thus faith our Lord God: where as our Lord hath not spoken. * The people of the land they oppressed by calumnie, and took away violently the needie and poore they afflicted, and the stranger they oppressed by calumnie without judgement. * And I sought of them a man that might enterpose an hedge, and stand opposite against me for the land, that I might not destroy it: and I found not. * And I powred out mine indignation upon them, in the fire of my wrath I consumed them: I haue rendered their way upon their head, faith our Lord God.

CHAP. XXIII.

By a parable of two harlottes, Oolla and Ooliba, 5. the idolatrye of the two kingdoms of Israel, 11. and of Iuda is described: 21. With threats (31. as Israel is partly afflicted already) 36. of more affliction to them both.

A ND the word of our Lord was made to me, saying:

† Sonne of man, there were two women daughters of one mother. † And they fornicated in Egypt, & in their youth they fornicated: there were their breasts pressed, & the paptes of their virginite were broken. † And their names c Oolla the elder and d Ooliba her yonger sister: and I had them, and they bare fones, and daughters. Moreover their names, e Samaria Oolla, and Jerusalem Ooliba. † Oolla therefore fornicated over me, & was madde vpon her louers, vpon the Assyrians approching, † clothed with hyacinth, the princes, and the magistrates, at the youngmen of concupiscences; at the horsmen, the riders of horses. † And she gave her fornications vpon them al the chosen children of the Assyrians: and in al, on whom she was madde, in their vnclaneous she was polluted. 8 † Moreover also her fornications, which she had made in

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Egypt

a  He speaketh here as of two peoples by anticipation, for when the Israelites were in Egypt, they were but one people, & then also the committed idolatrie.
b Though they were but beginning to increase.
c God called the ten tribes Oolla, which

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Egypt she left not: for they also slept with her in her youth, &
they brake the breasts of her virginitie, and powred out their
fornication upon her. 

And therefore have I delivered her into the handes of her louers, into the handes of the children of
Assur, upon whose lust she was madde. 

They discouered her ignominie, tooke her sonnes and daughters, & her they killed
with the sword: and they were made notorious women, and
they did judgementes in her. 

Which when her sister Ooliba 

had seene, she was madde with lust more then she: & she gave
impudently her fornication aboue the fornication of her
sister 

to the children of the Assyrians, to the princes, and ma-
gistrates coming to her clothed with partie clothing, to the
horsmen that were carried on horses, and to yongmenal 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 ryn-

des, and died turbants on their heads, the forme of all the
dukes, the similitude of the children of Babylon, and of the
land of the Chaldees, wherin they were borne, 

she was mad 

upon 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 receuied also her fornications, and discouered her ignominie: 

and her soule departed from her, as my soule departed from her sister. 

For she hath multiplied her fornications, remembering the daies of her
youth, in which she fornicated in the land of Egypt. 

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 breasts
were pressed in Egypt, & the pappes of thy virginitie broken.

Therefore Ooliba, thus sayeth our Lord God: Behold I will rayse vp all thy louers against thee, of whom thy soule is filled: and I will gather them together against thee round about, 

the children of Babylon, and all the Chaldees, the nobles, and the tyr-
rants, and princes, all the children of the Assyrians, the yong-
men of goodlie beautie, all the captaynes, and magistrates, the
princes of princes, and the renowned riders of horses. 

And they shall come vpon thee well appoynted with chariot, and
wheele,
wheele, a multitude of peoples: with brightine, and buckler, and helmet they shall be armed against thee, on euerie side: and I wil geue judgement before them, & they shall judge thee by I their judgements. † And I will put my "zele in thee, which they exerciue with thee in furie: ≥ thy note, and thine cares they shall cut of: and the thinges that remaine shal fail by the sword: they shall take thy sonsnes, and thy daughters, and thy thy glorie. † And I wil make thy wickednes to ceale out of thee, and thy fornication out of the Land of Egypt: neither shalt thou lift vp thine eyes to them, and Egypt thou shalt remember no more. † Because thus faith our Lord God: Behold I wil deluer thee into the handes of them, whom thou hatest, into their handes, of whom thy soule is filled. † And they shall deal with thee in hatred, and they take away al thy labours, and shall let thee goe naked, and ful of ignominie, and the ignominie of thy fornications shall be recoued, thy wicked dece, and thy fornications. † They have done these thinges to thee, because thou hast fornicated after the Nations, among which thou wast polluted in their idols.

† Thou haft walked in the way of thy sister, and I wil geue her cuppe in thy hand. † Thus faith our Lord God: The cuppe of thy sister thou shalt drinke deepe, and wide: thou shalt be into derision and into scorn, which is most capable. † With drunkenness, and forow thou shalt be replenished: with the cuppe of pennifenes, and fadness, with the cuppe of thy sister.

Samaria. † And thou shalt drinke it, and shalt drinke it vp even to the dregges, and the fragments therof thou shalt deuoure, thou shalt rent thy breastes: because I haue spoken, faith our Lord God. Therefore thus faith our Lord God: Because thou haft forgotten me, and haft cast me of behind thy bosome, thou also beare thy wickednes, and thy fornications.

† And our Lord spake to me, saying: Sonne of man, " deest thou judge Oolha, and Ooliba, and shewest thou them their wicked deedes? † because they haue committed adulterie, and bloud is in their handes, and with their idols they have fornicated: moreover also their children, whom they bequeat for me, they haue offered vnto them to be deuoure. † Yea and they have done this to me. They polluted my sanctuarie in that day, and profaned my sabbathes. † And when they immola-
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immolated their children to their idols, and went into my sanctuary in that day to pollute it: these things also they did in the middles of my house. † They sent to men coming from 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 *stibicestone, and walt adorned with wemens ornaments. † Thou faitest in a very faire bed, and a table was decked before thee: mine incense, and mine oynment thou didst set upon it. † And the voice of a multitude rejoycing 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 heads. † And I said to her, that was wonne in aduonturies: Now wilt this woman also fornicate in her fornication. † And they went to her as to an harlot woman: so went they unto Oolla, and Ooliba wicked women. † They therefore are just men: these shall judge them with the judgement of adulteresses, and with the judgement of bloudshedders: because they are adulteresses, and bloud is in their handes. † For thus faith our Lord God: Bring a multitude to them, and deliver them into tumult, and into spoile: † and let them be stoned with the stones of peoples, and let them be thrust through with their swords: they shall kill their sonses, and daughters, and their houses they shall burne with fire. † And I will take away the wickednes out of the land, & al wemen shall leare, not to doe according to the wickednes of them. † And they shal geue your wickednes upon you, and the sinnes of your idols you shall carie: and you shall know that I am the Lord God.

CHAP. XXIII.

Jerusalem manie wanes shafficed of God, and not amended, 11. shal at last be melted like a brass Potte: 15. and shal not dare to mourn for the death of her dearest.

: Jerem and in Babylon saw what was done the same time in Jerusalem, and therefore is bid.

A ND the word of our Lord was made to me, in : : the ninth yeares, in the tenth moneth, the tenth day of the moneth, saying: † Sonne of man, : : write thee the name of this day, wherein the king of Babylon is confirmed against Jerusalem to day. † And thou shalt speake by a proverbe to the exasperating house a parable, and shalt say to them: Thus faith our Lord God: Set thou a potte, set it, I say, and put water into
into it, † Heape together the peeces therof into it, euerie good part, the thigh and the shoulder, the chosen things and ful of bones. † Take the fatterest beast, and lay together pyles of bones also under it: the seething therof is boylinge hotte, and the bones therof are throughly sodden in the middes thereof. † Therfore thus saith our Lord God: Wo to the citie of blood, to the potte, whose rustines is in it, and the rustines thereof is not gone out of it: by her partes, and by her partes cast her out, there hath no lotte fallen vpon her. † For her blood 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 be couered with dust. † That I might bring mine indignation in vpon her, and might revenge with vengeance: I gaue her blood vpon the most cleare rocke, that it might not be couered. † Therfore thus saith our Lord God: Wo to the citie of blood, whose bonesfire I wil make great. † Heape together the bones, which I wil burne with fire: the flesh shall be consumed, and all the composition shall be sod, and the bones shal 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 melle in the middes thereof, & let the rust thereof be consumed. † Ther hath ben sweating with much labour, and the exceeding rust thereof is not gone out, " no not by fire. † Thine uncleannesse is execrable: because I would clese thee, and thou art not clesed from thy filthines: yea neither shalt thou be clesed, before I make myne indignation to cease in thee. † I the Lord have 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 inuention wilt I judge thee, saith our Lord. † And the word of our Lord was made to me, saying: † Sonne of man, behold I take from thee the thing that thine eyes desire in a plague: and thou shalt not lament, nor weepe: neither shall thy teares runne. † Sigh holding thy peace, thou shalt not make the mourning of the dead: let thy crowne be tyed round about thee, and thy shoes shall be on thy fette, neither shalt thou couer thy face with a cloth, neither shalt thou eate the meares of mourners. † I spake therefore to the people in the morning, and " my wife died at even:and I did in the morning as he had commanded me. † And the people sayde to me: Why doest thou not tel vs what these thinjes signifie, that thou doest? † And I sayd to them:
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The word of our Lord was made to me, saying: "Sonne of man, set thy face against the children of Ammon, and thou shalt prophesie of them. And thou shalt say to the children of Ammon: Heare ye the word of our Lord God: Thus saith our Lord God: For that thou hast said: Ha, ha, upon my sanctuary, because it is polluted: and upon the land of Israel, because it is made desolate: and upon the house of Iuda, because they are led into captivity: Therefore will I deliver thee to the children of the east for an inheritance, and they shall place their shepecotes in thee, and shall set their tents in thee: they shall eat thy fruits: and they shall drink thy milk. And I will give Rabbath to be an habitation of camels, and the children of Ammon to be a lying place for heastes: and thou shalt know that I am the Lord."

AND the word of our Lord was made to me, saying: "And he spake to the house of Israel: Thus saith our Lord God: Behold I will pollute my sanctuarie, the pride of your empire, and the thing that your eyes desyre, and upon which your soules quaketh for feare: your sonnes, and your daughters, which you have left, shall fall by the sword. And you shall doe as I have done: your faces with a cloth, you shall not couer, and the meates of mourners you shall not waste. You shall haue crownes on your heads, and shoes on your feete: you shall not lament nor wepe, but you shall pine away in your iniquities, and euery one shall groan toward his brother. And Ezechiel shall be vnto you for a portending signe: according to all things, that he hath done, shall you doe when this shall come: and you shall know that I am the Lord."

AND the word of our Lord was made to me, saying: "Sonne of man, set thy face against the children of Ammon, and thou shalt prophesie of them. And thou shalt say to the children of Ammon: Hear ye the word of our Lord God: Thus saith our Lord God: For that thou hast said: Ha, ha, upon my sanctuary, because it is polluted: and upon the land of Israel, because it is made desolate: and upon the house of Juda, because they are led into captivity: Therefore will I deliver thee to the children of the east for an inheritance, and they shall place their shepecotes in thee, and shall set their tents in thee: they shall eat thy fruits: and they shall drink thy milk. And I will give Rabbath to be an habitation of camels, and the children of Ammon to be a lying place for heastes: and thou shalt know that I am the Lord."

AND the word of our Lord was made to me, saying: "And he spake to the house of Israel: Thus saith our Lord God: Behold I will pollute my sanctuarie, the pride of your empire, and the thing that your eyes desire, and upon which your souls quaketh for fear: your sons, and your daughters, which you have left, shall fall by the sword. And you shall do as I have done: your faces with a cloth, you shall not cover, and the meates of mourners you shall not care. You shall have crowns on your heads, and shoes on your feet: you shall not lament nor weep, but you shall pine away in your iniquities, and every one shall groan toward his brother. And Ezekiel shall be unto you for a portending sign: according to all things, that he hath done, shall you do when this shall come: and you shall know that I am the Lord."
and striken with the soore, and hast benegl'd withal thy affection upon the land of Israel: † therefore behold I will stretch forth my hand upon thee, and will deliver thee into the spoile of the Gentils, and will kill thee out of the peoples, and destroy thee out of the landes, and breake thee: and thou shalt know that I am the Lord. † Thus saith our Lord God: For that Moab, and Seir have said: Behold as al the Gentils, so is the house of Juda: † therefore behold: I will open the shoulder of Moab of his cities, of his cities I say, and of his borders the noble cities of the land Bethesimoth, and Beelmeon, and Cariathaim, † to the children of the East with the children of Ammon, and I will geue it for an inheritance: that there may be memorie no more of the children of Ammon among the Gentils. † And in Moab I will do Judgements: 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 Juda, and hath sinned offering, and hath sought reuenge of them; † therefore thus saith our Lord God: I will stretch forth my hand vpon Idumea, and will take away out of it man, and beast, and will make it deserte from the South: and they that are in Dedan, shall fall by the sword. † And I will geue my reuenge vpon Idumea by the hand of my people Israel: and they shall doe in Edom according to my wrath, and my furie: and they shall know my vengeance, saith our Lord God. † Thus saith our Lord God: For that the Palesthines have made reuenge, and have reuenged themselves with all their minde, killing, and accomplishing old emnities: † therefore thus saith our Lord God: Behold I will stretch forth my hand vpon the Palesthines, and will kill the killers, and will destroy the remnant of the sea coast. † and I will make in them great reuengements arguing in furie: and they shall know that I am the Lord, when I shall have geuen my vengeance vpon them.

CHAP. XXVI.

Tyre a most noble maritime citie shall be destroyed, by the king of Babylon, because they rescove at the desolation of Jerusalem. 15. At the sight whereof manie shall be astonied.

1 And it came to passe in the eleuenthe yeare, the first of the moneth, the word of our Lord was made to me, saying: † Sonne of man for that Tyre hath sayd of Jerusalem: Ah the gates of the peoples are broken, she is turned to me: I shal...
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I shall be filled, she is deserte. † Therefore thus saith our Lord God: Behold I upon thee & Tyre, and I will make manie nations come up to thee, as the sea riseth vp swelling. † And they shall dissipate the wallaces of Tyre, and shall destroy the towers thereof: and I will scrape her dust from her, & will make her as a most cleare rocke. † The drying of nettes shall be in the middles of the sea, because I have spoken, saith our Lord God: and she shall be for a spoile to the Gentils. † Her daughters also that be in the field, shall be slaine by the sword: and they shall know that I am the Lord. † Because thus saith our Lord God: Behold I will bring to Tyre Nabuchodonosor the king of Babylon from the North, the king of kings with horses, and chariotes, and horsemen, and multitude, and a great people. † Thy daughters that are in the field, he shall kill with the sword: and he shall compass thee with munitions, and shall cast vp a mount round about: and he shall lift vp the buckler against thee. † And he shall dispose ordinances, and engins against thy wallaces, & shall destroy thy towers with his armour. † With the inundation of his horses, the dust of them shall cover thee: at the sound of the horsemen, and wheeles, and chariotes thy wallaces shall be mowed, when he shall goe in at thy gates, as by the entrance of a citie destroyed. † With the hooves of his horses he shall tread downe all thy streetes: thy people he shall kil with the sword, and thy noble statues shall fall to the ground. † They shall waste thy riches, they shall spoile thy merchandise: and they shall destroy thy wallaces, and shall overthrow thy goodlie houses: and thy stones, and thy timber, and thy dust they shall put in the middles of the waters. † And I will make the multitude of thy tongues to cease, and the sound of thy harpes shall be heard no more. † And I will make thee as a most cleare rocke, drying of nettes shall thou be, neither shalt thou be built anie more: because I have spoken, saith our Lord God. † Thus saith our Lord God to Tyre: Why, shal nor the islands be mowed at the sound of thy ruine, & the groning of thy flaine, when they shall be killed in the middles of thee? † And all the princes of the sea shall goe downe from their states: and take of their robes, and cast away their brodered garments, & be clothed with astonishment, sitte on the earth, and being astonied mercuel at thy sudden fall. † And taking vpont thee a lamentation, they shall say to thee: How haft thou perished that dwelleft in the sea, a noble citie, which haft bene

Tyre which is a most fre- quented sea towne, shall be made desolate and to no vse but to hang nettes therein to drye.

Lesse cities and townes pertainyng to Tyre shall likewise be destroyed.
% OF EZECHIEL.  723
18 bene strong in the sea with thine inhabitants, whom al did
fear? † Now shall the shippes be astonied in the day of thy
fear: and the isles in the sea shall be troubled, for that none
cometh forth out of thee. † Because thus saith our Lord God:
When I shall make thee a desolate citie as the cities that are not
inhabited: and shall bring upon thee the depth, and manie wa-
ters shall cover thee: † And shall plucke thee downe with those,
that descend into the lake to the everlasting people, and shall
place thee in the lowest ground as old desolations, with them
that are brought downe into the lake, that thou be not inhabi-
ted: moreover when I shall give glory in the land of the living,
† † I will bring thee to nothing, and thou shalt not be, & being
fought for, thou shalt not be found anie more for ever, saith
our Lord God.

CHAP. XXVII.
The prophet lamenteth the ruine of Tyre: 3. describing her former glories
10. and traffike in all partes of rich marchandise, with sundrie nations.
26. Al which shall be overthrown by the Chaldees.

1 And the word of our Lord was made to me, saying:
2 † Thou therefore, sonne of man, take vp a lamentation
3 upon Tyre: † And thou shalt say to Tyre, which dwelleth
in the entrance of the sea, being the traffike of peoples to
manie isles: Thus saith our Lord God: 3 Tyre, thou haft
4 said: 3 I am of perfect beautie, † and situated in the hart of
the sea. Thy borderers, which builded thee have accomplished
thy beautie: † With the firrestrees of Sainit they builded thee,
with all the bords of the sea: they tooke the cedar from Li-
banus, to make thee a mast. † Okes of Basan they have hewed
for thine oores: and thy bankes they haue made thee of the
iuorie of India, and little cabbins of the ilands of Italie.
7 † Various silke of Egypt was wouen for thy faile, to be put
on the mast: hyacinth, and purple out of the ilands of Elisa,
8 were made thy courting. † The inhabitants of Sidon, and the
Aradians were thy rowers: thy wife men, 3 Tyre, were made
9 thy governors. † The ancients of Gebal, and wifemen therof
had mariners to the service of thy divers fitte: al the shippes
of the sea, and their mariners have bene in the people of thy
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 upon thy walls round about: yea and the Pygmieans, that were in thy towers, hung vp their quivers on thy walls round about: they accomplished thy beautie.

† They of Carthage thy merchants, for the multitude of all riches, with silver, iron, tinne, and lead did they replenish thy marts. † Greece, Thubal, and Mosuch, they were thy merchants: navies, & vessels of brasse they brought to thy people.

† From the house of Thogrom they brought horses, & 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 linen, and sike, and chadchoch they did set forth in thy market. † luda and the land of Israel they were thy merchants in the principal corne: balme, and honie, and oyle, and renfe they did set forth in thy marts. † The Damasee was thy merchant in the multitude of thy workes, in the multitude of divers riches, in fatte wine, in woolles of the best colour. † Dan, and Greece, & Mosuch in thy marts have set forth wrought iron: stacte, and calums were in thy merchandise. † Dedan thy merchants in tapestrie for satears.

† Arabia, and all the princes of Cedar, they were the merchants of thy hand: with lambs, 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 Chelemad 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: cedar 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 governers, which hold thy fluffe, and were chiefe over thy people: thy men of warre also, that were in thee with all 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 eire of thy governours shal
OF EZECHIEL.

29 shall the navies be troubled. † And all they that held the ships out of their shippes: the mariners, and all the go-

30 vernours of the sea shall stand on the land: † and they shall bewail upon thee with a loude voice, and shall cry bitterly:
and they shall cast dust upon their heads, and shall be sprinkled with ashes. † And they shall shave: baldness upon thee, and
shall be girded with heareclothes: and they shall wepe for theie in bitterness of soule with most bitter weeping. † And they
shall take vp a mournful song upon thee, and shall lament thee: What citie is as Tyre, which is become solitary in the middles
of the sea? † Which in the going forth of thy merchandes from the sea didst fil manie peoples: in the multitude of thy
riches, and of thy peoples hast enriched the kings of the earth.

34 † Now thou art destroyed by the sea, thy riches are in the bottome of the waters, and at the multitude, that was in the
middles of thee, are fallen. † At the inhabitants of the islands are astonied upon thee: and all the kings of the same being
stricken with tempest have changed their lookes. † The merchants of peoples have hissed upon thee: thou art brought to
nothing, and thou shalt not be even for eues.

CHAP. XXVIII.

For most insolent pride Tyre shall be utterly destroyed. 20. Sidon likewise overthrown. 24. And the people of Israel at last restored.

1 And 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 elevated, & thou hast sayd:

I am God, and I have sitten in the chaire of God in the hart of the sea: whereas thou art a man, and not God: and hast gaven
thy hart as the hart of God. † Loe thou: art wiser then Daniel: euerie secret is not hid from thee. † In thy wisdome and
thy prudence thou hast made thee strength: and hast gotten gold, and silver in thy treasures. † In the multitude of thy
wisdome, & in thy merchandise thou hast multiplied strength to thee: and thy hart is elevated in thy strength. † Therefore
thus saith our Lord God: For that thy hart is elevated as the hart of God: † therefore behold I will bring upon thee stran-
gers the strongest of the Gentils: and they shall draw their swords upon the beautie of thy wisdome, and shall pollute thy
comelines. † They shall kil, and plucke thee downe: and thou shalt dye in the death of the slaine in the hart of the sea.
Why, shalt thou speake saying: I am God, before them that kil thee: whereas thou art a man, and not God, in the hand of them that slay thee? 

† By the death of the uncircumcised shalt thou dye in the hand of strangers: because I have spoken, faith our Lord God. 

† And the word of our Lord was made to me, saying: Sonne of man, let thy face against Sidon; and thou shalt prophesie of it, 

† And thou shalt say: Thus faith our Lord God: Behold I to thee Sidon, and I will be glorified in the middes of thee: and they shall know that I am the Lord, when I shall doe judgments in it, and shall be sanctified in it. 

† And I will send into it pestilence, and bloud in the streets thereof: & the slaine shall fall in the middes thereof by the sword round about: and they shall know that I am the Lord. 

† And there shall be no more scandal of bitterness to the house of Israel, and thorne causing payne on euerie side round about them, 

Tyre had much iniquity long before, but when the king thought him selfe to be God. 

This iniquity could not be longer tolerated. 

As Sidon was next 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 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 sanctify them in the before the Gentils: and they shall dwell in their land, which I gave to my servant 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 judgments in all, that are their enemies round about: and 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 yeres: 13. It shall be reaped to a meane state. 17. And shall be given to the king of Babylon, for his service in destroying Tyre.

I IN the tenth yere, the tenth moneth, the eleventh day of the moneth, the word of our Lord was made to me, saying:

† Sonne of man, set thy face against Pharaoh the king of Egypt: and thou shalt prophesie of him, and of all Egypt.

† Speake, and thou shalt say: Thus saith our Lord God: Behold I to thee Pharaoh king of Egypt, thou great dragon, which lyest in the middles of thy rivers, and sayest: The river is mine, and I made it myselfe. And I will put a bridalle in thy jaws: and I will cast the fishes of thy rivers to thy scales: and I will draw thee out of the middles of thy rivers, and all thy fishes shall flocke to thy scales.

† And I will cast thee forth into the desert, and all the fishes of thy river: thou shalt fall upon the face of the earth, thou shalt not be collected, nor gathered together: to the beasts of the earth, and to the foules of the heaven have I given thee to be devoureth.

† And all the inhabitants of Egypt shall know that I am the Lord: for that thou hast been a staffe of reed to the house of Israel.† When they tooke thee with the hand, and thou wast broken, and didst rent at their shoulder: and they leaning upon thee, thou wast broken, and didst dislocue all their reins.† Therefore thus saith our Lord God: Behold I will bring upon thee the sword:

and will kil out of thee man, and beast.† And the Land of Egypt shall be into a desert, and into a wildernesse: and they shall know that I am the Lord: for that thou hast said: The river is mine, and I made it.† Therefore behold I to thee, and to thy rivers: and I will geue the Land of Egypt into desolations, destroyed with the sword, from the tower of Syene, even to the

‡ All nations will praise God when they see that he uniformly punisheth his owne people, & afterwards restoreth them to their former state.

‡ Prophets do not write their prophecies in order of time as they were receiv'd: for in former chapters he wrote that which he saw in the eleventh yere: ch. 26, v. 1, but that which was sooner fulfilled: or because Tyre & Sidon were never in situation to Jerusalem then Egypt: he wrote that prophetic before this.
The Prophēcie

the borders of Ἁθηνία. † The foote of man shall not passe through it, neither shall the foote of beast goe in it: and it shall not be inhabited foure yeares. † And I will make the Land of Ἁγύπτι œsert in the middes of deserte lands, & the cities thereof in the middes of cities overseuen, and they shall be desolate foure yeares: and I will dispersē the Ἁγυπτιoνες into nations, and will scatter them into the landes. † Because thus 15 faith our Lord God: After the end of foure yeares I will gather Ἁγύπτι out of the peoples in which they had been dispersed. † And I will bring backe the captiuitie of Ἁγύπτι, and will place them in the land of Phature, in the land of their nativity, and they shal be there as a low kingdom: † among other 15 kingdoms it shall be lowest, and it shall no more be elevant over the nations, and I will diminish them that they rule not over the Gentils. † And they shal no more be to the house of 16 Ἑβραί in confidence, teaching iniquitie, that they may flee, and follow them: and they shal know that I am the Lord God. † And it came to passe in the seven and twentieth yeares, in the first, in the first of the moneth: the word of our Lord was made to me, saying: † Sonne of man, Nabuchodonosor the king 18 of Babylon hath made his armie to servue with great servicie agaynst Tyre: euerie head made bald, and euerie shoulder hath the heare plucked of: and † there hath bene no reward rendered him, nor his armie concerning Tyre, for the servicie that he serued me agaynst it. † Therfore thus sayth our Lord God: 19 Beheld I will geue Nabuchodonosor the king of Babylon in the Land of Ἁγύπτι: and he shall take the multitude thereof, and take the booties thereoff for a prize, and fisse the spoiles thereof: and it shall be a reward for his armie, † and for the worke, 20 that he serued me agaynst it. I have geuen him the Land of Ἁγύπτι, for that they have labored for me, sayth our Lord God. † In that day there shall a horne spring to the house of 21 Israel, and I will geue thee an open mouth in the middes of them: and they shall know that I am the Lord.

Chap. XXX.

 thần shall be so destroyed, 9. that Aethiopia, and other neighbours shall tremble; 9. seing the cities and countrie destroyed. 20. All which is confirmed againe by another vision.

And the word of our Lord was made to me, saying 1. † Sonne of man prophecie, & say: Thus sayth our Lord God: Howl ye, wo, wo to the day: † because the day is nere, 3 and † the
of Ezechiel.

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and the day of our Lord approacheth: the day of a cloud of time of the Gentiles shall be. And the sword shall come into Egypt; and there shall be fear in Ethiopia, when the wounded shall fall in Egypt; and the multitude thereof shall be taken away, and the foundations thereof be destroyed. And Ethiopia, and Libia, and the Lydians, and all the rest of the common people, and Chub, and the children of the land of comen, shall fall with them by the sword. Thus saith our Lord God: And they shall fall that underprope Egypt, and the pride of the empire thereof shall be destroyed: from the tower of Sion shall they fall in it by the sword, saith our Lord the God of hosts. And they shall be dissipated in the midst of desolate landes, and the cities thereof shall be, in the midst of desert cities. And they shall know that I am the Lord: when I shall have gyen fire in Egypt, and all the ayders thereof shall be broken. In that day shall messengers go forth from my face in gallies to terrifie the confidence of Ethiopia, and there shall be fear among them in the day of Egypt: because it shall come without doubt. Thus saith our Lord God: I will make the multitude of Egypt to cease in the hand of Nabuchodonosor 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 swords upon Egypt: and shall fill the land with the flaine. And I will make the channels of the rivers dry, and will deliver the land into the handes of the most wicked: and will dissipate the land, and the fulnes thereof: in the handes of aliens, I the Lord have spoken. Thus saith our Lord God: And I will destroy the idols, and I will make the idols to cease out of Memphis: and duke of the land of Egypt there shall be no more: and I will cause terror in the land of Egypt. And I will destroy the land of Pharis, and will cause fire in Taphnis, and will do judgements in Alexandria. And I will powre our mine indignation upon Pelusium the strength of Egypt, and will kill the multitude of Alexandria. And I will cause fire in Egypt: as a woman in travail shall Pelusium sorrow, & Alexandria shall be dissipated, and in Memphis daylie distresses. The youngmen of Heliopolis, and of Bubastis shall fall by the sword: and themselves shall be led captive. And in Taphnis the day shall waxe black, when I shall have broken there the scepters of Egypt, and the pride of the might thereof shall fail in it: the cloud shall...
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'though he, & her daughters shall be led into captivity. † And I will judge Egypt: & they shall know that I am the Lord. † And it came to pass in the eleventh yeare, in the first moneth, in the leueth of the moneth, the word of our Lord was made to me, saying: † Sonne of man, I will haue broken the arme of Pharaoh king of Egypt: and behold it is not wound vp; that health might be restored to it, that it might be bound with clothes, and wadled with linnen cloures, that recovering strength it might hold the sword. † Therefore thus saith our Lord God: Behold I to Pharaoh king of Egypt, & I will breake into pieces his strong arme, already broken: and I will cast downe the sword out of his hand: † and will disperse Egypt among the Gentiles, and will scatter them in the landes. † And I will strengthen the armes of the king of Babylon, and will geue my sword in his hand: and I will breake the arme of Pharaoh, and the flaine before his face shall gonne with groninges. † And I will strengthen the armes of the king of Babylon, and the armes of Pharaoh shall fail: and they shall know that I am the Lord, when I shall geue my sword into the hand of the king of Babylon, and he shall haue streched it forth upon the Land of Egypt. † And I will disperse Egypt into nations, and will scatter them into landes, and they shall know that I am the Lord.

CHAP. XXXI.
The glory of Assyrians excelling all other kingdomes, 10. was ouerthrowned, God so ordaining, by the Chaldees: 18. much lesse shall Egypt escape.

And it came to passe in the eleventh yeare, the third moneth, the first of the moneth, the word of our Lord was made to me, saying: † Sonne of man, say to Pharaoh the king of Egypt, and to his people: † To whom art thou made like in thy greatness? † Behold Assyria: it was a ceder in Libanus; faire of boughes, and thicke of leaves; and high of height, and the topp of it is elevated among the thicke boughes. † The waters haue nourished him, the depth hath exalted him; the rivers thereof ranne out round about the rootes thereof, and he sent forth his rivers to all the trees of the countrey. † Therefore was his height elevated above all the trees of the countrey: and his groues were multiplied, and his boughes were elevated because of manie waters. † And when he had spred forth his shadow, in his boughes at the foules of the heauen made
made nests; and under his leaves all beasts of the forest, engendred, and under his shadow dwelt the assembly of very manie nations. † And he was most faire in his greatness, and in the enlarging of his groups: for his roote was here manie waters. † The ceders were not higher then he in the paradise of God, the sittetrees matched not his toppes; and the plane trees 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 all the trees of pleasure, that were in the paradise of God, did emulate him. † Therefore thus saith our Lord God: For that he is exalted in height, and hath geuen his topppe greene and thicke, and his hart is elevated 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 mountains, and in all vallesis his boughes shall fall, and his groups shal be broken on al rockes of the land: and al the peoples of the earth shal depart from his shadow, and shall leave him. † In his ruine dwelt al the foules of heauen, and in his boughes were al the beasts of the fielde. † For which cause there shall not be elevated in their height al the trees of the waters, neither their shal they put their heights 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 hell, I brought in mourning, I covered him with the depth: and I stayed his rivers, and kept in manie waters: Libanus was made sad vpon him, and al the trees of the fielde were shaken. † At the sound of his ruine I moued the Gentils, when I brought him downe to hell 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 hell to the flame by the sword: and the armes of euie one shal sitt vnder his shadow in the middes of the nations. †: Although thou art likened to very noble and lostie among the trees of pleasure? Behold thou art brought downe with the trees of pleasure to the lowest.
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Lowest earth: in the middes of the uncircumcised shalt thou sleep, with them that are slaine by the sword, the same is Pharaon, and his multitude, faith our Lord God.

Chap. XXXII.
The Prophet lamenteth the destruction of Egypt, 11. prosecuting his prophecy of the most lamentable destruction thereof, 17. forebidding that the more it is exalted in strength and glory, so much more miserable shall be the fall thereof.

And it came to passe, in the twelfth year, in the twelfth moneth, in the first of the moneth, the word of our Lord was made to me, saying: Sonne of man, take vp a lamentation upon Pharaon the king of Egypt, & 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 horse in thy rivers, and didst trouble the waters with thy feet, and didst conclude their streames. Therefore thus faith our Lord God: I will spend my nette upon thee in the multitude of manie peoples, and I will draw thee out in my nette. And I will throw thee forth on the ground, upon the face of the field, I will cast thee away: and I will make all the soules of heaven to dwell upon thee, and I will fill of thee the beastes of all the earth. And I will gee thy flesh upon the mountaines, and will fill the little hilles with thy corruption. And I will water the earth with the finche of thy bloud upon the mountaines, and the valleyes shall be filled of thee. And I will cover the heavens, when thou shalt be extinguished, and I will make the starres thereof to waxe blanke: the sunne I will cover with a cloude, and the moone shall not geue her light. I will make all the lightes of heaven to mourne upon thee: & I will geue darkenes vpon thy land, faith our Lord God, when thy wounded shal fall in the middes of the land, faith our Lord God. And I shall prouoke to anger the hart of manie peoples, when I shall have brought in thy destruction in the Gentils vpon the landes, which thou knowest not. And I will make manie peoples to be astonied vpon thee, and their kings, with exceeding horroure shall be afraid vpon thee, when my sword shal beginne to flie vpon their faces: and they shall be astonied sorely, euerie one for his life, in the day of thy ruine. Because thus faith our Lord God: The sword of the king of Babylon shal come to thee, in the swords of the valiantes wil I overthrow thy multitude: invincible
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incible are al these Gentils: and they shall waste the pride of Egypt, and the multitude thereof shall be dissipated. And I will destroy all the beasts thereof, that were upon the sea, manie waters: and the foote of man shall trouble them no more, neither shall the house of beasts trouble them. Then will I make their waters most pure, and their rivers I will bring as oil, faith out Lord God. When I shall have made the Land of Egypt desolate: and the land shall be made desert of her fulnes, when I shall have strooken all the inhabitants thereof: & they shall know that I am the Lord. It is lamentation, and they shall lament it, the daughters of the Gentils shall lament it, upon Egypt, and upon the multitude thereof they shall lament it, faith our Lord 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: Sonne of man, sing a mourning song upon the multitude of Egypt: and plucke her downe, herself, and the daughters of the strong nations to the lowest earth with them, that goo downe into the lake. Fayres then whom art thou? Descend, and sleepe with the uncircumcised. In the middles of the slaine by the sword they shall fall: the sword is geuen, they haue drawn her, and al her peoples. The most mightie of the strong shall speake to him from the middes of hel, which went downe with his helpers, and slept uncircumcised, slaine by the sword. There Assur, and al his multitude: round about him their graues, al the slaine, and they that fell by the sword.

Whose graues were made in the lowest lakes: and his multitude was made round about his graue: al the slaine, and they that fell by the sword, which sometime had geuen feare in the land of the liuing. There Elam, and al the multitude thereof round about her graue, al these slaine, and falling by the sword: that went downe uncircumcised to the lowest earth: which did put their terror in the land of the liuing, and they haue borne their ignominie with them, that goe downe into the lake. In the middes of their slaine they haue set: her couche among al her peoples: round about him their graue: al these uncircumcised, and slaine by the sword, for they gave their terror in the land of the liuing, and haue borne their ignominie with them, that descend into the lake: they are layde in the middes of the slaine. There Moloch, and Thubal, and al their multitude: round about him their graues: al these uncircumcised, and slaine, and falling by the sword.

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sword: because they gaue their fear in the land of the living. And they shall not sleepe with the valiants, and them that fell, and the uncircumcised, that went downe to hell with their weapons, and put their swords under their heads, and their iniquities were in their bones: because they were made the terror of the valiants in the land of the living. And therefore shall be destroyed in the middes of the uncircumcised, and shall sleepe with the slaine by the sword. There Idumea, and her kings, and all her princes, which were grieved with their hoist with the slaine by the sword; and which slept with the uncircumcised, and with them that goe downe into the lake. There al the princes of the North, and all the hunters; which were brought downe with the slaine, fearing, and in their strength confounded: which slept uncircumcised with the slaine by the sword, and have borne their ignominy with them, that goe downe into the lake. Pharaoh saw them, and he was comforted vpon al his multitude, which was slaine by the sword. Pharaoh, and all his host, faith our Lord God: because I gaue his terror in the land of the living, & he slept in the middes of the uncircumcised with the slaine by the sword: Pharaoh and all his multitude: faith our Lord God.

CHAP. XXXIII.

By example of a watchman. 1. God chargeth the prophet to declare what foere dangers be seeth imminent to the people. 10. Sinners repenting shall be saved, and if the just leave their justice they shall be damned. The promise mad to Abraham maketh not the Jews secure: 23. but for their enormous sins they shall be carried out captives. Then they shall know that the prophet said the truth.

And the word of our Lord was made to me, saying: "And Sonne of man, speake to the children of thy people, and thou shalt say to them: The land when I shall bring the sword vpon it, and the people of the land take a man, one of their meanest, & make him: a watchman over them; and he shall see the sword coming vpon the land, and sound with the trumpet, & tel the people: And he that heareth the sound of the trumpet, whosoever he be, and doth not looke to himself, and the sword come, and take him: his bloud shall be vpon his head. He heard the sound of the trumpet, and did not looke to himself, his bloud shall be on himself: but if he shall looke to himself, he shall save his life. And if the watchman.
man see the sword coming, and found not with the trumpet:
and the people looke not to them selues, and the sword come,
and take a soule from among them: he carres is caught in his
iniquitie, but his bloud I will require of the hand of the watch-
man. † And thou sonne of man, I haue made thee a watch-
man to the house of Israel: hearing therefor 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 himself shall dye in his iniquitie, but his bloud I
will require at thy hand. But if thou telling the impious, that
he convert from his wayes, he convert not from his way: he
shall dye in his iniquitie: but thou hast deliered thy soule.
† Thou therefore sonne of man say to the house of Israel:
Thus you have spoken, saying: Our iniquitie, and our finnes
are upon vs, & in them we fade away: how then can we liue?
† Say to them: Liue 1, sayeth our Lord God: † I wil not the
death of the impious, but that the impious convert from his
way, and liue: Convert, convert ye from your most euil wayes.
and † why wil you dye o house of Israel? † Thou therefore
sonne of man say to the children of thy people: The justice of
the just shall not deliver him, in what day he shall liue: and
the impietie of the impious shall not hurt him, in what
day he shall convert from his impietie: and the just can
not liue in his justice, in what day he shall liue. † Yea,
if I shall say to the just that liuing he shall liue, and he trusting
in his justice doe iniquitie: all his justices 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 sinnes & do judgement and justice,
† and the same impious restore pledge, and render robberie,
walking in the commandments of life, and doe not anie vnjust
thing: liuing he shall liue, & shall not dye. † Al his sinnes, which
he hath sinned, shall not be imputed to him: he hath done judg-
ment and justice, liuing he shall liue. † And the children of thy
people, haue said: The way of our Lord is not of equal weight,
& their owne way is vnjust. † For when the just shall depart fro
his justice, and doe iniquitie, he shall dye in them. † And when
the impious shall depart from his impietie, and shall doe judg-
ments, and justice: he shall liue in them. † And you say: The
way of our Lord is not right, every one according to his wayes

† Gods absolu-
are upon vs, &
wayes.
† Yea,
liue: Convert,
impious shall not
hurt him, in what
day he shall convert
他的 iniquitie: and
the just can not liue
his justice, in what
day he shall liue.
† And if I shall say
to the impious: Dying
he shall dye: and he
do penance from his
& do judgement and
walking in the com-
thing: liuing he shall
& shall not dye. † All
which he hath sinned,
sinnes, which he
he hath done judg-
and justice, liuing he
that liuing he shall
people, haue said: The
way is vnjust. † For
the just shall depart
his impietie, and shall
doe judgements, and
the way of our Lord
not right, every one

 fuller or con-
 filling: but not
ms owne

† And you say: The
way of our Lord is
not right, every one
according to his wayes
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Will I judge of you, 0 house of Israel. ♠ And it came to passe in the twelfth yeare, in the tenth moneth, in the fifth of the moneth of our transmigration, there came to me one that was fled from Jerusalem, saying: The citie is made waste. ♠ And the hand of our Lord had bene made to me in the evening, 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 to me, saying; ♠ Sonne of man: They that dwell in these ruinous places, upon the ground of Israel, speaking doe say: Abraham was one, and by inheritance he possessed the land: but we be manie, the land is given vs in possession. ♠ Therefore thou shalt say to them: Thus saith our Lord God: Ye that eate in blood, & lift vp your eyes to your uncleanes, & shed bloud: what shall you possess the land by inheritance? ♠ You stood on your swords, you have done abominations, and every one hath polluted his neighbours wife: and you will possess the land by inheritance? ♠ Thus thou shalt say to them: Thus saith our Lord God: Lieue, that they which dwell in the ruinous places, shall fall by the sword: and he that is in the shield, shall be delivered to beasts to be devoured: and they that are in holdes, and caves, shall dye of the pestilence. ♠ And I will geue the land into a wilderness, & into a desert, and the proud strength thereof shall fail, and the mountains of Israel shall be desolate, because there is none to passe by them. ♠ And they shall know that I am the Lord, when I geue their land desolate and defert for all their abominations, which they have wrought. ♠ And thou sonne of man: the children of thy people, which speake of thee by the waules, and in the doores of houses, and one faith to another, a man to his neighbour, speaking: Come, and let vs heare what is the word that proceedeth from our Lord. ♠ And they come to thee, as if a people 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 followeth their avarice. ♠ And thou art vnto them as a musical song which is sung with swete and pleasant sound: and they heare thy wordes, and doe them not. ♠ And when it shall come to passe which was told before (for behold it cometh) then shall they know that there was a prophet among them.

Chap.
A commination to euil pastoures: 11. and a prophesie of the coming of Christ, the true Pastour; who wil gather his flocke from al partes of the earth. 25. and conferre it for euer.

And the word of our Lord was made to me, saying:

† Sonne of man prophesie of the pastours of Israel: prophesie, and thou shalst say to the pastours: Thus sayeth our Lord God: Wo to the pastours of Israel, which fed themselves: 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 iutteritie you did rule over them, and with might. † And my sheepe were dispersed, because there was no pastour: and they came to be devoured of al the beasts of the filde, and were dispersed.

† My flockes haue wanderd in al mountaines, and in euery high hils: and vpon al the face of the earth were my flockes dispersed, and there was none that fought them, there was none, I say, that fought them. † Therefore ye sheepeheards heare the word of our Lord: † Liue I, faith our Lord God: that for as much as my flockes haue bene made a spoile: & my sheepe to be devoured of al the beasts of the filde, because there was no pastour (for my pastours did not seeke my flocke but the pastours fed themselves, & my flockes they fed not:)

† therefore ye pastours heare the word of our Lord: † Thus sayeth our Lord God: Behold I my self vpon the sheepeheards, I will require my flocke of their hand, and I wil make them cease, that they eate my flocke no more, and that the pastours feede no more themselves: and I wil deliver my flocke out of their mouth, and it shall no more be meate for them. † Because thus saith our Lord God: Behold I my self wil seeke my sheepe, and wil visite them. † As the pastour visiteh his flocke in the day when he shalbe 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
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the landes, and will bring them into their owne land: and I will feede them in the mountaines of Israel, in the rivers, and in all the seas of the land. ¶ In the most plentiful pastures will I feede them, and in the high mountaines of Israel shal be their pastures: there shall they rest on the greene grassle, and in faire pastures they shall be fed vp on the mountaines of Israel. ¶ I will feede my sheepe: & I will make them lie, faith our Lord God.

¶: That which was lost, I will seke: & that which was cast away, I will bring againe: and that which was broken I will bind vp: and that which was weake, I will stregthen: and that which was feste & strong, I will kepe: & I will feede them in judgment. ¶ And you my flockes, thus faith our Lord God: Behold I judge between beast and beast, of rammes, and of bucke goats.

¶: Was it not enough for you to feede upon good pastures? you have besides also roden downe with your fete the residue of your pastures: and when you dranke most pure water, the rest you troubled with your fete. ¶ And my sheepe were fed with those things, which were roden with your feete: and what your fete had troubled, that did they drinke. ¶ Therefore thus faith our Lord God to you: Behold, I myselfe doe judge between the fat beast and the lean. ¶ For that you with sides and shoulders did thrust, and with your horns stroke at the weak beastes, till they were dispersed abroad: ¶ I will save my flocke, & it shall be no more into spoile, & I will judge between beast and beast. ¶ And I will raise vp over them one

Pastour: who shall fede them, my servant: David, he shall fede them, and he shall be their Pastour. ¶ And I the Lord will be their God: & my servant David the prince in the middes of them: I the Lord have spoken. ¶ And I will make a couenant of peace with them, and will make the most cruel beasts to cease out of the land: and they that dwell in the desert, shall sleepe secure in the forrests. ¶ And I will put them round about my hill a blessing: and I will bring downe the shouere in his time, there shall be raynes of blessing. ¶ And the tree of the filde shall give his fruitie, and the earth shall give her spring, and they shall be in their land without feare: and they shall know that I am the Lord, when I have broken the cheynes of their yoke, and I shall have delivered them out of the hand of those that rule over them. ¶ And they shall be no more for a spoile in the Gentiles, neither shall the beastes of the earth devour them: but they shall dwel confidently without any terror.
And the word of our Lord was made to me, saying:

And Sonne of man, set thy face against Mount Seir, and thou shalt prophesie of it, and shalt say to it: Thus saith our Lord God: Behold, I will stretch forth my hand upon thee, and will make thee desolate and destroy. Thy cities I will destroy, and thou shalt be desolate: and thou shalt know that I am the Lord.

For that thou hast borne an everlasting enemie, and hast shut vp the children of Israel into the hands of the sword in the time of their affliction, in the time of extreme iniquitie. Therefore spake I, saith our Lord God, that I will deliver thee unto blood, and blood shall persecute thee: where thou hast hated blood, blood shall persecute thee. And I will make Mount Seir desolate and destroy: and I will take from it the comers, and goers. And I will fill his mountaines with his slaine: in thy hilles, and in thy valeis, and in the torrents shall the slaine with the sword fall. Into everlastinge desolations will I deliver thee, and thy cities shall not be 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 will possess them by inheritance: whereas our Lord was there. Therefore spake I, saith our Lord God, that I will doe according to thy wrath, and according to thy zeale, which thou hast viled hating them: and I will be made knowne by them, when I shall haue judged thee. And thou shalt know that I the Lord have heard all thy reproches, that thou hast spoken of the montaines of Israel, saying: They are deserrt, they are ocean vpnto vs to devour. And thou shalt say: Thus saith our Lord God: All the earth rejoycing, I will bring thee into a wilderness.
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The levies shall be reduced from captivity, 15. their manners amended. 16. which are enormous, 22. by special grace of God, for the glory of his name: 25. fulfilled by Christ's baptism.

And thou sonne of man, prophesie concerning the mountaines of Israel, and thou shalt say: Mountaines of Israel heare ye the word of our Lord: † Thus saith our Lord God: For that the enemie hath sayd of you: Aha, the everlasting heightes are given to vs for an inheritance: † therefore prophesie, & 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 Gentiles, and haue ascended upon the lippe of the tongue, & the reproche of the people: † therefore ye mountains of Israel heare the word of our Lord God: Thus saith our Lord God to the mountaines, and hilles, to the torrents, and valleis, & the deferts, and broken walleis, & to the cities forsaken which are spoiled, & scorned of the rest of the Nations round about. † Therefore thus saith our Lord God: Because in syre of my zeal I haue spoken of the rest of the nations, and of all Idumea, which haue given my land to themselves for an inheritance with joy, and with all their hart, and with the minde: and haue cast it forth to waste it: † therefore prophesie concerning the ground of Israel, thou shalt say to the montaines, & hilles, to the hilttoppes, and valleis: Thus saith our Lord God: Behold I haue spoken in my zeal, & in my furie because you haue suffeyned the confusion of the Gentiles. † Therefore thus saith our Lord God: I haue lifted my hand, that the Gentiles which are round about you, they may heare their confusion. † But you 8 mountaines of Israel may shooe forth your boughes, and bring forth your fruitie to my people of Israel: for he is at hand to come. † Because loe I to you, and I will turne to you, and you shall be ploughed, and shall take seede. † And I will multiply in you 10 men, & al the house of Israel: and the cities shall be inhabited, and the ruinous places shall be repayred. † And I will repleish you with men, and with beasts: and they shall be multiplied.
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plied, and increase: and I will make you dwell as from the beginning, and will endue you with greater gifts, then you have had from the beginning: and you shall know that I am the Lord. ¶ And I will bring men upon you, my people Israel, and they shall possess thee by inheritance: and thou shalt be for an inheritance to them, and thou shalt add no more to be without them. ¶ Thus saith our Lord God: For that they say of you: A devourer of men thou art, and one that doest suffocate thy nation. ¶ Therefore thou shalt eat men no more, and thy nation thou shalt kill no more, saith our Lord God: ¶ neither will I make the confusion of the Gentiles, to be heard in thee anie more, and the reproach of the people thou shalt not bear, and thy nation thou shalt lose no more, saith our Lord 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 ways, and in their studies according to the uncles of a menstruous woman was their way made before me. ¶ And I have poured out mine indignation upon them for the blood, which they have shed upon the land, and in their idols have polluted it. ¶ And I have dispersed them into the Gentiles, and they are scattered into the landes: according to their ways, and their inventions haue I judged them. ¶ And they went in to the Nations, unto which they entered, and have polluted my holy name, when it was said of them: This is the people of the Lord, and out of his land they are come forth. ¶ And I have spared my holy name, which the house of Israel polluted among the Gentiles, to which they entered in. ¶ Therefore thou shalt say to the house of Israel: Thus saith our Lord God, not for your sake will I doe it, o house of Israel, but for my holy name which you haue polluted in the Nations to which you entered. ¶ And I will sanctifie my great name, that is polluted among the Gentiles, which you have polluted in the middes of them: that the Gentils may know that I am the Lord, saith our Lord of holies, when I shall be sanctified in you before them. ¶ For I will take you out of the Gentils, and will gather you together out of all the landes, and will bring you into your land. ¶ And I will pour out upon you : clean water, and you shall be cleansed from all your contaminations, & from all your idols will I cleanse you. ¶ And I will give you a new hart, and will put a new spirit in the middes of you: and will take away the stonic hart out of your

¶: Iewes by their sinnes provoking God to punish them with captiuitie, gaue occasion that other nations said: God could not defend his people: blaspheming against his poure, when he exercised justice.

¶: Rabbi David & the Chaldee Paraphrasis expound this place of remission of sinne. And all Christian Doctors understand it of Baptisme, which in dede is in water cleansing sinner. Ephes s. v. 26. Tit 3. v 5.
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your flesh, and will give you a feculast hart. ¶ And I will put 27
my spirit in the midst of you: and I will make that you
walk in my precepts, and keep my judgments, and do them.
¶ And you shall dwell in the land which I gave to your fathers, 28
and you shall be my people, and I will be your God. ¶ And I will
save you from all your contaminations: and I will call for
corn, and will multiply it, and will not put famine upon you.
¶ And I will multiply the fruit of the tree, and the offspring
of the fayle, that you bear no more the reproach of famine
among the Gentils. ¶ And you shall remember your most 30
wicked ways, and your studies not good: and your iniquities,
and your wicked deeds shall displease you. ¶ Not for you will
I doe it, saith our Lord God, be it knowne to you: be ye con-
founded, and ashamed upon your ways, 6 house of Israel.
¶ Thus saith our Lord God: In the day that I shal cleanse you
from all your iniquities, and shall make the cities to be inhabi-
ted, and shall repayre the ruinous places, ¶ and the desert 34
land shal be tilled, which once was defolate in the eyes of
every wayfaring man, ¶ they shall say: This land untilded is
become as a garden of pleasure: and the desert cities, and de-
sitate and wndermined, have fliten fenced. ¶ And the Nations 36
whosomeuer shal be left round about you, shall know that I the
Lord haue builded the destroyed things, and planted the un-
tilled places, that I the Lord haue spoken, and done it. ¶ Thus
saith our Lord God: As yet in this shal the house of Israel finde
me, that I will doe for them: I will multiply them as a flocke of
men, ¶ as a holie flocke, as the flocke of Jerusalem in the so-
lemnities thereof: So shal the desert cities be full of flockes of
men: and they shall know that I am the Lord.

CHAP. XXXVII.

By dead bones rising to life (which also signifies the general resurrection)
11. is prophesied the reduction of the teves from captitue: 15. the king-
doms of Juda, and Israel shal be reduced into one kingdom: 23. in figure
that all Nations shall be united in Christ.

The hand of our Lord was made vpon me, and brought 1
me forth in the spirit of our Lord: and left me in the
midst of a fayle, that was full of bones. ¶ And he led me 2
about through them on euery side: & there were verty manie
upon the face of the fayle, and exceeding dric. ¶ And he sayd 3
to me: Sonne of man, thinkest thou these bones shal live?
And
And I sayd, Lord God, thou knowest. And he sayd to me: Prophecie of these bones: and thou shalt say to them: Drie bones heare ye the word of our Lord. Thus saith our Lord God to these bones: Behold, I will put spirit into you, and you shall live. And I will give snowes upon you, and will make flesh to grow vp over you, and will strech a skinne on you: and I will give you spirit, and you shall live, & you shall know that I am the Lord. And I prophesied as he had commanded me: and there was made a sound when I prophesied, and beheld a commotion: and bones came to bones, euerie one to his juncture. And I saw, and behold, vpon them snowes, and flesh was grown vp: and a skinne was streched out in them above, and they had noe spirit. And he sayd to me: Prophecie to the spirit, prophecie sonne of man, & thou shalt say to the spirit: Thus saith our Lord God: Come spirit from the foure windes, and blow vpon these slaine, and let them be reviued. And I prophesied as he had commanded mee: & spirit entered into them, & they liued: & they stood vpon their feete, an armie passinge great. And he sayd to me: Sonne of man: All these bones, are the house of Israel: They say: our bones are withered, our hope is perished, and we are cut off. Therefore prophesie: and thou shalt say to them: Thus saith our Lord God: Behold I wil open your graves, and wil bring you out of your sepulchers & my people: and wil bring you into the land of Israel: And you shall know that I am the Lord, when I shall have opened your sepulchers, and shall have brought you out of your graves: & my people: & shall have given my spirit vnto you, and you shall live, and I shall make you rest vpon your ground. & you shall know that I the Lord have spoken, and done it, saith our Lord God: And the word of our Lord was made to me, saying: And thou sonne of man, take thee one piece of wood: and write vpon it: Of Iuda, and of the children of Israel his felowe: and take an other piece of wood, and write vpon it: Of Ioseph the wood of Ephraim, and of all the house of Israel, and of his felowe. And ejoyne them, one to the other for thee into one piece of wood, and they shall be into an union in thy hand. And when the children of thy people shall say to thee speaking: Doest thou not declare vnto vs what thou meanest by these? Thou shalt speake to them: Thus saith our Lord God: Behold I will take the piece of wood of Ioseph, which is in the hand of
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Juda & Israel: hand of Ephraim, and the tribes of Israel, that are adjoined to him: and I will give them together with the piece of wood of Juda, and will make them into one piece of wood: and they shall be one in his hand. And the pieces of wood whereupon thou shalt write, in thy hand, shall be before their eyes. And thou shalt say to them: Thus saith our Lord God: Behold I will take the children of Israel out of the midst of the nations, to which they are gone: and I will gather them together on every side, and will bring them to their ground. And I will make them into one nation in the land on the mountains of Israel, & there shall be one king ruling over them all: and they shall no more be two nations, neither shall they be divided any more into two kingdoms. Neither shall they be polluted any more in their idols, & their abominations, and all their iniquities: and I will save them out of all the estates, in which they have sinned, & I will cleanse them: and they shall be my people, and they shall be their God. And my servant David king over them, and there shall be: one pastour of them all, they shall walk in my judgements, and shall keepe my commandments, and shall doe them. And they shall dwell upon the land, which I gave to my servant Jacob, wherein your fathers dwelt, and they shall dwell upon it, themselves, and their children, and their childrens children, even for ever: and David my servant shall be their prince for ever, And I will make a league of peace to them an everlasting covenant shall be to them: and I will found them, and will multiply them, and will give my sanctification in the midst of them for ever. And my tabernacle shall be in them: and I will be their God, and they shall be my people. And the Gentiles shall know that I am the Lord the sanctifier of Israel, when my sanctification shall be in the midst of them for ever.

34: Gog, signifying evil, was the common surname of the scythian kings.
35: Gog, out of the hid, were

Chap. XXXVIII:

Gog, and Magog most tyrannically persecuting the Church, 17. as other prophets have also foretold, 20. shall be mightily overthrown.

And the word of our Lord was made to me, saying: Sonne of man, set thy face against Gog, & the Land of Magog, the prince of the head of Mochoth, and Thubal: and prophesie of him and thou shalt say to him: Thus saith our Lord God: Behold 1 to thee Gog prince of the head of Mochoth and Thubal. And I will turn thee about, and wilt put...
put a bite in thy jaws: and I will bring forth thee, and all thy armies, the horses and horsemen clothed with brigandines, a great multitude of them that take shield, and buckler, and sword.† The Persians; Egyptians, and Libyans with them, al with shields and helmets. † Gomer, and all her tribues, the houses of Thogorma the sides of the North, & al his strength, and manie peoples with them. † Prepare, and make ready thyself, and all thy multitude, that is gathered to thee, in hea.

And be thou as a precept to them.† After manie, dayes thou shalt be visited: in the latter 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 mountains of Israel, that were desert continually: this same is brought forth out of the peoples, and they shall dwell in it confindentely.† And going vp as a tempest thou shalt come, and as it were a cloud, that thou maist cover the land, thou & thy troopes, and manie peoples with thee. † Thus saith our Lord God: In that day shall words ascend upon thy hart; & thou shalt shinke a most 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 dwel without wal, there are no barres nor gates to them: † That thou mayst take the spoiles, and invade the praye, that thou maist lay thy hand vpon them, that had bene destroyed, and afterward restored, and vpon the people that is gathered together out of the Gentils, which hath begun to possess, and to be inhabitant of the navel of the earth. † Saba, and Dedan, and the merchants of Tarshish, and all the liones therof shall say to thee: What comest thou to take spoiles? behold thou hast gathered thy multitude to take the praye, that thou maist take silver, and gold, and maist take away stuffe and substance, & spoile infinite booties. † Therefore prophecy thou sonne of man, and thou shalt say to Gog: Thus saith our Lord God: Why shalt thou not know in that day, when my people of Israel shall dwell confindentely? † 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 a vehement armie. † And thou shalt ascend vpon my people of Israel as a cloud, that thou cover 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 shall be sanctified in thee before their eyes. † Gog. † Thus saith our Lord God: Thou
Church not the end of the world.

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Then art he, of whom I spake in the days of old, in the hand of my servants the prophets of Israel, which prophesied in the days of those times, that I would bring in thee upon them. And it shall be in that day, in the day of the coming of Gog upon the land of Israel, faith our Lord God, my indignation shall ascend in my furie. And in my zeal, and in the fire of my wrath I have spoken: That in that day shall be a great commotion upon the land of Israel: and at my presence shall the fishes of the sea be moved, and the foules of heaven, and the beasts of the field, and every creeping thing, that moveth upon the ground and men that are upon the face of the earth, and the mountains shall be overthrown, and the hedges shall fall, and every valley shall fall on the ground. And I will call against him: in all my mountaines the sword, faith our Lord God: every mans sword shall be directed against his brother. And I will judge him with pestilence, and blood, and vehement shewes, and mighty great stones: fire, and brimstone will rain upon him, and upon his armies, and upon the meanie people that are with him. And I will be magnified, and I will be sanctified: and I will be known in the eyes of nations: and they shall know that I am the Lord.

**ANNOTATIONS: CHAP. XXXVII.**

Gog and Magog, the king and kingdom of Scithia.

Signifying all the persecutors of the Church, especially Antichrist, and his complices. Of whom likewise, by the same mystical names, S. John prophesieh. S. Aug. in this place, S. Aug. lib. 20. c. 11. de cunit. and other Fathers expound it, as persecutors of the Church, most especially Antichrist, and his complices. v. 7. that Satan shall be loosed out of his prison, and that goe forthe, and seduce the nations, that are upon the four corners of the earth, Gog, and Magog, and shall gather them into battel, whose number is as the sand of the sea. For the Church being spreaded over the earth, as S. Augustin noteth in the same place, her enemies also spread euerie where, shall most vehemently persecute her. But the holy Prophets, namely Ezechiel here. v. 11. & 12. and S. John. v. 11. Dan. 12. foretelle, that Christ our Lord will destroy them all.

**CHAP. XXXIX.**

Our Lord permitting Gog, most vehemently to afflict the Church, 5. after a while will destroy him, with all his troupes: 9. their weapons shall be burned, 11. their sepulchres infamous, the earth not fully cleansed of their enemies in seven monethes. 17. Gods people shall rejoice; 22. and all men shall know that their sinnes were the cause of their captivity.
1 By 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 will turne thee about, and will reduce thee, and will make thee ascend from the sides of the North: and will bring thee vpon the

3 mountains of Israel: ¶ And I will strike thy bow into thy left hand, and thine arrows I will cast downe out of thy right hand. ¶ Upon the mountains of Israel shall thou fall, and al thy trougles, and thy peoples that are with thee: to the wilde beasts, to the birdes, and to querie foule, and to the beasts of the earth have I geuen thee to be devoured.

4 ¶ Thou shalt fall vpon the face of the fielde: because I have spoken, faith our Lord God. ¶ And I will send in fire vpon Magog, and on them that dwell in the islanes confidently: and they shall know that I am the Lord. ¶ And my holy name will I make knowne in the middes of my people Israel, and I will pollute my holy name no more: and the Gentiles shall know that I am the Lord the holie one of Israel.

5 ¶ Behold it cometh, and it is done, faith our Lord God: this is the day, wherof I haue 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 arrows, and handstaves, and poloxes: and they shall burne them with fire seuen yeares. ¶ And they shall not carry trees out of the countries, nor cutt downe out of the forests: because they shall burne the weapons with fire, and shall make praye of them, to whom they had bene praye, and

6 they shall spoil their spoiles, faith our Lord God. ¶ And it shal be in that day: I wil geue Gog a renowned place for a sepulchre in Israel: the valley of wayfaring men on the East of the sea, which shall make them that passe by, to be astonied: and they shall there burne Gog, and al his multitude, and it shall be called the valley of the multitude of Gog.

7 ¶ And the house of Israel shal buie them, that they may cleene the land seuen monethes. ¶ And al the people of the land shal buie him, and it shall be into them a renowned day, wherein I was glorified, faith our Lord God. ¶ And they shall appoint men continually going about the land, to buie and to seeke them, that were remayning vpon the face of the earth, that they may cleene it: and after seuen monethes they shal begin to seeke.

8 ¶ And they that travel through the land shal goe about: and when they shal see the bone of a man, they shal set vp a signe beside
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beide it, til the buryers butie it in the valley of the multitude of Gog. † And the name of the citie Amona, and they shal cleane the land. † Thou therefore ô sonne of man, saith our Lord God: Say to euery soule, and to al birds, and to al the beastes of the field: Come together, make haft, runne together euery side to my victime, which I immolate for you, the great victime vpon the mountaines of Israel: that you may eate the flese, and drinke the bloud. † The flese 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 things. † And you shal eate the fatte your fil, and shal drinke bloud til you be drunke of the victime, which I shall immolate for you. † And you shal be filled vpon my table of horse, and strong horsemen, and of al thamen of warre, saith our Lord God. † And I wil put my glory in the Gentils: and al nations shall see my judgement, that I haue done, and my hand, that I haue put vpon them. † And the house of Israel shall know that I am the Lord their God from that day, and so forward. † And the Gentils shal know that the house of Israel was taken in their iniquitie, for that they forsooke me, and I hid my face from them: and delivered them into the handes of the enemies, and they fell by the sword. † According to their vncleneannes, and wickednes haue I done to them, and haue hid my face from them. † Therefore saith our Lord God: Now wil I bring backe the captiuitie of Jacob, & wil haue mercie on al the house of Israel: and I will take on me zeale for my holy name. † And they shal beare their confusion, and al the provarication wherwith they provaricated against me, when they shal dwel in their land confidently, fearing no man. † And I shall haue brought them backe out of the peoples, and shall haue gathered them together out of the landes of their enemies, and shall be sanctified in them, in the eyes of manienations. † And they shal know that I am the Lord their God, for that I transported them into the nations, and haue gathered them together upon their owne land, and haue not lef any of them there. † And I wil hide my face no more from them, because I haue powred out my spirit vpon the house of Israel, saith our Lord God.

Annotations upon Ezechieles last vision:
Written in the nine last chapters.
OF EZECHEL. 749

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 tions of this ancient Jews understand this vision wholly & only of the temple and city vision, of Jerusalem, recedified by Zoroabel and Nebuchad with others, after their captivity in Babylon, asliffed by the Persian kings. But this opinion can not be of the temple confisst with the holie text, ch. 41. v. 16. describing the vitter vall of the temple and city in length on euere side (being foure square) v. 10. suse hundred reedes, euere divided after the rede containing sixt sacred cubiks (ch. 43. v. 1. which are about tenne footes, capitvittis, or two palles; & lo. 500. reedes making a thousand palles, or a myle, the whole wal was foure myles in compass. Like wise the citie is described (ch. 48. v. 16.) to have in length on the north quarter, foure thousand five hundred reedes, with the same length on the west quarter, and consequently on the east, and south, that is, nine thousand palles, or nine myles on euere side: in all the cir- cuite thirtie six myles. Of which greatness it is certaine the temple and citie never were. No nor after the temple was augmented by Herod Acolonetis, vherof Josephus writeth li. 13. c. 14. Antiq. Iudaecarum. Neither were there anie such waters suffling from the material temple, no such trees on the bankes thereof, bringing forth fruits euere moneth, as are described, ch. 47. v. 12. & 13.

Al vvhich, with other like dissonances considerd, the later Jews confessing that this prophecy is not hitherto fulfilled, say that their Messias, whom they expect, shall build such a terrestrial citie, and temple, with all the appendances, as are vved in this vision. Receiving therefor these Jewish errors, and ridiculous imaginations. Richardus de Sanéto Victore, Hugo Cardinalis, Nicolaus Lyranus, and some other Christian Doctors, suppose that God in due conditionally, according to his antecedent wil, promised all these things, even as the letter foundeth, to the Jews, if after their delitue from capitvittis, they should sincerely serve him, walk rightly in his ways, and perfectly keep his commandements. And that besides this supposed literal sense, all the same should more excellently be performed in the mystical temple and citie of God, our Saviour Christ, and his Church. But for so much (say these Doctors) as the Jews performed not that which was required of their part, in perfect life and due service of this vision, this vision was not fulfilled, but only in some part, according to the verses, and meritts of the better sorte of that people, by the restauration of the citie, temple and other things, as is the bookes of Eldra: & that lastly for their general vcool from Christ persecuting him to death, their temple and citie were againe destroyed, the people slaine, dispersdd, & rejected, except only the few reliques converted to Christ. In whom, with the multitude of Gentiles, the whole vision hath full effect. This opinion albeit grounded in probabilitt, yet semeth not so certaine, nor in deede so probable, as the judgement of S. Jerom, & S. Theodoret in their commentaries, as also of S. Gregorie in his homilies upon Ezekiel, and of manie others, both ancient and late writers. VVho not finding how to apply this vision in all partes to the state of the old testament, neither that promise of such a great temple, and citie with the rest were agreeable to Gods vvidomde, do only expound this vision to pertine in some partes to the Jews reduced from temporal capitvittis, as in figure of al mankind redeemed by Christ, and of his Church gathered of al nations, enrichted and adorned with all spiritual graces, vertues, and powere. Neither yet expounding it of the militant Church, but some part of the triumphant only, as surpassing the perfectest state of this transtorie life. VVe therefore out of their large discourses shall abridge a fevv, and brief marginal notes, for some light of understanding the text, and entrance into the spiritual sense, principally intended by the Holie Ghost.
In the six and twentieth year of our transmigration, in the beginning of the year, the tenth of the month, the fourteenth year, after the city was broken: in this self same day the hand of our Lord was made upon me, and he brought me thither. In the visions of God he brought me into the Land of Israel, and left me upon a mountaine exceeding high, which there was as it were the building of a city 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: and 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 let thy hart on al thinges, which I will shew thee: for thou art brought hither that they may be shewed to thee: declare al thinges that thou seest, to the house of Israel. And behold a wall on the out side round about the house, and in the mans hand a reede of measure of six cubits: & a palme: & he measured 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 thereof: & he measured the threshold of the gate with one reede the breadth, that is, one reede with one reede in breadth: & a chamber with one reede in length, and one reede in breadth: and betwixt the chambers six cubites: & the threshold of the gate by the entrie of the gate within, with one reede. And he measured the entrie of the gate of eight cubites, and the front thereof of two cubites: and the entrie of the gate was within. More over 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 measured the breadth of the threshold of the gate of tenne cubits: and the length of the gate of thirteene cubites: & the border 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 roose of the chamber, even to the roose therof, the breadth of five and
of Ezekiel

14 and twenty cubits: doore against doore. † And he made fronts by sixtie cubits: & to the front the court of the gate on euerie side round about. † And before the face of the gate, which raught euен to the face of the entrie of the inner gate, sixtie 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 windowes round about within, and before the fronts the picture of palmet trees graven. † And he brought mee out to the vter court, and behold celles, and the pavement paused with stone in the court round about: thirty celles in the compass of the pavement. † And the pavement in the front of the gates according to the length of the gates was beneath. † And he measured the breadth from the face of the lower gate euен to the front of the inner court without, an hundred cubits to the East, and to the North. † The gate also that looked to the way of the North of the vter court, he measured as well in length as in breadth. † And the chambers thereof three on this side, and three on that side: and the front thereof, and the entrie thereof according to the measure of the former gate, of sixtie cubits the length thereof, and the breadth of fiftie and twentie cubits. † And the windowes thereof, and the entrie, and the gravings according to the measure of the gate, that looked to the East, and the ascent thereof was of seuen steps, and an entrie before it. † And the gate of the inner court against the gate of the North, and the East gate: and he measured from gate euен to gate an hundred cubits. † And he brought mee out to the way of the South, and behold the gate, that looked to the South: and he measured the front thereof, and the entrie thereof according to the former measures. † And the windowes thereof, and the entries round about, as the other windowes: of fiftie cubits in length, and in breadth of fiftie and twentie cubits. † And on seuen steps was the ascent to it: and an entrie before the doores thereof: and there were graven palme trees, one on this side, and another on that side in the front thereof. † And the gate of the inner court in the way of the South: and he measured from gate euен to gate in the way of the South, an hundred cubits. † And he brought mee into the inner court to the South gate: and he measured the gate according to the former measures. † The chamber thereof, and the front thereof, and the entrie thereof with the same measures: and

"Larger within, to spread the light within the place, & to avoid the danger of hurt from abroad; as the windowes of Solomon's temple.

In expating this vision by reason of the obscurite, is great variety amongst the expositors, but I agree that God here revealed to the prophet, that he will reward the good, and wittie, in the old Testament temporally, & in the new spiritually, first with grace in this life, and with eternal glory in life everlasting.:

To the gates of the vter vval was ascent of seuen steps, but of the inner vval (v. 31.) of eight steps, to signifies that more
and the windowes therof, and entrie therof round about fiftie cubits of length, & of breadth fiftie and twentie cubits. † And the entrie round about in length of fiftie and twentie cubits, and in breadth of fiftie cubits. † And the entrie therof to the reserue court, and the palmetrees therof in the front: and there were eight steps, on which the ascent was through it. † And he brought me 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 therof as before: and the windowes therof, and the entrie therof round about, in length of fiftie cubits, and in breadth of fiftie and twentie cubits. † And the entrie therof, that is, of the reserue court: and the graven palmetrees in the front therof on this side and on that side: & on eight steps the ascent therof. † And he brought me into the gate, that looked to the North: and he measured according to the former measures. † The chamber therof, and the front therof, and the entrie therof, and the windowes therof round about, in length of fiftie cubits, and in breadth of fiftie and twentie cubits. † And the entrie therof looked to the reserue court: and the graven palmetrees in the front therof on this side and on that side: and upon eight steps the ascent therof. † And at euerie chamber a doore in the forefronts of the gates: there they washed the holocaust. † And in the entrie of the gate, two tables on this side, and two tables on that side: that there might be immolated upon them holocaust, and for sinne, and for offence. † And on the reserue 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. † Foure tables on this side, and foure tables on that side: at the sides of the gate were eight tables, wherupon they did immolate. † And the foure tables for holocaust, were made of square stones: in length of one cubite and an halfe, and in breadth of one cubite and an halfe, and in height of one cubite: upon which they shall put the vessels, wherein is immolated the holocaust, and the victime. † And the brimmes of them of one palm, bowed backe within round about: and upon the tables, the flesh of the oblation. † And without the inner gate the celles of the 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 † Moreover the chamber that looketh to the way of the North shall be for the priests, that watche upon the ministerie of the altar. These are the children of Sadoc, which of the children of Levi approach to our Lord, to minister vnto him. † And he measured the court in length of an hundred cubits, and in breadth of an hundred cubits square: and the altar before the face of the temple. † And he brought me into the entrie of the temple: and he measured five cubits on this side, and five cubits on that side: and the breadth of the gate of three cubits on this side, and of three cubits on that side. † And the length of the entrie of twenty cubits: and the breadth of eleven cubits, and by eight steppes was the ascent to it. And there were nine pillars in the front: one on this side, & another on that side.

CHAP. XLII.
A description of the temple to be reedified, and at the partes therof.

1 And he brought me into the temple, and he measured the frontes six cubits of breth on this side, and six cubits of breth on that side, the breth of the tabernacle.
2 † And the breth of the gate, was of ten cubits: and the sides of the gate of five cubits on this side, and of five cubits on that side: and he measured the length therof of fourte cubits, and the breth of twenty cubits. † And being entered within he measured in the front of the gate, two cubits: and the gate of six cubits: and the breth of the gate of seven cubits.
3 † And he measured the length thereof of twenty cubits, and the breth of twenty cubits, before the face of the temple: and he said to me: This is Sanctum Sanctorum. † And he measured the wall of the house of six cubits: and the breth of a side, of four cubits on euerie side round about the house. † And the sides, side to side, were twffe thirtie three: and they were eminent, which might enter in through the wall of the house, in the sides round about, to hold in, and not to touch the wall of the temple. † And there was a broad alley made round, ascending vp by winding flares, and it led into the upper chamber of the temple round about: therefor was the temple broader in the higher partes: and so from the lower partes they mounted to the higher vnto the middes.
And I saw in the house the height round about, the sides squared by the measure of a reede the space of six cubits: and the breadth through the wall of the side without of six cubits: and there was an inner house in the sides of the house. And between the celles the breadth of twenty cubits round about the house on euerie side, and the doore of the side for prayer: one doore to the way of the North, and one doore to the way of the South: and the breadth of the place for prayer, of six cubits round about. And the building, that was separated, and turned to the way that looketh toward the sea, of the breadth of seuentie cubits: and the wall of the building, of six cubits in breadth round about: and the length thereof of seuentie cubits. And he measured the length of the house, of an hundred cubits: and the building that was separated, and the walls thereof, of the length of an hundred cubits. And the breadth before the face of the house, and of that which was separated against the East, of an hundred cubits. And he measured the length of the building against the face of that, which was separated at the backe: the etheckes on both sides of an hundred cubits: and the inner temple, and the entries of the court. The thresholds, & oblique windows, and the etheckes round about by three partes, against the threshold of euerie one, and pained with wood round about the circuit: and earth even to the windowes, and the windowes shut over the doores. And even to the inner house, and without by euerie wall round about within and without, by measure. And Cherubs and palmetrees wrought, and a palmetree between Cherub and Cherub, & a Cherub had two faces. The face of a man by the palmetree on this side, and the face of a lion by the palmetree on the other side: expressed through al the house round about. From the ground even to the upper partes of the gate, were Cherubs, and palmetrees graven in the wall of the temple. The threshold foure square, and the face of the sanctuarie, fight to fight. The height of the wooden altar, of three cubits: and the length thereof, of two cubits: and the corners thereof, and the length thereof, and the walls thereof of wood. And he spake to me: This is the table before our Lord. And there were two doores in the temple, and in the sanctuarie. And in the two doores on both sides were two little doores, which were folded within each other: for there were two wickets on both sides of the
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25 of the doores. † And there were Cherubs also graven in the
same doores of the temple, and the graving of palmetrees, as
they were express'd in the walles: for which cause also there
was thicker timber in the front of the entrie without. † Upon
26 which were the oblique windowes, & the similitude of palme-
trees on this side and on that side in branches of the entrie: ac-
cording to the sides of the house, and the breth of the walles.

CHAP. XLIII.

Description of the courtes, chambers, & other places pertaining to the temple.

1 And he brought me out into the outer court by the way
that leadeth to the North, and he brought me into the
celle, that was against the seperated building, and against the
house bending to the North. † In the face of the length, an
hundred cubits of the North doore; and the breth of fiftie cu-
bits, † against the twentie cubits of the inner court, & against
the pavement paved with stone of the outer court, where was
4 a porche joyned to a triple porche. † And before the celles a
walke of ten cubits in breth, looking to the inner partes of
the way of one cubite. And their doores toward the North:
5 † Where were chambers in the upper 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 lofetes, and had not pillers, as the pil-
ers of the courtes: therefore did they appear aboue out of the
neather places; and out of the midle places, from the ground
7 fiftie cubits. † And an outer clofure according to the celles,
which were in the way of the outer court before the celles;
8 the length thereof of fiftie cubits. † Because the length of the
celles of the outer 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 outer court. † In the breth of the clofure of
the court, that was against the way of the East, toward the face
of the seperated building, and there were celles before the
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
breth: and at the entrance of them, and similitudes, and their
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,

Y y y z

which
The Prophecies

which way was before the entrie separated 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 separated building: these are the holy celles, wherein the priests doe eate, which approch to our Lord into Sancta Sanctorum, there shall they lay the holies of holies, and the oblation for sinne, and for offence: for it is a holy place. † And when the priests shall be entered, they shall not goe forth out of the holy places into the viter court: and there they shall lay their vestiments, wherein they minister, because they are holy: and they shall be clothed with other vestiments, & so they shall goe forth to the people. † And when he had accomplished the measures of the inner house, he brought me out by the way of the gate, that looked to the way of the East: & he measured it on euery side round about. † And he measured against the East winde with the reede of measure, five hundred reedes in reede of measure round about. † And he measured against the North winde five hundred reedes in reede of measure round about. † And to the South wind he measured five hundred reedes, in reede of measure round about. † And to the West wind he measured five hundred reedes, in reede of measure. † By the foure windes he measured the wall thereof on euery side round about, the length and breadth of five hundred reedes, dividing between the sanctuarie and the place of the common people.

Chap. XLIII.

The glory of God returneth to the new temple, 7. The prophet heareth, that the Israelites wil no more pollute Gods name with idolatry: 10. is commanded to show them the measure, and forme of the temple, 13. and of the altar: 18. with sacrifices to be offered seven dayes.

And he brought me to the gate that looked to the way of the East. † And behold the glory of the God of Israel went: by the East gate: and he had a voice as the voice of many waters, & the earth shined at his maestie. † And I saw a vision according to the forme which I had seen; when he came to destroy the citie: and the shape according to the sight, which I had seen; by the river Chobar: and I fell upon my face. † And the maestie of our Lord went into the temple by the way of the gate that looked to the East. † And the spirit lifted me vp, and brought me into the inner court: and behold the houle was filled with the glory of our Lord. † And I heard one speaking
Speaking to me out of the house, & a man stood by me, He said: Son of man, the place of my throne, and the place of the steeple of my feet, where I dwel in the midst of the children of Israel, for ever and the house of Israel shall no more pollute my holy name, they, and their kings in their fornications, and in the ruins of their kings, and in the excels of. Who have built their threshold by my threshold, and their posts by my posts: and there was a wall between me, God hath left the house of the levies desolate. Now therefore let them repel their fornication, and ruins of their kings away from me: and I will dwell in the midst of them always. 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 all thing that they have done. The figure of the house, and of the frame thereof, and the goings out, & the comings in, and all the description thereof, and all the precepts thereof, and all the order thereof, and all the rules thereof show to them, and thou shalt write in their eyes: that they may keep all the descriptions thereof, and the precepts thereof, and let them doe them. This is the law of the house in the toppe of the mount: All the border thereof round about is holy of holies: 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 bosom thereof was a cubit, & a cubite in breadth: and the limite thereof even to the brimme thereof, and round about, one palme. This also was the trench of the altar. And from the bosom of the ground to the lowest brimme two cubits, and the breadth of one cubite: & from the lesser brimme unto the greater brimme four cubits, and the breadth of one cubite. And: Ariel it self of foure cubits: and from Ariel upward foure horse: and Ariel of twelve cubits in length by twelve cubits of breadth, foursquare with equal sides. And the brimme of fourteene cubits of length by fourteene cubits of breadth in the foure corners thereof: and the crowne round about of halfe a cubite, and the bosom thereof of one cubite round about. And the steeple thereof 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 soever it shall be made: that holocaust may be offered upon it, and blood poured out. Yyy yy 3

And
THE PROPHÉCIE
† And thou shalt give to the Priests, and Levites, that are of the
seed of Sadoce, that approach to me, faith 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 horns
thereof, and vpon the foure corners of the brimme, and vpon
the crowne round about: and thou shalt cleanse, and expiate it.
† And thou shalt take the calfe, that is offered for sinne: and 21
thou shalt burne him in a separete place of the house without
the sanctuarie. † And in the second day thou shalt offer a bucke
of goates vsnspotted for sinne: and they shall expiate the altar, as
they did expiate in the calfe. † And when thou shalt have ac- 23
complished expiating it, thou shalt offer a calfe of the heard
vsnspotted, and a ramme of the flocke vsnspotted. † And thou 24
shall offer them in the sight of our Lord: and the priests shall
cast salt vpon them, and shall 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 cattell vns-
spotted shall they offer. † Seuen dayes shall they expiate the altar, 26
and shall cleanse it: and they shall fill his hand. † And the dayes 27
being expired, in the eight day & so forth, the priests shall make
your holocausts vpon the altar, and those which they offer for
peace: and I wil be pacified toward you, faith our Lord God.

CHAP. XLIII.
The East gate of the Sanctuarie shall be always shut. 5. The incircumcised shall
not enter into the sanctuarie: 10. nor the Levites, that have served idols: 15.
but shall do other service belonging to sacrifices: 15. and the children of
Sadoc shall do the priestlie functions: 17. observing the prescribed rites
thereof.

And he turned me to the way of the vster sanctuarie, 1
which looked toward the East: and it was shut. † And 2
our Lord said to me: This gate shall be shut: it shall 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 shall 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 thereof shal he go out. † And he brought 4
me by the way of the North gate in the sight of the house: 5
and I saw, and behold the glorie of our Lord filled the house
of our Lord: and I fell on my face. † And our Lord said to me: Sonne of man & let thy hart, and see with thine eyes, & heare
with
with thine eares al thinges, that I speake to thee concerning al
the ceremonies of the house of our Lord and concerning al
the lawes therof: and thou shalt sett thy hart in the waies of
the temple, by al the goings out of the sanctuarie. † And thou
shalt say to the house of Israel that exasperateth me: Thus
faith our Lord God: Let al your wicked deceis suffice you &
house of Israel: † because you bring in strange children vn-
circumcised in harte, and vncircumcised in flesh, to be in my san-
cetuarie, and to pollute my house, & you offer my breaides, the
fatte, and the bloud: and you dissolute my covenant in al your
wicked abominations. † And you have not kept the precepts
of my sanctuarie: and you have set keepers of my obseruances
in my sanctuarie to your owen selues. † Thus faith our Lord
God: Eurie stranger vn circumcised in harte, & vncircumcised
in flesh, shal not enter into my sanctuarie, eurie strange child
that is in the middle of the children of Israel. † Yea and the
Leuites that have revoluted farre from me in the out of the
children of Israel, & haue erred from me after their idols, and
hauent borne their iniquitie: † they shal be oficers in my san-
cetuarie, 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 light, to serve them. † For
that they haue serued them in the light of their idols, and were
made to the house of Israel a scandal of iniquitie: thencefore
haue I lifted vp mine hand vpon them, faith our Lord God, and
they shal beare their iniquitie: † and they shal not approche 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 abomi-
nations which they haue done. † And I wil make them por-
ters of the house, in al the ministerie therof, and in al thinges
that shall be done therein. † But the priests, & Leuites, the sonnes
of Sadoc, which kept the ceremonies of my sanctuarie, when
the children of Israel erred from me, they shal approch to me,
to minister vnto me: & they shal stand in my light, to offer me
the fatte, and the bloud, faith our Lord God. † They shal enter
into my sanctuarie, and they shal approch to my table, to mini-
ster vnto me, and to keepe my ceremonies. † And when they
shall enter into the gates of the inner court, they shall be clo-
thed with linnen garments: neither shall anie wolen thing
come vpon them, when they minister in the gates of the inner
court.
court & within. † There shall be linnen mitres on their heads, 18 and there shall be linnen breeches on their loynes, and they shall not be girded in swette. † And when they shall goe out to the 19 outer court vnto the people, they shall put of from them their velliments, wherein they had ministered, and shall lay them vp in the vestiere of the sanctuarie, & they shall cloth them selves with other garments: & they † shall not sanctifie the people in their vertures. † And they shall not shave their head, nor nourish their heare: but pouling they shall poule their heads. † And no priest shall drinke wine when he is to enter into the inner court. † And widow, and her that is divorced they shall 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 shall take. † And they shall teach my people what is betwixt a holly thing and polluted, and betwixt clean and unclean they shall shew to them. † And when there shall be a 24 controversy, they shall stand in my judgements, & shall judge: my lawes, & my preceptes in all my solemnities shall they keepe, and my sabbathes they shall sanctifie. † And to a dead man they shall not enter in, lest they be polluted, but to father and mother, & sonne and daughter, and brother and sister, which hath not had an other husband: in which they shall be contaminate. † And after that he is clenfied, seven daies shall be numbered to him. † And in the day of his entering into the sanctuarie to the inner court to minister vnto me in the sanctuarie, he shall offer for his sinne, sayth our Lord God. † And there shall not be inheritance to them, I am their inheritance: and possession you shall not geue them in Israel, for I am their possession. † The victime both for sinne and for offence they shall eate: 29 and euerie vowed thing in Israel shall be theirs. † And the first fruits of all the first borne, & all the libaments of all things that are offered, shall be the priests: & the first fruits of your meates you shall 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 of cattel the priests shal not eate.

Chap. XLV.

In distribution of the land (after the captivity) several portions are assigned for the Priests, the Levites, the City, and the Prince: the rest was for the people. 9. Rulers are admonished to observe just measures; 15. and to offer due sacrifices.

And
A AND when you shall begin to divide the land by lots, separate ye first fruits to our Lord: a peecena sanctified of the land, in length twenty five thousand, and in breadth ten thousand: it shall be sanctified in all the border thereof round about. And it shall be sanctified on euerie side by five hundred and five hundred, foursquare round about: and of fiftie cubits for the suburbs thereof round about. And from this measure thou shalt measure the length, of fiftie and twenty thousand, and the breadth of tenne thousand, & in it shall be the temple, and sanctum sanctorum. The sanctified peeces of the land shall be for the priests the ministers of the sanctuarie, which approch to the ministrie of our Lord: and it shall be a place to them for houses, and for the sanctuarie of holines:

And fiftie and twenty thousand of length, & tenne thousand of breadth shall be for the Leuites, which minister in the house:

They shall possesse twentie celles. And the possession of the citie you shall give fiftie thousand of breadth, and of length fiftie and twenty thousand, according to the separation of the sanctuarie, to all the house of Israel. To "the prince also on this side and on that side, according to the separation of the sanctuarie, and according to the possession of the citie, against the face of the separation of the sanctuarie, and against the face of the possession of the citie: from the side of the Sea euenc to the Sea, and from the side of the East euenc to the East. And the length according to euerie part from the West border to the 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.

Thus saith our Lord God: Let it suffice you of princes of Israel: intermitte ye iniquitie and robberies, and doe judgement and justice, separate your confines from my people, faith our Lord God. "Just balance, and a just ephi, and a just barash shall be 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 core shall be the equal balassing of them. And a ficle hath twenty obolos. Moreover twenty sicles, & fiftie and twenty 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 barley.

The measure of oyle also, a bat of oyle is the tenth part of a core: The land that was assigned to holy vessels, was called sanctified, and could not be alienated to private men nor other purposes.
core: and ten battes make a core: because ten battes fill a core.

† And one ramme of a flocke of two hundred, of those thinges is that Israel nouriseth for sacrifice, and for holocaust, and for pacificques, to expiate for them, faith our Lord God. † Al: the 16 people of the land shall be bound to these first fruits for the prince in Israel. † And upon the prince shall the holocaust be, and the sacrifice, and the libaments in the solemnities, and in the Calends, and in the Sabbathes, &c in all the solemnities of the house of Israel: he shall make the sacrifice for sinne, & the holocaust, and the pacificques to expiate for the house of Israel. † Thus faith our Lord God. In the first moneth, the first of 18 the moneth, thou shalt take a calfe of the heard unspotted, and thou shalt expiate the sanctuarie. † And the priest shall take of the blood that shall be for sinne: and he shall put it on the posts of the house, and on the four corneres of the brimme of the altar, and on the posts of the gate of the inner court. † And so shalt thou do in the seventeenth of the moneth for ceterie one, that hath bene ignorant, and was deceived by error, and you shall expiate for the house. † In the first moneth, the fourteenth day of the moneth shall be with you the solemnnitie of pasch: seven days shall Azymes be eaten. † And the prince in that day shall make for himself, and for all the people of the land, a calfe for sinne. † And in the solemnitie of the seven days he shall make holocaust to our Lord seuen calues, & seuen rammes unspotted dayly seuen days: and for sinne a bucke of goates dayly.

† And he shall make the sacrifice an ephi to a calfe, and an ephi to a ramme: and of oyle an hinn to ceterie ephi. † In the se-25 uent moneth the fiftenth day of the moneth, in the solemnitie he shall make as are before said for seuen days: as well for sinne, as for holocaust, and in sacrifice, and in oyle.

Chap. XLVI.

A prescription at which gate, and what sacrifices shall be offered for the prince, ceterie sabbath, and first day of the moneth. 16. The prince may give perpetual inheritance to his sones, but to his servantes only til the yeare of Jubile. 19. With description of the places, where sacrifices shall be prepared.

Thys faith our Lord God: The gate of the inner court, 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.

...
the prince shall enter in by the way of the entrie of the gate from without, and he shall stand in the threshold of the gate; and the priests shall make his holocaust, and his pacificques: and he shall adore upon the threshold of the gate, and shall goe out: but the gate shall not be shut till even. † And the people of the land shall adore at the doore of that gate in the Sabbath, and in the Calends before our Lord. † And this holocaust shall the prince offer to our Lord: in the Sabbath day six lambes vspotted, and a ramme vspotted. † And sacrifice an ephi for a ramme: but in the lambes the sacrifice that his hand shall give: and of oyle an hin for euerie ephi. † And in the day of the Calends a calfe of the heard vspotted; and the six lambes, and the rammes shall be vspotted. † And an ephi for a calfe, an ephi also for a ramme: shall he make sacrifice: but the lambes, as his hand shall 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 entrie of the gate, and by the same way let him goe out. † And when the people of the land shall 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 shall not returne by the way of the gate, wherby he entered, but at that ouer against it he shall goe out. † And the prince in the middes of them with the goers in shall goe in, and with the goers out shall goe out. † And in the fayres, and in the solemnities there shall be sacrifice an ephi for a calfe, and an ephi for a ramme: but of the lambes, there shall be sacrifice as his hand shall finde: and of oyle an hin for euerie ephi. † But when the prince shall make a voluntarie holocaust, or voluntarie pacificques to our Lord: to him the gate shall be opened, that looketh to the East, and he shall make his holocaust, & his pacificques, as it is wont to be done in the Sabbath day: and he shall goe out, & the gate shall be shut after that he is gone forth. † And a lamb of the same yeare vspotted, shall he make for holocaust daily to our Lord: always in the morning shall he make it. † And he shall make sacrifice upon it morning by morning the six 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. † He shall make the lambe, & the sacrifice, and the oyle morning by morning: an euerlasting holocaust. † Thus faith our Lord.
Lord God: If the prince shall give a gift to any of his sons: his inheritance shall be to his sons, they shall possess it by inheritance. But if he give a legacy of his inheritance to one of his servants, it shall be his until the year of remission, and it shall return to the prince: and his inheritance shall be to his sons. And the prince shall not take of the people's inheritance by violence, and of their possession: & of his own possession, he shall give the inheritance to his sons: that my people be not dispersed everie one from his possession. And he brought me in by the entry, that was on the side of the gate, into the cells of the sanctuary to the priests, which looked to the North. And there was a place bending to the west. And he said to me: This is the place where the priests shall feedeth that for sinne, and that for offence: where they shall dresse the sacrifice, that they bring it not out into the utter court, and the people be sanctified. And he brought me into the utter court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to euerie corner of the court a little court. In the four corners of the court were little courts disposed, of fourie cubits in length, and thirtie in breadth: the fourie were of one measure. And a wall round about compassing the fourie little courts: and there were kichins builded under the porches round about. And he said to me: This is the house of kichins wherein the ministers of the house of our Lord shall feed the victimes of the people.

Chap. XLVII.

The prophet fedeth waters issuing from under the Temple: increasing to an unpassable torrent: where come all sortes of fishes: with trees on the bankes bringing forth fruitie euerie moneth. And the land is given in portions to the twelve tribes.

And he turned me to the gate of the house, and behold: waters issued forth under 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 led me out by the way of the North gate, and he turned me to the way without the utter gate, the way that looked to the East: and behold waters flowing on the right side. When the man went out toward the East, that had the cord in his hand, he measured a thousand cubits:
cubits: and he brought me through the water even to the ankles. † And again he measured a thousand, & he brought me through the water even to the knees: † and he measured a thousand, and he brought me through the water even to the reynes. And he measured a thousand, a torrent, which I could not passe over, because the waters were risen of the deepe torrent, which can not be passe over. † And he sayd to me: Certes thou hast seen the sonne of man. And he brought me out, and he turned me to the banke of the torrent. † And when I had turned myself, behold in the banke of the torrent exceeding manie trees on both sides. † And he sayd to me: These waters, that issue forth toward the heapes of the sand in the East, and descend to the plains of the desert, shal goe into the sea, & shal goe out, & the waters shal be healed, † And euerie liuing soule, that creepeth, whither fouer 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 the torrent shal come. † And fishes shal stand over them, from Engaddi even to Engallim shal be drying of nettes: there shal be very manie fortes of fishes therof, as the fishes of the great sea, of a passing great multitude: † but in the shore therof, and in the sonie places they shal not be healed, because they shal be turned into salt pits. † And † † over the torrent shal rise in the banke of the torrent on both sides euerie tree bearing fruit: the leafe shal not fal from it, † & the fruit therof shal not faile: euerie moneth shall bring forth fisst fruits, because the waters thereof shal issue out of the sanctuarie: & the fruits thereof shal be for meate, & the leaves thereof 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 a double cord. † and you shall possesse it euerie man in like maner as his brother: upon which I lifted vp my hand to geue it to your fathers; and this land shal fall unto you for a possession. † And this is the border of the land: toward the North quarter, from the great sea by the way of Hethalon, as they come to Sedada, † Iemath, Beroha, Sabarim, which is between the border of Damascus and the confine of Emath, the house of Tichon, which is by the border of Auran. † And the border from the Sea even to the court of Enon, shal be the border of Damascus, and from the North to the North, the border of Iemath the North quarter. † Moreover the East quarter from the rest.
THE PROPHECIE

the middles of Auran, and from the middles of Damascus, and
from the middles of Galaad, and from the middles of the land
of Israel, Iordan making the bound to the East sea, you shall
measure also the East quarter. † And the South quarter to-
ward the South from Thamar euen to the waters of contra-
diction of Cades: & the torrent euen to the great sea: and this
is the South quarter toward the South. † And the quarter of 20
the Sea, the great sea from the confine directly, till 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 middles of you: and
they shall be vnto you as the same countrymen borne among
the children of Israel: they shall diuide the possession with you
in the middles of the tribes of Israel. † And in what tribe 23
soeuer the stranger shall be, there shall you give him possession,
sayth our Lord God.

CHAP. XLVIII.

Further description of everie tribes part of the land: 8. likewise of the por-
gates named of the twelve tribes.

ANO 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 euent to the quarter of the Sea, for Aser one:
† & vpon the border of Aser, from the East quarter euent to the
quarter of the Sea, for Nephthali one. † And vpon the border
of Nephthali, from the East quarter euent to the quarter of the
Sea, for Manasses one. † And vpon the border of Manasses,
from the East quarter euent to the quarter of the Sea, for Ephraim one. † And vpon the border of Ephraim, from the East
quaratter euent to the quarter of the Sea, for Ruben one. † And
vpon the border of Ruben, from the East quarter euent to the
quarter of the Sea, for Iuda one. † And vpon the border of
Iuda, from the East quarter euent to the quarter of the Sea, shall
be the first fruistes, which you shall separate, five and twentie
thousand of breeth & of length, as euer portion from the East
quarter to the quarter of the Sea: and the sanctuarie shall be in
the
the middes thereof. † The first fruits, which you shall separate to our Lord: the length of five and twenty thousand, and the breadth of ten thousand. † And these shall be the first fruits of the sanctuary of the priests: toward the North of length five and twenty thousand, and toward the Sea of breadth ten thousand. Yea and toward the East of breadth ten thousand, and toward the South of length five and twenty thousand: and the sanctuary of our Lord shall be in the middes thereof.

† The sanctuary shall be for the priests of the sons of Saced, which keep my ceremonies, and err not when the children of Israel err, as the Levites also err. † And for them shall be the first fruits of the first fruits of the land holy of holies, by the border of the Levites. † Yea and to the Levites in like manner, by the borders of the priests five and twenty thousand of length, and of breadth ten thousand. At the length of five and twenty thousand, & the breadth of ten thousand. † And they shall not sell thereof, nor change; neither shall the first fruits of the land be transported; because they are sanctified to our Lord. † But the five thousand, that remaineth in the breadth against the five & twenty thousand, shall be the profane parts of the city for habitation, and for the suburbs: and the city shall be in the middes thereof. † And these are the measures thereof: to the North quarter five hundred and four thousand: and to the South quarter five hundred and four thousand: and to the East quarter five hundred and four thousand: and to the West quarter, five hundred and four thousand. † And the suburbs of the city shall be, to the North two hundred and fifty, and to the South two hundred and fifty, and to the East two hundred and fifty, and to the Sea two hundred and fifty. † And that which shall be residue in length according to the first fruits of the sanctuary, ten thousand toward the East, and ten thousand toward the West, shall be as the first fruits of the sanctuary: and the fruits thereof shall be for bread to them, that serve the city. † And they that serve the city, shall work for al the tribes of Israel. † At the first fruits, of five and twenty thousand, answering to five & twenty thousand four square, shall be separated according to the first fruits of the sanctuary, and to the possession of the city. † And that which shall be left, shall be the princes of euerie part of the first fruits of the sanctuary, and of the possession of the city: over against the five and twenty thousand of the first fruits: unto the East border.
And therefore the later Jewes hold opinion, that when their Messiah commeth the citie of Jerusalem shall be built so great. But all Catholique Doctors understand it mystically of the Church of Christ.

S. John the Apostle had the same vision of this new Jerusalem. Christ's triumphant Church. Apoc. 21. 

The Synagogue of the Jews being left desert. Mar. 12. v. 38. Christ is with his ministers, Church days even to the consummation of the world. Mar. xvi. and with his Church triumphant illuminating and glorifying it for ever and ever. Apoc. 22. 

Daniel
THE ARGUMENT OF DANIELS PROPHECIE.

Daniel of the tribe of Iuda, & by royal blood, about the age of tenne yeares, was carried into Babylon with other children for hostages, when Nabuchodonor invaded the kingdom of Iuda, in the third yeare of king Ioakim. His whole life (in al about an hundred and tenne yeares) he was most pious, with such zeal of God's honour, and common good of his holie country, that he was called by an Angel, d vir desideriori, the man of (godlike) desires: of whom also Ezekiel, elder in yeares, prophesying part of the same time, joyned with Noe and Iob for example of holie men, recounting him also the most renowned of his time for wisdom. VVhoe loyal fidelity towards the king of Babylon, was so clere, that his malignant enimis said expressly of him: 

His booke is excellent: but hard to be understood.

Certaine parts of this booke are denied by the Ievves, and some others. It is probable that these partes were some times in the Hebrew, or the Chaldee.

Epist. 103. But as for another difficultie which some make, denying the Prayer of Araria, with the Hymne followinge, & the histories of Susanna, Bel, and the Dragon, to be Canonical Scripture, it is partly solved already, in the Annotations before the booke of Tobie: where it is shewd, that it is no infall exception against these, and other partes of holie Scripture of the old Testament, because they are not in the Hebrew Edition, being otherwise accepted 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 else could the Septuaginta Interpreters, Theodotius, Symmachus, and Aquila translate them? In whose Editions S. Ierom found the same. But S. Ierom, some will say, calleth these histories fables, and so did not account them Canonical Scripture. First we answer, that he reporting the Ievve's opinion with their terms, not explicating his owne judgement, intending only to deliver sincerely that which he found in the Hebrew. Yet would he not omit to insert the rest, advertising what he had it in Theodotius translation. Which answer is clery insisted by his owne testimonie (li. 2. c. 9. adversus Russinum) in these words:
words: When I relate (saith he) what the Hebrews say against the
historie of Susanna, and the Hymne of the three children, he that for this
reputeth me a fool, pronoueth himself a fyschant. For I did not explicate
what myself judged, 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
seing so manie other ancient Fathers, and now the whole Church hold them
for Canonical, we so believe them to be. For although the ancient Councils, and
others that recite catalogues of holie Scriptures, do not expressly say, as the
counsel of Trent lastly doth (Sess. 4) that all the partes of bookes by them
recited, are Canonical; yet they do not except anie partes of this Booke: and
therefore speaking indifferently, do in dede include all, and not exclude anie par-
tels usuallly read in the Church at these are. Moreover very manie ancient
Fathers do expressly allege these partes as Divine Canonical Scriptures. Of
manie we shail cite some.

The prayer of
Azarias.

The prayer of Azarias is alleeged as divine Scripture by S. Cyprian,
Sec. de lapsis, by hollie Ephrem, li. de humitate comparanda, ca. 9. by S.
Chrysoforum, bo. de tribus pueri. Leontius Cypritan, apud Eutym. par. 1.
122. & li. de natura boni. c. 16. S. Fulgentius, ad Veniamam de punitentia.
c. 16. Likewise the Hymne of the three children is alleaged
by most of the same, and by divers others. As by S. Ierom himself, in c. 3.
and Galata, & Epist. 49. de muliere septies iicha. S. Ambrose, Prefat. 
Psalmos; & li. 6. in Lucanum, c. 2. Concilium Toletanum, c. 13.

The Hymne
of the three
children.

The Hymne of the three children is cited as hollie Scripture by S. Ignatius,
Epist. ep. 8. & 40. S. Chrysoforum. Ho. 1. in fine, hath a whole
sermon of Susanna, as upon hollie Scripture. S. Ambrose, li. 1. de Officiis,
c. 18. li. 3. c. 14. & li. 3. de Spiritu Sancto. c. 7. S. Augustin, Trafat. 36.
in Ioan. & Ser. 118. & 242.

The histore
of Susanna.

The histories of Bel, and of the Dragon are judged Divine Scripture
by S. Cyprian, li. 1. Ep. ep. 4. & li. 3. ep. 1. & li. 4. ep. 6. S. Basil,
bo. in disiues avaros. S. Athanasius, in Synops briefely explicating the argu-
ment of this whole booke, make the express mention of the Hymne of the
three children; and of the histories of Susanna, and of Bel, and the Dragon.

To conclude therefore with whom we begane, S. Ierom speaking of this
whole Booke, saith: Daniel temporum conficius, & totius mundi philosophor, 
Epist. a lapide precius de monte sine manibus, & regna omnia subuententem. Paulus
claro sermone pronuntiatus. Daniel skilful of times, astudious histori-
ographer, in cleare speach speweth the stone cut out of the moun-
taine without handes, which ouerthoweth all kingdomes. Signi-
fiying the principal contents of this booke to be, that at other kingdomes
(namely
THE PROPHECIE OF DANIEL.

CHAP. I.

The king of Babylon by force entring into Ierusalem, spoyleth the temple: 6 amongst others carieh captiue Daniel, Ananias, Misael, and Azarias: 8 who abstaying from the kings meates, 15 are fayer then other children. 17 and wiser (Daniel also understanding dreames) then at the magicians of Chaldee.

1 In 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 treaure of his god. And the king spake to Asphenez the governour 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 knowledge, 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 appoynted them a certaine promission for euerie day, of his meates, & of the wine whereof he dranke himself, that being nourished three yeares, afterward they might stand in the kings
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There were therefore among them of the children of Juda, Daniel, Ananias, Misael, and Azarias. And the governor of the eunuches gave them names: to Daniel, Belteshar: to Ananias, Sidrach, to Misael, Misach: & to Azarias, Abdenago. But a Daniel purposed in his heart, that he would not be polluted of the kings table, nor of the wine of his drinke: & he requested the governor of the eunuches, that he might not be contaminated. And God gave vnto Daniel grace and mercie in the sight of the prince of the eunuches. And the prince of the eunuches said to Daniel: I feare my Lord the king, who hath appoynted for you meate and drinke: who if he shal see your face leaner then the other youths your equals, you shall condemn me my head to the king. And Daniel sayd to Belteshar whom the prince of the eunuches appoynted over Daniel, Ananias, Misael, and Azarias: Prove me beseech thee, thy servants for tenne dayes, & let pulse be given vs to eate, & water to drinke: and looke vpon our faces, and the faces of the children that eate of the kings meate: and as thou shalt see, thou shalt doe with thy servants. Who hearing that manner of speach, proved them for tenne dayes. And after tenne dayes their faces appeared better & more copulent then all the children, that did eate of the kings meate. Morcuer Malatar tooke away the meate, and the wine of their drinke: and he gave them pulse. And to these children God gave knowledge, and discipline in euerie booke, and wisdome: but to Daniel the understanding of euery visions and dreams. Therefore being accomplished, after which the king had sayd, that they should be brought in; the governor of the eunuches brought them in the sight of Nabuchodonosor. And when the king had spoken to them, there were not found such of them all, as Daniel, Ananias, Misael, and Azarias: and they stood in the kings sight. And euerie word of wisdome and understanding, that the king demanded of them, he found in them more by ten fold above all the southsayers, & magicians, that were in all his kingdom. And Daniel was even to the first yeare of Cyrus, the king.

Chap. II.

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 fellowes by revelation, 24. teloth, 36. and interpreteth the dreame: 46. the king adoreth him confessing his God, to be the onlie true God, and advanceth him & his fellowes.
In the second year of the kingdom of Nabuchodonosor, Nabuchodonosor saw a dream, and his spirit was terrified, and his dream was fled from him. But the king commanded that the scribes and letters should be called together; and the magicians, and the forerunners, and the Chaldees, to declare vnto the king his dreams, who, when they were come, stood before the king. And the king said to them: I saw a dream: & being confounded in mine I know not what I saw: And the Chaldees answered the king in Syriachi, King for euery liue: tel the dreame to thy seruants, and we will declare the interpretation thereof. And the king answering saide to the Chaldees. The word is departed from me: vnlesse thou tel me the dreame, and the coniecuture thereof, you shal perish, and your houses shal be confiscate. But if thou tel the dreame, & the coniecuture thereof, you shal receiue of me rewards, & gifts, & much honour: the dreame therfore, and the interpretation thereof tel you me. 

They answered the second time, & saide: Let the king tel his seruants the dreame, & we will declare the interpretation thereof. Then The king answered, & saide: Surely I know that you receiue my time, knowing that the word is departed from me. If therefore you shewe me not the dreame, there is one sentence of you, that you have also framed a guilful interpretation, and full of deceit, to spake vnto me til the time passe away. Tel me therefore the dreame, that I may know that you speake a true interpretation also thereof. The Chaldees therefore answering before the king, saide: There is no man vpon the earth, that can accomplish thy word, 6 king, yea neither anie king great and mighty, demandeth such a word of anie soules layer, & magician, and Chaldee. For the word that thou askest, 6 king, is weightie: neither shal there be found any, that can shewe it in fight of the king, except the goddes, whose commutation is not with men. Which thing being heard, the king was in furie, and in great wrath commanded that all the seruants of Babylon should perish. And the sentence being gone forth, wisemen were slaine: & Daniel and his felowes were sought for, to perish. Then Daniel inquired concerning the law, and the sentence, of Arioch the prince of the kings warfare, who was gone forth to kill 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 going
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going in desired the king, that he would give him a time to tel
the solution to the king. And he went into his house, and he

told the matter vnto Ananias, & Micael, & Azarias his felowes:

† that they should ask mercy at the face of the God of hea-

uen vpon this sacrament, & Daniel and his felowes might not

perish, with the rest of the wisemen of Babylon. Then was

the mysterie reveled to Daniel by a vision in the night: and

Daniel blessed the God of heaven, † and speaking sayd: The

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:

gueath wisdom to the wise, and knowledge to them that un-
derstand discipline: the reueleth profound, & hidden things, 22

and knoweth the things that are done in darkenes: and light

is with him. † To thee o God of our fathers I confess, and I 23
prayse thee: because thou hast gauen 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 will tel the solution

to the king. † Then Arioch in haste 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 Baltasar: Thinkest thou in very deede thou canst tel me

the dreame, that I saw, and the interpretation thereof? † And

Daniel answering before the king, sayd: The mysterie, that the

king demandeth, the wisemen, the Magicians, and the four-
sylers, and the inchanters can not declare vnto the king. † But

there is a God in heaven, that reveueth mysteriies, 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 o king beastes to thanke

in thy bed, what should be hereafter: and he that reveueth 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 alive, is

this sacrament reveueld: but that the interpretation might be

made manifest to the king, and thou mightest know the cogiti-
tions of thy minde. † Thou o king didst see, and behold †: as

it were
it were one great statue: that statue, great and high of stature stood over against thee, and the sight thereof was terrible.

32. The head of this statue was of the best gold, but the breast and the arms of silver, moreover the belly, and the thighs of brass: and the legs of iron, of the feet a certaine part was of iron, and a certaine of earth. Thou sawest that a stone was cut out of a mountaine without hands: and it stroked the statue on the iron, and the earth then were thereof, and brake them in pieces.

35. Then were the iron, the clay, the brass, the silver, and gold broken together, and brought as it were gold is best 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 stroked the statue, was made a great mountaine, and it filled all the earth. This is the dreame: the interpretation of it was before thee, O king. Thou art the king of kings: and the God of heauen hath given thee kingdom, and strength, and empire: and glory and all things: wherein the children of men, and the statues of the side do inhabit, the soules also of the heauen he hath given in thy hand, and under thy dominion he hath appointed all things: thou therefore art the golden head. And after thee shall rise vp an other kingdom, and the iron made to ales, and an other third kingdom of brass, which shall rule over all the world.

40. And the fourth kingdom shall be as it were iron. As iron breaketh into pieces, and destroyeth all things, so shall it break, and destroy all these. Moreover because thou sawest part of the feet, and of the toes of the potters clay, and part of iron: the kingdom shall be divided, which notwithstanding shall rule of the ground of iron, according as thou sawest the iron mingled with the earth of clay. And the toes in part of iron, and in part of earth: in part the kingdom shall be whole, and in part broken. And that thou sawest the iron mingled with the ear of clay, they shall be mingled in deed together with mans seede, but they shall not sticke fast one to another, as yron can not be mingled with earth. But in the days of those kingdoms the God of heauen will raise vp a kingdom, that shall not be dissipated for euer, and his kingdom shall not be delivered to another people: and it shall break in pieces, and shall consume all these kingdoms: and itself stand for euer.

45. According as thou sawest, that the stone was cut out of the mountaine without hands, and brake the earth in pieces, and
and the yron, and the braffe, and the siluer, and the gold, the
great God hath shewed the king what things are to come here-
after, & the dreame is true, & the interpretation thereof is faithful.
† Then king Nobuchodonosor fel on his face, & adored Da-
niel, & commanded to fastifie to him holtes & incence. † The
king thencefore speaking said to Daniel: In very dede : your God
is the God of goddes, and Lord of kinges, and he that reueloth
mysteriis: because thou couldst not open this sacrament. † Then
the king advanced Daniel on high, & he gave him manie gifts,
and great: and he made him prince ouer al the provinices of
Babylon: and chiefe of the magistrates, ouer al the wisemen
of Babylon. † And Daniel requested of the king, and he appoint-
ouer the workes of the provinice of Babylon, Sidrach, Mi-
fach, and Abdenago: but Daniel himself was in the doores of
the king.

CHAP. III.

Nabuchodonosor setth vp a statua, commanding al under paine of death
to adore it: & which Sidrach, Mifsach, and Abdenago refusing to doe,
are cast into a burning furnace, 2.4. wherein they walke, defended by
an Angel from burning: praying, and praising God, 5.-with an hymne,
inviting all creatures to praise him. 9. which the king admiring con-
feiseth, and proclameth, that their God is the only true God.

NABUCHODONOSOR the king made a statute of gold in height of sixtie cubites, in breadth of six cubits, and he set it in the field of Dura of the province of Babylon. † Therefor
Nabuchodonosor the king sent to call together the nobles, the magistrates, and judges, dukes, and tyrants, and rulers, and al the princes of the countries, that they should come together to the dedication of the statute, which Nabuchodonosor the king had erected. † Then were the nobles gathered together, the magistrates, and judges, 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 statute, which Nabuchodonosor the king had erected. And they stood in the sight of the statute, which Nabuchodonosor the king had set vp. † And the cryer cried mightly: To you peoples, and tribes, and tongues it is said: † In the house that ye shall heare
the sound of the trumpet, & pipe, and harpe, of the doulcimer,
and psalter, and symphonie, & al kind of musical instrumets:
falling adore ye the golden statute, which Nabuchodonosor
6 the king hath set vp. But if any man shall not adore: prostrate, he shall be cast into a furnace of burning fyre. 
7 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 all kind of musical instruments: all 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 Chaldeee coming accused the Jewes, and sayd to Nabuchodonosor the king: King for ever liue: thou, o king haft made a dectee, that euery man which shall heare the sound of the trumpet, of the pipe, and harpe, of the doulcimer, and psalter, of the symphonie, and of all kind of musical instruments, prostrate himself, and adore the golden statua: and if any man do not prostrate on the ground, that he be cast into a furnace of burning fyre. 
9 There are therefore men of Jewrie, whom thou didst appointe over the worke of the countrye of babylon, Sidrach, Mischach, and Abdenago: these men, o king, haue contemned thy decree: thy goddes they worshippe not, and the golden statua, which thou haft erected, they adore not. Then Nabuchodonosor in furye, and in wrath commanded, that Sidrach, Mischach, & Abdenago should be brought: who immediately were brought before the king. 
10 And Nabuchodonosor the king pronouncing, sayd to them: In dede Sidrach, Mischach, and Abdenago, do not you worship my goddes, & the golden statua that I haue set vp? do not you adore? Now therefore if you be readie, in what house soever you shall heare the sound of the trumpet, the pipe, the harpe, of the doulcimer, and psalter, and Symphonie, and of all kind of musical instruments, prostrate your felues, & adore the statua which I haue made: but if you adore not, the selfe same housie you shall be cast into the furnace of burning fyre: and what God is there, that shall deliver you out of my hand? 
11 Sidrach, Mischach, and Abdenago answering said to king Nabuchodonosor, we must not answer thee concerning this thing. For behold our God, whom we worshippe, can saue vs from the furnace of burning fyre, and out of thy handes, o king, deliver us. But if he will not, be it known to thee, o king, that we worship not thy goddes, & the golden statua; which thou haft erected, we adore not. 
12 Then was Nabuchodonosor replenished with furye: and the looke of his face was altered vpon Sidrach, Mischach, and Abdenago.
Abdenago, and he commanded that the fornace should be heated seven times more, then it had been accustomed to be heated. And commanded the strongest men of his host, to binde the seete of Sidrach, Misach, and Abdenago, and to cast them into the fornace of burning fyre. And forthwith those men being bound with their breeches, and head attire, and shoes, and garments were cast into the fornace of burning fyre. For the commandent of the king did vrg,e, and the fornace was heated exceedingly. Moreover the flame of the fyre slew those men, that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach Misach, and Abdenago fel in the middes of the fornace of burning fire, bound together.

Though these parcels were not in the Hebrew, in S. Ieromes time, yet either had beene in the Hebrew or Chalde, or at least were Canonical scriptures as we have 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, and blessing our Lord. And Azarias standing prayed thus, and opening his mouth in the middes of the fire, he sayd: Blessed art thou O Lord the God of our fathers, and laudable, and glorious is thy name for euer: because thou art just in all things, which thou hast done to vs, and all thy works are true, and thy wayes right, and all thy judgements true. For thou hast done true judgements according to all things, that thou hast brought in vpon vs, and vpon the holie citie of our fathers Jerusalem: because in truth, & in judgement thou hast brought in all these things for our sinnes: For we haue sinned, and done vniustly reuolting from thee: and we haue offended in all things: and thy precepts we haue not heared, nor obserued, nor done as thou haft commanded vs, that it might be well with vs. All things therefore that thou hast brought in vpon vs, and all things that thou haft done to vs, thou haft done with true judgement: and thou haft deliuered vs into the handes of our enemies vniust, and most wicked, and prevaricatours, & to an vniust king and most wicked aboue all 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. Deliver vs not for euer, we beseech thee, for thy name sake, and dissipate not thy cstament: neither take thou away thy mercie from vs: for Abraham thy beloved, and I saac thy seruant, and Israel thy holie one: to whom thou haft spoken, promising that thou wouldest multiple their
their seed even the stars of heaven, and as the sand that is in
the seashore. † Because the Lord we are diminished more than
all nations, and are abased in all the earth this day for our sinnes.

† And there is not at this time a prince, & duke, and prophet,
or holocaust, nor sacrifice, nor oblation, nor incense, nor
place of first fruits before thee, † that we may finde thy mercie:
but in contrite minde, & spirit of humility let vs be receiued.

† As in holocaust of rammes, and bulles, and as in thousand
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
that trust in thee. † And now we folow thee in al our hart,
and feare thee, and fecke thy face. † Confound vs not, but
doe with vs according to thy meekenes, and according to the
multitude of thy mercie. † And deliver vs in thy mercies, and
geue glory to thy name o Lord: † and let al be confounded
that shew euils to thy seruants, let them be confounded in al thy
might, and let their strength be broken: † and let them know
that thou art the Lord, the onlie God, and glorious over the
round world. † And the kings seruants that had cast them in,
(clear not to heathe the fornace, with Naphtha, & tow, and
pitch, and driestickes, † and the flame mounted out aboue
the fornace nine and fourie cubits: † and it brake forth, and
burnt them whom it found by the fornace, of the Chaldees.

† But the Angel of our Lord descended with Azaria, and his
felowe into the fornace; and he shake the flame of the fire
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.

† Then these three as out of one mouth praised, and glorified,
and blessed God in the fornace, saying:

† Blessed art thou o Lord the God of our fathers: and laudable,
and glorious, and superexalted for euer: and blessed is the holy
name of thy glorie: and laudable, and superexalted in al ages.

† Blessed art thou in the holy temple of thy glorie: & passing
laudable, and passing glorious for euer.

† Blessed art thou in the throne of thy kingdom, and passing
laudable, and superexalted for euer.

† Blessed art thou, that beholdest the depths, and sittest upon
the Cherubs: and laudable, and superexalted for euer.

† Blessed art thou in the firmament of heauen: and laudable
and glorious for euer.
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† Al †: workes of our Lord blesse ye our Lord, praife and superexalt him for euer.
† Blesse our Lord ye Angels of our Lord: praiſe & superexalt him for euer.
† Ye heauens blesse our Lord: praiſe and superexalt him for euer.
† Al waters that are about the heauens, blesse ye our Lord: praiſe and superexalt him for euer.
† Blesse our Lord al ye powers of our Lord: praiſe and superexalt him for euer.
† Sunne and moone blesse ye our Lord: praiſe and superexalt him for euer.
† Starres of heauens blesse ye our Lord: praiſe and superexalt him for euer.
† Euerie shower, & dew blesse ye our Lord: praiſe and superexalt him for euer.
† Al spirits of God blesse ye our Lord: praiſe and superexalt him for euer.
† Fire and heate blesse ye our Lord: praiſe and superexalt him for euer.
† Colde and heate blesse ye our Lord: praiſe and superexalt him for euer.
† Dewes and hore frost blesse ye our Lord: praiſe and superexalt him for euer.
† Frost and cold blesse ye our Lord: praiſe and superexalt him for euer.
† Ye and snowes blesse ye our Lord: praiſe and superexalt him for euer.
† Nightes and dayes blesse ye our Lord: praiſe and superexalt him for euer.
† Light and: darknes blesse ye our Lord: praiſe and superexalt him for euer.
† Lightenings and cloudes blesse ye our Lord: praiſe and superexalt him for euer.
† Let the earth blesse our Lord: praiſe and superexalt him for euer.
† Mountaines and little hilles blesse ye our Lord: praiſe and superexalt him for euer.
† Al things that spring in the earth blesse ye our Lord: praiſe and superexalt him for euer.
† Blesse our Lord ye fountains: praiſe and superexalt him for euer.
† Seas
78. *Seas and riuers bless ye our Lord: prayse and superexalt him for euer.*

79. *Whales, and all things that moue in the waters, bless ye our Lord: prayse and superexalt him for euer.*

80. *Bless ye our Lord alle foules of heauen: prayse and superexalt him for euer.*

81. *All beasts and cattles bless ye our Lord: prayse and superexalt him for euer.*

82. *Sones of men bless ye our Lord: prayse and superexalt him for euer.*

83. *Let Israel bless ye our Lord: prayse and superexalt him for euer.*

84. *Priests of our Lord bless ye our Lord: prayse and superexalt him for euer.*

85. *Servants of our Lord bless ye our Lord: prayse and superexalt him for euer.*

86. *Spirits and soules of the just bless ye our Lord: prayse and superexalt him for euer.*

87. *Holly and humble of heart bless ye our Lord: prayse and superexalt him for euer.*

88. *Ananias, Azarias, and Misael, bless 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 middles of the burning flame, and out of the middles of the fire hath he rid vs.

89. *Confesse ye to our Lord, because he is good: because his mercie is for euer.*

90. *All religious bless ye our Lord the God of goddes: prayse and confess ye to him, because his mercie is vnto all worldes.*

His herto it is not in the Hebrew: and that which we have put, is translated out of the Edition of Theodotion.

91. *Then Nabuchodonosor the king was astonied, and he arose hastily, & said to his nobles: Did we not cast three men fettered into the middles of the fire? Who answeringe the king, said: It is true & king. He answered, and said: Behold I see foure men loose, and walking in the middles of the fire, and there is no corruption in them, & the forme of the fourth is like to the sonne of God. Then came Nabuchodonosor to the doore of the furnace of burning fire, and said: Sidrach, Misach, & Abdenago servants of the high God, go ye forth, and
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and come. And forthwith Sidrach, Misach, and Abdenago went out of the middest of the fire. † And the nobles, and the magistrates, and judges, 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, 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 any god, except their owne God. † By me therefore this decree is made, that euerie people, tribe, and tongue, whatsoever shall speake blasphemous against the God of Sidrach, Misach, and Abdenago, he perish, and his house be wasted: for there is none other God, that can do suche. † Then did the king promote Sidrach, Misach, and Abdenago in the province of Babylon. † Nabuchodonosor the king, to al people, nations, and tongues, that dwel in the whole earth, peace be multiplied vnto you. † The high God hath wrought signes and meruelous things with me. It hath pleased me therefore to publish † his signes, because they are great: and 100 his meruels, because they are strong: and his kingdom an euerlasting kingdom, & his powre in generation and to generation.

CHAP. IIII.

King Nabuchodonosor having an other dreame, telleth it to Daniel, demanding of him the interpretation: 16. who encored and warrened to speake freely, sheweth that the king shall become like a beast in forme seven 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 semeth that Daniel inferred this particular history as the king in his owne person and words were reported to after his restauratiō. It is also probable that the whole name is Balthasar, according to the name of my God,
who hath the spirit of the holic goddes in himself: and I told
the dreame before him. † Baltassar prince of the southerayers,
because I know that you haft the spirit of the holic goddes in
thee, and no secrete is impossible to thee: tel thou the visions
of my dreames, which I haue seen, and the solution of them.
† The vision of my head in my bed, I saw, and behold a tree
in the middes of the earth, and the height thereof exceeding.
† A great tree, and strong: and the height thereof touching
the heauen: the sight thereof was euene to the endes of al the
earth. † The leaues thereof most fayre, and the fruit thereof
exceeding much: and the foude of al thinges in it: vnder it
dwelt cattel, and beasts, and in the boughes thereof conuerced
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
an holic one descended from heauen. † He cried mightely: and
thus he sayd: Cut ye downe the tree: & choppe of the boughes
thereof: shake of the leaues thereof, and scatter the fruits ther-
of: let the beasts flie that are vnder it, and the foules from the
boughes thereof. † But yet leaue the spring of the rootes thereof
in the earth, and let it be tyed with yron, and brasen band am-
ong the grasse, that is without, and let it be dipped with the
dew of heauen, and with wild beasts his portion in the grasse
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
changed ouer him. † In the sentence of the watchman is the
decree, and the word of faintes, and the petition, till the luying
know, that the highe one ruleth in the kingdom of men: and
to whom so euer it shall please him, he will geue it: & the baset
man he will appoint ouer it. † This dreame saw I Nabuchodo-
nor the king: thou therefore & 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
of holic goddes is in thee. † Then Daniel, whose name was
Baltassar, began secretly to thinke within himself as it were
for one houre: & his cogitations troubled him. But the king
answering said: Baltassar, let not the dreame and the interpre-
tation thereof trouble thee. Baltassar answered, and said: My
Lord, the dreame be to them, that hate thee, and the interpre-
tation thereof be thine enemies. † The tree which thou sawest
high and strong, whose height reacheth to the heauen, and the
light thereof into al the eath: † and the bough thereof most
to the king, fayre,
and yet must ye serve the truth. And therefore with mild words, wishing the king might escape the evil, which was decreed against him, he maketh his entrance to the true interpretation of the dream.

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fayre, and the fruit thereof exceeding much, and the food of things in it, under it the beasts of the fylde inhabiting, & in the boughes thereof the soules of heaven abyding: † It is thou 19 king, which art magnified, & become mightie: & thy greatness hath grown, and is come euene to heaven, and thy power ynto the ends of the earth. † But in that the king saw a watchman, 20 and an holiue one descend from heaven, and say: Cut ye downe the tree, and dissipate it, but leave the spring of the rootes therof in the earth, and let it be bound with yron and brasse among the grasse without, and let it be sprinkled with the dew of heaven, and let his foder be with the wild beasts, till seven times be changed over him. † This is the interpretation of the sentence of the Highest, which is come vpon my Lord the king. † They shall cast thee out from men, and with beasts and wilde beasts shall thy habitation be, and grasse thou shalt eat as an oxe, & with the dew of heaven thou shalt be wet: seven times also shall be changed over thee, till thou know that the High one ruleth over the kingdoms of men, and geueth it to whomsoever he wil. † But whereas he commanded, that the spring of the rootes thereof, that is, of the tree, should be left: thy kingdom shal remayne to thee after thou shalt have known that powre is heauenly. † Wherfore 0 king let me counsel thee, and redeem thou thy sinnes with almes, & thine iniquities with the mercies of the poore: perhaps he wil forgive thyne offences. † All these things came vpon Nabuchodonosor the 25 king, † After the end of twelve moneths he walked in the palace of Babylon. † And the king answered, & sayd: 26 Is not this Babylon the great city, which I haue built to be the house of the kingdom, in the strength of my powre, and in the glory of my beautie? † And when the word was yet in the 28 kings mouth, a voice came downe from heaven: To thee it is sayd Nabuchodonosor: Thy kingdom shal passe from thee, 29 † and from men they shal cast thee out, and with beasts and wilde beasts shall thy habitation be: grasse as an oxe shalt thou eate, and seven times shall be changed over thee, till thou know that the High one ruleth in the kingdom of men, & to whomsoever he wil, he geueth it. The self same horse was the word accomplished vpon Nabuchodonosor, and he was cast away among men, & as an oxe did he eate grasse, and with the dew of heaven his boodie was imbrued: till his heares grew into the similitude of eagles, & his nailes as it were of birds. † Therefore

Gods threats being conditional that if sinners truly repent the will pardon al, or part of the punishment, the prophet propo
teth the most fue
taine remedie of almes dedes that by wor
ders of mericie this sinfull king, or anye other sinner may procure the mericie of God. As in
dede this king found mericie after some pu

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fore after the end of the days, I Nabuchodonosor lifted up mine eyes to heaven, and my sense was restored to me: and I blessed the Highest, and prayed him that liveth for ever, and glorified him: because his power is an everlasting power, and his kingdom in generation and generation. 

And all the inhabitants of the earth with him are reputed for nothing: for he doeth according to his will, as well in the powers of heaven, as in the inhabitants of the earth; & there is none that can resist his hand, and say to him: Why dost thou it? 

† In the very same time did my sense return 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 heaven: because all his works are true, and his wayes judgements, and them that walke in pride he can humble.

ANNOTATIONS. CHAP. III. 

13. Let this hart be changed.] In what manner king Nabuchodonosor was changed is hard to explicate. But omitting other opinions, the most probable and common is, that he was not deprived of his reasonable soul, nor the formes and partes of his bodie substantially changed from the nature of a man: but the substance was distractted losing the vs of reason, and in his owne melancholie imagination and phantasie, thought that he was a beast. And therefore easily refuseth, madde, and little the conception of men, and conforted himself with beasts: went naked, and seuen his hayre growing very much, and courting at his body; his nayles like vntie yeares like a extreme long: he went on his handes together with his feete, like fourfooted beastes; did eate graffe as an ox, putting his mouth to the ground, to there and swolwe the space of seuen yeares. Then God restoring to him the vs of reason, and inspiring him with grace, he lifted vp his eyes to heaven (v. 31.) and in perfect sense blest God, the Highest, and prayed him; was againe received, 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 holy Scripture doth not report, when, and how king Nabuchodonosor died, yet by this last thing written of him, it is very like he lived not long after his great chastisement: for if he had, it is probable that Daniel would have written more of him: & that he being so fully converted to God; would have delivered his inking of Judea, out of prison (which his next successor Eulamerodach did. 4. Reg. 25. v. 27.) and all the Jews from captivity, if God had longer spared him life, he being now well affected towards them. And that he died in state of satisfaction, may with great reason, be supposed, being his repentance and conversion to God so fully expressed in holy Scripture; and no mention that he fell againe. Which is also the judgement of most learned writers. Namely of Josephus, li. 10. Antig. Dorotheus in Synops. & Epiphanius, in vita Danielis, S.

It is probable that he died shortly after his restitution.

And most like that he is eternally saved.
Chap. V.

King a Baltasrar making a great banke[r, with his nobles drinke in the holy vessels, which were taken from the Temple of Jerusalem. Fingers appear on the wa[t, 10. which only Daniel readeth, and interpreteth: 18. signifying the ruine of the king: 30. happening the same night.

Baltasar: the king made a great feast to his nobles 1 a thousand: and drinke one dranke according to his age.

† He commanded therefore now being dranke that the vessels 2 of gold & siluer, should be brought, which Nabuchodonosor for his father had carried away out of the temple, that was in Jerusalem, that the king, and his Nobles might drinke in them, and his wifes, and concubines. † Then were the golden and siluer 3 vessels brought, which he had carried away out of the temple, that was in Jerusalem: and the king and his nobles dranke in them, his wifes and concubines. † They dranke wine, and prayed their goddes of gold, and of siluer, of brasse, of yron, and of wood, and of stone. † In the very same houre there appeared fingers, as it were of the hand of a man, writing ouer against the candlestick in the vpper part of the wal of the kings palace: and the king beheld the ioynts of the hand that wrote.

† Then was the kings face changed, and his cogitations troubled him: and the iustices of his reynes were loosed, and his knees were striken one against the other. † The king therefore cried out mightly that they should bring in the magicians, Chaldees, and fourfathers. And the king speaking sayd to the wisemen of Babylon: Whosoever shall read this writing, and shall make the interpretation thereof manifest unto me, shall be clothed with purple, and shall haue a golden chayne on his necke, & shall be the third in my kingdom. † Then al the kings 8 wisemen going in could not neither read the writing, nor declare the interpretation to the king. † Wherewith king Baltasar was much troubled, and his countenance was changed: yea and his nobles were troubled. † And the queen for the thing that had happened to the king, and his Nobles, entered into the house of the feast: and speaking she sayd: King for euery judgement: let not thy cogitations trouble thee, neither let thy face be changed.
There is a man in thy kingdom, that hath the spirit of the holy goddes in him: and in the days of thy father knowledge and wisdome were found in him: for king Nabuchodonosor also thy father appointed him prince of the magicians, enchanters, Chaldeeans and soufthayers, thy father, because more ample spirit, and prudence, and understanding, and interpretation of dreams, and shewing of secrets, and solution of things bound were found in him, that is, in Daniel: to whom the king gave the name Baltasfar. Now therefore let Daniel be called, and he will tel the interpretation.

Daniel therefore was brought in before the king. To whom the king speaking, said: Art thou Daniel of the children of the captitute of Juda, whom my father the king brought out of Jewrie? I have heard of thee, that thou hast the spirit of the goddes, and more ample knowledge, and understanding, and wisdome are found in thee. And now there have come in into my sight the wise magicians, that they might read this writing, and might shew me the interpretation thereof: and they could not declare me the sense of this word. Moreover I have heard of thee, that thou canst interpret obscure things, and resolue things bound: if the fore thou be able to reade the writing, & to shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a cheyne of gold about thy necke, & shalt be the third prince in my kingdom. To which things 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, o king, and the interpretation therof wil I shew to thee. O king, God the most high gave to Nabuchodonosor thy father kingdom and magnificence, glorie and honour. And for the magnificence, which he gave to him, all 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 eluated, 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 lones of men, yea and his hart was set with the beasts, and with the wild asse was his habitation: grasse also he did eate as an ox: and with the dew of heaven his bodie was embrewed: till he knew that the Highest had powre in the kingdom of men, and whom he scuer.
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Soeuer it shall please him he will raise vp over it. Thou also his sonne Baltasar, hast not humbled thy hart, wherefore thou knowest all these things: but against the dominatour of heaven thou wast elevated: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wisnes, and thy concubins have drunk wine in them: the goddesses also of silver, and of gold, and of brass, of yron, and of wood, and of stone that seeth not, nor heareth, nor feeleth, thou hast prayed: moreover the God, that hath thy breath in his hand, and al thy wayes, thou hast not glorified. Therefore from him is the joye of the hand sent, which hath written this that is drawn. And this is the writing which is ordered. MANE, THECEL, PHARES. And this the interpretation of the word. MANE: God hath numbered thy kingdom, and hath finished it. THECEL: thou art weighed in the balance, and art found wanting. PHARES: thy kingdom is divided, and is given to the Medes, and Persians. Then the king commanding Daniel was clothed with purple, and a chayne of gold was put about his necke: & it was proclaimed of him that he had power the third in the kingdom. MANE: The same night was Baltazar the king of Chaldee slaine. And Darius the Mede succeed into the kingdom, being three score and two years old.

CHAP. VI.

King Darius making Daniel one of the three chief rulers of his kingdom: and intending also to advance him higher, other princes accuse him for prizing to God, contrary to the kings edict. Whereupon he is cast into the lions denne: but is preserved without any hurt: his accusers are devoured by the lions, and commendation is given, that all men shal feare the God of Daniel.

It pleased MANE, Darius, and he appointed over the kingdom 1 Gouernours an hundred twenty to be in all his kingdom. And over them three princes, of whom Daniel was one: that the gouernours might render account to them, & the king might susteyne no trouble. Daniel therefore passed at the 3 princes, and gouernours: because there was the spirit of God more ample in him. Moreover the king thought to appoynt 4 him over all the kingdom, whereupon the princes, & the gouerners 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.

† Those men therefore said: "We shall not find against this same Daniel any occasion, unless perhaps in the law of his God.

† Then the princes, and the governors by surputation suggested to the king, and spake thus unto him: King Darius, thus say:

† At the princes of the kingdom, the magistrates, and governors, the senators and judges have taken counsel, that there goeth forth an imperial decree, and an edict: That every one, which shall ask any petition of whatsoever God, or man, until thirtie days, but of the 6 king, he be cast into the lake of lions. † Now therefore 6 king confirm the sentence, and write the decree: that it may not be changed, which is decreed by the Medes and the Persians, nor be lawfull for any man to transgress it. † Moreover king Darius put forth the edict, and decreed it. † Which when Daniel had perceived, that is to say, the law determined, he went into his house: and the windows being opened in his upper chamber, three times in a day toward Jerusalem bowed he his knees, and adored, and confessed before his God, as also he had accustomed to doe before.

† Those men therefore, searching curiously, found Daniel praying, and beseeching his God. † And coming they spake to the king upon the edict: O king, haft thou not decreed, that every man which should ask any of the gods, & men until thirtie days, but thyself, o 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 not lawful to transgress. † Then they answering said before the king: Daniel of the children of the captivity of Iuda, hath not cared for thy law, and for the edict, that thou madest:

but three times in a day he prayeth with his prayer. † Which word when the king had heard, he was strokeen very sad: and for Daniel he set his hart to deliver him, and even until funne

† set he labourd to deliver him. † But those men perceiving the king said to him: know thou o king, that the law of Medes and Persians is, that every 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 dost worshippe alwayes, he will deliver thee. † And there was a stone brought, and laid upon the mouth of the lake: which the king sealed with his ring, and with the ring of his nobles,

Cccc
that nothing should be done against Daniel. † And the king 18 went into his house, and slept vnupped, 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 haft to the lake of the lions: ¶ and approching to the lake, cried on Daniel with a weeping voice, and spake vnto him: Daniel servant of the liuing God, thy God whom thou serues allways, hast he bene able thinkest thou, to deliuer thee from the lions? ¶ And Daniel answering the king saied: King for ever 21 liue. ¶: My God hath sent his Angel, and hath shut vp the mouthes of the lions, and they have not hurt me: becaused befor e before him justice hath bene found in me: yea and before thee, o king, I have done no offence. ¶ Then was the king exceeding 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 selves, and their children, and their wifes: and they came not to the pacemnt 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 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 shall not be dissipated, & his power euen for euer. ¶ He is the deliuerer, and fauour, doing signe, & merueils 27 in heaven, 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 Cyruzistic the Perissian.

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 beaste is slaine, and the powre of the rest diminished. 13. The Sonne of man receiued an eternal powre of God. 15. The prophet much terrrified, is instructed that the foure beastes signifie foure kingdoms.

In a the first yeare of Baltasar the king of Babylon, Daniel 1 saw a dreame: & the vision of his head in his bed: and wr- i. 26, but shortly perish.

In a the first yeare of Baltasar the king of Babylon, Daniel 1 saw a dreame: & the vision of his head in his bed: and writing the dreame, he comprehended it in a short speach: and in summe
OF DANIEL.

1. summe comprizing it, he said: † I saw in my vision by night, and behold b the four winds of heaven sought in the great sea. † And c four great beasts came vp, out of the sea diversely.

2. one from another. † The first as it were a lioness; & she had the wings of an eagle; I beheld till her wings were plucked off, and she was lifted vp from the earth, & she stood upon the fette as a man, & the heart of a man was given to her. † And behold an other beast like e a bear; stood aside; and there were three reews in the mouth thereof, and in the teeth thereof, & thus they 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 wings as of a bird, four upon it, & there were four heads in the beast, and powre was given to it. † After this I beheld in the vision of the night, and loe g a fourth beast terrible and meruelous, and strong exceeding; it had great yron teeth, eating and breaking, and treading the rest with her fette: and it was unlike to the other beasts, which I had seen before it, and it had tenne horns.

3. † I considered the horns, and behold an other h little horne sprang out of the midst of them: and three of the first horns were plucked of at the presence thereof, and loe eyes as it were the eyes of a man were in this horne, & a mouth speak
ing great wordes. † I beheld till thrones were set, and 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 wheelees fire kindled. † A fire & twiest streame came forth from his face k thousandes of thousandes ministred to him, & tenne thousand hundred thousandes assisted him: judgment sate, and the books were opened. † I beheld because of the voice of the great wordes, which that horne spake: and I saw that the beast was slain, and the bodie thereof was perished, and was committed to the fire to be burnt. † The powre of the other beasts also was taken away: and times of life were appointed them until time, and time. † I beheld therefore in the vision of the night, and loe with the cloudes of heaven there came in, as it were m the sonne of man, and he came even to the ancient of dayes: and in his sight they offered him. † And he gave him powre, and honour, and kingdom: and all peoples, tribes, & tongues shall serve him: his powre, an eternal powre, the speedie vi

4. that shall not be taken away: and his kingdom, that shall not be corrupted. † My spirit trembled, I Daniel was made for afraid, at these things, and the visions of my head troubled me. † I came to tell of the
world: after his death divided into four kingdoms. 

The fourth beast without name is understood the incomparable power of the Romans: governing first by kindle austerity; afterward by Consculls; then joying to them Tribunes; sometimes Dictators; finally Imperial.

The little horn becoming to great and strong, as to overcome all the other, signifies Antichrist; whose outrageous fury shall continue but a short time.

God the Father is called the Ancient of days, not as though one Person of the Blessed Trinity were more ancient than another: for every Person is eternal; and all are one eternal God. But in order of proceeding, one from another, the Father is the beginning: of whom the Sonne is begotten; and from whom, as also from the Sonne, the Holy Ghost proceedeth. 

By multiplication of these cardinal numbers, as signifies the innumerable multitude of Angels: Who do exceed all corporal creatures in number, as the celestial spheres exceed terrestrial bodies in greatness. 

And the highest Hierarchies, as are the Apostles, do exceed the other Hierarchies in multitude. S. Dionys. c. 14. Hierar. ecclis. The p. 5. p. 3. 7. 11. 4. 4. m Our Saviour Christ is here clearly prophesied: by whose power Antichrist shall be utterly destroyed.

Chap.
Daniel seeth a ramme with two hornes overcome by a goat with one horn:

8. Which shall also be broken, and fouries lefere in place thereof: one of them prophesie the temple in Jerusalem, and taketh away the dace sacrific. 15. And Gabriel the Archangel expoundeth the vision.

1. In the third year of the reign of Baltasar the king, a vision appeared to me. † I Daniel a saw in my visiion, after that which I had seen in the beginning, when I was in Susis the castle, which is in the province of Šlam: and I saw in the vision, that I saw the gate Vla. † & I lifted vp mine eyes, and beheld one ramme stood before the marrice, having highe hornes, & one higher then an other & growing under. † 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 delivered out of his hand: and he did according to his will, & was magnified.

2. † And I understood: and behold e a buckgoate came from the West upon the face of the whole earth, & he touched not the ground. Moreover the buckgoate had a notable horn betwen his eyes: † And he came even to that ramme with the hornes, which I had seen standing before the gate, & he ramme towards him in the violence of his strength. † And when he had approched nere the ramme, he was wood against him, and stroke the ramme: and he 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 deliver the ramme out of his hand. † And the buckgoate became exceeding great: and when he was growne, the great horn e was broken, and there rose vp f foure hornes under it by the foure windes of heavne. † And out of one of them came forth one little horn: and it was made great against the South, and against the East, and against the strength. † And it was magnified even unto the strength of heavne: and it threw downe of the strength, and of the stars, and trode them. † And it was magnified even unto the prince of the strength: and from him it toke the continual sacrifice, and threw downe the place of his sanctification. † And strength was gaven against the continual sacrifice because of sinnes: and truth shall be thrown prostrate on the ground, and he shall doe, and shall prosper. † And I heard h one of the saints speake.

Dd dd d king,
The Prophecie

dome of his
Monarchie.
g Antiocbus
Epiphaneis per
scuting the
people of god.
destroyed the
sacrificie, pollu-
ted the temple
setting vp the
image of Ju-
piter Olim-
pius.

b One Angel
demanded of
an other to
know a thing
to come.

i.evenings;
and mornings;
thatis, 1300,
dayes, which
make fix years
and vvele nene
fourere mon-
ethes, the whole
time from the
beginning of
Antiocbus per
scution unto
his death: for
he began to
persecute in
the yeare 143.
1 Mac. 1. v. 21.
& he died an-
149. 1. Mac. 6.
v. 16. within
which time an-
148 the temple
was purged.
1 Mac. 4. v. 32.

k Ezeciel is
very often cal-
led by the
name of sonne
of man, here
also Daniel is so called by an Angel, as vvel to distinguish Angelical and humane nature, as in
honour of mankind, vvhich Christ would assume: & therefore calleth himself by the very same
title in the Gospel. 1 HistoricallyAntiocbus; mystically Antichrist, vii. ch. 12. & Mat. 24. m So
much as pertained to the prophanan of the temple was fulfilled about 300. years after this
prophecie; as the same is also a figure of Antichrist, it shall happen towards the end of this world.

king, & one sainte sayd to an other, I know not to whom that
spake: How long the vision, and the continual sacrifise, and
the sinne of the desolation that is made: & the Sanctuarie,
and the strength shall be conculcated? & And he sayd to him: 14
Vnto i. the evening & morning, two thousand three hundred:
& the Sanctuarie shal be clencfed. & And it came to passe when
I Daniel saw the vision, and sought the vnderstanding: behold
there stood in my sight as it were the forme of a man. & And
I heard the voice of a man between the banksie of Vlai: & he
cried, and sayd: Gabriel make this man vnderstand the vision.
& And he came and stood nere where I stood: & when he
was come, trembling I fel on my face, & he sayd to me: Vnder-
stand & sonne of man, that in the time of the end the vision
shal be accomplished. & And when he spake to me I fel flat
on the ground: and he touched me, and sette me vp in my stan-
ding. & And sayd to me: I wil shew thee what things are to
come in the last of the maledition: because the time hath his
end. & The ramme, which thou seest have horns, is the king
of the Medes and Persians. & Moreover the buckgoate, is the
king of the Gracians, and the great horn, that was between his
eyes, the same is the first king. & But whereas that being bro-
ken, there rose vp foure for it: foure kinges shall rise vp of his
nation, but not in his strength. & And after their reign, when
iniquities shall be increased, there shall arise a king impudent
of face, and vnderstanding & propositions. & And his strength
shall be made strong, but not in his owne strength: and more
then can be beleued, shall he waste all thinges, and shal prosper,
and doc. And he shall kill the strong, and the people of the
saints: & according to his will, and craft shall be direct in his
hand: & he shall magnifie his hart, and in the abundance of
all thinges he shall murder very manie: & agaynst the prince of
princes shall he arise, & without hand he shall be destroyd. &
the vision of the evening and the morings, which hath bene
sayd, is true: thou therefore seale the vision, because it shall be
m after manie dayes. & And I Daniel languished, and was sicke
for certaine dayes: & when I was risen vp, I did the kings
workes, and was astonied at the vision, and there was none
that could interpret it.
Daniel confessing that they are justly afflicted for their sins, 15. prayeth for speedy mercy. 20. An Angel signifieth to him, that within sevenetie weeks of yeares, Christ will come; 26. and be slayne; his people the Jewes denying him, whom he wil therfore rescit.

1 IN the first yeare of Darius the sonne of Ahasuerus of the seed of the Medes, who reigned over the kingdom of the Chaldees: 2 b the first yeare of his kingdom, I Daniel understood in bookes the number of the yeares, whereof the word of our Lord was made to Ieremia the prophet, that c sevenetie yeares should be accomplished of the desolacion of Ierusalem.

3 † And I sette my face to our Lord my God to pray and beseech in fastinges, sackcloth, and ashes. † And I prayed our Lord my God, and I confessed, and said: I beseech thee o Lord God great and terrible, which keepest covenante, & mercie to them that loue thee, and keepe thy commandements. † We have sinned, we have done iniquitie, we have dealt impiously, and have reuelt, & we have declin'd from thy commandements, and judgements. † We have not obeyed thy servants the prophets, that have spok'n in thy name to our kinges, to our princes, to our fathers, and to all the people of the land. † To thee o Lord, justice: but to vs confusion of face, as is to day to the man of Iuda, and to the inhabitters of Ierusalem, and to al Israel, to them that are nere, and to them that are farre of in all the landes, to which thou hast cast them out, for their iniquitie.

4 in which they have sinned against thee. † O Lord, to vs confusion of face, to our princes, & to our fathers that have sinned.

5 † But to thee o Lord our God mercie and propiciacion, because we have reuel'd from thee: † and have not heard the voice of the Lord our God, to walke in his law, which he gaue vs by his servants the prophets. † And al Israel have transgressed thy law, and have declin'd from hearing thy voice, and the malediction hath distill'd vpwn vs, & the desolacion, which is written in the booke of Moyses the servant of God, because we have sinned to him. † And he hath established his words, which he spake vpwn vs, and upon our princes, that judged vs, that he would bring vpwn vs a great euile, such as never was vnder al the heaven, according to that which hath bene done in Ierusalem. † As it is written in the law of Moyses, al this euile is come vpwn vs: and we besought not thy face o Lord.
our God, that we might return from our iniquities, & might think on thy truth. † And our Lord hath watched upon the
malice, and hath brought it upon us: just is the Lord our God,
in all his works, which he hath done: for we have not heard
his voice. † And now o Lord our God, which broughtest forth
thy people out of the Land of Egypt in a strong hand, & mad'st
their name according to this day: we have sinned, we have
done iniquity. † O Lord according to all thy justice, but let thy
wrath be turned away: I beseech thee, and thy fury from thy
city Jerusalem, and from thy holy mount. For by reason of our
sins, and the iniquities of our fathers, Jerusalem, and thy
people are a reproach to all round about. vs. † Now therefore
hear o Lord the petition of thy servant, & his prayers: and
shew thy face upon thy sanctuary, which is desolate, for thine
owne sake. † Incline my God thine ear, & hear: open thine
eyes, and see our desolation, & the city upon which thy name
is incovated: for neither in our justifications do we prostrate
prayers before thy face, but in thy manie commisrcations.
† Hear o Lord, be pacified o Lord; attend & do, delay not for
thine owne sake my God: because thy name is incovated upon
thy city, & upon thy people. † And when I yet spake, & prayed,
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 holy mount of my God: † as I was yet speaking in prayer, loe
the man Gabriel, whom I had seen in the vision from the be-
ginning, quickly flying touched me in the time of the evening
sacrifice. † And he taught me, and spake to me, & said: Da-
niel now am I come forth to teach thee, and that thou might
understand. † From the beginning of thy prayers the word
came forth: and I am come to shew it to thee, because thou
art a man of desires: and do thou mark the word, and un-
derstand the vision. † These seven things(v.24)
Forgivenes of sinnes; In-
fusion of justi-
fices; Fulfilling of pro-
phesies; & Anointed
Holie of ho-
lies agree only
to Christ.
† Hebdome or
Septemarius Sig-
ifying seven
vnderstood of
seven weekes, & fixtie two weekes, & the streete be built
against, & the walles in straitnes of the times. † And after sixty

trible
same
times
that shall denie him. And the city, & the sanctuary shall the people dissipate with the prince to come: & the end thereof waste. 

17 & after the end of the barrel the appointed desolation. † And he will confirm the covenant to manie, one weke: and in the halfe of the weke shal the hoste & the sacrifice fayle: & there shall be in the temple the abomination of desolation: & even to the consummation, and to the end shall the desolation endure.

CHAP. X.

After fasting & other voluntarie afflictions, 4. Daniel seing a man in a strange forme, and much terrifed therwith, 8. is comforted. 13. The Angels of Persians, and Grecians resist his prayer, 20. S. Michael assisting the levies.

1 In the third yeare of Cyrus king of the Persians, a word was revealed to Daniel surnamed Balthasar, and a true word, and great strength; & he understood the word: for a there is neede of understanding in vision. † In those dayes I Daniel mourned the dayes of three weakes, † desiderable bread I did not eate, and flesh and wine entered not into my mouth, yea neither with ointment was I annoynted; til the dayes of three weeks were accomplished. † And in the foure & twentieth day of the first moneth I was by the great river, which is Tigris.

3 † And I lifted vp mine eyes, & I saw: and beholde a man clothed with linen clothes, & his reynes girded with the finest 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 paires that are downward even to the fete, 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: moreover the men that were with me, saw it not, but exceeding terrour wes upon them, and they fled away, and hidde themselves. † And I being left alone saw this great vision: and there remayned no strength in me, yea and my shape of contenance was changed in me, and I withered, neither had any strenght. † And I heard the voice of his wordes: and hearing I lay astonished upon my face, and my visage cleaved to the ground. † And behold a hand touched me, and lifted me vp upon my knees, and upon the ioyntes of any handes.

11 † And he said to me: Daniel b thou man of desires, under stand 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, I stood

D d d d 3.
I stood trembling. † And he said to me: Feare not Daniel: because since the first day that thou didst set thy hart to understand to afflict thy self in the sight of thy God, thy words have bene heard: and I am come for thy words. † But e the prince of the kingdom of the Persians resisted me one and twenty dayes: and behold Michael one of the chief princes came to ade me, and l taried there by the king of the Persians. † But I am come to teach thee what things shall come to thy people in the later dayes, because as yet the vision vnto dayes. † And when he spake to me in these maner of words, I cast downe my countenance to the ground, and held my peace. † And behold as it were the similitude of the sonne of man touched my lippes, and opening my mouth I spake, and sayd to him, that stood before me: My Lord, in thy vision my ioynts are dissolued, and no strength hath remayned in me. † And how can the servant of my Lord speake with my Lord, for no strength is remayning in me, yea & my breath is stopped. † Agayne therefore there touched me as it were the vision of a man, and strengthened me, † and he sayd: Feare not o man of 10 desires, Peace be to thee: take courage & be strong. And when he spake with me, I received strength, and sayd: Speake my Lord, because thou hast strengthened me. † And he sayd: Doest thou know wherefore I am come to thee? and now I will returne, that I may fight againe the prince of the Persians. when I therefore went forth, there appeared the prince of the Grecians coming. † But yet I will tel thee that which is expressd in the scripture of truth: and none is my helper in al these, but Michael your prince.

CHAP. XI.

The Angel declareth what shall happen to the Iewes under the kinges of Persia, and by occasion of warres between Egypt and Syria.

And I from the first yeare of Darius the Medea stood that he might be strengthened, and made strong. † And now 1 will declare the truth vnto thee. Behold 3 kinges as yet shall stand in Persia, and 4 the fourth shall be inriched with exceeding riches above all: & when he is growne mightie in his riches, he shall rayse vp al against the kingdom of Greece. † But there shall rise a strong king, and shall rule with much power: and he shall doe what shall please him. † And when he shall stand, his kingdom shall be broken, and it shall be diuted.
aided into the foure winds of heaven: but not vnto his po-
ritie, nor according to his mightines wherwith he ruled. For
b his kingdom shall beryent even vnto foreigners, bydye these.

5 † And c the king * of the South shall be made strong, & there
shall d of his princes preuaile about him, and he shal tule in do-
mination: for his dominion shal be much. † And after the end of
years they shall be confederated: and the daughter of the king
of the South shall come to the king * of the North to make
amite, and shall not obtayne the strength of the armes, whether
shall his sede stand: and she shall be deliuered, and they that
brought her, her yongmen and they that strengthened her
in the times. † And there shall stand of the bud of her rootes
a plant: and he shall come with an armie, and shal enter the
province of the king of the North: and he shall abuse them,
and shall obtayne. † Moreover also their goddes, and sculptils,
the precious vessels also of gold, and siluer, he shall carie away
captius into Egypt: he shall preuaile against the king of the
North. † And the king of the South shall enter into the king-
dom, and shall returne to his owne land. † And g his sunnes
shall be prouoked, and they shall gather a multitude of very
mani hostes: and he shall come halftning, and overflawing: and
he shall returne and be stirred vp, and he shall ioyne battell with
his force. † And the king of the South being prouoked shall
go forth, and shall fight against the king of the North, & shal
prepare an exceeding great multitude, and a multitude shall be
guen into his handes. † And he shall take a multitude, and his
harr shall be exalted, and he shall overthrow manie thousands:

b but he shall not preuaile. † For the king of the North shall
returne, and shall prepare a multitude much greater then be-
fore: & in the end of times, & years, he shall come halftning
with a great host, and riches exceeding much. † And in those
times manifold shall rise vp against the king of the South: the chil-
dren also of the preuicatours of thy people shall be exstolled
to fulfie the vision, and they shall fal. † And the king of the
North shall come, and shall cast vp a mount, and shall take the
best fensed cities: & the armes of the South shall not susteyne,
and his chosen shall rise vp to resit, & there shall be no strength.

† And he shal doe coming vpon him according to his pleasure,
and there shall be none to stand agaynst his face: and he shal
stand in a noble land, & it shall be consumed in his hand. † And
he shal sette his face to come to possesse al his kingdom, & he shal

b Scarcely touching other successors of Alexander, the holy scripture
here prophesie of the kings of Egypt on the
south side of Juriae, & Syria on the
North: by whose waies the suues
were most molested.

† Moreover prophe-
cie hath written 448
li. 4. [43] be-
fore it be fullfilled
an enigma, a
riddle, or obscure
proposition. But
when it is past
may more easily
sometimes cer-
tainly be
interpreted.

† And histories of
things now past he gat
thereby very
probably that
by this king
of the South
was under-
hood Pro-
meus sonne of
Lagus king of
Egypt.
The Prophecie

shall doe right things with him: and he shall give unto him a daughter of women, to overthrow it: and she shall not stand neither shall she be his. † And he shall turne his face to the islands, & shall take manie: and he shall make the prince of his reproche to cease, and his reproche shall be returned vpon him. † And he shall turne his face to the empire of his owne land, and he shall stumble, and fall, & shall not be found. † And there shall stand in his place one most vile, & unworthy of kingly honour: & in few dayes he shall be destroyed, not in furious nor in battel.

† And he, there shall stand in his place one despised, and kingly 21 honour shall not be given him: and he shall come secretly, and shall obeyne the kingdom by fraud. † And the armes of him that fighteth shall be expugned from before his face, and shall be broken: moreover also the prince of the league. † And 23 after the amities, he shall work deceite with him: and he shall goe vp, and shall overcome with few people. † And he shall enter abundant and plentiful cities: & he shall doe things that his fathers never did, & his fathers fathers: their robberies, and pray, & riches he shall dissipate, and shall devise devises against the bent fensed: and this villai a time. † And his strength & his 25 heart shall be stirred vp against the king of the South in a great armie: and the king of the South shall be provoked to battel with manie aydes, and exceeding strong: & they shall not stand because they shall take counsels against him. † And they that 26 eate bread with him, shall destroy him, and his armie shall be oppressed: & there shall fall slaine very manie. † The hart also 27 of the two kings shall be to evil, and at one table they shall speake lies, and they shall not prosper: because as yet the end vs to another time. † And he shall returne into his land with much riches: and his hart against the holy testament, and he shall prosper and shall returne into his owne land. † At the 29 time appointed he shall returne, and he shall come to the South, and the later end shall not be like to the former. † And there 30 shall come vpon him galleys, and the Romans, and he shall be strooken, and shall returne, and shall frette against the testament of the sanctuarie, and he shall speeke: and shall returne, and shall devise against them, that have forsaken the testament of the sanctuarie. † And of him shall stand 31 armes, and shall pollute the sanctuarie of strength, and shall take away the continual sacrifice: and they shall gene abomination into defolation. † And the impious against the testament shall difemble 32 fraudu-
of Daniel.

fraudently; but the people that knoweth their God, shall not obey, and shall do. 

And the learned in the people shall teach very many: and they shall fall by sword, and by flame, and by captivity, and by spoyle of dayes. 

And when they are fallen, they shall be resuced with a little ayde: and very many shall be ioyned to them falsely. 

And of the learned there shall fal, that they may be tried, and may be choosen, and made white even to the time prefixed: because yet there shall be an other time. 

And the king shall doe according to his will, and shall be elevated, & magnified against euery god: and against the God of goddes he shall speake magnificall things, & shall be directed, till the wrath be accomplished. For the determination 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 rye vp against all things. 

But god shall worshippe in his place: and the God whom his fathers knew not, he shall worship with gold, and siluer, and precious stone, and precious things. 

And he shall doe it to sense Maazim with a strange god, whom he acknowledged, and he shall multiply glorie, and shall give them power in manie, and shall divide 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 charites, and in horsemen, and in a great nauie, and he shall enter the landes, and shall destroy, and passe through. 

And he shall enter into the glorious land, and manie shall fall: but these onlie shall be saved out of his hand, Edom, and Moab, and the beginning of the children of Ammon. 

And he shall lay his hand upon the landes: and the land of Egypt shall not escape. 

And he shall rule over the treasures of gold, and of siluer, and in all the precious things of Egypt: through Libya also, and Ethiopia he shall passe. 

And a bruises shall trouble him from the East, and from the North: and he shall come in a great multitude to destroy and kill very manie. 

And he shall pitch his tabernacle in the most part of the earth, upon a mount glorious and holy: and he shall feele true religion. 

The God of powre or strength, either Jupiter the Greatics great god, or their owne strengt, wherein Antiochus, and Antichrist shall trust. 

His royal tabernacle or palace, between the dead sea and the mediterrian.
The Angel describeth the persecution of Antiochus, as the figure; & of Antichrist prefigured. 6. the shortnes also of his reigne is clearly prophesied.

But in that time shall rise vp a Michael the great prince, who standeth for the children of thy people: and at some time shall come such as hath not beene from the time since nations begane euyn vntil that time. And in that time shall thy people be fauned,uerie one that shall be found written in the booke. And manie of those, that sleepe in the dust of the earth, shall awake: some vnto life everlafting, & others vnto reproch to see it alwayes. But they that be learned shall shine as the brightnes of the firmament: and they that instruct many to justice, & as sriares vnto perpetual eternitiees. But thou Daniel shut vp the worde, and seale the booke, euen to the time appointed: verie manie shall passe ouer, and there shall be manifest knowllege. And I Daniel saw, and behold there 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 saide to the man, that was clothed with linen garments, that stood vpon the waters of the riuer: How long the end of these meruell? And I heard the man, that was clothed 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 sware by him that liueth for euer, that "vnto e atime, & times, & the halfe of a time. And when the dispersion of the hand of the holy people shall be accomplished, all these thinges shall be accomplished. And I heard, & vnderstode not. And I sayd: My Lord, what shall be after these things? And he said: Goe Daniel, because the worde be shut vp, and seale vntil the prefixed time. Manie shall be chosen, and made white, & shall be trie as fyre: and the impious shall doe impiously, neither shall al the impious vnderstand, but the learned shall vnderstand. And from the time when the continual sacrifice shall be taken away, and the abomination to desolation shal be set vp, a thousand two hundred nineic days. And he that expecteth, & cometh vnto dayes of a thousand three hundred thirtie five. But thou goe, vnto the time prefixed: and thou shalt rest, and stand in thy lotte vnto the end of the dayes.
space of three yeares and a halfe, ch. 7. & Apo. 11. v. 14. c. &. From the taking away of the daylie sacrifice, and placing of abomination (tovvite the prattish of heretic) to desolation, that is, abolishing as much as is possible, the holy Sacrifice of Masse, to the end of that perfection shall be 1290 dayes. 3 VVhy 45. dayes are added to the former number, is meritorious obscure; neither may we presume amongst divers expositions, to confute which seem most probable. b But were content to goe away with Daniel, (v. 9. & 13.) without further searching the profound sense of so high mysteries.

**ANNOTATIONS. CHAP. XII.**

1. Vnto a time and times, and half a time. Our Saviour saying (Mat. 14. v. 21.) Antichrist that the days (of Antichrist's great perfection) shall be shortened: and Apo. 17. persecution shall not be the great persecutor that is to come, must tarry a shorte time, it is necessary to say, that the time of the same persecutor here signified to Daniel, as also before ch. 7. v. 25. & repeated Apo. 12. v. 14. by these terms of a time, & times, and half a time, can not possibly import any long time. And therefore the ancient Fathers understood it by a time, one year, by times, two years, and so by half a time, half a year, which is somewhat more cleer in other terms, in this ch. term to be 11 by a thousand two hundred ninety dayes; & v. 12. a thousand three hundred thirtie dayes, & Apo. 11. v. 3. Two witnesses shall prophesie against Antichrist a and a halfe. 3. inust thousand two hundred sixtie dayes; Apo. 12. v. 6. The Church shall be fedde in the wilderness, the same number of dayes 1260. But most cleerly Apo. 11. v. 2. & Apo. 12. other scriptures. 5. this great perfection shall endure 42. monethes, that is, three yeares & a halfe.

Histerto wee read Daniel in the Hebrew volume. That which followes heuen to the end of the booke, is translated out of Theodotus Edition.

CHAP. XIII.

Two old Judges overcome with carnal conccupisence, tempt chaste Susanna: 22. who constantly resisting, 27. is by them falsely accused, 41. & condemned of adulterie. 45. Daniel convince them of falses testimonie, 60. and they are punished with death.

1 A No there was a man dwelling in Babylon, and this name Loakim: † & he tooke a wife named Susanna, the daughter of Helcias, exceeding faire, and fearing God. † For her parents being just. instructed their daughter according to the law of Moses. † And Loakim was very rich, and he had an orchard nere vnto his house: and to him the fewes referred together, because he was the more honorable of al. † And there were 6 two ancients appointed judges in that yeare, of whom our Lord spake: That iniquities came out of Babylon, and from the lewd judges, that seemed to rule the people: † These frequented the house of Loakim, and all that had judgements, prophesied daily, and came to them. † And when the people returned at noone, covered the tenious judges, that seemed to rule the people. † These frequented the house of Loakim, and all that had judgements, prophesied daily, and came to them. † And when the people returned at noone, covered the tenious judges, that seemed to rule the people. † These frequented the house of Loakim, and all that had judgements, prophesied daily, and came to them. † And when the people returned at noone, covered the tenious judges, that seemed to rule the people. † These frequented the house of Loakim, and all that had judgements, prophesied daily, and came to them.
they were inflamed to the concupiscence of her: and they subverted their sense, and declined their eyes that they would not see heaven, nor remember in judgement. They were both therefore wounded with the love of her, neither did they show their grief one to the other: for they were ashamed to show one another their concupiscence, being desirous to lie with her: and they watched every day carefully to see her. And one said to the other: let us go home, because it is the hour of dinner. And going forth they departed one from another. And when they were returned, they came 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 find her alone. And it came to pass, when they observed a fit day, she went in on a time as yesterday and the day before, with two maids on her, and would be washed in the orchard: for it was an hote season. And there was none there, but the two ancients hid, and being holding her. She therefore said to the maids: fetch me oil, and washing bales, and shut the doores of the orchard, that I may be washed. And they did as she had commanded: and 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 maides were gone forth, the two ancients arose, and ranne to her, and said: loe the doores of the orchard be shut, and no bodie eeth vs, and we are in the concupiscence of thee: wherefore consent to vs, and lie with vs: and if thou wilt not, we will give testimony against thee, that there was a yong man with thee, and for this cause thou didst send out thy maides from thee. Susanna sighed, and said: Perplexities are to me on euerie side: for if I shall doe this, it is death to me: and if I doe it not, I shall not escape your handes. But it is better for me without the aite to fall into your handes, then to sinne in the sight of our Lord. And Susanna cried out with a lowd voice: but the ancients also cried out against her. And one ranne to the doore of the orchard, and opened it. When the servaunts therfore of the house had heard the cry in the orchard, they rushed in by the backe doore, to see what it was. And after the ancients spake, the servants were ashamed exceedingly: because never had there bene such a word said of Susanna. And the morow came: And when the people was
come to Joakim her husband, the two ancients also came ful
of vnjust cogitation against Susanna, to put her to death.

† And they sayd e before the people: Send to Susanna daugh-
ter of Helcia the wife of Joakim. And forthwith they sent.
† And she came with her parents, and children, and al her
kinne. † Moreover Susanna was exceeding delicate, and beau-
tiful of face. † But those wicked men commanded that she
should be vncouered (for she was covered) that so at least
they might be satisfied with her beautie. † Her frendes ther-
fore wept, & al that had known her. † But the two ancients
ysing vp in the middes of the people, layd their handes vpon
her head. † Who weeping looked vp to heauen, for her hart had
confidence in our Lord. † And the ancients sayd: when we
walked alone in the orchard, this woman came in with two
maydes, & shut the doores of the orchard: & she sent away
the maydes from her. † And a yongman that was hid came
to her, and lay with her. † But we being in a corner of the or-
chard, seeing the iniquitie, ranne to them, and saw them lie
together. † And him in deed we could not take, because he
was stronger then we, and opening the doores he lefte out:
† but her when we apprehended, we asked what yongman
it was, and she would not tel vs, of this thing we are wit-
nesses. † The multitude beleued them as the ancients and the
judges of the people, and d they condemned her to death.
But Susanna cried out with a lowd voice, and sayd: Eternal
God, which art the knower of hidden things before they
come to passe, † thou knowest that they haue borne false
witness against me: and loe I dy, whereas I haue done none of
these things, which these men haue maliciously forged a-
gainst me. † And our Lord heard her voice. † and when she
was led to death, our Lord e rayfed vp the holie spirit of a
yong boy, whose name was Daniel: † and he cried out with
a lowd voice: f I am cleane from the bloud of this woman.
† And at 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 judging,
nor discerning that which is the truth, haue you condemned
the daughter of Israel? † Returne ye to judgement, 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

\[
\text{Ecc.} \ 3 \ \text{hath}
\]

\[\text{d} \] The people
gave their op-
inions that
the deuerted
death, but the
false judg-
gave sentence.
For so the
forme of the
lavy required,
which they
pretended to
fulfil. Lev. 20.
Deut. 22.
† Daniel by
the gift of pro-
phetic savv &
declared that
she was inno-
cent.
† Whereas
therefore the
people had
contented to
her death, he
denied his con-
tsence, & unde-
took to con-
vince the false
witnesses: as
he did. v. 54.
& 58.

\[\text{e} \] For more co-
\[\text{f} \] Whereas

\[\text{g} \] The people
hath gueu thee the honour of old age. 

† And Daniel sayd to 51

the people: Separate them for one from an other, and I will discover them. † When they were therefore divided one from 52

the other, he called one of them, and said to him: O thou 53

inuereted of evil days, now are thy sinnes come, which thou didst commit before: judging uniuelt judgements, oppreasing innocents, and defaming offenders, our Lord saying:

The innocent and the just thou shalt not kil. † Now then if 54

thou sawest her, tell vnder what tree thou sawest them talking together. Who sayd: Vnder a chine tree. † And Daniel 55

sayd: Wcl haft 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: Sceede of Chanaan, and not of Iuda, beautie hath deceived thee, and concupiscence hath subuerred thy hart. † So did you to the daughters 57

of Israel, and they fearing spoke to you: but the daughter of Iuda did not abide your iniquitie. † Now therefore tell me, vnder what tree thou tookest them speaking one to another. † Who sayd: Vnder a prine tree. † And Daniel sayd to him: Wcl haft thou also lyed against thine owne head: for the Angel of our Lord tarieth, hauing a sword, that he may cut thee in the middes, and kil you. † Therefore all the assemblie cried out with a lowd voice, and they blessed God, which saueth them that hope in him. † And they rose vp against the two elders. ( for 59

Daniel had convinced them by their owne mouth to have gueu false testimonie) and they did to them as they had dealt naughtely against their neighbour, † to do according to the law of Moyses: & they killed them, and innocent bloud was saued in that day. † But Helcias, and his wyfe prayed God, for 60

their daughter Susanna, with Joakim her husband, and all her kinne, because there was no vnhonest thing found in her. † And g Daniel became great in the sight of the people. 64

from that day, & hence forward. † And king Asytages was 65

laid to his fathers, & Cyrus the Persiaan received his kingdom.

CHAP. XIII.

Daniel deliveth the fruyd of Sels priests: who pretend that Bel eateth much meetes: 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 Habaucum miraculously bringeth him meete: 39. the lions hurt him not: & his accusers are deuoured.

CHAP.
AND Daniel was a the king's guest, and honoured above all his friends. † There was also an idol among the Babylonians named Bel: and there were bestowed on him curiæ day of flour, twelve ardetbae, and fourtie sheepe, and of wine six great pottes: † The king also did worship him, and went every day to adore him: But b Daniel adored his God.

& the king sayd to him: Why dost thou not adore Bel. † Who answering, sayd to him: Because I worship, not idols made with hand, but the liuing God, that created heauen, and earth, and hath powre ouer all fleshe. † And the king sayd to him: Doest not Bel sent thee to be a liuing God? Seest thou not how much he eateth and drinketh curiæ day? † And Daniel smiling sayd: Be not deceived o king: For this same is within of clay, and without of brasse, neither hath he eaten at any time. † And the king being wrath called his priests, & sayd to them: Unless you tell me, who it is that eateth these expences, you shall dyce. † 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 word.

† And the priests of Bel were seuentie, beside their wives, and little ones, & children. And the king came with Daniel into the temple of Bel. † And the priests of Bel sayd: Behold we goe forth: & thou o king set the meate, & mingle the wine, & shut the doore, & seal it with thy ring: † and when thou shalt come in the morning, vnlesse thou finde al eaten of Bel, dying we will dye, or Daniel that hath dyed against vs. † And they contemned, because they had made vnder the table a secrete entrance, & by 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 servants, and they brought ashes, and he sifted them over al the temple before the king: and going forth they shut the doore, and sealing it with the kings ring, they departed. † But the priests went in by night, according to their custome, and their wives, and their children: and they did eate, and drinke al. † And the king arose in the first breake of day, and Daniel with him. † And the king sayd: Are the feasts safe, Daniel? Who answered: Safe o king. † And forth with when he had opened the doore, the king looking on the table, cried out with a lowd voice: Great art thou o Bel, and there is not any deceite with thee. † And Daniel laughed: and he held the king that he should not goe in: and
Not only the Babylonians as is manifest in manie places, but also the Romans and most nations worshipped Bel for a great god: But it is more wonderful that both the Chaldese and the Romans otherwise most wise worshipped a serpent, or dragon, a beast naturally most hating men, and most abhorred by all men. The cause of this blindness can be no other but God's just punishment suffering them for their abominable pride, and other sinnes to fall into that foolish conceits as to think, that serpents could either greatly benefit them, or by such vorsehippe be appealeed, and cease from annoying them. As Valerius Varrieth, li. i.e. 8. S. Augustin also li. 14 e. 11. ivisi. & manic others else like the same.

in: and he sayd: Behold the pavement, marke whose steppes these are.† And the king sayd: I see the steppes of men, & were men, and of infantes. And the king was angrie.† Then apprehended the priests, & their wives, & their children: and they showed him secret little doores by which they came in, & consumed the things that were on the table.† The king therefore slewed them, & he delivered Bel into the power of Daniel: who overthrew him, & his temple.† And there was a great dragon in that place, & the Babylonians worshipped him.† And the king sayd to Daniel: Lo! now thou canst not say, that this fame is not a liuing god: adore him thefore.† And Daniel sayd: 24. The Lord my God I doe adore, because he is the liuing God: but thou o king geue me licence, & I wil kil the Dragon without word and clubbe. And the king sayd: I geue thee licence.† Daniel therefore tooke pitch, & fatte, and heares, and sod them together: & he made lumpes: and gae into the Dragons mouth, & the Dragon burst in sunder. And he sayd: Lo! whom you worshipped.† Which when the Babylonians had heard, they were wrath exceedingly: and being gathered together against the king, they said: The king is become a fwayne, 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. Deliver vs Daniel, otherwise we wil kil thee, & thy house.† The king therefore vaw that they pressured on him vehemently: and compelled by necessity he deliuered Daniel to them.† Who cast him into the lake of lions, and he was there six dayes.† Moreouer in the lake were seuen lions, & there were genen to them two bodies euery day, & two sheepe: and they were not genen unto them, that they might devour Daniel.† And there was Habacuc a prophete in Ierusalem, & 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: Carrie the dinner which thou haft, into Babylon to Daniel, who is in the lake of lions.† And Habacuc sayd: Lord, Babylon I have not sene, and the lake I know not.† And the Angel of our Lord tooke him by the topp 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, sayying: Daniel, take the dinner that God hath sent to thee.† And Daniel sayd: 37. Thou haft remembered me o God, and haft not forsaken them that love thee.† And Daniel ryfing vp did eate. Moreover the Angel
OF DANIEL.

Angel of our Lord restored Habacuc forthwith in his place.

39 The king therefore came the seventh day to lament Daniel:
39 and he came to the lake, and looked in, and behold Daniel
sitting in the midle of the lions. And the king cried out
with a loud voice, saying: How art thou, O Lord God of
Daniel. And he drew him out of the lake of lions. But those
that had been the cause of his perdition, he cast into the lake,
and they were devoured in a moment before him. Then the
king said: Let all inhabitants in the whole earth fear the God
of Daniel, because he is the Saviour, doing signs, and miracles
in the earth: who hath delivered Daniel out of the lions' den;
lesse prophetics, he prophesied before the captivity: yea before the Chaldees
became a Monarchie. As appeareth, Hab. 1.7.

THE ARGUMENT OF THE
TWELVE LESSE PROPHECIES.

WHY Isai, Jeremias, Ezechiel, and Daniel are called the foure greater Prophets, and these twelve the lesse: there seemeth no other certaine and proper reason, but because they write more largely, and these more briefly. For otherwise, in most essential difference, at the six
range, as also Baruch (whose book is inserted with Jeremias) and Moses,
Samuel, the Royal Psalmist: Daniel, Nathan, Elias, Eliazius, Esdras, Ne-
hemias, and many others: some writing books, some not, were absolutely true
Prophets of God, indued with the holy spirit of prophecy; had the like
revelations, with the same assurance of truth, in great part of the same
Mysteries, as well pertaining to the old Testament, as to the New. And so
chieflie,
these twelve, contracted into the straitnes of one volume (saith S. Ier-
rom) multi aliud, quam sonant in litera, prefigurant. Pregugurate a ferrer
other thing, then they sound in the letter. Signifying, as he elsewhe Of these se
six
explicateth, that they do foretell many important things, not only pertey-
ning to the Later, and some other peoples of those former times, but also of
administrations to be converted to Christ. They were not all at one time: but Osca,
tribes.
Ioeil, Amos, Abdias, Iona, and Micheas, prophesied before the cap-
Other three
itie of the tennie Tribes. Nahum, Habacuc, and Sophonias, after that
caution, and before the captiuitie of the two Tribes. And the other three
Aggeus, Zacharias, and Malachie, after the relaxation from captiuitie
& three after
Neither did they all prophesie in the same places: nor concerning the same the relaxation.
people; and so have their particular arguments, as we shall briefly note of
every one, as they follow in order.
THE PROPHECIE

Here we may note for instruction of the vulgar reader, that the Prophetes commonly vie one of these names, when they direct their speech of the

Iuda,

Benjamin,

Israelam, or

The house of David.

Because Iuda was the chief, and most yeorishie tribe. Benjamin the other only tribe (besides Leui) that joined with Iuda. Jerusalem the Metropolitan and Royal citie, where both the Temple, and Kings palace were situated. The House of David is the familie, whereof succeeded all the kings of that kingdom, so long as it stood; and of whiche some remayned in more estimation then anie other euen to Christ.

Likewise they vie some of these other names, when they speake of the

Ephraim,

Ioseph,

Samaria,

Iezrel,

Bethel, or

Bethgaun.

For that their first king Ieroboam was of the tribe of Ephraim, and so descended from Ioseph; Samaria, and Iezrel were the chiefe citie of that kingdom; Bethel was one of the places (Dan the other) where Ieroboam set vp the two calues. Which place was otherwise, & more truly called Bethgaun, the house of the idol, or of vanitie, or iniquitie. The names also of Israel and Iacob, were more commonly vied for the tenne tribes; who being more in number viurped, and appropriated to themselfes the names of their generall Progenitor, and Patriarch. Yet sometimes these names importe at the tyue belles tribes, including also Leui. And sometimes, especially after the captiuities of the tenne tribes, these names signifie the two tribes only: which more imitated Iacobs steppes and vertues, then the tenne.

THE PROPHECIE OF OSEE.

Osee was borne in Belomoth (as writeth S. Epiphanius) of the tribe of Issachar, prophesied in the reigne of Ozias (otherwise called Azaria) Ioathan, Achaz, Ezecias, kings of Iuda, and of Ieroboam the sonne of Iotam king of Israel; and of the residue of the kings of Israel, even to their captiuities, which happened in the sixt yeare of Ezecias king of Iuda. This Prophet taking by Gods commandement a fornicatrix to wife, and having children that became also fornicators by these figures, and by a widow long expecting another husband, and the like parables, and other preaching, admonished both the kingdoms of Israel and Iuda, that for their obstinacie in sinne, they shall fall, first the one and afterwards the other, into miserable captiuities. Exhorteth them to repentance; for theweth their release; & the coming of Christ our Redemer, with abundance of grace, and benefits to all nations.

CHAP.
Chap. I.

In signification of the people's idolatrie, the prophet marrieth a fornicatrix:

4. by his childdren names foresheweth their great, and long captivitie:

11. And afterwards their redemption together with all nations.

1 The word of our Lord, that was made to Osee the sonne of Becri, in the days of Ozias, Ioathan, Achaz, Ezchias kings of Iuda, and in the days of Iero boam the sonne of Ioa king of Israel.

2 ¶ The beginning to our Lord of speaking in Osee: and our Lord sayd to Osee: Goe, take thee a wife of fornications, and make children of fornications: because the land fornicating shall fornicate from the Lord.

3 ¶ And he went, and tooke Gomer the daughter of Debelaim: and she conceived, and bare him a sonne.

4 ¶ And our Lord sayd to him: Cal his name Iezrahel: because yet a little while, & I will visit the blood of Iezrahel upon the house of Ichu, and I will make the kingdom of the house of Israel to cease.

5 ¶ And in that day I will breake the bow of Israel in the valley of Iezrahel.

6 ¶ And she conceived yet againe, and bare a daughter, & he sayd to him: Cal her name, Without mercie: because I will add no more to have mercie on the house of Iudah, but with oblivion I will forget them.

7 ¶ And I will have mercie on the house of Iuda, and will save them in the Lord their God: & I will not save them in bow and sword, and in battel, and in horses, & in horsemen.

8 ¶ And she weyned her that was, Without mercie. And she conceived, and bare a sonne.

9 ¶ And he sayd: Cal his name, Not my people: because you not my people, and I will not be yours.

10 ¶ And the number of the children of Israel shall be as the sand of the sea, that is without measure, and shall not be numbered. And it shall be in place where it shall be sayd to them: Not my people you: it shall be sayd to them: Children of the liuing God.

11 ¶ And the children of Iuda, and the children of Israel shall be gathered together: and they shall set to themselves, one head, and shall ascend out of the earth: because great is the day of Iezrahel.

Chap. II.

He admonisheth the two tribes of their sinnes, threatening their captivitie in Babylon. 1. Shereth the abundance of grace in the Church of Christ, and multitude of nations to be converted.

Fffff 2

SAY
Ye people of Juda, hide not to call the tenne tribes & the Gentiles your brethren and sisters. For God will make them also his people, as appears in the Gospel, more of the tenne tribes then of the other kingdom beleued in Christ: and afterwards more of the Gentiles, then of the Iews.  
God will not withdraw his punishment till the sinners be penitent.

Say a ye to your bretheren: My people: & to your sister, She that hath obtained mercie.† Judge your mother, judge 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 middles of her breasts.† Left perhaps I strike her naked, and set her according to the day of her nativity: and I will lay her as a wilderness, and will set her as a land vnpassible, and will kil her with drought.† And I will not have mercie on her children: because they are the children of fornications, because their mother hath fornicated, she is confounded that conceived them: because she said: I will goe after my louers, that gave me my breads, and my waters, my wool, & my flaxe, mine oil, and my drinke.† For this behold I will hedge thy way with thornes, and I will hedge it with a wal, and she shall not finde her pathes.† And she shall folowe her louers, & shall not overtake them: and she shall seek them, and shall not find, and she shall say: I will goe, and will returne to my former husband: because it was well with me then, more then now.† And she did not know that I gave her corne, and wine, and oile, and multiplied siluer unto her, & gold, which they haue made to Baal.† Therefore will I returne, and wil take my corne in his time, and my wine in his time, and I will deliuer my wool, and my flaxe, which covered her ignominie.† And now I will reuoke her folie in the eyes of her louers: and ther shall not a man deliuer her out of my hand:† and I will make all her joy to cease, her solemnities, her newmoone, her sabbathes, & all her festival times.† And I will destroy her vine, & her figtree: of which she said: These are my rewardes, which my louers haue given me: and I will lay her as a forrest, & the beast of the field shall eate her.† And I will visite upon her the daies of Baalim, to whom she burnt incense, & was adorned with her earles, and with her tablet, and went after her louers, & forgot me, sayth our Lord.† For this, loe I will allure her, & will leade her into the wilderness: & I will speake to her hart.† And I will geue her dressers of vines out of the same place, and the vale of Achor to open hope: and she shall sing there according to the daies of her youth, and according to the daies of her ascending out of the Land of Egypt.† And it shall be in that day, faith our Lord: She shall call me: My husband, and she shall call me no more, Baalim.† And I will take away the names of Baalim out of her mouth, and she shall no more remember their name.

† And
And I will make with them a league in that day, with the beast of the field, and with the foul of the heaven, and with that, which creepeth on the earth: and bow, and sword, and battle I will destroy out of the earth: and I will make them sleep completely. And I will despouse thee to me for ever, and I will despouse thee to me in justice, and in judgment, and in mercy, and in considerations. And I will despouse thee to me in faith: and thou shalt know that I am the Lord. And it shall be in that day: I will hearken, sayeth my Lord, I will hearken the heavens, and they shall hearken the earth. And the earth shall hearken wheate, and wine, and oil: and they shall hearken Iezrael. And I will sow her into the earth, and I will have mercie on her, that was without mercie. And I will say to Not my people: My people art thou: and it shall say: Thou art my God.

CHAP. III.

The prophet is commanded againe to love an aduoutress: 3. whom he make long to expect her husband: to signifie Gods love to the Synagogue: 4. and the Jewses state in the new testament. 5. who at last shall be conuerted to Chri$t.

And our Lord sayd to me: Yet againe goe, love a woman beloved of her friend, and an aduoutress: a as our Lord loueth the children of Israel, and they have respect to strange goddes, and love the kernels of grapes: And I digged her vnto me for b fistene pieces of siluer, and for a core of barley, and for halfe a core of barley. And I sayd to her: Thou shalt expect me manie dayes: thou shalt not fornicate: & thou shalt 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, and without e theraphim. And after this the children of Israel shall returne, & shall seeke the Lord their God, and David their king: and they shall drest at the Lord, and at his goodness in the last dayes.

Notwithstanding sinners forfake God, yet he offereth them new grace, never hating the persons but their sinnes. b The Jewses not beleeving in Christ, but expecting his coming, and in the meantime abstinence from seruice of idols, receive of God temporal poore means to liue, not 30. pieces of siluer, & three cores of wheet, that is, beleeving in the B. Trinitie, & keeping the tenne commandments, they might possesse life everlasting, but halfe so much, neither wheate but barley, till neare the end of the world: when they shall be converted to Christ. e Theraphim signifying images good or bad, being here joyned with king, prince, sacrifice, altar, & ephod, must needs signifie lawful images, such as were religiously vied in the temple of God. 3. E.G. 7. v. 36.
Divers great sines of both kingdoms, are the cause of great punishments threatened, 15. Yet the sinnes of India are lesse excusable, because they have more means to serve God.

Hear ye a children of Israel, because there is judgement to our Lord with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land. Cursing, and lying, and manslaughter, and theft, and aduorterie have overflowed, and blood hath touched blood. For this shal the land mourn, and euerie one shall be weakened that dwellith in it. In the beast of the field, and in the foule of the heaven: yea and the fishes of the sea shall be gathered together. But yet let not euerie man judge: and let not a man be rebuked: for thy people are as those, that gayne say the priest. And thou shalt fal to day, and the prophete also shal fal with thee: in the night I made thy mother hold her peace. My people have held their peace, because they had not knowledge: because thou hast repelled knowledge, I will repel thee, that thou dost not the function of priesthood vnto me: and thou hast forgotten the law of thy God, I also will forget thy children. According to the multitude of them so haue they sinned to me: their glory I wil change into ignominie. They shall eate of the sinnes of my people, and at their iniquity shall lift vp their foules. And as the people, so shall the priest be: & I wil visite their wayes upon them, and their cogitations I will render to them. And they shall eate and shall not be filled: they haue fornicated, and haue not ceased: because they haue forsaken our Lord in not observing. Fornication, and wine, and drunkenes take away the hart. My people hath asked in their wood, and their staffe hath declared vnto them: for the spirit of fornications hath deceived them, and they have fornicated from their God. Upon the heads of mountaines they did sacrifice, and vpon little hilles they burnt incense: vnder the oke, and the poplar tree, and the terebinth, because the shadow thereof was good: therefore shal your daughters fornicate, and your spoules shal be aduorterelles. I wil not visite vpon your daughters when they shall fornicate, and vpon your spoules when they shall commit aduorterie: because they them selues consent with harlots, and with the effeminate they did sacrifice.
sacrifice, and the people not understanding shall be beaten.
15 If thou fornicate  with Israel, at the least let not Juda offend: and enter ye not into Galgal, and goe not vp into Bethauen.
16 Neither swear ye: Our Lord liveth. § Because Israel hath declined as a wanton cow: now will our Lord feede them, as a lambe in latitude. § Ephraim is partaker of idols, let him a-lone. § Their banquet is separated, with fornication they have fornicated: the protestors thereof loued to bring ignominy.
19 § The spirit hath bound him in his wings, and they shall be confounded at their sacrifices.

CHAP. V.

The prophet reprehendeth the priests, and princes of both kingdoms, for drawing the people to idolatrie, § denouncing captivitie for the same.

1 Hear ye this: § O priests, and attend ye house of Israel, and ye house of Aaron. § And ye house of Judah, hearken: because there is judgment for you, because you are become a snare to speculation.
2 § And a nette spread upon Thabor. § And vicitims you have declined into the depth: and I the teacher of them all. § I know Ephraim, and Israel is not hid from me: because now hath Ephraim fornicated, Israel is contamined: § They will not geue their cogitations to returne to their God: because the spirit of fornications is in the middes of them, and they have not known the Lord. § And the arroganie of Israel shall answer in his face: and Israel, and Ephraim shall fall in their iniquity.
3 § Judas also shall fall with them. § In their flockes, and in their heardes they shall goe to seeke the Lord, and shall not finde: he is taken away from them. § They have precaricated against the Lord, because they have begotten strange children: now shall a monarch devour them with their partes.
4 § Sound with the trumpet in Gaba, and with the shalme in Rama: howle ye in Bethauen, behind thy backe § Beniamin.
5 § Ephraim shall be in defolation in the day of correction: in the tribes of Israel I have shewed faith. § The princes of Juda are become as they that take the bound: I wil power out my wrath as water vpon them. § Ephraim is suffering calamities, broken in judgement: because he began to goe after slighthenes.
6 § And I as it were a mother to Ephraim: and as the rotten to the house of Juda, § And Ephraim saw his sicknes, and Juda his band: and Ephraim went to Assyrie, and sate to the king reuenger: and he shal not be able to heale you, neither shal he be able.
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able to loose the band from you. *Because I am, were ali
ness to Ephraim, and as a lions whelp to the house of Iuda:
I, I will take, and goe: I will take away, and there is none that
can deliver. *Going I will returne to my place: until you sayle, 15
and seeke my face.

CHAP. VI.

By afflictions the people will returne to God, and hope in Christ to come. 4. both the kingdemes sinning; and thinkinge to be spared for their sac
crifices, neglecting works of mercie) 7. shall be punished. 15. but at last
delivered from captiviety.

IN their tribulation early they will rise vp to me: Come, and 1 let vs returne to our Lord. *Because he hath wounded, 2 and will heale vs: he will strike, and will cure vs. *He will requie 3 vs after two dayes: in the third day he will raise vs vp, and we 4 shall live in his light. We shall know, and we shall follow, that we may know our Lord. As the morning light, is his coming forth prepared, and he will come to vs as a shower timely, and late to the earth. *What shall I doe to thee Ephraim? what shall 5 I doe to thee Iuda? your mercie as a morning clowde, and as the dew passing away in the morning. *For this howe I heued in prophets, I haue killed them in the wordes of my mouth:
and thy judgements shall come forth as the light. *Because I 6 would mercie, & not sacrifice: and the knowledge of God more then holocausts. *But they as Adam haue transgressed the co
venant, there haue they prevaricated against me. *Gilaad a 7 citie of them that worke idol, supplanted with bloud. *And 8 as it were the iawes of men that are robbers, parraketh with the priests, of them that in the way kil those that passe out of 9 Sichem: because they haue wrought wickednes. *In the to 10 house of Israel I saw an horrible thing: there the fornications of Ephraim: Israel is contaminated. *Yea and thou Iuda put it thee an haruest, when I shall correct the captiviety of my people.

CHAP. VII.

Since I vroboam made schisme in religion that kindom hath fallen into manie distresse: 10. and not repenting shall endure more.

WHEN a I would heale Israel, the iniquitie of Ephraim 1 was removed, and the malice of Samaria, because they haue wrought lying, and the sheepe hath entered in spoyling, the
OF OSEE.

2 the robber without. † And lest perhaps they may say in their
hates, that I have remembred all their malice: now have their
owne inuentions compassed them, they have bene done be-
fore me. † In their malice they have rejoicd the king: and
in their lies the princes. † All they committing aduourtie, as
it were an ouen heared of the baker: the citie was quiet a little
from the comition of leauen, til the whole was leuened.

5 † The day of our king, b the princes begane to rage by reason
of wine: he strecched out his hand with the scorners. † Because
they have applied their hart as an ouen, when he lay in waye
for them: he slept all the night baking them, in the morning
himself heated as a fire of flame. † All were heated as an ouen,
and have deououred their judges: al their kinges are fallen:

8 there is none amongst them that crieth vnto me. † Ephraim
himself was e mingled in the peoples: Ephraim is become as
harth-baken-bread, d that is not turned. † Strangers have
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 have not sought him in al these.

11 † And Ephraim is become as a doue seduced, not haung an
hart: they invooced Egypt, they went to the Assyrians. † And
when they shal goe forth, I will 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 have reuolted from me: they shal be wasted
because they have preuairated against me; & I redeemed them
and they have spoked lies against me. † And they have not
cried to me in their hart, but they howled in their chambers:
upon wheare and wine they chewed the cudde, they are re-
uolted 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 surie
of their tongue. This is their scorning in the Land of Egypt.

CHAP. VIII.

The Chaldees shal destroy the temple. 3. But the tenne tribes shal first be car-
vied into captivitie, 6. for worshiping the image of a calf.

IN thy throte let there be a trumoper as an eagle vpon the
house of the Lord: for that they haue transgressed my
G gggg covenant,
The Prophecies

not to forswere) shall be destroyed.

But first the tenne tribes of Israel for their general idolatry shall be carried into captivity by the Assyrians v. 9. And 4. Rg. 17.

The two tribes being the misteries of the other tenne, will not prevent the like by penance, but thinke to escape by fortifying their cities.

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covenant, and haue prevaricated my law. 

† Me they shall in 2 uocate: My God, we Israel haue known thee. 

† Israel hath cast away the good thing, the enemie shall persecute him.

† They haue reigned, and not of me: they have bene princes, and I knew not: their silver, and their gold they made idols to themselves, that they might perish. 

† Thy calfe is cast of Samaria, my furie is wrath against them. 

† How long can they not be clemed? Because it self also is of Israel: the workman made it, and it is not God: because the calfe of Samaria shall be as spiders webbes. 

† Because they shall lowe winde, and reapeth a whirlwind: there is no standing stalk in it, the bud shall not yeld meale: and if it doe yeld, strangers shall eate it. 

† Israel is not drowned: Now is he become in nations as an unclean vessel. 

† Because they went vp to Assyria, a wilde ass solitarie to himself: Ephraim haue gotten gifts to louers. 

† Ye and when they shall hyre the nations with reward, now will I gather them together: and they shall rest a while from the burden of the king, and the princes. 

† Because Ephraim hath multiplied altars to sinne: altars are made to him into sinne. 

† I will write to him my manifold lawes, which have bene accounted as strange. 

† They shall offer holtes, they shall immolate fleshe, and shall eate, and the Lord will not receive them: now will he remember their iniquitie, and wil visit their sinnes: they shall returne into Egypt. 

† And Israel hath forgotten his maker, and hath built temples: and Judas hath multiplied fensed cities: and I will cast fire on his cities, and it shall devour the houses thereof.

Chap. ix.

The tenne tribes shall suffer famine: be deprived of their children: and made captive.

Manie of the kingdom of Israel by reason of famine and other distresses, wil flee into Egypt, as both this place, and the same words, ch. 8. v. 13. do foreheve. S. Ierom. & Theodore. 7. 6.

B E not glad Israel, reioyce not as the peoples: because thou hast fornicated from thy God, thou hast loued reward above all the flowers of wheate. 

† The flore and the wine press shall not feede them, and the wine shall lie to them. 

† They shall not dwell in the land of our Lord: Ephraim is returned into Egypt, and among the Assyrians he hath eaten the thing polluted. 

† They shall not offer wine to our Lord, and they shall not please him: their sacrifices as the bread of mourners: all that shall eate it, shall be contaminate: because their bread for their foule, shall not enter into the house of our Lord. 

† what will you doe in the solemn day, in the day of the
of the self-tuittie of our Lord. † For behold they are gone forth from destruction: Ægypt shall gather them together, Memphis shall bury them: their filuer to be desyred the nettle shall inhere, the burre in their tabernacles. † The dayes of vistiuation are come, the dayes are come of retribution: know 6 Israel.: Israel did the foolish prophet: the mad spiritual man, for the multitude

8 of thine iniquitie, the multitude also madness. † The watchman of Ephraim with my God: the prophet is made a snare of ruine upon al his wayes, madnes, the house of his God. ‡ not inspired by God, but replenished with furie of madness.

9 † They have sinned deeply, as in the dayes of Gabaa: he wil remember their iniquitie, and will visit their sinne. † As grapes in the desert I found Israel: as the first fruites of the figtree in the toppe thereof I saw their fathers: but they haue entered into Beelphegor, and are alienated into confussion, and are become abominable, as those things, which they lovd.

11 † Ephraim as a bird hath flown away, their glorye from birth, and from the wombe, and from conception. † But if they shall nourish vp their children, I wil make them without children among men: yea & wo to them, when I shall depart from them.

13 † Ephraim, as I saw, ‡ was Tyre founded in beautie: and Ephraim shall lead out his children to the murderer. † Geue them o Lord, what wilt thou give to them? Geue them a wombe without children, and drie brefts. † All their wicked in Galgal, because there I hated them: for the malice of their inentions.

16 I will cast them forth out of my house: I will not add to loue them, all their princes revolters. † Ephraim is strooken, their roote is dried vp, they shall yeld no fruitie. But and if they shall haue issue, I wil kille the best beloved things of their wombe.

17 † My God wil cast them away, because they heare him not: and they shall be vagabonds in the nations.

CHAP. X.

After manie benefites, and advancement, much affliction shal fall upon the tene tribes, for their ingratitude towards God.

I. I Israell a vine a thicke of branches, the fruitie is made equal to it: according to the multitude of his fruitie he hath multiplied altars, according to the plentie of his land he hath abunded in idols. † Their hart is divided, now they shall perish: he shall breake their idols, he shall destroy their altars. † Because they wil now say: We have no king: for we feare not our Lord: and what shal a king do to vs? † You speake wordes of unprofitable vision.

‡ By how much more & greater benefites Israel received of God: so much were they more ungrateful.
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vision, and you shall make a covenant: & judgement shall spring as bitterness upon the furrowes of the fild. † The kine of: Bethauen have the inhabitants of Samaria worshipped: Because his people mouned vpon him, & his temple vrdenes reioyced vpon him in his glorie, because it departed from him. † For he also was carried vnto Assyur, a gift to the king Reuenger: confusion shall take Ephraim, & Israel shall be confounded in his owne wil. † Samaria hath made her king to passe as froth vpon the face of water. † And the excelles of the idol the sinn of Israel shall be destroyed: the burre and the thistle shall grow vp over their altars: and they shall say to the mountaine: Covet vs; and to the little hilles: Fal vpon vs. † From the Dayes of Gabaa, Israel hath sinned, there they flood: the battel in Gabaa vpon the children of iniquitie shall not apprehend them. † According to my desire I wil chastise them: and the peoples shall be gathered together vpon them, when they shall be chastised for their two iniquitie. † Ephraim an heifer taught to lour threatening, and I haue passed ouer the beautie of her necke: I wil ascend vpon Ephraim, Judas shal plough, Iacob shal breake the furrowes to him self. † Sow to your feldes in justice, and reape in the mouth of mercie, sallow ground: but the time to seeke our Lord, when he shal come that shall teach you justice. † you haue ploughed impietie, you haue reaped iniquitie, you haue eaten the fruite of lying: because thou hast trusted in thy wayes, in the multitude of thy strong ones. † A tumult shal arise in thy people: & al thy munitions shall be destroyed as Salmana was destroyed by his house that took vengeance on Baal in the day of battel, the mother being dashed in peeces vpon the children. † So hath Bethel done to you, becauase of the malice of your iniquitie.

CHAP. XI.

The kingdom of Israel is further admonished, and threatened, 10. of which tribes manie shal beleeue in Christ.

As the morning passed, hath the king of Israel passed away. † Because Israel was a child, and I loved him: and a out of Egypt I called my sonne. † They called them, so they departed from their face: they immolated to Baalim, & sacrificed to idols. † And I as it were the nurse of Ephraim, caried them in myne armes: and they knew not that I cured them. † In the cordes b of Adam I wil draw them, in the bands of charitie:

"Literally this is spoken of the people of Israel called God's sonne (Ex. 4 v. 23,) whom he delievered out of"
and I will be to them as lifting up the yoke upon their cheeks: 5 and I declined to him that he might eat. † He shall not return into the Land of Egypt, and Assyria be his king: because they would not be converted. † The sword hath begun in his cities, and it shall consume his elect, and shall eat their heads, † And my people shall hang upon my return; but a yoke shall be put upon them together, which shall not be taken away. † how shall I give thee Ephraim, protect thee Israel? how shall I give thee as Adama, lay thee as Seboim? My heart is turned within, 9 my repentance is disturbed together. † I will not do the fury of my wrath: I will not return to destroy Ephraim: because I am God, and not a man: in the midst of thee the Holy one, and I will not enter into the city. † They shall walk after our Lord, as a lion will he roar: because he will roar, and the children of the sea shall fear. † And they shall flie away as a bird out of Egypt, and as a dove out of the Land of the Assyrians: and I will place them in their houses, faith our Lord. 12 † Ephraim hath compassed me in denying, and the house of Israel in deceits: but Juda a witness is descended with God, and with the saints, faithful.

and free will by his love and charity: not as beastly are drawn by fear & force. c God's property is to have mercy and to pardon. d Man is prone to revenge and punish.

Chap. XII.
The people by their sinner procure their own miseries, 3. not regarding Jacob's virtues.

1 Ephraim: Feedeth the winde, and foloweth the heaue: at the day he multiplyeth lying and waiate: and he hath made a league with the Assyrians, and he caried oyle into Egypt. † The judgement therefor of our Lord with Juda, and visitation upon Jacob: according to his ways, and according to his inventions he will render to him. † In the wombe he supplanted his brother: and in his strength he was directed with the Angel. † And he prevailed against the Angel, and was strengthened: and he wept, and besought him: in Bethel he found him, and there he spake with vs. † And our Lord the God of hosts, the Lord is his memorial. † And thou shalt convert to thy God: keep mercy and judgement, and hope in thy God always. † Chanaan in his hand a deceitful balance, 8 he hath louted calumnies. † And Ephraim sayd: But yet I am made rich, I have found an idol to my self: all my labours shall not finde me the iniquitiie, which I have sinned. † And I the Lord
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Lord thy God out of the Land of Egypt, I will yet make thee sitte in tabernacles, as in the days of festuictie. † And I have spoken upon the prophets, and I have multiplied vision, and in the hand of the prophets I have bene resembled. † If an idol in Galaad, then in vaine were they in Galgal immolating with oxen: for their altars also as heapes upon the furrowes of the sile. † †:2:4 Jacob fled into the countrie of Syria, and Israel serued for a wife, and for a wife he kept her. † But by a prophete our Lord brought Israel out of Egypt: and by a prophete he was preferred. † Ephraim hath provoked me to wrath in his bitternesses, and his bloud shal come vpon him, and his reproch his Lord wil restore to him.

CHAP. XIII.

For their obstinaci in idolatrie, 7. greatest plagues are threatned: 10. from which none shal be able to deliever them. 14. But at last Christ coming wil redeem all by his death.

E Phraim a speaking, horror inuaded Israel: and he sinned in Baal, and died. † And now they have added to sinne: and they have made to themselves 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 cloud, and as a morning dew passing away, as dust caught with a whirlwind out of the floore, and as smoke out of the chimney. † But I the Lord thy God out of the Land of Egypt: and God bevide me thou shalt not know, and there is no Saviour beside me. † I knew thee in the desert, in the land of wildernesse. † Acording to their pastures they were filled, and were made sat: they have lifted vp their hart, and have forgotten me. † And I will be vnto them as a lioness, as a leopard in the way of the Assyrians. † I will meere them as a heare her yong being violently taken away, and I will breake in sunder the inner partes of their liuer: and wil consume them there as a lion, the beaste of the sile shall teare them. † d Perdition is thine ° Israel: 9 onlie in misthy helpe. † Where is thy king? Now especially let him saue thee in all thy cities: & thy judges, of whom thou saydtest: Geye me kingses, and princes. † I wil geue thee a king in my suite, and wil take him away in mine indignation. † The inquietie of Ephraim is bound together, his sinne is hidden.

† The sorowes of a woman in trauel shal come to him, he a sonne
fsonne not wise: for now he shal not stand the conract of
true men: for God is only the cause of helpe and of a good
14 Out of the hand of death I wil deliver them,
and he is indeed the cause of punishment,
from death I wil redeem them: I wil be thy death & death,
which is called malum pane, the cuil of paine. Amos. 3. 7. 8. but this for amendment during this life, and of
bitte will I be a hel, consolation is hidden from mine eyes.‡ Because
justice after death. † This can not be understood of temporal death, from which God will not
deal men, nor of violent death, from which he would not deliver those that were slain by
 Nicodemus, but necessarily of eternal death, from which the just shall be delivered.
The prophet forewarning the people of their future afflictions, 2. exhort-
1. Cor. 15.
2. Conert ἑ ᾽ Israell to our Lord thy God: because thou art fallen
3. Eze. 18.
in thine iniquitie. † Take wordes with you, and convert
to our Lord, and say to him: Take away all iniquitie, and re-
sme of God, and we will render the calues of our lippes.‡ Assur
ce: because of the zealous de-
cause thou wilt haue mercie on that pupil, which is in thee. † I
sire the justes of Sain-
b wil heale their confracta, I wil love them voluntarily: injustice, as psal.
1. Sam. 1. 11.
because my furie is averted from them. † I wil be as dew, Is-
7. that of Libanus. † His boughes shal goe, and his glorie shal
6. b When the
be as the olivetree: and his simel as of Libanus. † They shal be
7. wine of Libanus. † Ephraim what haue I to doe any more with
9. Idols? I wil heare, and I wil drive him as a verdant firretree: of the world,
9. out of mye fruit is found. † e Who is wise, and shal understand
10. this (and other prophesies) yet the just shal know so much as is necesarie. S. Ierom. in proum.
THE PROPHECIE OF IOEL.

Ioel prophesied the same time with Osee.

Especially to the two tribes. Jerusalem and Sion; but describeth also the whole land of twelve tribes, consumed by the eruke, locust, brouk, and blast. And after the resurrection of the former people; the coming of the Holic Ghost upon the servants of God men and women: the faithful gathered in the chamber in Sion. Finally forebidding the general judgement, and future eternal world.

CHAP. I.

The Chaldees shall miserably waste the kingdom of Juda: 9. take away sacrifice by destroying the temple: 10. and so make the land barren spiritually, and temporally.

The word of our Lord, that was made to Ioel the sone of Phatuel. 1. Hear ye this ye ancients, and 2. harken with your eares all ye inhabitants of the land: if this hath beene done in your days, or in the days of your fathers? 3. Vpon this tel you to your children, and your children to their children, and their children to another generation. 4. The residue of the eruke hath the locust eaten, & the residue of the locust hath the brouk eaten, and the residue of the brouk hath the blast eaten. 5. Awake you that be drunke, and wepe, and howl ye, that drinke wine in sweetnes: because it is perished from your mouth.

6. For a nation is ascended vpon my land, strong and innumerable: his teeth as the teeth of a lion: and his cheekteeth as of a lions whelpe. 7. He hath layd my vineyard into a desert, and hath pilled of the barge of my fittree: stripping he hath spoiled it, and cast it forth: the boughes thereof are made white.

8. Mourne as a virgin girded with sackcloth vpon the husband of her youth. 9. Sacrifice and libation is perished out of the house of our Lord: the priests our Lords ministers mourned.

10. The region is destroyed, the ground hath mourned: because to
the wheate is wasted, the wine is confounded, the oyle hath languished. f The husbandmen are confounded, the dressers of vines have howled upon the wheate, and the barley, because the harvest of the field is perished. f The vineyard is confounded, and the fig tree hath languished: the pomegranate, & the palmetree, and the appletree, and all the trees of the field are withered: because joy is confounded from the children of men. f Gird yourselves, and mourn 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. f Sanctifie ye a fast, call an assembly, gather together the ancients, all the inhabitants of the land into the house of your God: and cry ye to our Lord: f A a a, for the day: because the day of our Lord is at hand, and as destruction from the mighty it shall come. f Why, are not the vitals perished before your eyes, joy and exultation out of the house of our God? f The beasts are rotten in their dung, the barnes are destroyed, the storehouses are dissipated: because the wheate is confounded. f Why groaned the beast, why lowed the flockes of the herd? because there is no pasture for them: yea and the flockes of the cattel are perished. f To thee, O Lord will I cry: because fire hath eaten the beautiful things of the desert, and the flame hath burnt all the trees of the region. f Yea and the beastes of the field, as a garden bed thirsting for a shower, haue looked vp to thee, because the fountains of waters are dried vp, & fire hath devoured the beautiful things of the desert.

ANNOTATIONS. CHAP. I.

4. The residue of the crust, loaves, bru[e], blast. f Eruca a vorome that destroyeth herbes and fructes, escultas, a strong beast with long hinder legges, destroying corn[e], and fruit[e]; bruchus, an other strong little beast, that devoureth not only fruite, but also the buses of trees; and rubiga, the blast, or burning myyl, that consumeth the ears of corn eu[n] to dust; do metaphorically signifie the Chaldees, and other Souldiers of sundrie nations, in the armie of Nabuchodonosor, invaunding & wait[ing] the kingdom of Iuda. And that at foure or five times euener worse & worse. First when Nabuchodonosor beleaing Jerusalem subduc'd king Ioakim and his kingdom, taking hostages for assurance of submission (amongst which were Daniel, and the other three children) and caried away part of the holly vessell of the Temple. 4. Rer. 24. v. 1. The second, when eight yeares after Nabuchodonosor returned, and killed king Ioakim for rebelling, and caried his sonne king Ioachin (otherwise called lechenaius) into Babylon, with his mother, and Jeremia the Prophet, also manie other principal persons, and much riches (ibidem. v. 10.) The third when eleven yeares after he tooke and spoyled Jerusalem.

Temple destroued by the Babylonians, the sacrifice necessarily ceased according to this and other prophecies.

Fasting, praying and other good workes of manie assembling together, are a especial meanes to appease Gods wrath, provoked by former iram.

Daniel.
Ierusalem, destroyed the Temple, killed all king Sedecias sonnes in his sight, then put out his eyes, and carried him blind into Babylon, with much more people and spoyle. 4. REG. 15. Fouthly when shortly after he sent Nabuzardan general of his armie, and carried away more men and wealth, leaving only the basest people to till the land. ibidem v. 8. Al which clearly fulfill the Prophecie according to the historical letter. In like sorte vve might explicate the rest of this, and other prophets, but it is not our purpose to be so large. Much lesse to proccurate the Mystical sense which is manifold, as appeareth in the workes of the ancient Fathers. Vvhereof see F. Francis Ribera.

CHAP. II.


So vnd ye a with the trumpet in Sion, howe in my holy mount, let all the inhabitants of the land be troubled: Because b the day of our Lord cometh, † because the day of 2 darkenes, and of mist is neere, the day of cloud, and whirling-wind: as the morning fired vpon the montaines much people & strong: the like to it hath not bene from the beginning, and after it shall not be euene unto the yeares of generation & generation. † Before the face thereof a devoureing fyre, and after it a 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 horses, their appearance, & as horsemen so shal they runne. † As the sound of chariots vpon the topes of mountaines shal they leape, as the sound of a flame of fire devoureing fublette, as strong people prepared to battel. † At his presence the people shal be vexed: al visages shall be made like a poorte. † They shal runne as valient as men of warre they shal scale the wal: the men shal march in their wayes, & shall not decline from their pathes. † None shal presse his brother: they shal walke euerie one in his owne path: yea & through the winowes they shal fal, & shal not demolish. † They shal enter the citie: they shal runne on the wal, they shal clime the houses, by the windowes they shal enter as a thef. † At his presence the earth hath trembled, the heauens are mooved: the sunne and moone are darkened, and the stars haue withdrewne their shining. † And our Lord hath seuen his 11 voice before the face of his host: because his campes are exceding manie, because strong & doing his word: for great is the day of our Lord, & terrible exceedingly: and who shall susteyne it? † Now therefore sayth our Lord: 6 Convert me in all your heart,
harte, d in fasting, and in weeping, and in mourning. † And
tent your hatter, and not your garments, and turne to the Lord
your God: because he is benigne and mercifull, patient and of
much mercie, & ready to be gracious vpon the malice. † Who
knoweth if he will convert, and forgoe, and leue after him
benediction, sacrifice and liubment to the Lord your God?
† Sound ye with the trumpet in Sion, sanctifie a fast, cal an
assemblie, † gather together the people, sanctifie the Church,
assemble the ancients, gather together the little ones, and them
that sucke the breasts: let the bridegome goe forth of his
chamber, and the bride out of her bride chamber. † Between
the porch and the altar the priests our Lords ministers shall
weep, and shall say: Spare o Lord, spare thy people: and geue
not thine inheritance into reproch, that the nations have do-
mination over them. Why say they in the peoples: Where is
their God? † Our Lord hath bene e zelous to his land, and
hath spared his people. † And our Lord answered, and sayd
to his people: Behold I will send you corne, and wine, and
wole, and you shall be replenished with them: and I will geue
you no more to be reproched 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 easte sea, and
his extreme part to the last sea: & his blanke shall ascend, & his
rotennes shall ascend, because he hath done proudly. † Feare not
o land, reioyce & be glad: because our Lord hath magnified to
doe. † Feare not ye beasts of the region: because the beautiful
things of the desert are sprung, because the tree hath brought
his fruite, the figtree, and the vine haue geuen their vigour.
† And ye children of Sion reioyce, and be joyful in the Lord
your God: because he hath geuen you a doctor of justice, and
he wil make the early and the late shoure to descende to you
as in the beginning. † And the floorez shall be filled with
wheare, and the preses shall owercast with wine, and oyle.
† And I wil render you the years, which the loculf, the bruke,
and the blait, and the eruke haue eaten: my grete strengthe,
which I haue sent vpon you. † And you shall eate eating, and
shall be filled: and you shall praise the name of the Lord your
God, that hath done metues with you, and my people shall not
be confounded for euer. † And you shall know that I am in
the middes of Israel: & I the Lord your God, and there is none
besides: and my people shall not be confounded for euer.
H h h h 2
† And
repentance:
ere these ex-
ternal works of penance.
And wherethe
are want-
ing, at least in
vill, it is a
manifest signe
that the harte
is not truly pa-
nitente.

Zeze is an in-
digation ris-
ing of loue:
when one
sechonic per-
son, or thing,
vvitch he lo-
oueth contem-
med, or vruon-
ged, So God
hath zelze for
his people:
when they are
vnuistly affli-
ted, more of
the malice of
their afflieters
then for iu-
face. Yet God
suffereth often
times his peo-
ple to be punis-
shed for their
ful correction
and for their
more mete.

f So that
which God
here promis-
eth by his
prophet, tou-
ching his pro-
tection and
THE PROPHECIE

And it shall be after this: g I will pour out my spirit vpon al flesh: and your sones, & your daughters shall prophesie: your ancients shal dreaume dreams, and your yong men shal se visions.  
† Yea and vpon my seruants, and handymades in those 29 dayes I wil powre out my spirit. † And I wil geue wonders in 30 heaven, and in earth, bloud, and fire, and vapour of smoke. † The sunne shal be turned into darkenes, and the moone 31 into bloud: before the great and horrible day of the Lord doth come. † And it shal be: cuncet one that shal invoke the name 32 of the Lord, shal be saue: because in mount Sion, and in Ierusalem shal be saluation, as our Lord hath saide, and in the re- 33 side wth whom our Lord shal cal, shal lie in eternall joy.  
† That this is a plaine prophesie of the mission of the Holie Ghost performed on V Whitunday, the fiftieth day after Christes Resurrection, and the tenth after his Ascension, S. Peter teacheeth.  

CHAP. III.

After the conversion of the Iewes to Christ, 2. shortly foloweth the general Judgement. 3. where every one according to their deserts, shal receive & expresst here in parabolical speach) 7. & 19. the wicked everlasting paine: 18. & 20. and the blessed eternall joy.

BECUSE loc a in those dayes, and in that time when I shall convert the captiuity of Iuda, and Jerusalem.  † I wil gather together all 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 have dispersed in the nations, and have divided my land. † And vpon my people 3 they have cast lot : and boy they have geuen to be a strumpet, and wench they have sould for wine that they might drinke. † But what is to me and to you 6 Tyre, and Sidon, and all 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 filuer, and my 5 gold you have taken: and my desiderable things, and most beautiful you have carried into your temples. † And the chil- 6 dren of Jerusalem you have sold to the children of the Greecees thar you might make them far of from their coasts. † Behold 7 I wil wage them vp out of the place, wherin you have sold them: and I wil turne your retribution vpon your owne head. † And I wil sel your sones, & your daughters into the handes 8 of the children of Iuda, and they shall sel them to the Sabaeans, a nation far of; because our Lord hath spoken, † Proclaime ye 9 this
this in the Gentils: sancfike battel, rayse vp the strong: let them come, let al the men of warre come vp. ♦ Cut your ploughes into swords, and your spades into speares. Let the weake say: That I am strong. ♦ Breake out, and come al ye nations from round about, and be gathered together: there will our Lord make al thy strong ones to be slaine. ♦ Let them arise, and let the Gentils ascend into the valley of Josuat: because there I will set, to judge al nations round about. ♦ Put in the sithes, because the harvest is ripe: come, and descend, because the presse is ful, the presse runne ouer: because their malice is multiplies. ♦ Peoples peoples in the valley of deconisation,because the day of our Lord is nigh in the valley of conisation. ♦ The sunne and the moone are darkened, and the starres haue withdrawn their shining. ♦ And our Lord will roare out of Sion, and out of Jerusalem he will geue his voice: and the heauens, & the earth shall be moved, and our Lord the hope of his people, and the strength of the children of Israel.

17 ♦ And you shall know that I am the Lord your God dwelling in Sion my holy mount: and Jerusalem shall be holie, & strangers shall passe through it no more. ♦ And it shall be in that day: the mountaines shall distil sweentnes, and the hilles shall flow with milke: and through all the rivers of Iuda shall runne waters: & a fountaine shall issue out of the house of the Lord, and shall water the torrent of thornes. ♦ Egypt shall be into desolation, & Idumea into a desert of perdition, for that they have done vniustly against the children of Iuda, and haue shed innocent bloud in their land. ♦ And Iewrie shall be inhabited for euer, and Jerusalem vnto generation and generation. ♦ And I will clese their bloud, which I had not clensed: and the Lord wil dwel in Sion.

THE PROPHECIE OF AMOS.

Amos a heardsman of Thccua in the tribe of Zabulon, was induced with the spirite of prophecie aboue the same time with Osee, and IoeL, in the reigne of Omak king of Iuda, and of Jeroboam sonne of Nnew king of Israel in Metaphores, and other obscure speeches agreeable to his pastoral education, but profound in sense, prophesieith especially against the kingdom of Israel, and divers Gentiles; partly also against Iuda, forebeying their afflictions for their sinnes; but at last the vocation of al Nations to Christ, with abundance of spiritual graces in his Church.
In the reign of Oziias in Iuda, and of Ieroboam in Israel, this prophet Amos, 3. threatneth Damascus, 6. Gaza, 8. Azotus, and other Philistians. 9. Tyre, 11. Iudama, 13. and Ammon, for their obstinacie in sinne, abusing his long patience.

"As David was called from keping shepe, made a king, & a Prophet: so Amos being a shepheard of hearde man was also made a Prophet. b Iosephus. ii. 9. c. 1. Antiqu. layeth this earthquake happened when king Oziias presumt on to offer incense, but it must nedes be understood of a former, in the days of Ieroboam, r. z. who died in the 38. year of Oziias 2. Par. 26. at least 14, years before his deposition: for he reigned in al. 32. e Three signifieth the multitude of their shenes: for three is the first number that is called manie or may be called al. d and foure significeth excess in multitude, lo"
OF AMOS.

14 cut in sunder the women with childe of Galaad to dilate his
limite. † And I will kindle a fyre in the wal of Rabba: & it shall
deuore the houses therof with howling in the day of battle,
and with a whirlewind in the day of commotion. † And
* Melchom shall goe into captiuitie, himself, and his princes
together, sayth our Lord.

CHAP. II.

God also threatneth Moab, 4. Iuda, 6. and Israel, 9. that for ingratitude,
12. and other sines, they shall be brought into captiuitie.

1 Thus saith our Lord: Vpon three wickedneses of Moab,
and upon a soure I will not convert him: because he hath
2 burnt the bones of Idumea even to ashes. † And I will send
fyre into Moab, and it shall devoure the houses of Carioth:
and Moab shall dye in the found, in the noyse of the trumpeter:
3 † and I will destroy the judge out of the mordes of him, and al
his princes I will kil with him, saith our Lord. † Thus saith our
Lord: Vpon three wickedneses of Iuda, & vpon soure I will
not convert him: because he hath cast away the law of our
Lord, and not kept his commandements: for their idols have
decieued them, after which their fathers went. † And I will
send fire into Iuda, and it shall devoure the houses of Ierusa-
lem. † Thus saith our Lord: Vpon three wickedneses of Is-
rael, and upon soure I will not convert him: because he hath
sold the iute for siluer, and the poore for shoes. † Which bruise
the heads of the poore vpon the dust of the earth, and decline
the way of the humble: and the sonne and his father hauhe
gone to a young woman, that they might violate my holy
name. † And vpon garments layd to pledge they did lye besid
euerie altar: & the wine of the condemned they dranke in the
house of their God. † But I did cast out the Ammortheite before
their face: whose height the height of Cedars, & he strong as
an oke: and I destroyed his fruites from aboue, & his roots be-
neath. † It is I that made you come vp out of the Land of A-
egypt, & I ledde you in the desert forty yeares, that you might
possesse the Land of the Ammortheite. † And I rased vp of your
sonnes to be prophets & of your yongmen Nazareites, is it not
children of Israel, saith our Lord? † And you dranke wine
to the Nazareites: and the prophets you commanded, laying:
Prophecie not. † Behold I will spreake vnder you, as a wayne
screaketh laden with hay. † And flight shal perish from the
swift,
The Prophecies

Swift, and the valiant shall not overtake his strength, and the strong shall not save his life. And he that holdeth the bow shall not stand, and the swift of his feet shall not be saved, and the rider of the horses shall not save his life. And the route of them that are born among the valiant shall flee naked in that day, saith our Lord.

Chap. III.

For their manifold sins, all the twelve tribes shall be sore punished, 11. and made captives.

Heare the word, that our Lord hath spoken upon you, ye children of Israel: upon all the kindred that I brought forth out of the Land of Egypt, saying: Thus you have known of all the kindreds of the earth: therefore will I visit upon you all your iniquities. Why shall two walk together, unless they be agreed? Will the lion roar in the forest, unless he have a prey? Will the lion's whelp be grieved in his denne, unless he hath caught somewhat? Will the bird fall into the snare of the earth, without the fowler? Shall the snare be taken away from the earth, before it hath taken somewhat? Shall the trumpets sound in the citie, and will not the people be afraid? Shall there be evil in the citie, which our Lord hath not done? Because our Lord God will not doe a word, unless he have revealed his secret to his servants the prophets. The lion shall roar, who will not fear? Our Lord God hath spoken, who shall not prophesie? Make it heard in the houses of Azotus, and in the houses of the Land of Egypt; and say: Gather together upon the mountaines of Samaria, and see the manie madnesses in the middes thereof, and them that suffer calumnies in the inner parts thereof. And they have not known to doe right, saith our Lord, treasuring vp iniquitie, and robberies in their houses. Therefore thus saith our Lord: The land shall be in tribulation, and compassed about: and thy strength shall be plucked away from thee, and thy houses shall be spoiled. Thus saith our Lord: As a sheafore should get out of the lions mouth two legges, or the tippe of the ear: So shall the children of Israel, that dwell in Samaria, be deliuere, in the plague of the bed, and in the couche of Damascus. Heare ye, and contest in the house of Iacob, saith our Lord: the God of hosts: Thus in the day when I shall begin to visite the preparacions of Israel, I will visite upon him, and upon the
OF AMOS

the altars of Bethel: and the horns of the altar shall be cut off, and shall fall to the ground. ¶ And I will strike the winter house with the summer house: and the houses of yuorte shall perish, and manie houses shall be dissipated, sayth our Lord.

CHAPTER III.

The tenne tribes are particularly charged for oppressing the poor, 2. therefore threatened with calamities: 6. blamed for their obstinacie: 12. neither sheeles are admonished to expell Christ.

1 Hear this word ye fatte kine, which are in the mountaines of Samaria: which doe calumnie to the needie, and breake the poore: which say to your lords: Bring and we wil drinke. ¶ Our Lord God hath sworne by his holic, that loe the dayes shal come upon you, and they shall lift you vp on poles, and your remnant in pottes boyling hotte.

3 ¶ And by the breaches you shal goe out one against an other, & you shal be cast forth into Armon, faith our Lord. ¶ Come ye to Bethel, and doe impiously : to Galgal, and multiply preuarication : and offer in the morning your victimes, three dayes your tithes. ¶ And sacrifice ye prayse of the leauened : and cal voluntary oblations, and proclaim it: for so would you of children of Israel, faith our Lord God. ¶ Wherupon I also haue geuen you dulenes of the teeth in al your cities, and lacke of bread in al your places: and you have nor returned to me, faith our Lord. ¶ I also haue stayed the rayne from you, when there remayned yet three monethes vnto harneft: and I rayned vpon one citie, and vpon an other citie I rayned not: one part was rayned vpon, and the part whereupon I rayned not, withered. ¶ And two and three cities came to one citie to drinke water, & were not filled: & you returned not to me, faith our Lord. ¶ I stroke you with a burning winde, & with blasting, the multitude of your gardens, and al your vineyards: your olie gruces,& figgroues the cruke hath eaten: and you returned not to me, faith our Lord. ¶ I sent death vpon you in the way of Egypt, I stroke your yongmen with the sword, euens to the captuinitie of your horses: and I made the putrefaction of your campe to come vp into your nethers: and you returned not to me, faith our Lord. ¶ I subuerted you, as God subuerted Sodom and Gomorh, and you were made as a fyrebrand hastily caught from the burning: and you returned not to me, faith our Lord. ¶ Wherfore thefe things wil I doe to thee.
The Prophecies

Hear ye this word, that I lift upon you: a lamentation.

The house of Israel is fallen, and it shall not rise again.

The virgin of Israel is cast forth upon her land, there is none to gather her up. Because thus saith our Lord God: The city, out of which came forth a thousand, there shall be left in it an hundred; and out of which there came an hundred, there shall be left in it ten men, in the house of Israel.

Because thus saith our Lord to the house of Israel: Seek ye me, and ye shall live. And seek not Bethel, and into Galgal enter not, and into Beersabee ye shall not pass: because Galgal shall be led captivity, and Bethel shall be unprofitable. Seek ye our Lord: and live; lest perhaps the house of Joseph be burnt as fire, and it shall devour, and there shall be none to quench Bethel. You that turn to judgment into wormwood, and leave of justice in the land. Him that maketh Arcturus, and Orion, and that turneth darkness into morning, and that changeth day into night: that calleth the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name. He thatmaketh destruction upon the strong, and bringeth depopulation upon the mighty. They have hasted, that rebuketh in the gate: and him that speaketh perfectly they have abhorred. Therefore because you spoiled the poor, and took the choosen praye from him: you shall build houses with square stone, and shall not dwell in them: you shall plant most amiable vineyards, and shall not drinke the wine of them. Because I have known manie your wickednesse, and yourstrong sinnes: enemies of the just, taking bribe, and oppressing the poore in the gate. Therefore shall the wife at that time hold his peace, because it is an evil time. Seek ye good, and not evil, that you may live: and our Lord the God of hosts
Rom. 11. 2 Psal. 96.

hofts wil be with you, as you have sayd. † hate ye evil and love good, and establish judgement in the gate: " if perhaps our Lord the God of hofts may haue meric on the remnant of Joseph. † Therefore thus sayth our Lord the God of hosts the Dominator, in all creasements lamentation: and in all places that are without, shall be sayd woe woe: and they shall call the husbandman to mourning, and to lamentation them that know to lament. † And in all vineyards there shall be lamentation: because I will passe through in the middes of thee, sayth our Lord.

18. † Wo unto them that defire the day of our Lord: to what purpose the same vnto you? This day of our Lord, darkenes, and not light. † As if a man should fle from the face of a lion, & a bear should merte him: & enter into the house, & leane with his hand upon the wal, and a serpent should bite him. † Why, is not the day of our Lord darkenes, and not light: and mist, and no shining therein? † I haue hated, and haue reioiced your festiuites: and I wil not take the odour of your assemblies.

19. † And if you shal offer vnto me holocausts; and your gifts, I will not receiue them: and the vows of your fat things I will not respect. † Take away from me the tumilt of thy songs: and the canticles of thy harpe I will not heare. † And judgement shall be reueled as water, and justice, as a mightie torrent.

20. † Why, did you offer hoftes and sacrifice to me in the desert? fourtie yeares, 8 house of Israel? † And you caried a tabernacle for your Moloch, and the image of your idols, the starte of your God, which you made to your felues. † And I will make you remowe beyond Damascus, faith our Lord, the God of hoftes is his name.

Chap. VI.
For the attarice, and luxurie of both kingdoms, 7. they shal be caried into captivitie.

at. 5. "Vv" 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.

† Passe ye into Chalane, and see, & goe ye thence into Emadli the great: and descend into Geth of the Palestines, and to all the best kingdoms of these: if their border be larger then your border. † You that are seperated vnto the euil day: and approach to the thronie of iniquitie: † You that sleepe in beds of suorie, and play the womanes in your couches: that eatethe the lambe out of the flocke, and calues out of the middes of the heard.

"If men see the good and not evil. God vve slay them, as in the former vertue, and in innumerable holie scriptures: but it is here sayd: perhaps God vve haue mercy by reason of the difficultie of mans part who connecteth not alwayes perfectly, as he hath freewill to do by Gods grace assisting him.

"In the first yeare of the 40. and beginning of the second they offered sacrificers to God.

THE PROPHETE

Heard. † You that sing to the voice of the psalter: as David 5 they have thought themselves to have the instruments of song. † That drink wine in phials, and are annoyed with the bals 6 ointment: and they suffered nothing upon the condition of Joseph. † Wherefore now they shall go in the head of them, 7 that go in transfiguration: and the faction of the wantons shall be taken away. † The Lord God hath sworn by his soul, 8 faith our Lord the God of hosts: I decreed the pride: of Jacob, and I hate his houses, and I will deliver the city with the inhabitants thereof. † And if there shall be left ten men in one 9 house, they also shall die. † And his kin shall take him up, 10 and shall burn him, that he may carry the bones out of the house: and he shall say to him, that is in the inner parts of the house: Is there yet with thee? † And he shall answer: There is 11 an end. And he shall say to him: Hold thy peace, and remember not the name of our Lord. † Because lo! our Lord hath com- 12 manded, and he will strike the greater house with ruins, and the lesser house with clefts. † Why: can horses runne upon rookes, 13 or can there be ploughing with buffels? because you have turned 14 judgement into bitterness, and the fruitie of justice into worme wood? † Which reioyce in things of naught: which 15 say: Why haue not we taken vnto vs hornes in our owne strength? † For behold I will rayse vp from you a house of Is- 15 rael, faith our Lord the God of hosts, a nation: and they shall destroy you from the entrance of Emath, even to the torrent of the desert.

CHAP. VII.

In these visions manie miseries are revealed, which shall come upon both the kingdoms. 10. A false priest of Bethel accusing the prophet of sedition, and eneavouring to chase him away, 14. is by him forewarned of miseries to his family, and death to himself.

These things hath our Lord God shewed me: and loe the formes of the locust in the beginning of things 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 3 propiscious! I beseech thee: who shall rayse vp Jacob, because he is a little one? † Our Lord hath had pitiue vp. on this: 6 It shall not be, sayth our Lord. † These things hath our Lord God 4 called judgement vnto e fyre, and it deuoured the great depth.
And I said: Lord God be quiet I beseech thee: who shall saye vp Iacob, because he is a little one? Our Lord had pitie vpon this: Yea this also shall not be saith our Lord God. These things hath our Lord shewed to me: and loe our Lord standing vpon a wal plastered, and in his hand d a masons truel. And our Lord said to me: What seest thou Amos? And I said: A masons truel. And our Lord said: Behold I will lay downe the truel in the middle of my people Israel: I will adde no more to plaster it ouer. And the excelle of the idol shall be thrown downe, and the sanctifications of Israel shall be made desolate: and I will rise vpon the house of Ieroboam with the sword. And Amasias the priest of Bethleem sent to Ieroboam the king of Israel, saying: Amos hath rebelled against thee in the middle of the house of Israel: the land will not be able to susteyne al his wordes. For thus saith Amos: Ieroboam shall dye by the sword, and Israel shall depart captiue out of their land. And Amasias said to Amos: Thou seest, goe, flee into the land of Juda: & eate bread there, and thou shalt prophesie there. And in Bethleem thou shalt adde no more to prophesie: because it is the sanctification of the king, and it is the house of the kingdom. And Amos answered, and said to Amasias: I am not a prophete: and I am not the sonne of a prophete: but an heardsman am I, and plucking sycomores. And our Lord rooke me, when I followed the flocke, and our Lord said to me: Goe, prophesie to my people Israel. And now heare the word of our Lord: Thou seest: Thou shalt not prophesie vpon Israel, and thou shalt not dittill vpon the house of the idol. Therefore thus saith our Lord: Thy wife shall fornicate in the citie, and thy sonnes, and thy daughters shall fall by the sword, & thy ground shall be measured with a corde: and thou shalt dye in a polluted land, and Israel shall depart captiue out of their land.

Chap. VIII.

In a visision of an apple hooke the captiuitie of the tenne tribes is againe foreshewed. 4. with representation of their anaracie, and oppression of the poor: 7. for which they shall fall into great miseries.

These things hath our Lord shewed to me: and a be hold an apple hooke. And he said: What seest thou Amos? And I said: An apple hooke. And our Lord said to me: not only the liii
First, there passes of the seven tribes should be brought into captivity; which is written. 4. Reg. 15. v. 29. but also the rest which were further of as fruits of trees, which cannot be gathered with the hand, is drawn with a hook: & so all were carried away. 4. Reg. 17. v. 6.

b In their great prosperity, when they cast sustentation, calamities shall fall upon them. 1. can not be doubted but in the siege there vies, want of bread drink and of other victuals: but greater want of spiritual food.

me: The end cometh vpon my people Israel: I will add no more to pass them. † And the hinges of the temple shall creake in that day, faith our Lord God: manie shall dye: in every place shall silence be cast. † Hear ye this yeu that tread downe the poore, & make the neede of the land to faile, † sayting: When wil the moneth passe, and we shall set wares: and the Sabbath, and we open the corne: that we may diminish the measure, and increace the sacle, and conuey in deceitfull balances, † that we may for silver postelle the needle, and the poore for shoes, and may sel the refuse of the corne? † Our Lord hath sworn against the pride of Jacob: If I shal forget euen to the end, their worke. † Why, shall not the land be moued vpon this? and euery inhabitant thereof mounte: and rise vp as a river altogether, and be cast out, and runne downe to the river of Egypt? † And it shall be in that day, faith our Lord God: b The sunne shall goe downe at midday, & I will make the earth to be darke in the day of light. † And I will turne your festiuities into morrow, and all your songs into lamentation: and I will bring in euery backe of yours sackcloth, and euery eare, head baldnes: and I will lay it as the mourning of an onlie begotten sonne; and the latter end thereof as a bitter day. † Behold the days come, faith our Lord, and I will send forth famine into the land: e not the famine of bread, nor thirst of water, but of hearing the word of the Lord. † And they shall be moued from the sea even to sea, and from the North even to the East: they shall goe about seeking the word of our Lord, and shall not finde. † In that day the hayre virgins shall faile, & the yong-men in thirst. † They that sweare by the sunne of Sionia, and say: Thy God o Dan liueth: and the way of Bershebe liueth: and they shall fall, and shall rise no more.

The great destruction of Jerusalem, S. and dispersion of all the jewes are againe prophesied: 11. with the conversion of Gentils, and the Church of Christ shall greatly prosper.

† Strike b the hinges, & let the lintels be moued: for there is a sacrifice in the head of all, and the last of them will I kil by the fire, importing the abolishing of sacrifices, when the two euens to holy, then those shall my hand bring them out: and if they shall
shal ascend even to heaven, thence will I pluck them downe.
3. And if they shall be hid in the toppe of Carmel, thence (searching will I take them away: and if they shall hide themselves from mine eyes in the depth of the sea, there will I command the serpent & he shall bite them.† And if they shall go into captivity before their enemies, there will I command the sword, and it shall kill them. And I will set mine eyes upon them. to euel, and not to good. † And our Lord the God of hosts, which toucheth the earth, and it shall melt away: and all that dwell therein shall mourn: and it shall arise as a river, and shal runne downe as the flood of Egypt. † He that buildeth in heaven his ascension, and hath founded e his bundle upon the earth: who calleth the waters of the sea, and pouwrth them out upon the face of the earth, the Lord is his name. † Why are not you as the children of the Ethipion's vnto me, o children of Israel, faith our Lord? Did not I make Israel to ascend out of the Land of Egypt: and the Palestins out of Cappadocia, and the Syrions out of Cyrene? † Behold the eyes of our Lord God upon the sinning kingdom; & I will destroy it from the face of the earth: but yet destroying I will not destroy d the house of Iacob, sayth our Lord. † For behold I will command, and will shake the house of Israel in all nations, as wheate is shaken in a sieve: and there shall not a little stone fall upon the earth. † At the sinners of my people shall fall by the sword: which say: The euel shall not approach, & shall not come upon vs. † e In that day I will raise vp the tabernacle of David, that was fallen: & I will reedifie the breaches of the walls thereof, and those things, that were fallen I will repayre: and I will reede- difie him as in the daies of old. † That they may possess the remnant of Idumea, and al nations, because that my name is innocated vpon them: faith our Lord that doth these things.
13. † Behold the daies come, saith our Lord: and the plougher shall overtake the reaper, & the treader of the grape him that soweth sode: and the mountaines shall droppe sweetnes, and al hilles shall be tilled. † And I will convert the captivity of my people Israel: and they shall build the deserte cities, & inhabit: and shall plant vineyards, and drinke the wine of them: & shal make gardens, and eate the fruites of them. And I will plant them upon their owne ground: & I will no more plucke them out of their land, which I haue geuen them, sayth our Lord thy God.

The
The Prophecies of Adbias.

Adbias, born in Sichem, of the tribe of Ephraim, prophesied the same time with Amos; so briefly that his prophecies are not parted into chapters: 1. against the Idumeans; foreshewing their destruction; 2. for their perpetual enmity against the Jews, and confederacy with the Chal- dees. 17. The captivity and relaxation of the Jews. 19. And redemption of the whole world by Christ.

The vision of Adbias. Thus saith our Lord God to Edom: We have heard a bruit from our Lord, and he hath sent a legate to the Gentils: Rise ye, and let vs arise against him into battle. Behold I have given thee a little one in the Gentils: thou art contemptible exceedingly. The pride of thy hart hath extolled thee, dwelling in the clefts of rocks, exalting thy throne: which saith in thy hart: Who shall plucke me downe to the earth? If thou shalt be exalted as an eagle, and if thou shalt set thy nest among the starrtes: thence will I plucke thee downe, sayth our Lord. If theues had gone in to thee, if robbers by night, how hadst thou held thy peace? would not they have stolen thine house and all thy riches? If the grape gatherers had entered in to thee, would they not have left thee at the least a cluster? How haue they searched Esau, haue they sought out his hidden things? Even to the border haue they call thee out: all the men of thy league haue mocked thee: the men of thy peace haue prevailed against thee: they that eate with thee, shall lay embuschments under thee: there is no wisdom in him. Why, shalt thou in that day, sayth our Lord, destroy the wife out of Idumea, and prudence from the mount of Esau? And thy valiants of the South shall fear, that man may perish from the mount of Esau. For the slaughter, and for the iniquittie against thy brother Jacob, confusion shall over thee, and thou shalt perish for ever. In the day when thou stoodest against him, when strangers tooke his armie, and foreners entered his gates, and vpon Jerusalem cast lotte: thou also wast as one of them. And thou shalt not despise in the day of thy brother, in the day of his peregination: and thou shalt not reioyce over the children of Juda, in the day of their perdition: & thou shalt not magnifie thy mouth in the day of distress.

† Neither
OF ABDIAS.

† Neither shalt thou enter the gate of my people in the day of their ruin; neither shalt thou also despise in the day that they shall be destroyed: and thou shalt not be found out against his armie in the day of his destruction. † Neither shalt thou stand in the outgoings to kill them that fle: and thou shalt not shut vp his remnant in the day of tribulation. † Because the day of our Lord is at hand vpon all nations; as thou hast done, so shalt it be done to thee: thy retribution he will returne vpon thine owne head. † For as you have drunk vp my holy mount, shall all Gentiles drinke continually: & they shall drink vp, and swallow vp, and they shall be as though they were not.

† And in mount Sion shall be salvation, and it shall be holy, and the house of Iacob shall possess those that had possessed them. † And the house of Iacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble: and they shall be kindled in them, and shall devour them: and there shall be no remaynes of the house of Esau, because our Lord hath spoken. † And they that are toward the South, shall inherit the mount of Esau, and they in the champaigne countries, Philistims: and they shall possess the region of Ephraim, and the region of Samaria: and Benjamin shall possess Galaad. † And the transmigration of this host of the children of Israel, at places of the Chanaenits even to Sarepra: and the transmigration of Jerusalem, that is in Bosporus, shall possess the cities of the South. † And sufferers shall ascend into mount Sion to judge the mount of Esau: and the kingdom shall be to our Lord.

THE PROPHECIE OF IONAS.

IONAS the sonne of Amathi in Geth, of the tribe of Zabulon, in the reigne of Jeroboam sonne of Joash king of Israel, not only in words, but also in his person prophesied, and prefigur'd Christ; as our Saviour himself testifieth. And under the name of Ninive he announced salvation to all Gentiles, that repent, and returne to God, as Ninive did.

CHAP. I.

Ionas being sent to preach in Ninive fleeth by sea, 4. a tempest riseth, 8. whereof he being found by lotte, to be the cause; 12. is cast into the sea, 15. and it is calmne.
A ND the word of our Lord was made to Ionas the sonne of Amathis, saying: † Arise, and goe into a Ninive the great cite, and preach in it: because the malicie thereof is ascended before me. † And Ionas arose, b to flee into Tharsis from the face of our Lord, and he went downe into Iopppe, and found a shippe going into Tharsis: and he gaue the fare thereof, & 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 sea: and a great tempest was made in the sea, & the shippe was in danger to be broken. † And the mariners were afraid, and 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 governour came to him, & sayd to him: Why art thou oppresed with sleepe? Rife, innocate thy God, if perhaps God wil thinke of vs, and we perish not. † And euery one sayd to his fellow: Come, c let vs cast lots, and know why this euill is to vs. And they cast lots, and the lot fell vpon Ionas. † And they sayd to him: Tell vs for what cause this euill is to vs, what is thy worke? what is thy countrey? & whither goest thou? & 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: Why haft thou done this? (For the men knew that he fled from the face of our Lord: because he had told them.) † And they 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 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 they were not able: because the sea went, and swelled vpon them. † And they cried to our Lord, and sayd: We belech thee 14 of Lord, let not vs perish in the life of this man, and geue not vpon vs innocent bloud: because thou of Lord, haft done as thou wouldst. † And they took Ionas, and cast him into the 15 sea: and the sea ceased from his rage. † And the men feared our Lord with great feare, & diimmolated hostes to our Lord, and vowed vowes.
And our Lord prepared a great fish to swallow Jonas: and Jonas was in the belly of the fish three days and three nights. And Jonas prayed to our Lord his God out of the belly of the fish. And he said:

I cried out of my tribulation to our Lord, and he heard me. Out of the belly of hell cried I, and thou hast heard my voice.

And thou hast cast me forth into the depth in the midst of the sea, and a great flood hath compassed me: All thy surges, and thy waves have passed over me.

And I said: I am cast away from the sight of thine eyes: but yet I shall see thy holy temple again.

The waters have compassed me even to the soul: the depth hath inclosed me, the sea hath covered my head.

I am descended to the extremest parts of the mountains: the bars of the earth have shut me up forever: and thou wilt lift up my life from corruption, O Lord my God.

When my soul was in distress within me, I remembered our Lord: that my prayer may come to thee unto thy holy temple.

They that keep vanities in vain, forsake their mercies.

But in the voice of prayer will I immolate to thee: what things I swear I have vowed I will render for salvation to our Lord.

And our Lord spake to the fish: and it vomited up Jonas upon the dry land.

Any other valleys. God's word is his word by which all creatures were made, as well as living, as senseless things obey.

And the word of our Lord was made to Jonas the second time, saying: Arise, and go into Ninive, the great city.

And preach in it the preaching which I speak to thee. And Jonas arose, and went into Ninive according to the word of our Lord: and Ninive was a great city of three days' journey.

And Jonas began to enter into the city on days' journey: he cried in breadth, fifty.
844

THE PROPHETE

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vralls. 480.
And euerie
forlong ha
ving 235 paces
of fuft foot
the pace, the
compeffe was
60, Italian
myles, about
50 or 48 Eng
lish myles: a
sufficient trave
ll of three
days, to passe
through the
principal ite
mates, and more
publique pla
ces thereof.

b As vrel this, as manie other like prophecies, shew that Gods threatnes are conditional, if
sinners vvil repent: for then God changeth his enencce. S. Chry. bo. 5. ad popul. S. Iero. in hum.

c Great remorse & destruction of sinne makest penitents to exceed in suche workes, which
being vrel meant is accepted at Gods handes, so it be not indifferente.

CHAP. III.

The prophet lamenteth for that he was commanded to preach otherwise
then it came to passe. 5. Going forth he set the viage for the end; 6. an ycie growing countreth his head from the sunne; 7. but whereunto
the next day; 8. & he lamenting desirrth to dye; 10. and God showeth
that it is more meete to save Niniiue then the ycie.

AND Ionas was afflicted with great affliction, and was angrie: & he prayed to our Lord, and sayd: I beseech thee & Lord, Why, is not this my word, when I was yet in my countrie? for this did I prevent to see into Tharsis. For I know that thou art a clement, and merciful God; patient, and for
such meeknesse, and forgettynge thyn emolument, & that both this,
th is saith that this, and other prophories should be reputed vn
cerain. But

a Ionas coni
figured by their
penance that
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Psal. 100.

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his head, and to cover him: for he had laboured: and Jonas
rejoyced upon the iuie with great joy. † And God prepared a
worme in the ryfing of the morning against the morrow: and
it stroke the iuie, and it withered. † And when the sune was
risen, our Lord commanded an hotte, and burning winde: and
the sune beate upon the head of Jonas, and he broyed for
heate: and he desired for his soule to dye, and sayd: It is better
for me to dye then to liue. † And our Lord sayd to Jonas: Art
thou angrye wel, thinkes thyselfe for the iuie? And he sayd: b 1
am angrye wel eu'n unto death. † And our Lord sayd: Thou
art forie for the iuie, wherin thou haft not laboured, nor made
it to grow, which in one night came forth, and in one night is
perished. † And shall I spare Nininue the great citie, wherin
are more then a hundred twentie thousand men, that know
not what is betwixt their right hand and their left, and manie
beastes?

In this prophecie, which is also an historie, who could have thought that Jonas had bene a
figure of our Saviours death, and resurrection, vntes him selfe had so expounded it? Matt. 12,

THE PROPHECIE OF MICHEAS.

MICHEAS a Morasthite of the tribe of Ephraim, prophesied
part of the time with Isaie, &c the formertie lefte Prophetes:
against both the kingdoms of Israel and Iuda: forshewing their capti-
nities, and relaxation of Iuda from Babylon: their conversion to Christ near
the end of the world: and that in the meanstime at other nations shall believe
in Christ.

CHAP. 1.

Samaria and all the tenne tribes shall be brought into capti
nity by the Assi-
rians. 9. The two tribes that also be invased and posied, even here too.
Jerusalem.

1. The word of our Lord that was made to Micheas
the Morasthite, in the dayes of Ioathan, Achaz,
and Ezechias kinges of Iuda: which he saw vp
Samaria and Jerusalem. † Hear ye all ye peoples:
and let the earth attend, and the fulnes therof: and let our
Lord God be vnto you for a witness, our Lord out of his holie
temple. † Because loe our Lord wil goe forth out of his place:
and he wil descend, & wil tread vpvn the highest of the earth.
† And the mountaines shall be confumed vnder him: and the
K k k k k

valleis
his office (as God is witness) they not repenting shall perish in their iniquity.

b Samaria gathering riches by traffike with idolaters communicated also with them in idolatrie, and therefore their riches shall be carried into Ninive, & other places of Assyria.
c Tel not thee calamities which I fore-saw amongst your enemies, lest they rejoice thereto.
d But lament in your owne houses which shall be ruined, & replenished with dust.

Jerome here re-fisht the hardnes of this place praying for the assistance of the House Ghost to understand it.

e Ironicely helayth the glorie, that is, the misterie of Israel shall be extended to Odolla the wittiest citie of Judea.

V O to you which thinke that is a vopositable, and workke eulie in your beds: in the morning light they
they doe it, because their hand is against God. † And they have courted gladness, and violently taken, and houses forcibly taken away: and oppressed the man and his house, the man and his inheritance. † Therefore thus saith our Lord: Behold I purpose evil upon this familiar: whence you shall not take away your neckes, and you shall not walke proud, because it is a very evil time. † In that day a parable shall be taken upon you, and a tongue shall be sung with sweetness, of them that say: With depopulation we are wasted: part of my people is changed: how shall he depart from me, whereas he returneth, that will divide our regions? † For this cause thou shalt have none casting the cord of lot in the assembly of our Lord. † Speake ye not; speaking: It shall not droppe upon these, confusion shall not apprehend them. † The house of Jacob saith: Why is the Spirit of our Lord abridged, or are his cogitations such? e Are not my words good with him that walketh rightly? † And on the contrary my people is risen vp as an adulterer: from above the core you have taken away the cloak: & them that passed simply, you turned into bale.

† The women of my people you have cast out of the house of their delicacies: from their little ones you have taken my praise for ever. † Alas, and goe, because you have no rest here. For the uncleanness thereof it shall be corrupted with a sore putrefaction. † Would God I were not a man having the Spirit, and that I did rather speake alie: I will distil to thee into wine, and into drunkennes: and it shall be this people upon whom it is distilled. † d Gathering I will gather thee wholly together of Jacob: I will bring together the remnant of Israel into one, I will put them together as a flocke in the fold, as carrell in the middes of sheeppotes, they shall make a tumult by reason of the multitude of men. † For he shall ascend opening the way before them: they shall divide, and passe through the gate, and shal enter by it: and their king shall passe before them, and our Lord in the head of them.

CHAP. III.

For the sines of the rich oppressing the poor; s. of false prophets flattering for lucere, 9. and of judges perverting justice, 12. Jerusalem, and the temple shall be destroyed.

AYD I sayd: Hears ye princes of Jacob, & ye dukes of the house of Israel: Why, is it not your part to know the judgement. The chief of both the king-
The Prophecies

judgements, which hate good, and love evil: which violently take away their skinnes from them, and their flesh from their bones: Which have eaten the flesh of my people, and have lead their skinne from them: and have broken, and cut their bones as in a kettle & as it were flesh in the middles of a potte, shall they cry to our Lord, and he will not heare them: and he will hide his face from them at that time, as they have done wickedly in their intentions. Thus saith our Lord upon the prophets, that seduce my people: that bite with their teeth, and preach peace: and if a mangle not something in their mouth, they lanch the battle upon him. Therefore there shall be nigg to you for vision, and darkenes to you for divination: and the sunne shall goe downe upon the prophets, & the day shall be darkened over them. And they shall be confounded that see visions, and the diviners shall be confounded: and al shall cover their faces, because there is no answer of God. But yet I am replenished with the strenght of the spirit of our Lord, with judgement, and power: to declare unto Jacob his wickednes, and to Israel his sinne. Heare this ye princes of the house of Jacob, and ye c judges of the house of Israel: which abhorre judgement, & pervert al right things. Which to build Sion in blood, and Jerusalem in iniquity. Her princes judged for gifts, and her priests taught for wages, and her prophets divined for money: & they rested upon our Lord, saying: Why, is not our Lord in the middes of vs? evils shall not come vpon vs. For this, because of you, Sion shall be ploughed as a heape of stones, and the mount of the temple as the high places of forests.

Chap. III.

Manie Gentiles shall beleue in Christ: and lastly the multitude of lewes.

And it shall be: In a the later end of dayes there shall be the mount of the house of our Lord prepared in the toppe of mountaines, and high above the hilles: and peoples shall flow to it. And manie nations shall haisten, & shall say: Come, let vs goe vp to the mountaine of our Lord, & to the house of the God of Jacob: & he will teach vs of his wayes, and we shall goe in this pathes: because out of Sion shall the law goe forth, and the word of our Lord out of Jerusalem. And he shall judge
judge between manie peoples, and he shal rebuke strong nations into a far of: and they shall cut their swords into plowers, and their speares into spades: nation shall not take sword against nation: and they shall no more learne to make battel.

4. And euerie man shall sitte vnder his vine, & vnder his figtree, and there shall be none to make them afrayd: because the mouth of the Lord of hostes hath spoken it. 5. Because euerie people wil walke euerie one in the name of his God: but we shall walke in the name of the Lord our God for ever and ever.

6. In that day, faith our Lord; and I wil gather her that halteth: and her that I had cast out, I wil gather vp, & her whom I had afflicted. 7. And I wil make her that halteth into a remnant: and her that had laboured into a mightie nation: and our Lord wil reigne over them in mount Sion, from this time now and forever. 8. And thou, the towie of flockes, cloudie of the daughter of Sion shal come to thee: and the first powre shall come the kingdom to the daughter of Jerusalem. 9. Now why art thou drawne together with penitences? why, is there not a king to thee, or is thy counsellor perished, because sorow hath apprechended thee as a woman in travail? 10. Sorow thou labour o daughter of Sion as a woman in travail: because now shalt thou goe out of the city, and shalt dwell in the country, and shalt come euem to Babylon, there, thou shalt be deliered: there our Lord will redeem thee out of the hand of all enemies. 11. And now manie nations are gathered together vpon thee, which say: Let her be stoned: and let our eye looke vpon Sion. 12. But they have not knowne the cegotiations of our Lord, and have not vnderstood his counsel: because he hath gathered them together as the haye of the floore. 13. Arise, and thresh o daughter of Sion: because I will make thy hornes of yron, and thy hoofes I will make of brasse: & thou shalt breake in peeces manie peoples, and shalt kill the spoiles of them to our Lord, and theire strength to the Lord of the whole earth.

Al such quiet patient people as walke in the name of God our Lord, wil kepe this peace, yea even with them that hate peace. Heb. x. 34. S. Iren. l. 4. 67. aduers harf. S. Justin. Apolog. i. pro Christian. S. Cyril in hunc. loc. 4. The lewes shal be at last converted to Christ. e Captivity of the two tribes. f The relaxation from captiuitie.

CHAP. V.

Jerusalem shall be besieged and taken. (2. Christ shall be born in Bethlehem)

3. The lewes shall not be wholly rejected, until the Gentiles beginne to embrace the true faith. 4. Which shall be fired in the whole world, 8. pure from idolatric, 14. and the incredulous punished.
Now shalt thou be spoiled a daughter of the spoiler: they have laid siege upon you, with a rod shall they strike the cheeke of the judge of Israel. And thou Bethlehem, Ephrata, art a little one in the thousands of Judah: out of thee shall come forth one that shall be the dominator in Israel: and his coming forth from the beginning, from the days of eternity. Therefore shall he give them even the three time, wherein she that travaileth shall bring forth: and the remnant of his brethren shall be converted to the children of Israel. And he shall stand, and feed in the strength of our Lord, in the height of the name of our Lord his God: and they shall be converted, because now shall he be magnified even to the ends of the earth. And this man shall be peace: when the Assyrian shall come into our land, and when he shall tread in our houses: and we will raise up him seven pastors, and eight principal men. And they shall feed the land of Assur in the sword, and the land of Nemrod in the speares thereof: and he shall deliver from Assur, when he shall come into our land, and when he shall tread in our coasts. And the remnant of Jacob shall be in the middles of manie peoples, as a lion among the beasts of the forest, and as a lion whelp among the flockes of cattell: who when he hath passed, and troden downe, and taken, there is none to delight. Thy hand shall be exalted over thine enemies, and all thine enemies shall perish. And it shall be in that day, saith our Lord: I will take away thy horses out of the middles of thee, and will destroy thy chariots. And I will destroy the cities of thy land, and will destroy all thy munitions, and I will take away forreces out of thy hand, and there shall be no diuinations in thee. And I will make thy sculpturis to perish, and thy statues out of the middles of thee: and thou shalt no more adore the workes of thy handes. And I will plucke vp thy groues out of the middles of thee: and will destroy thy cities. And I will doe vengeance in furie and in indignation among all the nations, that have not heard.

ANNOTATIONS. CHAP. V.

1. From the beginning, from the days of eternity.] To signifie that Christ taking mans nature, was nevertheless eternal God with the Father and Holy Ghost, the
the prophet addeth that he was from the beginning, and from the days of eternity, which manner of speech, by iterating the same terms, as also seculum seculi, secula seculorum, & the like, signifies absolute eternity. Though the same words put single, in some places do only import long time, or during such a state: as Exo. 21. v. 6, Psal. 13. v. 7, & 9.

5. Seven pastors, eight principal men.] Christ raiseth vp, and alwayes con- ferseth manie, or a great number, (signified by the two mystical numbers, seven, The Church and eight,) to defend the faithful people of the Church, against Assur, & Nimrod, hath alwayes that is, against perverters and aduersaries. These defenders are the Fathers true pastors, and Doctors of the Church, especially Bishops, who are here called Pastors, to admonish them, that their office is to feed the people with spiritual food, doctrine and Sacraments: and are called also princes, or principal men, to admonish the people to obey, and follow their ordinance. As S. Paul also admonisbeth: Obey your Prelates, and be subiect to them. For they watch as being to render account for your soules. Heb. 13.

CHAP. VI.

God expostulateth with the chiefe of the leues, 3. and with the whole people, their ingratitude, for his singular benefits: 6. who is not pacified with sacrifices, 8. but by doing injustice. 9. which they not doing, 13. shall be afflicted by their enemies.

1 Eare ye what our Lord speaketh: Arise, contend in judgement against the mountaines, & let the hilles hear thy voice. † Let the mountaine hear the judgement of our Lord, & the strong fundations of the earth: because the judgement of our Lord is with his people, and with Israel he will be judged. † a My people what have I done to thee, or what have I molested thee? answer me. † Because I brought thee out of the Land of Egypt, & delivered thee out of the house of them that servd: and sent before thy face Moses, and Aaron, and b Marie? † My people remember I pray thee, what Balach the king of Moab purposed: and what Balaam the sonne of Beor answered him: from Sedom even to Gadalgal, that thou mightest know the justices of our Lord, † What wondrous thing shall I offer to our Lord? shall I bow the knee to the high God? What shall I offer unto him holocausts, & calues of a year old? Saviour, and their sister Marie a figure of B Marie the mother of Christ.

2 Whereas God heev’d most singular great benefits the ungrateful malignant people requiered him with most wicked & reprochful crueltie. As is excellently set forth, in the Churches of Nercis on good Friday. b Both Moses & Aaron were figures of our jusitice, & mercie do farre excel external faciciie of thy God. † The voice of our Lord crieth to the citie, and saluation shall be to them that fear thy name: heare ye 6 tribes, and who shall approve it? † As yet there is fire in the house of the old law.
The prophecy
the impious, treasures of iniquity, and a lesser measure full of
wrath. † Why, shalt I justify an impious balance, and the de-
cerful weights of the bag? † By which her richmen were re-
plished with iniquity, and the inhabitants therein spake lies,
and their tongue was fraudulent in their mouth. † And I shal-
fore begane to strike thee with perdition for thy finnes. † Thou
shalt eate, & shalt not be filled: and thy humiliation in the mid-
des of thee: and thou shalt apprehend, and shalt not save: and
whom thou shalt save, I will geue unto the sword. † Thou
shall sow, and shalt not reap: thou shalt tread the olie, and
shalt not be annoyted with the oyle: and pressse muste, & shalt
not drinke the wine. † And thou hast kept the precepts d of 16
Amos, and al the worke of the house of Achaab, and thou hast
walked in their willes, that I might geue thee into perdition,
and the inhabitants therin into hisling, and the reproch of my
people you shal beare.

Chap. VII:
The prophet lamenteth, that for all his preaching few are good, and manie
corrupt in manners: 5. therefore their miseries approach: 7. from which they
shall be againe delivered, 14. and prosper, 20. and at mankind shall be
redeemed by Chrift.

O is me, because I am become as he that gathereth 1
in autumne the clusters of vintage: there is no cluster
to eate, timely ripe figges my foule hath desired. † The holi is 2
perished out of the earth, & there is none righteous among
men: all lie in wayte for bloud, cuytie one hunteth his brother
to death. † The euil of their handes they cal good the prince 5
requereth, and the judge is in rendering: 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
visitacion cometh: now shal be the destruction of them.
† b Beleeue not a friend, and trust not in prince: from her that 5
sleepeth in thy bosome, keep not the closures of thy mouth. † Be-
cause the sonne doth contumelie the father, & the daughter
rysteth against her mother, the daughter in law against her
mother in law: & a mans enemies they of his owne houshold.
† But I wil looke towards our Lord, I wil expect God my sa-
niour: my God will heare me. † Reioyce not thou mine ene-
mie ouer me,because I am fallen: I shal arise, when I haue sittte
in
OF MICHEAS.

9 in darkness, our Lord is my light. † I will bear the wrath of our Lord, because I have sinned to him: until he judge my justice. † And mine enemy shall behold, and she shall be cruel with confusion, which saith to me, where is the Lord thy God? Mine eyes shall look upon her: now shall she be into confusion as the myrrh of the streets. † The day that thy walls may be builded up: in that day shall the law be made far off. † In that day shall Assyria come over thee, and over the fenced cities, and from the fenced cities even to the river, and to the sea from sea, and to mountains from mountain. † And the land shall be into desolation for the inhabitants thereof, and for the fruit of their counsels. † Feed thy people with the rod of thine inheritance, from the uart alone in in the forest, in the midst of Carmel: they shall feed upon Bafan and Galaad according to the days of old. † According to the days of thy coming forth out of the Land of Egypt. † wilshew him mercies, † The nations shall see, and shall be confounded upon all their strength: they shall put the hand upon the mouth, their ears shall be deaf. † They shall lick dust as serpents, as the creeping beasts of the earth, they shall be troubled in their houses: the Lord our God they shall dread, and shall fear thee. † What God is like to thee, which taketh away iniquity, and passeth over the sinne of the remnant of thine inheritance? he will send his fury in no more, because he is willing mercy. † He will returne, and will have mercy on vs: he will lay away our iniquities: and he will cast all our sins into the bottom of the sea. † Thou wilt give truth to Jacob, and mercy to Abraham: which thou hast sworn to our fathers from the days of old.

THE PROPHECIE OF NAHUM.

Nahum borne in Elcfe a towne in Galil, prophesied shortly after the captiuitie of the tenne tribes, against Nineue, about fifteen years after Ionges preaching, and their repentance; when they became more wicked then before: foreshewing their utter ruine, and ignominie. In figure of the destruction of idolatrye in all nations, by Christ evangelizing and announcing peace, so all that wil beleeve in him.

LIII

CHAP.
The Prophecy

Chap. I.

Niniues shall be destroyed, not able to escape God’s powerful wrath. 9. The Afitrians shall not prevail against Jerusalem: but themselves shall be slain.

He is a burden of Niniue. The book of the vision of 1 Nabum the Eschete. † God is iclous, & our Lord 2 reuenging, our Lord reuenging, and having furie: our Lord reuenging on his auctersaries, and he is angrie with his enemies. † Our Lord is patient, and great of 3 strength and cleasing, he will not make, innocent. Our Lords wayes in tempest, and whirewind, and cloudes the dust of his feete. † Rebuiking the sea, and drying it vp: and bringing all riuers to a desert. Bafan is weakened and Carmel: & the house of Libanus is faide. † The mountaines were mowed at him, and the hilles were desolate: and the earth hath trembled at his presence, and the world, and all that dwell therein. † Before the face of his indignation who shall stand? and who shall rest 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 strengthening in the day of tribulation: and knowing them that hope in him. † And in a cloud passing by, he will make a consummation of the place thereof: and darknes shall pursue his enemies. † What thinke ye against our Lord? consummation he will make: there shall not rise double tribulation. † Because as 10 thornes claue one another: so the feast of them that drinke together: they shall be consumed as stuble ful of drieses. † Out of thee shall come forth one that thinketh malice against our Lord in the midde deuising preuariation. † Thus saith our 12 Lord; If they shall be perfect: and so a great manie, so also shall they be shorne, and he shall passe by: I have afflict thee, and I will afflict thee no more. And now I will breake his rod from 15 of thy backe, and I will burst thy bondes in sunder. † And Our 14 Lord wil command upon thee, there shall not be fowen of thy name any more: out of the house of thy God I will destroy sculptil, & molten, I will put thy grame, because thou art dishonored. † Behold upon the mountaines the seethe of him that 15 Euangalizeth, and preacheth peace: celebrate o Juda thy festiuitues, & render thy vowes: because Bethal shall no more adde to passe through thee, he is wholly perished.

Chap.
OF NAHUM.

CHAP. II.

The Chaldees shall mightily invade the Assyrians, & take and ransack Ninine.

1 heaven. He is come vp that a shal scatter before thee, that shall keep the seige: behold the way, fortifie the lowes,

2 streththen force exceedingly. † Because our Lord hath remeded the pride of Iacob, as the pride of Israel: because the waters have dissipated them, and have marred their branches,

3 † The buckler of his valiants syrie, the men of the armie in scarlets, the raynes of the chariot syrie in the day of his preparation, and the druiers are brought asleepe. † In the wayes they are troubled, the chariots stroke one against another in the streetes: their appearance are as it were lampes, as it were lightning running to and fro. † He will remember his valiants, they shall fall in their wayes; they shall quickly scale the walles thereof, and a bower shall be prepared. † The gates of the druiers are opened, and the temple thrown downe to the ground,

4 † And the foudiar is led away captaine: and her handmaids were led away mourning as doves, murmuring in their hartes,

5 † And Ninine her waters as it were a fishpoole of waters; but themselves are fled. d Stand, stand, & there is none that will returne. † Spoile the siluer, spoile the gold: and there is no end of the riches of all vessels that are to bee admired. † She is dissipated, and rent, and torn: and pyning harr, and dissolution of the knees, and defect in all raynes: and the faces of them all as the blacknes of a pot. † Where is the habitation of lions, & the pature of lions welps, to which the lion went, to goe in thither, the lions whelpes, and is there none to make them afraid? † The lion hath caught sufficiently for his welpes, and hath killed for his lionesses: and he hath filled his dennes with praye, and his couch with rauening. † Behold I to thee, sayeth our Lord of holtes, and I will burne thy chariots eu'n to smroke, and the sword shall chase thy little liones: and I will destroy thy praye out of the land, and the voice of thy messengers shal be heard no more.

6 Although some of more fugitives to stay, and fight for their citie, it will not auaile, because the most part will seek to escape by running away. e The king of Assyrians like a furious lion gathered praye out of all countries, and brought it into Ninine as into his denne, but at last shall be spoyled of all.

CHAP. III.

A description of Ninine's ruin, made ignominious to all nations. 17. for refuse fouldiers fleeing away, and all their owne terrrified.

WO TO
THE PROPHECIE

To thee 6 citie 7 of blouds, & of lying ful of teare,
ring: Spoile shal not depart from thee. 1
The voice of the whippe, and the voice of the violence of the wheele, &
of the neighing horse, and of the sequent chariot, and of the
horsman mounting. 2
And of the glittering sword, and of the
glittering speare, and of a multitude flaine, and of a gre-
uous rume: neither is there an end of corses, and they shal fal
on their bodies. 3
Because of the multitude of the fornica-
tions, of the harlot beautiful & grateful, and hauing sorceries,
which hath fold nations in her fornications, & families in her
forceries. 4
Behold I to thee, sayth the Lord of hostes: and I
will discover thy private parts in thy face, and wil shew to the
Gentils thy nakednes, & to kingdoms thine ignominie. 5
And I will throw vpon thee abomina
tions, and wil vse thee contumeliously, and wil put thee for an example. 6
And it shal be, 7
erie one that shal se thee, shal leape backe from thee, and
shal say: Niniue is waisted: who shal shake the head vpon thee?
whence shal I seeke a consolator for thee? 8
then b Alexandria ful of peoples, which dwellid in the riuers?
waters round about it: whose riches, the sea: waters the wal
 kes therof. 9
Æthiopia the strenght of it, and Ægypt, & there
is no end: Afrique, and the Libyans have bene in thine ayde.
But she also in transmigraiton was led into captiuity: her to
little ones were dashed in the head of al wayes, and vpon her
noble ones, they haue cast lot, and al her prest men were made
falt in fetters. 10
Thou also therefore shalt be made drunke, and
shalt be despified: and thou shalt seeke helpe of the enemie.
Al thy munitions as signes with their grene sigges: if they 11
be shaken, they wil fal into the mouth of the eater. 12
Behold 13
3 people wemen in the middes of thee: to thine enemies
the gates of thy land with opening shal be opened, fyre shal
doueoure thy bartes. 14
Draw thee water for the siege, buid thy
munitions: enter into the clay, and tread, making morter hold
the bricke. 15
There the fyre shal eare thee: thou shalt perish
by the sword, as a bruke it shal doueoure thee: be gathered to-
gether as the bruke, be multiplied as the locust. 16
Thou hast made thy merchandises more then are the starres of heauen:
the bruke was spred, & flew away. 17
Thy keepers as the locusts: 18
& thy little ones as it were the locusts of locusts, which swarme
on the hedges in the day of coule: the sunne arose, & they flou
away, and their place was not known where they were. 18

a Nemrod be-
ganne with
bloud to make
himself great.
Gen.10. To Ni-
nus who built
Niniue, and
their succes-
sors were all
very bloudic,
and otherwise
wicked, but at
last after 1400
yeres, under
Sardanapalus
their Monar-
chic decayed
much, as most
vriteres both
Greke & Latun
restilfe, but yet
continued
longer & flori-
rished againe
as Doctor Ri-
bera heveth
by the holie
Scriptures, &
continued in
al from Niniue
time it was
destroyed by
the Chaldees,
about 1440
yeres, yea &
vvas repayred
against & vvas
great after the
relaxation of
the levees
from captiua-
tie. As Ezechelvs
S. Augustin, S.
ed a and others
writte.
b This citee
was first called
Na, but being
destroyed by
the Chaldees,
of Nahum. 857
pastours slumbered, & King of Assur, thy princes shall be buried and recidified by X. Alexander was then called by his name.

19 Thy destruction is not obscure, thy plague is very forcible; all that have heard the fame of thee, have clapped the hand upon thee; for upon whom hath not thy malice passed always?

THE PROPHECIES OF HABACUC.

Habacuc

Habacuc prophesied of the two tribes of the Chaldees:

Habacuc prophesied of the

The prophet lamenteth the imminent ruin of the people, by the insolent cruelty of the Chaldees: 12, especially for that the holy city shall be vassalised by idolaters, and most wicked men.

HE a burden that Habacuc the prophet said, How long shall I cry, and thou wilt not hear? shall I cry out to thee suffering violence, and thou wilt not save? Why hast thou shewed me iniquity and labour, to see prayer and iniquity against me? and judgement is made, & contradiction more mightie. For this cause is the law torn, & judgement came not to the end: because the impious preueail eth against the just, therefore doth there come forth peruerse judgement. Behold ye in the nations, and see: meruel, and be astonied: because a work is done in your days, which no man wil beleue when it shal betold. Because loe I wil rayse vp the Chaldees, a bitter & swift nation, walking vpon the latitude of the earth, to poure oute their tabernacles not their owne. It is horrible, and terrible: 4 This is the Chaldees were not men of war, and they will not fight. 5 His horseyes lighteth then leopards; and the swifter then cove-

M m m m

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The Prophecy

858 And he shall triumph over kings, and tyrants shall be his laugh-ing flocks, and he shall laugh upon a high mount, and shall take him.

Then shall the spirit be changed, and he shall pass, and he shall fail:

This is his strength of his God.

Why wast thou not from the beginning? Lord my God, my holy one, who shalt not dye? Lord thou hast appointed him for judgement, and strong to chastise, thou hast founded him.

Thine eyes are clean, from seeing evil, and thou canst not looke toward iniquity. Why lookest thou not upon them that doe viuift things, and holdest thy peace when the impious doeth him that is more iust then him selfe? And thou wilt make men as the fishes of the sea, and as the creeping beast not having a prince.

He lifted up in the hook, he drew it in his straine, and gathered it into his nette: upon this he will be glad and rejoice.

Therefore will he immolate to his trayne, and he will sacrifice do his nette: because by them his portion is fatte, and his meate chosen. For this cause therefore spreddest he his trayne, and always to kill the nations he will not spare.

Men of nations.

The captivitie of the two tribes, their relaxation, Christ will assuredly come though not quickly. Their afflictors (the Chaldees) shall be destroyed; and all other idolaters.

I will stand upon my watch, and sette my stepe upon the muni-tion: and I wil behold, to see what may be sayd to me, and what I may answer to him that rebuketh me. And our Lord answered me, and sayd: Write the vision, and make it playne upon tables: that he which runneth may read it ouer. Because as yet the vision is far, and it shall appeare at the end, and shall not lye: if he shall make variance, except him: because coming he will come, and he wil not flacke.

Behold he that is incru- lous, his soule shall not bee right in him self: but the iust shall live in his faith. And as wine drincketh him that drinketh: so shall the proud man be, and he shall not be beautified: who as it were he, hath dilated his soule: and himself as death, and he is not filled: and he hath gathered together vnto him al nations, and hath heaped together vnto him al peoples. Why, shall not all these take vpp a parable vpon him, and a speach of obscure sayings of him: and it be sayd: Woe to him, that multi-plieth things not his owne? how long also doth he aggraue
OF HABACUC.

7 against himself thicke clay? † Why, shal they not rise selenly, that shal bite thee: and they that teare thee, be rased vp, and thou be for a spoile to them? † Because thou haft 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, 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 delivered out of the hand of cuil. † Thou haft thought confusion to thy house, thou haft cut in sunder manie peoples, and thy soule hath finned. † Because the stone out of the wal shal cri: and the timber, that is between the inustures of the buildings, shal answer. † Wo to him that buildeth a citie in blouds, and prepareth a citie in iniquitie. † Why, are not these things from the Lord of hoffs? For the peoples shal labour in much fire: and the nations in vaine, and they shal saynt. † Because the earth shal be replenished, that they may know the glorie of our Lord, and waters couering the sea. † Wo to him that gaueth drinke to his frind, putting in his gal, and making drunke, that he may 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 compasse thee, and the vomite of ignominie upon thy glorie. † Because the iniquitie of Libanus shal couer thee, and the wafting of the beasts shal terrifie them for the blouds of men, and the iniquitie of the land, and of the citie, and of al that dwel therein. † What profiteeth the thing engraue, that the forger thereof hath grauen it, a molten, and a falle image? because the forger thereof hath hoped in forgerie, to make dumme idols. † Wo vnto him that sayth to wood: Awake! Arise, to the dumme stone. Why, can it teach? Behold, this same is couered with gold, and siluer: and there is no spirit in the bowels thereof. † But our Lord is in his holic temple: let al the earth be silent at his presence.

CHAP. III.

1. The prayer of Habacuc the prophet for * ignorances.

For the great excellent, and admirable mercy of God I was astonishec as one a-frayde, feigning God himself will take mans nature, and therein pay ran from & redeem mankind.

LORD I heard thy hearing, and was afraid.

In the midden of years shalt thou make it known: when thou art angrie, thou wilt remember mercy.

* Sela. 

God will come from the South, and the holy one from mount Pharmon.

His glory shall cover the heauens, and the earth is ful of his praily.

Before his face shall death goe, and the devil shall goe forth before his feet.

He stood and measured the earth, he beheld, and dissolved the Gentiles: and the mountains of the world were broken.

The hilles of the world were bowed, by the ways of his eretnitie.

* Sela.

For iniquitie I saw the tents of Ethiopia, the skinnes of the land of Madian shall be troubled.

Why, waft thou angrie with the rivers Lord? or was thy furie in the rivers? or thine indignation in the sea?

* Sela.

Which thou hast spoken.

For iniquitie I saw the tents of Ethiopia, the skinnes of the land of Madian shall be troubled.

* Sela.

Before his face shall death goe, and the devil shall goe forth before his feet.

For iniquitie I saw the tents of Ethiopia, the skinnes of the land of Madian shall be troubled.

* Sela.
Of Habacuc.

That I may rest in the day of tribulation: that I may ascend to our girded people.

17 For the figtree shall not flourish: and there shall be no spring in the vines. The work of the olinetree shall deceive: and the fields shall not yield meat: the cattel shall be cut out of the fold, and there shall be no heard in the flalles.

18 But I will joy in our Lord: and will rejoic in my God, the Jews.

19 God our Lord is my strength: and he will make my feete as of the harts, and vpon my high places he the conquerer wil lead me singing in psalms.

The Prophecie of Sophonias.

Sophonias the sonne of Chusli borne in Sarabatha of the tribe of Simeon, in the reigne of Iosias king of Juda, somewhat before Jeremie (who beganne in the 13. yeare of the same Iosias. After whom followed Ezekiel, in the fift yeare of the transmigracon of king Joachim, and Baruch in the fift yeare after the destruction of Jerusalem: then Daniel thrice yeares after him) prophesied the captivitie of the two tribes: their relaxation: And Mysteries of Christ. 

For certaine enormious sinnes, the captivitie of the two tribes, is threatened, with admonition to repent, otherwise it shall be most terrible.

1 The word of our Lord that was made to Sophonias the sonne of Chusli, the sonne of Godolias, the sonne of Amatis, the sonne of Ezechias, in the dayes of Iosias the sonne of Amon king of Juda. 

2 Gathering I wil gather together al things from the face of the earth, saith our Lord: gathering man, and beast, gathering the foules of the heauen, and fishes of the sea: and there shall be ruines of the impious: and I will destroy men from the face of the earth, saith our Lord. And I will stretch forth my hand vpon Iuda, and vpon al the inhabitants of Jerusalem: and I will destroy out of this place the remnant of Baal, and the names of the templeWARDENS with the priests:

5 And them that adore vpon the toppes of houses the hoft of heauen, and adore, and sweare c by our Lord, and sweare by solovveth, 

M m m m 3 Melchom.
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THE PROPHECIE

Melchom. † And them that turne away from after the backe of our Lord, and that haue not sought our Lord, nor searched after him. † Be silent before the face of our Lord God: because the day of our Lord is nere, because our Lord hath prepared an hoist, he hath sanctified his called. † And it shal be: in the day of the hoist of our Lord I wil visite upon the princes, and upon e the kinges sonnes, and upon al that are clothed with strange clothing: † and I wil visite upon euery one, that arrogantly entereth upon the threshold in that day, them that fil the house of our Lord their God with iniquitie, & guile. † And 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 inhabitans of the Morter. Al the people of Chanaan is hush, al are perished that were wrapped in silver. † & it shal be in that time: I wil search Jerusalem with lampes, and wil visite upon the men that are fixed in their dreasses: that say in their hartes: The Lord wil not doe good, and he wil not doe euil. † And their strength shal be into spoile, and their houses as a desert: and they shal build houses, and shal not inhabite them: and shal plant vineyards, & shal not drinke the wine of them. † & The great day of our Lord is nere, it is nere and exceeding swift: the voice of the day of our Lord is bitter, the strong shal there have tribulation. † That day is a day of wrath, a day of tribulation and distresse, a day of calamity and misery, a day of darknes and mist, a day of clowde & whirlwind: † a day of the trumpet and sound vpon the fenced cities, & vpon the high corners. † And I wil afflict men, and they shal walke as blindmen, because they have sinned to our Lord: and their bloud shal be powred out as dust, and their bodies as dung. † Yea and their siluer, and their gold shal not be able to deliver them in the day of the wrath of our Lord: in the fire of his ieloufie shal the earth be devoued, because he wil make consummation with speed to al that inhabit the earth.

Ichonias otherwise called Joachin was kept long prisoner in Babylon, &c the issue of Ishls afflict. † All these afflictions are nere. † Repeating and inculcating the same termes, doth elegantly describe the greatness of the future calamities.

CHAP. II.

COME together, be ye gathered together, O nation not to be beloved: † before that the commandment bring forth the day as dust passing away, before the wrath of the furie of our Lord come upon you, before the day of the indignation of our Lord come upon you. † Seeke our Lord al ye mecke of the earth, which have wrought his judgment: seeke the iult, seeke the mecke if by any means you may be hid in the day of the furie of our Lord. † Because Gaza is destroyed, and Ascalon as a desert, Azotus at noone they shall cast out, and Accaron shall be rooted out. † Wo to you that inhabit the cord of the sea, O nation of castaways: the word of our Lord upon you O Chanaan land of the Philisthims, and I will destroy thee, so that there shall not be an inhabiter. † And the cord of the sea shall be the rest of pastours, and foldes of cattel, † and it shall be the cord of him, that shall remaine of the house of Iuda, there they shall feede: in the houses of Ascalon at euern they shall rest: because our Lord their God wil visit them, and turne away their captiuitie. † I have heard the reproch of Moab, and the blasphemies of the children of Ammon, with which they have vpbrayed my people, and were magnified upon their borders. † Therefore liue I, sayth the Lord of hosts the God of Israel, that Moab shall be as Sodom, and the children of Ammon as Gomorrha, drynes of thornes, and heapes of salt, and a deseret even for euer: the remnant of my people shal spoile them, and the residue of my nation shal possess them. † This shal befall them for their pride: because they have blasphemed, and have beene magnified upon the people of the Lord of hosts. † Our Lord shall be dreadful upon them, and shall attenuate all the goddes of the earth: and they shall adore him euerie man out of his owne place, all the lands of the Gentils. † Ye and you Ethiopiaans shall be slaine with my sword. † And he will stretch forth his hand upon the North, and will destroy Assur: and he will lay the Beautiful as a wilderness, and as a place not passable, and as a desert. † And flockes shall lie in the middles thereof, al the beasts of the Gentils: and onocrates, and the Iechin shall abide in the thresholdes thereof: the voice of one singing in the window, the rauren on the upper post, because I will attenuate her strength. † This is 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 desret, the couche for beastes? euerie one that passeth by her, shall hisse, and wag his hand.
Jerusalem for rejecting God's admonitions shall be destroyed, 7. Christ being
risen from death; the Jews persecuting the faithful shall be rejected, mis-
ferably destroyed, 9. and the Gentiles called. 11. So his Church shall flo-
rish, 13. and at last the Jews shall be converted.

V V O to thee thou a provoking, and redeemed cite, 1
the dought. † She hath not heard the voice, and she
hath not received discipline: she hath not trusted in our Lord,
to her God she hath not approched. † Her princes in the mid-
des of her as lions roaring: her judges wolves in the evening,
left nothing for the morning. † Her prophets madde, men
vnsaythful: her priests haue polluted the holie, they haue done
vniustly against the law. † Our inuft Lord in the middes therof
wil not doe iniquitie: in the morning he wil
gue his judgement into light, and it shall not be hid: but the
wicked man hath not known the confusion. † I haue de-
stroyed the Gentils, & their corners are dissipated: I haue made
their wayes desert, where there is none that pasteth by: their
cities are desolate, not a man remaining, nor any inhabi-
ter. † I sayd: Nevertheless thou shalt feare me, thou shalt re-
ceive discipline: and her habitation shall not perish for al
things, wherein I have visited her: but yet yseling early they
corrupted al their cagitations. † Wherefore b expect me, sayth 6
our Lord, in the day of my resurrection til hereafter, because
my judgement to assemble the Gentils, and to gather king-
domes: & to powre vpon them mine indignation, at the wrath
of my furie: for in the fyre of my ielousie shall al the earth be
deuore. † Because c then wil I restore to the peoples, a 9
chofen lippes, that al may inuocate in the name of the Lord, &
may serue him with one shoulder. † Beyond the rivers of 10
Ethiopia, thence shall my suppliants the children of my disper-
sed bring me a gift. † In that day thou shalt not be confound-
ed vpon al thine intentions, wherein thou haft prevaricated
against me: because then wil I take away out of the middes
of thee the losstie speakers of thy pride, & thou shalt adde no
more to be exalted in my holie mount. † And I will leaue in the 12
middes of thee a people poore and heedle: & they shall hope
in the name of our Lord. † The remnac of Israel shall not doe ini-
quie, neyther shall they speake leasing, and deceitful tongue
shall not be found in their mouth: because they shall seede, and
shal
shallie downe, and there shall be none to make them afryd.  

† Praye the daughter of Sion: make jubilation Israel: be glad, & rejoyce in al thy hart the daughter of Jerusalem. † Our Lord hath taken away thy judgement, he hath turned away thine enemies: the king of Israel our Lord in the middes of thee. Thou shalt fear evil no more. † In that day it shall be said to Jerusalem: Feare not, to Sion, lest not thy handes be dissolued.

† Our Lord thy God in the middes of thee strong, he will save: he will rejoyce upon thee in gladnes, he will be silent in his loue he will be joyful upon thee in prayse. † The thistled that were departed from thee, I will gather together, because they were of thee: that thou mayst no more haue reproch for them.

† Behold I will kil al that haue afflicted thee at that time: and I will saue the halt, & her that was cast out I will gather: and I will make them into prayse, and into name, in al the land of their confusion. † In that time, when I will bring you: and in the time, that I will gather you: for I will geue you into a name, and into prayse to al the people of the earth, when I shall convert your captuictie before your eyes, faith our Lord.

THE PROPHECIE OF AGGEVS.

Aggevs prophesying in the second yeare of Darius Hystaphis king of Persians, that is in the 18. yeares after the relaxation from captuictie of Babylon, exhorteth to reedifie the Temple, which had bene begone and intermitted; promising much prosperitie after the building thereof, and finally the coming of Christ desired of all nations: who by his presence will glorifie this new temple, more then the former built by Salomon; and especially prophesieith the glorie of his Catholique Church, which shall much excel the Church of the old Testament.

CHAP. I.

The Jews building to themselves excellent houses, are justly reprehended for not building the Temple of God. 10. Which is the cause of the barrennes of sicknes, and other evils. 12. Wherupon they undertake the hole worke.

† In the second yeare of Darius the king, the sixth descending out of Babylon, the sixth month, in the first day of the moneth: the word of our Lord was made in the hand of Aggeus the prophet, to Zorobabel the sone of Salathiel, duke of Juda, & to Iesu the sonne of Iofedec the grandprieest saing: This people sayth: The tempora-
The time is not yet come of building the house of our Lord. The word of our Lord was made in the hand of Aggeus; the prophet, saying: Why is it time for you to dwell in embowed houses, and this house deserv? And now thus saith the Lord of hostes: Set your hartes upon your wayes. You have sowed much, and brought in little: you have eaten, and have not bene filled: you have drunke, and have not bene inebriated: you have covered your selues, & haue not bene warmed: and he that hath gathered the wages, put them into a broken bag. Thus saith the Lord of hostes: Set your hartes upon your wayes: go vp into the mountayne, carie timber, and build the house: and it shall be acceptable to me, and I shall be glorified, sayth our Lord. You have looked for more, and behold it became less: and you brought it into the house, and I put at it: for what cause saith the Lord of hostes? because my house is deserv, and you haftien euerie man into his owne house. For this cause were the heauens stayed over you that they gave no dew, and the earth was prohibited that it yielded not her spring: and I called a drought vpon the earth, & vpon the montaines, and vpon the wheate, and vpon the wine, and vpon the oil, and what things focuer the ground brought forth, & vpon men, & vpon beasts, & vpon all the labour of the handes. And Zorobabel the sonne of Salathiel, and Iesus the 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 our Lord, d of the messengers of our Lord spake, saying to the people: I am with you, sayth our Lord. And our Lord rayled vp the spirit of Zorobabel the sonne of Salathiel duke of Luda, 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.

Chap. II.

They are enconyered to procede in building the temple: 6. with promise that Christ by his personal presence will bring more glory 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 have abundance.

They beganne the new worke the
b seventh month, the one and twentieth of the month, the word of our Lord was made in the hand of Aggeus the prophet, saying: † Speake to Zorobabel the sonne of Salathiel the duke of Iuda, & to Jeshua the sonne of Iosedec the grand priest, and to the rest of the people, saying: † Who among you is left, that saw this house in the first glory thereof? & what do you see this same now? Why, is it not so, as if it were not in your eyes? † And now take courage Zorobabel, faith our Lord, and take courage Jeshua the sonne of Iosedec grand priest, and take courage all ye people of the land, faith the Lord of hostes: and doe (because I am with you, saith the Lord of hostes) † the word that I did covenant with you when you came out of the Land of Egypt: and my spirit shal be in the middes of you: feare not. † Because thus saith the Lord of hostes: As yet there is one little while, and I will move the heauen, & the earth, and the sea, and the drie land. † And I will move al nations: And the desired of al nations shall come: and I will fill this house with glorie, saith the Lord of hostes. † Mine is the silver, and mine is the gold, saith the Lord of hostes.

† "Great shall be the glorie of this last house more then of the first, saith the Lord of hostes: and in this place wil I geue peace, saith the Lord of hostes. † In the foure and twentieth of the ninth month, in the second yeare of Darius the king, the word of our Lord was made to Aggeus the prophet, saying:

† Thus saith the Lord of hostes: Ask the priests the law, saying: † If a man take sanctified flesh in the skirt of his garment, and touch with the skirt thereof bread, or broth, or wine, or oile, or any meate: d shall it be sanctified? And the priests answering,

† said: No. † And Aggeus saied: If one polluted on a foule touch any of al these, shall he be contaminated? And the priests answered, and said, he shall be contaminated. † And Aggeus answered, and said: So this people, and so this nation before my face, saith our Lord, and so al the worke of their handes:

& al that they have offered there, shall be contaminated. † And now set your hartes, from this day and upward, before there was stone layd upon stone in the temple of our Lord. † When you went to an heape of twenty bushels, & they became ten: and entered into the preffe, to preffe our fiftie flagons, & they became twentie. † I stroke you with the burning winde, and with the blast, and with haile, al the worke of your handes: and there was none among you, that returned to me, faith our Lord.

† Jacob the Patriarch. Gen. 49. prophesied that Christ should be the expectation of the Gentiles. Who is called the desired of al Nations, because he was heretofore wanting and alwayses necessarie to all nations.

† That which touched a holie thing was sanctified. Lev. 6. v 18. but the thing so touched did not sanctifie other things: so the people by touching the sacrifices were legally sanctified but not really: and therefore their sacrifices were not grateful to God, so long as they did not endeavour to
build the temple, as they ought to have done.

Al other kingdoms perishing the kingdom of Christ, which is his Church, is never destroyed.

The temple restored after the captivity was not so glorious as that which Solomon built.

But Christ's Church of the new Testament in which he dwelleth spiritually farre excelleth the material temple.

Zacharias the sonne of Barachias, and nephew of Addo, begining two moneths after, Aggeus, exhorteth also to reedifie the Temple: and sheweth by divers visions, that the Church shall flourish, partly in that time of the old Synagogue, but much more after Christ's coming: whose first and chiefe
The prophet exhorteth the people to convert to God, and not to imitate the evil examples of their fathers. 7. by a vision of an horseman, and divers colored horses, be prophesieth bitter times. 18. confirming the same by an other vision of foure horses.

1. In the eight month 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 upon your fathers with wrath. † And thou shalt say to them: Thus saith the Lord of hosts: a Convert to me, sayth the Lord of hosts: and I will convert 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: Convert from your evil ways, & from your most wicked thoughts: and they heard not, neither attended to me, sayth our Lord. † Your fathers where are they? and the prophets shall they live for ever? † But yet my words, & mine ordinances, which I gave in commandment to my servants the prophets, did they not take hold of your fathers, and they converted, & sayd: As the Lord of hosts thought to do to vs according to our ways, & according to our inventions, he hath done to vs. † In the foure & twentieth day of the eleventh 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 a man mounting upon a red horse, & he stood among the myrtle trees, that were in the bodome: 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 will shew thee what these things 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 inhabited, and at rest. † And the Angel of our Lord answered, & sayd: The Lord of hosts, how long wilt thou not haue mercy second of Da-on Ierusalem, and on the cities of Juda, whic which thou haft rius Hiftapis bene and therefore
the prophet now propheth God to inspire such as were able, that they would build the temple again.

d From four parts of the world, towards the Moabites & Ammonites on the east of Jutie; The Idumeans and Egyptians on the south; the Philistims on the west; & the Assyrians & Chaldies on the North side had much mo left their leaves; all which were therefore plagued & punished for the same.

"According to S Augustins rule in Psal. 71."

Thus great things are said: thou can be verified as the letter soundeth, the same is literally to be understood of the thing prefixed. And so this prophecy perteneth to the Church of Christ rather then to the city of Jerusalem.

bene angrie: this now is the seuenthe yeare. ✠ And our Lord answered the Angel, that spake in me, good wordes, comfortable wordes. ✠ And the Angel that spake in me, said to me: Crie, saying: Thus saith the Lord of hosts: I haue bene zealous for Jerusalem, and Sion with great zeale. ✠ And with great anger am I angrie upon the wightlie nations: because I was angrie a little, but they helped toward the cuilt. Therefore thus saith our Lord: I wil returne to Jerusalem in mercies: my house shall be built in it, saith the Lord of hosts: & the plumme line shall be stretched forth upon Jerusalem. ✠ As yet criest thou saying; Thus saith the Lord of hosts: As yet shal my cities flow with good things: and the Lord wil yet comfort Sion, and he wil yet choose Jerusalem. ✠ And I lifted vp mine eyes, and saw: and behold four hornes. ✠ And I sayd to the Angel, that spake in me: What are these: And he sayd to me: These are the horns that haue scattered Judea, and Israel, and Jerusalem.

† And our Lord shewed me foure artificers. ✠ And I sayd: What cometh these to doe? Who spake saying: These are the four horns, that scattered Judea 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 vp on the land of Judea, to scatter it.

CHAP. II.

Under the name of Jerusalem, he prophesie how the progresse of the Church of Christ is by the conversion of some lesues, S. and many Gentiles.

"And I lifted vp mine eyes, and saw: and loe a man, and in his hand a corde of meauers. ✠ And I sayd: Whither goest thou? And he sayd to me: To measure Jerusalem, and to see how great the breadth thereof is, and how great the length thereof. ✠ And behold the Angel that spake in me, came forth, and another Angel went out to meete him. ✠ And he sayd to him: Runne, speake to this young man saying: Without wall shall Jerusalem be inhabited for the multitude of men, and of beasts in the middes thereof. ✠ And I wil be to it, sayth our Lord, a wall of fire round about: and I wil be in glorie in the middes thereof. ✠ O be false ye out of the land of the North, and dwell with the daughter of Babylon: ✠ because thus saith the Lord of hosts: After glorye he sent me to the nations, that haue..."
AND our Lord shewed me a Jesus the great priest standing before the Angel of our Lord: and Satan stood on his right hand, to be his accuser. And our Lord said to Satan: The Lord gave rebuke on thee Satan: and the Lord that chose Jerusalem gave rebuke on thee: Why, is not this a firebrand, taken out of the fire? And Jesus was clothed with filthy garments: and he stood before the face of the Angel. And who answered, and said to them that stood before him, saying: Take away the filthy garments from him: and he said to him: Behold I have taken away thine iniquity, and have clothed thee with change of garments. And he said: Put a cleane miter upon his head: and they put a cleane miter upon his head, and clothed him with garments: and the Angel of our Lord stood. And the Angel of our Lord contended Jesus, saying: Thus saith the Lord of hosts: If you will walk in my ways, and keep my watch, thou also shalt judge my house, and shalt keepe my courts, and I will give thee walkers of them that now afflict here. And Jesus thou great priest, thou and thy frendes that dwell before thee, because they are portending men: for behold I will bring my servant the Orient. Because loe the stone that I laid before Jesus: vpon one stone there be seuen eyes, behold I will graue the grauing thereof, sayth the Lord of hosts: & I will take away the iniquity of that land in one day: In that day, sayth the Lord of hosts, euerie man shall cal his frende vnder the vine and vnder the figtree.

In a vision there appeared of the high Priest. He is cleansed from his sinnes. Christ is promised, and great fruit of his passion.

Chap. 1. And our Lord shewed me a Jesus the grand priest standing before the Angel of our Lord: and Satan stood on his right hand, to be his accuser. And our Lord said to Satan: The Lord gave rebuke on thee Satan: and the Lord that chose Jerusalem gave rebuke on thee: Why, is not this a firebrand, taken out of the fire? And Jesus was clothed with filthy garments: and he stood before the face of the Angel. And who answered, and said to them that stood before him, saying: Take away the filthy garments from him: and he said to him: Behold I have taken away thine iniquity, and have clothed thee with change of garments. And he said: Put a cleane miter upon his head: and they put a cleane miter upon his head, and clothed him with garments: and the Angel of our Lord stood. And the Angel of our Lord contended Jesus, saying: Thus saith the Lord of hosts: If you will walk in my ways, and keep my watch, thou also shalt judge my house, and shalt keepe my courts, and I will give thee walkers of them that now afflict here. And Jesus thou great priest, thou and thy frendes that dwell before thee, because they are portending men: for behold I will bring my servant the Orient. Because loe the stone that I laid before Jesus: vpon one stone there be seuen eyes, behold I will graue the grauing thereof, sayth the Lord of hosts: & I will take away the iniquity of that land in one day: In that day, sayth the Lord of hosts, euerie man shall cal his frende vnder the vine and vnder the figtree.
The Prophecies

In a vision of a candlestick and candle, 3. and of two olive trees is prophesied the vocation of the Gentils, 11. and lastly of the Jews.

And the Angel returned that spake in me: and he rayed me vp, as a man that is rayed out of his sleepe. And he sayd to me: What seest thou? And I sayd: I saw, and a candlestickke of gold, and e the lampes therof vpon the head of it: and the d' seven lights therof vpon it: and seven funnels for the lights, that were vpon the head therof. And to the Angel that spake in me, saying: What are these thinges, my Lord? And the Angel that spake in me answered, and sayd to me: Why, knowest thou not what these thinges are? And I sayd: No, my Lord. And he answered, and sayd to me, saying: This is the word of our Lord to Zorobabel, saying: Not in an hoist, nor in strength: but in my spirit, sayth the Lord of hosts, d' who art thou great mountayne before Zorobabel: into a plaine: and he will bring forth the principal stone, and will make grace equal to the grace thereof. And the word of our Lord was made to me, saying: The handes of Zorobabel have founded this house, and his handes: shal prosper it: and you shall know that the Lord of hostes hath sent me to you. For who hath despised little dayes? and they shal reioyce, and shall see the stone of time in the hand of Zorobabel. These are the seven eyes of our Lord, that runne through out the whole earth. And I answered, and sayd to him: What are these two oluye trees on the right hand of the candlestick, and on the left hand thereof? And I answered the second time, and sayd to him: What are the two branches of oluye trees, 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, what these are? And I sayd: No, my Lord. And he sayd: These are two tonnes of oyle, which allit the dominatour of the whole earth.

Chap. V.

In a vision of a flying books theues, and sweates are threatened: 5. in another vision is foreseweth that the sweues shal be blind, and obdurate.

And I turned and lifted vp myne eyes: and I saw, and behold a volume b'lying. And he sayd to me: What seest
feest thou? And I sayd: I see a volume flying: the length thereof
of twenty cubits, and the breadth thereof of ten cubits. And
he sayd to me: This is the malediction, that goeth forth upon
the face of the earth: because euery theeke, as is there written,
shall be judged: and euery swearer, by it in like maner shall be
judged. And I will bring it forth, sayth the Lord of hosts: and it
shall come to the house of the theeke, and to the house of him
that sweareth by my name falsly: & it shall abide in the middes
of his house, and shall consume it, and the timber thereof, and
the stones thereof. And the Angel went out that spake in me:
and he sayd to me: Lift vp thine eyes, and see what is this, that
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 all
the earth. And behold a talent of lead was caried, and loe
one woman sitting in the middes of the amphore. And he
sayd: This is impierie. And he threw one in the middes of
the amphore, and cast a lump of lead upon the mouth thereof.
† And I lift vp mine eyes, and saw: and behold two women
coming forth, and spirit in the wings of them, and they
had wings as the wings of a kite: and they lift vp the am-
phore betwene the earth and the heaven. And I sayd to the
Angel that spake in me: Whither do these carie the amphore?
And he sayd to me: That a house may be built for it in the
land of Sennaar, and it may be established, and set there
upon the foundation thereof.

CHAP. VI.

In a vision of chariots is foreshewed the succession of ouer monachies. 11.
In crownes set on the high priests head, the Kingdom, and Priesthood of
Christ: 15. and the rewards of them that receive him.

And I turned, and lift vp mine eyes, and saw: and be-
hold a foure chariots coming forth from the middes
of two mountains: & the mountains, mountains of brass.
† In the first chariot red horses, & in the second chariot blacke
horses, † and in the third chariot white horses, and in the
fourth chariot speckled horses, & strong. † And I answerd:
and sayd to the Angel, that spake in me: What are these things, my
Lord? † And the Angel answerd, and sayd to me: These are
the foure windes of heauen, which goeth to land before
the Dominatour of al the earth. † That, in which were the
blacke horses went forth into the land of the North, and the
white
When the prophet set the crown on the high priests head, that he might withal signify that it was not him, but as in figure of Christ, he explicateth, that God revealed this mysterie, saying: Behold a man, who is also God, called Orient, thacis, Raising vp & establishing the kingdom which was promised to David. S. Iero. inunlocum.

The fast of the fifth and seventh month observed in the captivity, being good, was unperfect, fasting from sinne is always more necessary.

And it came to passe in the fourth yeare of Darius the king, the word of our Lord was made to Zacharie, in the fourth of the ninth moneth, which is Calue. And Sara- sar, and Rogommelech, and the men that were with him, sent to the house of God, to beseech the face of our Lord: that they should say to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weep in a the fifth moneth, or must I sanctifie myself as now I haue done manie yeares? And the word of the Lord of hosts was made to me, saying: Speake to all the people of the land, and to the priests, saying: When you fasted, and mourned in the fifth and the seuenthe for these seuentie yeares: did you fast a fast unto me? And when
when you did eate and drinke, did you not eate for your selues, and drinke for your selues? † Why, are they not the worde, which our Lord spake in the hand of the former prophets, when Jerusalem as yet was inhabited, and was welthe, it self and the cities round about it, and toward the South, and in the champine there was dwelling? † And the word of our Lord was made to Zacharias, saying: † Thus saith the Lord of hosts, saying: a Judge ye true Judgement, and doe ye mercie, & miseries euerie man with his brother. † And the widow, and the pupil, and the stranger, and the poore doe not calumniate: and let no man thinke in his hart evil to his brother. † And they would not attend, and they turned away the shoulder departing: and they aggravated their cares, not to heare. † And they made their hart as the adamanit, left they should heare the law, & the worde which the Lord sent in his spirit by the hand of the former prophets: and there was great indignation made from the Lord of hosts. † And it came to passe as he spake, and they heard not: so shal they cry, & I will not heare, saith the Lord of hosts. † And I dispersed them through out all kingdoms, which they know not: and the land was left desolate of them, for that there was none passing & returning: and the land to be desired they laid into a desert.

CHAPTER VIII.

God wil give abundance of spiritual benifites to all nations by Christ: 7. to. Whom shall be converted 13. manie leaves, 20. but manie more Gentiles.

**And the word of the Lord of hosts was made, saying:**

† Thus saith the Lord of hosts: a I have beneicelous for Sion with great zeale, and with great indignation have I beneicelous for it. † Thus saith the Lord of hosts: a I am returned to Sion, and I will dwell in the middes of Jerusalem: and Jerusalem shall be called the Cittie of truth, & the Mount of the Lord of hosts, the sanctified mount. † Thus saith the Lord of hosts: As yet shall old men dwell, and old women in the streets of Jerusalem: and custie mans same in his hand for multitude of yeares. † And the streets of the citie shall be filled with infants, and girles playing in the streets thereof. † Thus saith the Lord of hosts: If it shall seme hard in the eyes of the remnant of this people in those days: why, shall it be hard in mine eyes, saith the Lord of hosts? † Thus saith the Lord of hosts: Behold I will save my people from the land of the East, and from the land.
into Babylon: both which are northward: not into the east nor west. And therefore this prophesie is of all nations Jewes & Gentils to be called to Christ fromal parts.

land of the going downe of the sune. And I will bring them, and they shal dwel in the middles of Jerusalem: and they shal be my people, and I will be their God in truth and in justice.

† Thus sayth the Lord of hosts: Let your handes be strengthened, you that heare these dayes these words by the mouth of the prophets in the day, that the house of the Lord of hosts was founded, that the temple might be built. † For before those dayes there was no hyre for men, neither was there hyre for beasts, neither was there peace to the comen in, nor goet out for tribulation; and I did let goe al men, euerie one against his neighbour. † But now not according to the former dayes will 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, and the earth shal geue her spring, and the heauens shal geue their dew: and I will make the remnant of this people to possest al these things. † And it shal be: as you were a malefraction among the Gentils, so 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 holts: As I purposed to afflct you, when your fathers hadd provoked me to wrath, sayth our Lord, † and I had no mercie: so conventing I haue meant in these dayes to doe good to the house of Iuda, and Jerusalem: feare not. † These then are the wordes, which you shal doe: Speake ye truth, euerie one with his neighbour: truth and judgement of peace judge ye in your gates. † And thinke ye not euerie man in your hart euil against his friend: & lying othe loue ye not: for all these things are such as I hate, sayth our Lord. † And the word of our Lord of holts was made to me, saying: † Thus sayth the Lord of holts: The faict of the fourth, and the faict of the fifth, and the faict of the seventh, and the faict 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 holts, vntil peo- ples come, & dwell in manie cities, † and the inhabitants goe, one to an other, saying: Let vs goe, and beseech the face of our Lord, and let vs seke the Lord of holts: I also wil goe. † And manie peoples shal come, and strong nations to seke the Lord of holts in Jerusalem, & to beseech the face of our Lord. † Thus sayth the Lord of holts: 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, sayng: We wil goe with you: for we haue heard that God is with you.
The burden of the word of our Lord in the land of Hadraoch & Damascus his rest: because our Lord is the eye of man, and of all the tribes of Israel. Emath also in the borders thereof, and Tyre, and Sidon: for they have taken them selves wisdom exceedingly. And Tyre hath built her munition, and heaped together silver as earth, and gold as the myre of the streets. Behold our Lord shall possess her, and shall strike her strength in the sea, and she shall be devoured with fire. Alcalon shall fee, and shall fret, and Gaza, and shall be before exceedingly: & Accaron, because her hope is confounded: and the king shall perish out of Gaza, & Alcalon shall not be inhabited. And the seaport shall sit in Azotus, and I will destroy the pride of the Philisthims. And I will take away his blood out of his mouth, and his abominations out of the middles of his teeth: and he also shall be left to our God, and he shall be as a duke in Iuda, and Accaron as a Tëbulsit.

And I will enuiron my house of them, that serve me in warfayre going and returning, and the exaetour shall no more passe over them: because now I have seen with my eyes. Rejoyce greatly, daughter of Sion, make tabulation, daughter of Jerusalem: Behold thy king will come to thee, the just and sauiour: himself poore, and ryding vp on an ass, and vp on a colt the fole of an ass. And I will destroy chariot out of Ephraim, and horse out of Jerusalem, and the bow of warfare shall be dissipated: and he shall speake peace to the Gentils, and his power from sea cenu to sea, and from the rivers cenu to the end of the earth. Thou also in the bloud of thy testament hast let forth thy prisoners out of the lake, wherein is no water. Convert to the munition ye prisoners of hope, to day also declaring I will render thee double. Because I have bent Iuda for me as a bow, I have filled Ephraim: and I will rayle vp thy sonnes, & Sion vp on thy sonnes, & Greece, & I will make thee as the sword of the strong. And our Lord God shall be sweene ouer them, and his dart shall goe forth as lightning: & our Lord God will sound with trumpets, and will goe in the whirlwind of the south.

South.
Christ is the grace of the heat within, which dying bringeth much fruit unto man. And of this heat that bread is made that came from heaven. 5. Jer. 6.

And of this heat that bread is made that came from heaven. 6.

The leaves are exhorted to ask good things of God: 7. of their nation cometh the Redeemer of all men, 5. and of the same are the Apostles, spiritual masters of the whole world. 6. The whole nation shall at last be converted.

Lateward time is when fruiteth waxeth ripe, and so is here taken for the time of grace which S. Paul calleth the acceptable time: and therefore this prophet exhorteth to ask this grace: and all spiritual benefits of God.

Ask of our Lord rayne in a the lastward time, and our 1 Lord will make showes, and will give them rayne of showers, to cure these grasses in the field. 2. Because the idols spake that which was unprofitable, and the seers foretold a lie, & the dreamers spake in vain: they comforted vainly: therefore are they led away as a flock: they shall be afflicted, because they have no pастur. 3. Upon the pastours my fury is wrath, and 4. upon the buckgoates I willvisited: because the Lord of hosts hath visited his flocke, the house of Juda, and hath made them as the horse of his glory in the battell. 5. Of him the corner, of the him the pinne, of him the bow of batter, of him shall come forth curious exaustour together. And they shall be as valients, treading the myre of the ways in the battle: and they shall fight, because our Lord is with them: and the riders of horses shall be confounded. 6. And I will strengthen the house of Juda, and the house of Joseph I will save: and I will comfort them, because I will have mercy on them: and they shall be as they were when I had not cast them off, for I am the Lord their God, and will have them. 7. And they shall be as the valients of Ephraim, & their heart shall rejoice as it were of wine: and their children shall see, and shall rejoice, & their heart shall be joyful in our Lord. 8. I will hisse to them, and will gather them together, because I have redeemed them: and I will multiply them as they were multiplied before. 9. And I will save them among peoples, and from afar they shall remember me: and they shall live with their children, and shall return. And I will bring them back out of the Land of Egypt, and out of the Assyrians I will gather them: and to the Land of Galaad, & Libanus

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I will bring them, and there shall not be found place for them.

11 And he shall passe over in the straie of the sea, and shall strike the waves in the sea, and all the depths of the river shall be confounded, and so the pride of Assyria shall be humbled, and the scepter of Egypt shall depart. ✡ I will strengthen them in the Lord, and in his name they shall walk: saith our Lord.

Chap. XI.

Jerusalem shall be again most miserably destroyed, 4. the Jewish nation rejected and dispersed, 11. because Christ was sold by them to the Gentiles for thirty pence. 16. They will receive Antichrist, who shall be finally destroyed.

1 Open thou gates at Libanus, and let fire devour thy cedars. ✡ Howle thou firce tree, because the cedars are fallen, because the magnificence are wasted: howle ye oakes of Damascus, because the forest is cut down. ✡ The voice of the howling of pantours, because their magnificence is wasted: the voice of the roaring of lions, because the pride of Jordan is wasted. ✡ Thus saith our Lord: Feedeth thou the cattel of slaughter, ✡ which they that possessed, slew, and were not sorry, and they sold them, saying: Blessed be our Lord, we are become rich: and their pantours spared them not. ✡ And I will spare no more upon the inhabitants of the earth: sayeth our Lord: behold I will deliver men, euerie one in his neighbours hand, and in the hand of his king: and they shall cut the land in pieces, and I will not deliver it out of their hand. ✡ And I will feede the cattel of slaughter for this: bye poore of the flocke: and I tooke unto me two roddes, one I called beauty, and the other I called Corde: and I fed the flocke. ✡ And I cut of three pantours in one moneth, and my foule shrunke together at them: for their foule also varied on me. ✡ And I sayed: I will not feede you: that which dieth, let it dye: and that which is cut of, be it cut of: and let the rest deouere euery one his neighbours flesh. ✡ And I took my rod that was called beauty, and I cut of to make voyd my covenat, which I made with al peoples. ✡ And it was made voyd in that day: and so the poore of the flocke that kepe for me, vnderstood, that it is 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 weighed my hyre thirtie pieces of silver. ✡ And our Lord sayd to me, cast it forth to the statuaria, a goodlie price, that I was priced

✡ When the faithful are multiplied & confirmed in religion, their enemies can not hurt them.
price at by them. And I tooked the thirtie pieces of silver: & I threw them into the house of our Lord to the statuarie. And I cut of my second rod, that was called Corde, that I might dissolve the brotherhood between Iuda and Israel. And our Lord said to me: As yet take to thee the *vessels of a foolish pastor. *Because loe f I will raise vp a pastor in the land, which shall not visite thinges forlaken, the thing dispersed he shall not seeke, and the broken he shall not heale; & that which standeth he shall not nourish, and he shall eate the flesh of the fat ones, and their hooves he shall dissolve. O pastor, and idol, leaving the flocke; the sword vpon his arme, & vpone his right eye: his arme shall be dried with withering, and his right eye waxing darke shall be obscured.

CHAP. XII.

The Levies persecuting Christ and his Church, shall be sore afflicted. 6. The Church still prospering: 11. the incredulous shall be condemned.

When the Church of Christ begins in Jerusalem, proceeding to all naciones, and other nations, the other Levies most earnestly persecuted Christians. Acts 4. 13. 16. The conquest of Jerusalem when Levies remaining in Judah were persecuted other Levies beleuing in Christ, for then brother delivered brother to death, the fether the sonne &c. Mat. 19. 7. 21.
Of Zacharias.

10. Seeks to destroy all Nations, that come against Jerusalem. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace, and of prayers; and they shall look to me, whom they pierced; and they shall lament him with lamentation as it were upon an only begotten, and they shall sorrow upon him, as the maner is to be sorrowful in the death of the first begotten.† In that day shall great lamentation be in Jerusalem, as the lamentation of Adonikammon in the field of Mageddon. And the land shall lament families and families apart: the families of the house of David apart, and their women apart: the families of the house of Nathan apart, and their women apart: the families of the house of Levi apart, and their women apart: the families of Semei apart, and their women apart.† At the rest of the families, families and families apart, and their women apart.

Chap. XIII.

In the Church of Christ all idolatrie shall be abolished. 6. In his passion his Apostles shall be dispersed, and they and others shall be proved by tribulations.

1. In that day shall be a fountain lying open to the house of David, and to the inhabitants of Jerusalem: for the ablution of the sinner, and of the menstruous woman.† And it shall be in that day, saith the Lord of hosts: I will destroy the names of idols out of the earth, and they shall be remembered no more: and the false prophet, and the unclean spirit I will take away out of the earth.† And it shall be when any man shall prophesie any more, his father and his mother that begot him, shall say to him: Thou shalt not lie: because thou hast spoken falsely in the name of our Lord. And his father, and his mother his parents shall strike him, when he shall prophesie.† And it shall be: in that day, the prophets shall be confounded, and neither shall they be covered with cloak of sackcloth, to lie:† But he shall say: I am no prophet, an husbandman am I: because Adam my example from my youth.† And it shall be said to him: What are these wounds in the middles of thy hands? And he shall say: With these was I wounded in the house of them, that spied upon me.

† The Apostles being God's servants.
THE PROPHÉCIE

my hand to the little ones. ¶ And there shall be in all the earth, 3
sayth our Lord: two parts in it shall be destroyed, and shall say: 4
and the third part shall be left in it. ¶ And I will bring the third 9
part through fire, and will burn them as silver is burnt: and 11
I will try them as gold is tried. They shall call my name, and I 12
will hear them. I will say: Thou art my people; and they shall 13
say: Our Lord my God.

proper professions can be saved, but Christian Catholikes living unjustly, which are God's proper.
people distinct from the rest by his grace.

CHAP. XIII.

Jerusalem shall be destroyed, manie lewes slaine, the rest made captives: 3. 
Christ's Church shall flourish, 8. especially in the Gentiles. 12. Persecutors shall be finally punished: 20. and the godlie proceed in grace.

Behold, the days of our Lord shall come, and thy spoyles shall be divided in the middle of thee. ¶ And I will gather together all nations to Jerusalem into battle, and the city shall be taken, and the houses shall be wasted, and the women shall be defiled: and the half part of the city shall go forth into captivity, and the rest of the people shall not be taken away out of the city. ¶ And our Lord shall go forth, and will fight against those nations, as he fought in the day of conflict. ¶ And his fierce shall stand in that day upon the mount of olives, which is against Jerusalem toward the East: and the mount of olives shall be cloven by the half part thereof to the East, &c. to the West with a strong rupture exceeding great, and half of the mountayne shall be seperated to the North, &c. half thereof to the South. ¶ And you shall flee to the valley of those mountaynes, because the valley of the mountaynes shall be jogned even to the next, and you shall flee as you fled from the face of the earthquake in the days of Oziias king of Iuda: and our Lord my God shall come, and all the saintes with him. ¶ And it shall be in that day: there shall be no light, but cold and frost. ¶ And there shall be one day, which is known to our Lord, nor day nor night: &c. in the time of the evening there shall be light. ¶ And it shall be in that day: cleeing waters shall issue forth out of Jerusalem: half of them to the East sea, and halfe of them to the last sea: in e summer & in winter shall they be. ¶ And our Lord shall be king over all the earth: in that day there shall be one Lord, &c. his name shall be one. ¶ And all the land shall returne to even to the desert, from the hil of Remmon to the South of Jerusalem: and it shall be exalted, and shall dwell in her place, from the gate.
the gate of Benjamin even to the place of the former gate, and
even to the gate of the corners: & from the tower of Hanamek
even to the king's presses. † And they shall dwell in it, and there
shall be anathema no more: but Jerusalem shall be secure. † And
this shall be the plague, wherewith our Lord shall strike all na-
tions, that have fought against Jerusalem: † the flesh shall pine
away of euerie one standing upon his feete, and his eyes shall
waste away in their holes, & their tongue shall consume away
in their mouth. † In that day there shall be a great tumult of
our Lord among them: and a man shall take the hand of his
neighbour, and his hand shall be clasped upon his neighbours
hand. † Yea and Judas shall fight against Jerusalem: and the
riches of all nations round about shall be gathered together,
gold, and silver, and garments exceeding manie. † And so shall
there be ruin of horse, and mule, and camel, and ass, and all
the beasts, that shall be in those tents, as is this ruin. † And
that shall be left of all Nations, that came against Jerusalem,
shall goe vp from year to year, to adore the King, the Lord of
hofs, and to celebrate the festiuitie of tabernacles. † And it
shall be: he that shall not ascend of the families of the land
to Jerusalem, to adore the King, the Lord of hofs, there shall
be no showre upon them. † Yea and if the familie of Egypt
shall not ascend, and shall not come neither upon them shall it
be, but ruin shall be, wherewith our Lord will strike all Nations
that will not ascend to celebrate the festiuitie of tabernacles.
† This shall be the sinne of Egypt, and this the sinne of all Na-
tions, that will not ascend to celebrate the festiuitie of taber-
nacles. † In that day shall that which is vpon the bridle of
the horse be holy to our Lord: and the caudrons in the house of
our Lord shall be as the phials before the altar. † And euerie
caudron in Jerusalem, and Judas shall be sanctified to the Lord
of hofs: and all that immolate, shall come, and take of them,
and sate in them: & there shall be merchant no more in
the house of the Lord of hofs in that day.

THE PROPHECIE OF MALACHIE.

MA LACHIE (whom S. Jerome, and some others thinke to be Esdras)
prophesied last of the twelue, after that the Temple was reedified.
He reprehendeth both Priests, and people, for that they did not offer their
sacrifices with sinceritie, foreswore the reuision of the Jews, and called
of the Gentiles by Christ. Before whose first coming shall be one Precursor:
and an other before his last coming to judge.
God showed his especial love towards the Levites, that he chose their progenitor Jacob, rather than Esau. 7. Priests are reprobated, for not offering the best things in sacrifice. 10. The old sacrifices shall be rejected, and new farre more excellent shall be offered in all nations.

The burden of the word of our Lord to Israel in the hand of Malachie: † I have loued you, saith our Lord: & you haue sayd: Wherin haft thou loued vs? a was not Esau brother to Jacob, sayeth our Lord, and I loued Iacob, but hated Esau? and I layd his mountains into a wildernes: & his inheritance vnto the dragons of the desert. † But if Idumea shall say: We are destroyed, but returning we will build the things that are destroyed: thus sayeth the Lord of hosts: These shall build, and I will destroy: and they shall be called the borders of impiecie, and the people with whom our Lord is angry for ever. † And your eyes shall see: and you shall say: Our Lord be magnified upon the border of Israel. † The fonne honoureth the father, and the servaunt his lord: if then I be the father, where is my honour? and if I be the Lord, where is my seare: sayeth the Lord of hosts? † To you & priests, that despise my name, & haue sayd: Wherin haue we despised thy name? c You offer upon 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 feble is it not euil? offer it a thy prince if it shal please him, or if he will receiue thy face, sayeth the Lord of hosts. † And now beseech ye the face of God, that he may haue mercy on you (for by your hand hath this bene done) if by any means he will receive your faces, saith the Lord of hosts. † Who is there among you, that will shut the doores, & will kindle fire on my altar for naught? † I have no wil in you, saith the Lord of hosts: and gift I will not receiue of your hand. † For from the rising of the sun even to the going downe, great is my name among the Gentils, & in euery place there is sacrificing, and there is offered to my name a cleane oblation: because my name is great among the Gentils, sayeth 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 devoureth it. † And you haue sayd:
OF MALACHI.

Loc of labour, and you puffed at it, sayth the Lord of hosts, and you brought in of robberies at the lame, and the sick, and brought in a gift: why, shall I receive it of your hands, sayth our Lord? + Curfed is the deceitful, that hath in his flocke a male, and making a vow immolate the feeble to our Lord: because I am a great King, sayth the Lord of hosts, and my name is dreadful among the Gentils.

to your temporal prince, how dare you offer them to God? + Two defeters were in their sacrifices: they offered that which they got by robberie, or extortion, and not the best, but worse parte thereof.

ANNOTATIONS. CHAP. I.

10. I have no will in you. + Manie Prophets (as we have often noted) did foreshew the refection of the Levies, and vocatation of the Gentils: but none more plainly then this here; by whom God expressly sayth: I have no will in you: and I will not receive gift of your hand. The reason is also explicated in this chapter, because God most peculiarly loving them, they were still engrauntful, and disquieted him, committing their sins upon themselves. And therefore in their place, he would bring in the Gentils: and that not ane one, or few nations, but all from the rising of the sun, and to the going downe thereof, should soberer or later come into his Church, 11. In every place there is sacrificing: + God not only changed, and multiplied his people, but also changed, and bettered his Sacrifice. For in place of sacrificing cattel, birds, and other weake and poore creatures, which were not able to purge their sins, and were also polluted oftimes by the sins of them that offered the same, God here promiseth a most effectual, pure, and excellent daylie Sacrifice, to continue perpetually in all places of his Church, that can not be polluted. VVich accordingly our Blessed Redeemer and Saviour instituted, of his own boide and blood, in the forms of bread and wine. As all ancient Fathers prove, by this place amongst others. So S. Iuithius Martyr teacheth, in dialogo cum Tiphone. S. Cyprian. li. e. 13. aderclius ludens: S. Damascan. li. e. 1.4 de fide orthodoxa. S. Ierom, S. Theodoret, and S. Cyril in their commentaries upon this place. S. Augustin li. e. 35. de civit. S. Citysodom mp. 35. and 40. cent. ludens. shewing plainly, and urging the Levies, and all oppugners of this Catholique beleefe and doctrine, that this prophesie is no otherwise fulfilled, but in the daylie Sacrifice of the Church. For that here is prophesied an other Sacrifice, distinct and different from the Levies sacrifices: neither were sacrifices offered in all the world, neither could be ordinarily offered out of Jerusalem, but of this most sacred Mysterie, and particularly that it is here prophesied, there is so much published by ancients and late writers, that more needeth not to be here added.

CHAP. II.

Priestes are further reprehended because they discharged not well their great office. 10. Both thy and others offended in marrying strangers. 14. They ought to love, and not lightly disimiss their wines.

A ND now to you this commandment: dy ye priests. + If you wil not heare, and if you wil not set it vpon the hart, cocting & zching riches do to gve
The Prophecy

greatly dishonour God: diminish the efficacy of holy Sacraments & other rites, as though they were temporal to be bought & sold for money, & so do scandalize the weaker & such are happy if God by suffering them to be spoyled, recall them to repentance. For otherwise they will be deprived of eternal reward as being payed their wages already in this world. These our Saviour calleth, Hyreninges, not true pastors, &c. 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 holy functions priests not performing are made contemptible in this world and miserable.

to guec glorie to my name, saith the Lord of hosts: I will send upon you pucritie, & will curse your blessings, and I will curse them: because you have not set it upon the hart. Behold I will cast forth to you the arme, and will pinke upon your face the dung of your solemnities, and it shall take you with it. And you shall know that I sent you this commandment, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace: & I gave him peace & he feared me, and at the face of my name he was afraid.

† The law of truth was in his mouth, and iniquity was not found in his lippes in peace, and iniquity he walked with me, and turned away manie from iniquity. † For the lippes of the priest shall kepe knowledge, and the law they shall require of his mouth: because he is the angel of the Lord of hosts. † But you have departed out of the way, and have scandalized manie in the law: you have made voide the covenant of Levi, saith the Lord of hosts. † For which cause I also have made you, contemptible, and base to all peoples, as you have not kept my wayes, and have accepted face in the law. † Why, is there not one father of vsal? hath not one God created vs? why then doth euery one of vs despise his brother, violating the covenant of our fathers? † Juda hath transgressed, and abomination was done in Israel, and in Jerusalem: because Juda hath contamined the sanctification of our Lord, which he loued, and hath had the daughter of a strange god. † Our Lord will destroy the man, that hath done this, the matter, & the scholar out of the tabernacles of Jacob, & him that offereth gift to the Lord of hosts. † And this againe have you done, you covered the altar of the Lord with tears, with weeping, and howling, so that I have respect no more to sacrifice, neither do I accept any placcable thing at your hand. † And you have sayd: For what cause? because the Lord hath testified between thee, and the wife of thy youth, whom thou haft despised: and she thy partaker, and the wife of thy covenant. † Did not one make, and the residue of the spirit is his? And what doth one seek, but the seed of God? Keepe ye then your spirit, and the wife of thy youth despise thou not. † When thou shalt hate; dismise, saith our Lord the God of Israel: but iniquity shall cover his garment, saith the Lord of hosts, keepe ye your spirit, and do not despise. † You have in your wordes made our Lord to labour: and you sayd: Wherein have we
made him to labour? In that you say: Eutric one that doth evil, is good in the sight of our Lord, and such please him: or certes where is the God of judgement?

CHAP. III.

A precursour shall come before Christ. 3. The Priesthood, and Sacrifice of the new law are pure, s. God who seeth all sinners will punish them: io. but if they amend, they shall receive God's benefits. 13. Not evil men, but the good please God.

Behold I send a myne Angel, and he shall prepare the way before my face. And b forthwith shall come to his temple the Dominator, whom you seek, and c the Angel of the testament, whom you desire. Behold he cometh, saith the Lord of hosts: ♠ and who shall be able to thinke the day of his aduent? and who shall stand to see him? For he as it were purging syre, & as the herbe of fullers: ♠ and he shall sit purging, and cleansing the filuer, and he shall purge the sonnes of Leui, and will streyne them as gold; and as filuer, and they shall be offering sacrificers to our Lord in iustice. ♠ And the sacrifice of Iuda and Ierusalem shall please our Lord, as the daies of the world, and as the yeares of old. ♠ And d I wil come to you in iudgement, and e will be a swift witness to sorcerers, and aduouterers, and to the perjured, and them that calumniate the hyre of the hyred man, the widowes, and pupils, and oppress the stranger, nor have 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 daies of your fathers you have departed from mine ordinances, and have not kept them. Returne to me, and I will returne to you, sayth the Lord of hosts.And ye haue sayd: Wherin shall we returne? ♠ Shall man fasten God, because you do fasten me? And you haue sayd: Wherin do we fasten thee? In tithes, and in first fruites. ♠ And in penuries you are accurst, and you are whole nation fasten me. ♠ Bring in fal the tith into the barren, and let there be meate in my house, and prove me upon this, sayth our Lord: if I open not vnto you the floodgates of heauen, and power you out blessing euon to abundance, ♠ and I will rebuke for you the deuouer, and he shall not corrupt the fruites of your land: neither shall the vine in the wilde be barren, sayth the Lord of hosts. ♠ And al Nations shall call you blessed: for you shall be a land worthie to be desired, sayth the Lord of hosts. ♠ Your wordes

a S. John Baptist is called an Angel, or messenger because he was to be sent with special commission from God; and for his puerility in Angelical life.
b S. John was first conceived like wise first borne, and he first preached and shortly after him our Saviour came. c Christ is the Angel of the testament, because he made the Pact of peace between God and man. d In the mean time God threatneth to punish all even seerers sinnes: e known to him though not to other witnesses. f Paying of tithes is most strictly commanded.
888 - THE PROPHECIE OF MALACHI.

And thou shalt say: What haue we spoken against thee? You haue sayd: He is vaine that serueth God, and what profite is it that we haue kept his precepts, and that we haue walked sorrowful before the Lord of hoff? 
† Therefore now we cal the arrogaut blessed, for they that doe impeticie are builded, and they have tempted God and are made fale. 
† Then spake they that feared our Lord, euerie one with his neighbour: and our Lord attended, and heard: and a booke of monument was writen before him for them that feare our Lord, and thinke on his name. 
† And they shall be to me: faith the Lord of hoffes, in the day that I doe to my peculier and I will spare them, as a man spareth his sonne seruing him. 
† And you shal convert, and shal see what is between the just, and the impious: and between him that serueth God, and serueth him not.

CHAP. III.

In the terrible day of judgement, the wicked shall be condemned, and the just eternally rewarded. 

1 For behold a the day shall come kindled as a furnace; and all the proud, and all that doe impeticie shall be stubble: and the day coming shall inflame them, saith the Lord of hoffes, which shall not leave them roote, and spring. 
† And there shall rise to you that feare my name the Sunne of justitie, and health in his wings: and you shall goe forth, and shall escape as calories of the hearth. 
† And you shall treade the impious, when they shall be ashes under the sole of your feete in the day, that I do, saith the Lord of hoffes. 
† Remember ye the law of Mowfes my seruant, which I commanded him in Horebroal Israel precepts, 
† Behold I will send you Elias the prophet, before the day of our Lord come great, and dreadful. 
† And he shall convert the hartes of the fathers to the children 
† the hart of the children to their fathers: lest perhaps I come, and strike the earth with anathema.

The end of the Prophetical Bookes.
THE BOOKES OF MACHABEES
Perteyning to the Historical Part of the Old Testament.

The argument of the booke of Machabees,
with other proemial Annotations.

Before we declare the contents, the reader perhaps will require to know, why they are called the Bookes of Machabees: how many they be; who wrote them; in what language; especially whether old, or anie, or which of them are Canonical Scripture? For satisfaction of all which demands, distinguishing between certaine and uncertaine, we shall briefly shew that which seemeth more probable in the doubtful pointes; and the assured certaintie of that which is decided by the Catholike Church of Christ.

Concerning therefore the name and inscripion, S. Ierome, very probably supposed that these Bookes have their title of Iudas Machabeus; the narration of whose heroidal VVeries, and noble Acts occupieth the greatest part of this whole historie. And this surname Machabeus signifying valient of strengthe (or by an usual hebrew contraction, Mobi, more explicated, Milchamach Cosch bihuda, that is, Force of battell, or Strengthe in Iuda) was given him by his father Mattathias, when before his death disposing of his sonnes & exhorting them, he said to them all: You my sonnes take curre, and doe manfully in the law, because in it you shall be glorious. And behold Simon your brother I know that he is a man of counsel: heare ye him alwayes, and he shall be father to you. Next he addeth: And Iudas Machabeus, valient of strengthe from his youth, let him be to you the prince of warfayre, and he shall manage the battell of the people. And from him this name was also described to his bretheren, and to all the rest that joyed with them either in the holie warres, or otherwise shewed their valuer, professing Gods law in spirituall combatte even to death, As Nicetas writeth in Orat. 22. S. Greg. Nazian. Whereupon old Eleazarus and the seuen yong bretheren, with their mother are also called Machabees.

There be in al, foure bookes called Machabees. The first S. Ierome There be found in Hebrew, the second in Greke, as he testifieth Epist. 106. The third foure bookes, as also
The Argument of

It is also extant in Greece, and Latin in Bibliae Complutensis. The fourth
function to be that which is mentioned in the end of the first book. And either
that same, or an other under that title, is also extant in Greece, as testifieth
Sextus Senephris, li. 1. Bibliotheca. Who writeth them is more uncertain;
but most probably enriche one had a divers author. Neither are the two last
approved for Canonical by anie authentical authoritie.

It refleth therefore to speake of the two first, which the Jews and
Protestants denie, because they are not in the Hebrew Canon. The Protestants
further alleging that they are not in the former Canon of the Church, before S.
Ieroms time. Moreover objecting certaine places of these books, which they
say, are contrarie to sound doctrine, & to the truth of other authentical histo-
ries, or contradictorie in themselves. None of which things can proceed from
the Holy Ghost, the principal author of all Divine Scriptures. At which textes
we shall more conveniently explicate, according to their true sense, in * their
proper places. As for the exception, that these books are not in the Canon of
the Jews, it is answer'd already (Pref. Tobie.) that the Canon of the Christian
Catholique Church is of soveraigne authoritie, though the Jews Canon have
them not. Finally whereas these books were not canoniz'd in the former Ge-
neral Councils, it sufficeth that they are since declared to be Canonical, & Di-
vine Scripture, as some other partes bane likewise been, which English Protes-
stants do not deny. As the Epistle of S. Jaceus, the second of S. Peter, the se-
cond and third of S. John, and S. Iudes epistle of all which Eusebius, and
S. Ierom testifieth, that some learned Fathers doubted sometimes, whether they
were Apostolical or no. But afterwards the same, with these two bookes of
Macabees, and others were expressly declared to be Divine Scripture,
by the third Council of Carthage, can. 47. By the Council of Jeune
Bishops under 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.

If anie further require the judgement of more ancient Fathers, divers do
allege these books as Divine Scriptures. S. Dionisius, c. 1. celest. Hierv.
S. Clemens Alexan. li. 1. Stromat. S. Cyprian li. 1. Epist. ep. 3. ad Corne-
lium. li. 4. ep. 1. & de exort. ad Martyrium. c. 11. Sidoitus li. 16. c. 1.
Etym. S. Gregori Nazianzen hath a whole Oration of the seven Macabees Martyrs, and their mother. S. Ambrose li. 1. c. 41. Office. But to
ominate others, albeit S. Ierom urged not these bookes against the Jews, yet he
much esteemed them, as appears in his commentaries upon Daniel. c. 1. 11.
& 12. S. Augustin most clerly auswircheth li. 2. c. 8. de deo. christ. & li. 18.
c. 36. de cia. that notwithstanding the Jews denie these bookes, the Church
holdeth them Canonical. And whereas one Gaudenzius an heretike alleaged
defense of his heresie the example of Ratzis, who slew him self. 1. Mac.
14. S. Augustin denieth not the authoritie of the booke, but disaffirith the
fact.
THE MACABEES.

It is advisable that it is not unprofitably received by the Church; if it be read, or heard soberly. Which was a necessary admonition to the Donatists, who not understanding the holy scriptures, depraved them (as S. Peter speaketh of like heretikes, ep. 2. c. 1.) to their own perdition.

Now touching the contents, a great part of the same historie, which is written in the former book, is repeated in the second, with such variety of some tinctures of both things added, some omitted, as in the books of Kings and Parashpemonon: and as the Gospel is written by the four Evangelistes, so in these two books together, the Concordance thereof conteyneth four principal partes. The Preface, the Historie, an Appendix, & the Conclusion. But the three former partes are very extraordinarily disposed. For the writer of the second book (who doth not a distinct person from him that wrote 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 have written no more of the same matter. But then, as it may some upon new resolution, intending to abridge the historical books of Iason, maketh a preface to his works, in the rest of that second chapter. And so prosecuteth his purpose: and finally maketh a briefe conclusion in the three last verses of the same second book. The maine historie conteyneth two special partes. The first sheweth the state of Gods peculiar people, the Jewish nation, from the beginning of the Grecian monarckie, parted after the death of Alexander amongst his followers: of which some did exceedingly persecute the Jews, by divers both subtle and cruel meanes, to the ruine of many, and even to death and martyrdom of some most constant observers of Gods Lawes, and true Religion, til the warres of the Macabees, in the first chapter of the first book, and in the 3d, 4th, 5th, 6th, and 7th chapters of the second book. In the other sixe chapters of the former book, and other eight of the second, are described the battelues, victories, and triumphes of the valient Macabees, of which holi warres Macabees was the begetter, and first captain; Judas the second: the third Ionahas, and Simon the fourth: after whose death his sonne John Hyrcanus, succeeded Dake and Highepriest.

But because these books are intermixed the one with the other, it is fitter to read them in order of the historie, may follow the direction of the Alphabet letters, set in the inner margin, beginning with A. at the twentith verse of the second chapter of the second book, to the end of the same chapter. Then proceed as the signe of a fluer doth directeth to the next letter B. which is at the beginning of the first book, the first chapter, first verse. And so in the rest. And when the capital letters are ended, the smaller will direct you.

Qqqqq2
THE FIRST BOOKE
OF MACABEES.

Chap. I.

King Alexander conquering many countries, erecteth a new Monarchie. 6. who dying, his chief followers sucede in several kingdoms of the same Monarchie. 11. King Antiochus approveth that a prophane sibole be set up in Jerusalem, 17. subdued Egypt; 21. invadeth India; entereth by force into Jerusalem; spoyleth the temple, 25. and killeth manie. 30. Two yeres after sendeth an other spoyle; who killing manie, robbeth and burneth Jerusalem: 35. fortisith the towre of David; 38. prophane hath holy things: 44. commandeth also to commitid idolatric; 47. and to forsake the rites of Gods law, 52. upon paine of death, 57. He setteth up an abominable idol in the temple, 60. persecuteth, and murdereth those that conforme, not themselves to these innovations.

The first part of the historie. The percution of the Church by Antiochus.

No it came to passe, after that Alexander Philipson the Macedonian, that first reigned in Greece, being gone out of the land of Cethim, Aroke Darius king of the Persians and the Medes: he made manie bateles, and obteyned the munition of all, and flewe the kynge of the earth: 2. and he passe through euery to the ends of the earth; and toke the spoiles of the multitude of the Gentils; and the earth was silent in his sight, 3. And he gathered power, and an armie exceeding strong: 4. and his hart was exalted and elevated: 5. and he obrayned the regions of the Gentils, and the tyrantes: and they were made tributaries to him. 6. And after these thynge, he fel downe in his bed, and he knew that he should dye. 7. And he called his servaunts the Nobles; that were brought vp with him from his youth: and he dividith his kingsome to them, when he yet lineth. 8. And Alexander reigned twelue yeres, and he died. 9. And his servaunts possesed the kingdom, the one in his place: 10. and they did al put crowne on them after his death, 11. And there came forth of them a sinfull roote Antiochus: Iluister, the sonne of king Antiochus, that had bene at Rome an hostage:
MACHABEES.

hoRage: and he reigned in the hundredth and seveng and thirteene yeames of the kingdome of the Grecians. † In those days there went forth of Israll wicked childdren; & persuaided manie, saying: Let vs goe, and make a couenant with the Gentils, that are about vs: because since we departed from them, manie euils have found vs. † And the talke seemed good in their eyes. † And some of the people determined, and went to the king: and he gave them leave to doe the justice of the Gentils.

† And they build a schoole in Ierusalem, according to the lawes of the Nations: and they made to them selves prepuces, and resoved from the holy testament, and were joyned to the Nations, and were solde to doe cuil. *

† And the kingdome was prepared in the sight of Antiochus, & he began to reigne in the land of Egypt; that he might reigne over two kingdoms. † And he entered into Egypte with great multitude, with chariots and elephants, and horses, and a copious multitude of shippes; † And he made warre agaynst Ptolomee the king of Egypt, and Ptolomee was afraid at his presence, and fled, and manie fel wounded. † And he tooke the fensid cities in the land of Egypt: and he tooke the spoiles of the land of Egypt. *

† And Antiochus turned, after he strooke Egypt in the hundredth and three and fourtie yeames: and he went vp to Ierusalem, † and went vp to Ierusalem with a great multitude.

† And he entered into the sanctification with pride, & tooke the golden altar, and the candlestickke of light, and all the vessels v. c. 6. wri- therof, and the table of propostion, and the libatories, and the phials, and the little morters of gold, and the vele, and the crownes, and the golden ornament, that was in the face of the temple: and he brake al into pieces. † And he tooke the silver and gold, and the desiderable vessels: and he tooke the hidden treasures which he found: and carrying away he departed into his owne land. † And he made a slaughter of men, and spake in great pride. † And great lamentation was made in Israel, and in euery place of their: † and the princes, and the ancients mouned, and the young men, and the virgins were weake ned, and the beautifullnes of the women was changed. † E-

uerc husband tooke lamentation: and the women that came from spoiling in the mariage bed, mouned: † and the land was moued the temple, upon the inhabitants therein, & al the house of Iacob did put on confusion. † And after two yeares of dayes the king sent a prince Qqqq 3
This was Apollonius, as appeareth b. 2. 6. 7. 24.

The crosse of Sion fortified and kept, by a garrison of Macedonians.

It sufficed not this cruel tyrant to spoil Gods people of their goods, and manie of their lives, but he also perueried manie in religion: because his master the diuell seeketh to destroy mens soules.

The first Booke.

a prince of tributes into the cities of Iuda, & he came to Jerusalem with a great multitude. † And he spake vnto them peaceable wordes in guile: and they beleued him. † And he fel upon the citie sodenly, and stroke it with a great plague, and destroyed much people in Israel. † And he rooke the spoiles of the citie, and burnt it with fyre, and destroyed the houses thereof, and the walles therof round about: † and they led the women captiue, and the children, and the captail they poisned, † And they built the citie of David with a great wal, and a strong, and with firm towers, and it was maade a castell for them: † and they placed there a sinful nation, wicked men, and they waxed strong therein: And they layd armour, and victuals, and gathered together the spoiles of Jerusalem: † and layd them vp there: and they became a great snare. † And this was maade for an embushment of the sanctification, and to be an il deuil in Israel. † And they shed innocent bloud round about the sanctification, and contaminated the sanctification. † And the inhabitants of Jerusalem fled by reason of them, and it became the habitation of strangers, and she became strange to her owne seede, and her children forsooke her. † Her sanctification was desolate as a wildernes, her feestial dayes were turned into mourning, her sabbaths into reproche, her honours into naught. † According to her glorie was her ignominie multiplied, and her highnes was turned into mourning. † And king Antiochus wrote to al his kingdom, that all the people should be one: and every one should leaue his owne law. † And al Nations consented according to the word of king Antiochus, † and manie of Israel consented to his service, and they sacrificed to idols, and defiled the sabbath. † And the king sent booke by the handes of messengers into Jerusalem, & into al the cities of Iuda: that they should follow the law of the Nations of the earth, † and should prohibite holocausts and sacrificies, & placations to be made in the temple of God, † and should prohibite the sabbath to be celebrated, and the solemne dayes. † And he commanded the holie places to be defiled, and the holie people of Israel. † And he commanded altars to be built, and temples, and idols, and swines flesh to be immolated, and common beasts, † and to leave their children uncircumcised, and their foules to be contaminated in all uncleannesses, and abominacons, that they should forget the law, and should change all the iustifications of God.
of God. † And whosoever had not done according to the word of King Antiochus, they should dye. † According to all these words wrote he to all his kingdom: and he appointed princes over the people, that should force these things to be done.

† And they commanded the cities of Iuda to sacrifice. † And manie of the people were gathered to them, they that had forsaken the law of our Lord: and they did euils upon the land: † and they chased forth the people of Israel in hidden corners, and in the secret places of fugitives. † The fiftieth day of the moneth Caslun, the hundreth sixe and fourtith yeare king Antiochus: built the abominable idol of defolacion vp on the altar of God, and through out all the cities of Iuda round about they builded altars: † and before the gates of houses, and in the streets they burnt frankincense, & sacrificed. † and the booke of the law of God they burnt with fyre, cutting them: † and with whosoever were found the booke of the testament of our Lord, and whosoever observed the law of our Lord, they murdered him, according to the edict of the king. † In their powre did they these things to the people of Israel, that was found in euery moneth and moneth in the cities: † And the seue and twentieth day of the moneth they sacrificed upon the altar that was agaynst the altar. † And the women that circumcised their children, were murdered according to the commandement of king Antiochus, † and they hanged vp the children by the neck through out all their houses, and those that had circumcised them, they murdered. † And manie of the people of Israel determined with themselves, that they would not eate the unclean things: & they chose rather to dye, then to be defiled with unclean meates: † & they would not breake the holy law of God, & they were murdered, † and there was made great wrath upon the people exceedingly.

Chap. II.

Mathathias with his five sons, lamenteth the calamities of the people...
In those days arose Mathathias the sonne of Iohn, the sonne of Simeon, priest of the sonnes of Ioarib from Ierusalem, and he sate in the mountayne of Modin: and he had five sonnes, Iohn who was surnamed Gaddis: and Simon, who was surnamed Thasi: and Iudas, who was called Machabes: and Eleazar, who was surnamed Abaron: and Ioathan, who was surnamed Apphus. These saw the evils, that were done in the people of Iuda, and in Ierusalem. And Mathathias said: Wo is me, wherfore was I borne to see the affliction of my people, and the affliction of the holy citie, and to sitte there, when it is geuen in the handes of the enemies? The holy places are come into the hand of strangers: the temple thereof is an ignoble man. The vessels of her glory are caried away captive: 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 obeyed her spoiles? Al her beautie is taken away. She that was free, is made a servant. And loc our holies, and our beautie, and our glory is desolate, and the Nations have defiled them. Whereto then is it for vs yet to live? And Mathathias rent his garments, & his sonnes: and they covered themselves with heareclothes, and lamented exceedingly. 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 said to Mathathias: Thou art the prince, and most honorable, and great in this citie, and adorned with sonnes, and brethren. Therefore come thou first, and doe the kings commandement, as al Nations have done, and the men of Iuda, and they that are remaining in Ierusalem: & thou shalt be, and thy sonnes among the kings frends, & amplified with gold, and siluer, and manie giftes. And Mathathias answered, & saide with a lowde voice: Although al Nations obey king Antiochus, that euerie man revolt from the service of the law of his fathers, and consent to his commandements: I and my sonnes, and my brethren wil obey the law of our fathers. God be mercifull vnto vs, it is not profitable for vs to forsake the law, and the justices of God: we wil not heare the wordes of king Antiochus, neither
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"Will we sacrifice, transgressing the commandments of our law, to go another way. And as he ceased to speak these words, there came a certain Jew in the eyes of all to sacrifice to the idols upon the altar in the city of Modin, according to the kings commandment. And Mathathias saw, and was sore, and his reins trembled, and his spirit was kindled: according to the judgement of the law, and flying upon him he slew him upon the altar. yea, and the man, whom king Antiochus had sent, which compelled them to immolate. he slew in that very time, and destroyed the altar, and led the law, as did Phinees to Zemri the sonne of Salomi.

And Mathathias cried out with a lowde voice in the citie, saying: Euerie one that hath zeal of the law, establishing his testament, let him come forth after me. And he fled himself, and his sons into the mountaynes, and left all things whatsoever they had in the citie. Then came downe manie seeking judgement, and justice, into the desert: and they fete there them selues, and their children, and their wives, and their cattell: because the enims overflowed vpon them. And it was reported to the kings men, and to the armie that was in Jerusalem in the citie of David, that certaine men which disspaire of the kings commandment, were departed into secret places in the desert, and manie were gone after them. And forthwith they went forwards towards them, and set battle against them in the day of the Sabbaths, and they sayd to them: Doe you rest now also as yet? come forth, and doe according to the word of king Antiochus, and you shal liue.

And they sayd: Weshall not come forth, neither will we doe the kings word, to pollute the day of the Sabbaths. And they hastened battel against them. And they answered them not, neither did they cast a stone at them, nor stopped the secret places, saying: Let vs dye al in our simplicitie: and heaven and earth shall be witnesses, upon vs that you vnjustly destroy vs. And they gave them battel on the Sabbaths: and there died they, & their wives, & their children, and their cattell even to a thousand soules of men. And Mathathias understood it and his freinds, and they had lamentation vpon them exceedingly. And euerie man fayd to his neighbour: If we shal at doe as our bretheren have done, and shall not fight against the heauen for our liues, and our justifications: now will they quickly destroy vs from the earth. And they thought in that these are commended by S. Ambrose, lib. 1st, office 40, and other fathers, dying in the simplicitie of heauen and earth, and their children, and their cattell even to a thousand soules of men. And Mathathias understood it and his freinds, and they had lamentation vpon them exceedingly. And euerie man fayd to his neighbour: If we shal at doe as our bretheren have done, and shall not fight against the heauen for our liues, and our justifications: now will they quickly destroy vs from the earth. And they thought in that others obseruing are more..."
commenced, especially in respect of the whole Church so dangerous a perturbation which God in his mercy upon the day of the Sabbath, let us fight against him: and we will not al dye, as our brethren died in secret places.

Then was there gathered to them the synagogues of the Abideans strong of force out of Israel, eucrie voluntarie. In the law:

And all 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 freinds, and they destroyed the altars: and they circumcised the uncircumcised children, as manie as they found in the coasts of Israel: and in strength, And they persecuted the children of pride, and the workers of sin in their handes: and they obeyed the law out of the handes of the nations, and out of the handes of the kings: & they gave not the horse to the sinner. And the days of Mathathias approched to dye, & he said to his sones: Now is pride strengthened, and chaufinet, and the time of substruction, and the wrath of indignation. Now therefore my sones, be ye emulators of the law, & gue your liues for the testament of your fathers. And remember the workes of the fathers, which they have done in their generations: & you shall receive great glorie, and an eternal name. Abraham was he nor in temptation found: faithful, and it was reputed to him for justice? And Joseph in the time of his distresse kept the commandment, and he was made lord of Egypt. Phinees our father, feruent in the zeal of God, receiued the testament of an everlasting priesthood. Jesus whiles he accomplished the word, was made the duke in Israel. Caleb whiles he testifie in the church, received an inheritance. David in his mercie obtained the seat of the kingdom for ever. Elias whiles he zealeth the zeal of the law, was received into heauen. Anania and Azarias and Mifael: beleuing, were deliuered out of the flame. Daniel in his simplicitie was deliuered out of the lions mouth: And so think ye through generation & generation: that all that hope in him, are not weakened. And of the wordes of the sinfull man be not afraied: 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 sones take couragie, & doe manfully in the law: because in it you shall be glorious. And behold
behold Simon your brother, I know that he is a man of coun-
66 fel: heareth ye him alwayes: & he shall be a father to you. 
67 And Judas Machabeus, valiant of strength, from his youth, let him 
68 be to you the prince of warfare, & he shall manage the battle of 
69 the people. And you shall bring to you, at the doors of the 
70 law: and revenge ye the revenge of your people. 
71 Repay 

As here Ma-
72 thathias ap-
73 pointed Simon 
74 the chief for 
75 determining 
76 matters in 
77 counsel, & Ju-
78 das the first for 
79 execution, and 
80 that the rest 
81 should obey 
82 these two, and 
83 each of these 
84 the other in 
85 his office.

Chapter III.

Iudas Machabeus punisheth the wicked: 10. killeth Apollonius in battel.
13. Seraon braggeth, but is also overthrown. 15. Antiochus furiously in-
16 censed, 19. gathereth money in Persia, 31. leaving Lycaon victorious: 38. who 
39 sending a great armie against the Israelites, 42. Iudas and his brethen 
40 commending the cause to God, by prayer and penance, 54. resolue to fight 
41 against their enemies:

And Iudas, that was called Machabeus his sonne: arose 
2 in his stead: and all his brethen helped him, and all 
3 that had ioyned them selues to his father, and they fought the 
4 battel of Israel with joy. And he dilated glory to his people, 
4 and puton him a bright shene as a giant, and girded about him 
4 his warlike armoure in battels, and protected the camp with his 
4 sword. He became like a lion in his actes, and as a lion. 
5 welpe roaring in hunting. And he persecuted the wicked, 
6 enquirtng them out, and such as troubled his people, them he 
6 burnt with fyrre: and his enemies were repelled for feare of 
6 him, al the workers of iniquitie were troubled: and execu-
6 tion was directed in his hand: And he exasperated manie 
7 kingsie, and rejoiced Jacob in his worke, and for euer his 
7 memorie is in benediction. And he walked through the ci-
8 ties of Juda, and destroyed the impious out of them, and turnte 
9 away wrath from Israel. And he was renowned even to the 
9 vierroute part of the earth, & he gathered the that perished. 
10 And Apollonius gathered together the Gentils, and from 
11 Samaria a poowe much and greatly, to make battel against 
12 Israel. And Iudas understand it, and went forthe, to meete 
13 him: and he stroke, and killed him: and there fel manie woun-
14 ded, and the rest fled away. And he tookke the spoiles of 

He did not arrogate to himself to be chief, but being designed by his father, was so accepted by his brethen, & the good people ioyned with them in defence of the law of God. 

Machabeus had four battles, and victories, against four general captains by Samaria a power much and greatly, to make battle against king Antiochus Epiphanes. The first against this A-
them; and the sword of Apollonius Judas tooke away, and he fought with it all his days.† And Seron captaine of the armie of Syria heard that Judas gathered a congregation of the faithful, and an assembly with him; † and he said: ¶ I will make my name, & will be glorified in kingdom, & will overthrow Judas, and those that are with him, that despised the word of the king.† And he prepared himself; and there went up with him a camp of the impious strong helpers, to doe vengeance upon the children of Israel.† And they approached even as far as Bethorôn, and Judas went forth to meete him with few.† But as they saw the armie coming to meete them, they said to Judas: How shall we a few be able to fight against so great a multitude and so strong, and we are wearied with fasting to day? † And Judas said: It is an easy matter for man to be inclosed in the hand of few; & there is no difference in the sight of the God of heaven to deliver in manie, and in few.† Because not in the multitude of the armie is the victory of battle, but from heaven is the strength.† They came to vs in an obliterate multitude, and in pride, to destroy vs, and our wives, and our children, and to spoile vs.† But we will fight for our lives, and our lawes: † and our Lord himself will destroy them before our face, but you feare them not.† And as he ceased to speake, he blew upon them: suddenly: and Seron was destroyed, and his host in his sight; † and he pursued him in the descent of Bethorôn even to the playne, and there fell of them eight hundred men, and the rest fled into the land of the Philisthims.† And the feare of Judas and of his brethren, and the dread fell upon all the nations round about them.† And his name, came to the king, and all nations told of the battelle of Judas.† And as king Antiochus heard these wordes he was wrath in his mind: and he sent, and gathered the armie of all his kingdom, a camp exceeding strong; † and he opened his treasurer, and gave wages to the armie for a yere: † and he commanded them, that they should be ready at all assayes.† And he saw that money flowed out of his treasures, and the tributes of the region, and because of the diffusion, and the plague, that he had made in the land, to take away the ordinances, that were from the first days:† and he feared lest he should not have as once and twice, for costs and gifts, which he had gueuen before with a large hand: and he had abounded above the kings, that had bene before him.† And he was exceedingly astonished in mind,
of Machadus.

The rebels, for he commanded them to leave their places of residence and go to the temple of their God, and to accept of his goodness only.

And they went forth with all their power, and came, and joined siege to Enamum, in the champaign country. And the merchants of the countries heard the name of them: and they took silver and gold exceeding much, and servants, and they came into the camp, to take the children of Israel for slaves, and there were added to them the armies of Syria, and of the land of the strangers. And Judah saw, and his brethren, that the evils were multiplied, and the armies approached to their borders: and they knew the king's words, which he commanded to do to the people into destruction and consummation; and they said to each other: 'Let us set up the abasing of our people, and let us fight for our people, and our holies.' And an assembly was gathered, that they should be ready unto battle; and that they should pray and desire mercy and miseries. And Jerusalem was not inhabited, but was as a desert; there was none that came in and went out of her children: and the holy place was concurred; and the children of strangers were in the castle, there was the inhabitation of the Gentils, and pleasure was taken for religion.

Refer to page 3 away.
away from Jacob, and there failed their pipe, and harpe. And they gathered together, and came into Maspha against Jerusalem, because the place of prayer in Israel was in Maspha before. And they fasted that day, and clothed themselves with heartclothes, and put ashes on their head, and they rent their garments; and they laid open the bookes of the law, out of which the Gentils searched the similitude of their idols; and they brought the ornaments of priests and firstfruits, and set upon the temple, and rayled at Nazarets, that had fulfilled their days. And they cried with a loud voice to heaven, saying: What shall we doe with these, and whither shall we carie them? And thy holies are concultate, and they are contaminated, and thy priests are brought into mourning, and into humiliation. And behold the nations are come together against vs, to destroy vs, thou knowest what things they intend against vs. How shall we be able, to stand before their face, vlues thou God dast helpe vs? And with trumpets they cried out with a loud voice. And after these things Judas appointed captainnes of the people, tribunes, and centurions, and sergents, and decurions. And he said to them, that built houses, and despoused wives, and planted vineyards, and to the fearful, that euerie one should returne into his house according to the law. And they removed the camp, and pitched at the South of Emmaum. And Judas said, Gird vp, your selues, and be mightie eonnes, and be readie agast the morning, that you may fight against these nations, which are assembled against vs, to destroy vs, and our holies: because it is better for vs to dye in battell, then to see the euils of our nation, and of the holies. But as it shal be the wil in heauen, so be it done.

CHAP. IIII.

Gorgias with six thousand sooldiers was appointed, intending suddenly to destroy the Israelites armie of three thousand not well armed, so is defeated, halfe of his men slaine, the rest running away. Judas slaying his men from spoiling, till the enemies were out of sight, then they take rich prizes, and render thanks to God. The next yeare, Lysias with three score thousand foot, and six thousand horsemen invading Iudia, put terme thousand (making his prayer to God) killed five thousand: the rest flying, Lysias gathered more sooldiers. Judas with his brethren, and others cleanse the temple, and renew holy things. Offer Sacrifice, and institute a feast of the dedication of a new Altar.
AND Gorgias took five thousand men, and a thousand chosen horsemen: and they removed the camp by night, so that they might approach to the camp of the Jews, and might strike them suddenly: and the children of Israel were not aware of it, for their captives and the mighty men of valor of the king's army, that were in Emmaus. For as yet the army was dispersed from the camp. And Gorgias came into the camp of Judas by night, and found no man, and he sought them in the roundabout places from all the cities and strongholds. For he said: These flee from us. And which day was come, Judas appeared in the field with three thousand men on foot, which had not armor, and swords as they would; and they saw the camp of the Gentiles strong, and the men in brigantines, and horsemen round about them; and these were skillful to battle. And Judas said to the men that were with him: Fear not the multitude of them, and of their array. Be not afraid. Remember in what our fathers were fa[u]red in the red sea, when Pharaoh with a great army followed them. And now let us direct towards heaven and to our Lord: will have mercy on you, and will be mindful of the testament of our fathers, and will destroy this army, before our face this day: and all the nations shall know that there is one that redeemeth and delivereth Israel. And the aliens lifted up their eyes, and saw them coming against them. And they went out of the camp into battle, and these were with Judas, souded with the trumpet: And they met together, and the Gentils were discomfited, and fled into the plain. But all the host fell by the sword, and they pursued them as far as Gezeron, and even to the plains of Idumaea, and of Azotus, and of Iamnia: and there fell of them even to three thousand and men. And Judas returned, and his army following him. And he said to the people: Choose not the spoiles: because there is battle against us, and Gorgias and his army are near in the mount: but stand ye now against our enemies, and overthrow them, and ye shall take the spoiles. And as Judas was speaking these words, loe, a certain part appeared, looking forth from the mountayne. And Gorgias saw that his men were turned to flight, and that they burnt the camp: for the smoke that was seen declared what was done. Which things seen, they feared exceedingly; beholding within both Judas, and the army in the plain ready with their spears to battle.
And they did all fly into the playne of the aliens: 22 and Judas returned to the spoiles of the camp, & they took much gold, and silver, and hyacinth, and purple of the sea, and great riches. 23 And turning they sung an hymne, and blessed God towards heaven, because he is good, because his mercies are for ever. 24 And great saluation was made in Israel in that day. 25 And whosoever escaped of the aliens, they came and told Lysias all things that had chanced. 27 which when he heard being amazed he faynted in mynd: that such things chanced not in Israel, as he would, and such as the king commanded. 28 And the yeares following Lysias gathered of chosen men three score thousand, and of horsemen five thousand, to overthrow them. 29 And they came into Iewrie, & pitched the campe in Bethoron, and Judas mette them with ten thousand men. 30 And they saw the armie strong, and he prayed, and so sayd: Blessed art thou O Saviour of Israel, which brakest the assault of the mightie by the hand of thy servant David, and didst deliver the campe of the aliens into the hand of Jonathas Sauls sonne, and of his espyther. 31 shut vp this armie in the hand of thy people Israel, and let them be confounded in their armie and horsemen: 32 Goe them feare, and consume the bouldnes of their strength, and let them be shaken with their contrition; 33 cast them downe with the sword of them, that love thee & let al that know thy name, praye thee in hymnes. 34 And they ioyned battel: and there fel of the armie of Lysias five thousand men. 35 And Lysias seing the flight of his men, and the boldnes of the Iewes, and that they are readie either to live or to dye: manfully he went to Antioch, and chose soldiars that being multiplied they might come agayne into Iewrie. 36 But Judas, and his brethren sayd: Behold our enimes are discomfired: let vs goe vp now to cleanse the holy places, and to renew them. 37 And all the armie assembled togethet, and they went vp into mount Sion: And they saw the sanctification deter, and the altar prophaned, and the gates burnt, and in the courts shrubbes grown vp as in a forest, or on the mountaynes, & the chambers thrown downe. 38 And they rent their garments, and lamented with a great lamentation, and sayd ashes vp on their head: and they sate on their face vp on the earth, and cried out with trumpets of significations, and cried towards heauen. Then Judas ordainyd men, to fight against them that were in the castel, til they cleansed the...
OF MACHABEES.

42 the holie places. † And he chose priests without spotte, hau-
43 ning their wil in the law of God: † and they clensed the holie
44 places, and tooke away ☢ the stones of contaminaction into an
45 vnclcane place. † And he considered of the altar of holos-
46 causts, that was prophaned, what he should doe with it. † And
good counsel came to their mindes, to destroy it: lest perhaps
47 it might be a reproch to them, because the Gentils contami-
48 nated it, and they threw it downe. † And they layd vp the
stones in the mount of the house in a place convenient, til
there should come a prophete, and geue anwer concerning
49 them. † And they tooke vp whole stones according to the law,
50 built a new altar according to that which was before: † and
they built the holie places, and the things that were within
the temple inward: and the temple, and the courts they fan-
51 gisied. † And they made the holie vessels new, and brought
in the candlesticks, and the altar of incenses, and the table into
52 the temple. † And they put incense upon the altar, and lighted
the lampes, that were upon the candlestick, and they gauce
53 light in the temple. † And they set loaves upon the table, and
hung vp the velles, and finished al the workes, that they had
54 made. † And before the morning they arode the fiue and
twentieth day of the ninth moneth ( this is the moneth of
55 Caphleu ) of ☢ the hundred and eight and fourtith yeare: † and
they offered sacrifice according to the law vpon the new altar
56 of holocausts, which they made. † According to the time and
according to the day, wherein the heathen contanminated it, in
the same was it renewed in canticles, and harps, and lutes, and
57 in cymbals. † And al the people fel on their face, and they a-
dored toward heauen, and blest him that prospered them.
58 † And ☢ they made the dedication of the altar eight dayes, and
they offered holocausts with ioy, and sacrifice of saluation, and
59 of prayse. † And they adorned the face of the temple with
golden crownes, & little shieldes: and they dedicated the gates,
60 and the chambers, and hanged doores vpon them. † And there
was made exceeding great ioy in the people, and the reproch of
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 fiue and twentieth day of the
60 moneth Caphleu, with ioy and gladnes. † And they builded at
that time mount Sion, & round about high walles, and strong

The temple was purged two yeares & some thing more after the prophanation which was in the yeare 145.

Our Saviour obscured this feast being instituted long after the Law of Moses.
towers, lest sometime the Gentils should come, & consolacate it as they did before. † And he placed an armie there, to keepe it, and he seised it to keepe Bethsura, that the people might have a munition against the face of Idumea. *

CHAP. V.

Judas and his bretheren expuge their bordering enimies, 9: deliver them that were distressed. 17. Simon prospereth in Gallely, 24. Judas in Galaad, 45. taketh Ephron, and al returne safe into Jerusalem. 55. Iosephus and Azarias attempting ambitiously without order to fight against their enemies, are defeated. 65. And Judas hath more victories.

In this chapter is mention of tenne batelles in which Judas or his brethren Ioanathan and Simon were victors.

The first against the Iduleans 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 that the altars were built vp, & the sanctuarie as before, they were exceeding angrie: † and they thought to take away the stocke of Iacob, that were among them, & they began to kill of the people, and to persecute. † And Judas fought against the children of Efraim in Idumea, and them that were in Acrabathane: because they before the Israelites round about, and he stroke them with a great plague. † And he remembered the malice of the children of Ben, which were to the people a snare and a scandal, lying in waiete for them in the way. † And they were shut vp by him in towres, & he came nere to them, & anathematized them, & burnt their towres with myre, with all that were in them. † and he passed to the children of Amon, and found a strong band, and a copious people, and Timothee their captaine: † & he made manie batelles with them, and they were discomfited in their sight, and he stroke them: † and he tooke Gazer the citie, & her b daughters, and returned into Iewrie. † And the Gentils that are in Galaad, gathered together against the Israelites, that were in their costs to dispatch them; and they fled into the fortresse of Batheman. † And they sent letters to Judas, & his bretheren, saying: The heathen round about are gathered together against vs, to dispatch vs: † and they prepare to come, and to occupy the fortresse into which we are fled: and Timothee is the captainne of their host. † Now therefore come, & deliuer vs, out of their handes, because a multitude of vs is fallen. † And all our bretheren, that were in the places of Tubin, are slaine: & they led away their wives capturues, and the children, and the spoiles, and they have slaine there almost a thousand men. † And the epistles were yet in reading, and loe other messengers came out of Galilee their
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 confluence 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 were expugned of them. † And Iudas sayd to Simon his brother: Choose thee men, and goe, and deliuer thy bretheren in Galilee: and I, and my brother Ionaathas wil goe into the countrie of Galaad. † And he left Ioseph the sonne of Zacharie, and Azarias captaines of the people with the residue of the armie in Iurie to kepe it: † and he commanded them, saying: Be yeerer this people: & make no battel against the heathen, till we returne. † And there were parted to Simon three thousand men, to goe into Galilee: but to Iudas eight thousand to goe into the countrie of Galaad. † And Simon went into Galilee, and made manie battels with the heathen: & the heathen were discomfted before his face, and he pursued them euens to the gate of Ptolemais. † And there fel of the heathen almost three thousand men, & he tooke the spoiles of them, † and he tooke them that were in Galilee & in Arbatis with their wives, and children, & al things that they had, and he brought them into Iurie with great joy. † And Iudas Machabeus, and Ionaathas his brother passe over Iordan, and went three dayes journey through the defert. † And the Nabutheians mette them, and receiued them peaceably, and told them al things that had happened to their bretheren in the countrie of Galaad, † and that manie of them were comprehended in Barasa, and Bofor, and in Alimis, and in Calphor, and Mageth, and Carnaim, al these cities fenned, and great. † Yea and in the rest of the cities of Galaad they are held captive, & on the morow they appoynted to remove the armie nexto these cities, 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 enuerie male in the edge of the sword, and tooke al their spoiles, and burnt it with fire. † And they arose thence by night, and went euens to the forstelle. † And it came to passe early in the morning, when they had lifted vp their eyes, and behold much people, whereof there was no number, carrying ladders, and engins, to take the forstelle, and they expugned them. † And Iudas saw that the battel began,
and the cri of the battel ascended to heauen as a trumpet, and a great cri out of the citie: 

† And he sayd to his host: Fight ye 32 to day for your bretheren. 

† And he came with three rankes be hind them, and they cried out with trumpets; and cried in prayer. 

† And the campe of Timothee vnderstood that it was Machabeus, and they fled backe from his presence: and they stroke them with a great plague: and there fell of them in that day almost eight thousand men. 

† And Judas turned aside into Maspha, and expugned, and took it, and he slew euie male thereof, and he took the spoiles thereof, and burnt it with fire. 

† From thence he marched, and tooke Casbon, and Mageh, and Bosor, and the rest of the cities of Galaad. 

† But after these words Timothee gathered an other armie, & camped against Raphaelon beyond the torrent. 

† And Judas went to viewe the armie: and they reported vnto him, saying: That all the nations, that are round about vs, are assembled against vs, an armie exceeding great: 

† and they have lyred the Arabians to helpe them, and they have camped beyond the torrent, being readie to come vnto thee into battel. And Judas went to meete them. 

† And Timothee sayd to the princes of his armie: When Judas shal approch, and his armie to the torrent of water: if he passe ouer vnto vs first, we shall not be able to sustaine him: because preyuing he wil preyail against vs. 

† But if he be afraid to passe ouer, and campe without the riuer, let vs passe ouer to them, and we shall preyail against him. 

† But as Judas approched to the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Leave not a man: but let al come into the battel. 

† And he passed ouer to them first, and all the people after him, and all the heauen were discomfited at their presence, and they threw away their weapons, and fled to the temple, that was in Carnaim. 

† And he tooke the citie itself, and the temple he burnt with fire, with al thinges that were therein: & Carnaim was subdued, and could not stand against the face of Judas. 

† And Judas gathered together all the Israelites, that were in the countrey of Galaad, from the leauest even to the greatest, and their wives, and children, and an armie exceeding great, to come into the land of Iuda. 

† And they came as far as Ephron, and this citie was great situate in the entrance, fenced exceedingly, and there was no means to decline from it on the right hand or on the left, but the way was through the middes. 

† And they
they were in the city, shut in themselves, and stopped the gates with stones: and Judas sent them in peaceable 
worship, saying: Let us passe through your land, and goe into 
our country: and no man shall hurt you, only on foot we will 
passe. And they would not open unto them. And Judas com-
manded proclamation to be made in the camp; that they 
should approach every man in the place wherein he was, and 
the men of strength approached, and he assaulted that city at 
the day, and all the night, and the city was delivered into his 
hand: and they slew every male in the edge of the sword, 
and he rooted it vp, and took the spoiles thereof, and passed 
through all the city upon the slain. And they passed over 
Jordan in the great playne, against the face of Bethlan. And 
Judah gathered together: the hinmost, and he exhorted the 
people throughout all the way, till they came into the land of 
Iuda: and they went vp into mount Sion with joy, and 
gladness, & offered holocausts because none of them was fallen 
till they returned in peace. And in the dayes, that Judas and 
Jonah were in the land of Galad, and Simon his brother 
in Galilee against the face of Prolomaisy, Ioseph the sonne 
of Zacharie heard, and Azarias, the princes of the band, the 
things were atcheiued, and the battels that were made, and he said: Let us also make vs a name, and let vs goe fight 2- 
against the heathen, that are round about vs. And he com-
manded them that were in his armie, and they went to Tam-
ania. And Gorgias went forth out of the city, and his 
men to meete them into battel. And Ioseph and Azarias 
were chased in flight even unto the borders of lurie: and there 
fell that day of the people of Israel about two thousand men, 
and there was made a great tumult in the people: because 
they heard not Judas, and his brethren, thinking that they 
should doe mansfully. But they were not of the seede of 
those men by whom salvation was made in Israel. And the 
men of Iuda were magnified exceedingly in the sight of all Is-
rael, and of all nations where their name was beard. And they 
came together unto them, with acclamations for their good 
successe. And Judas went out, and his brethren, and they 
expunged the children of: Esau in the land, that is toward 
the South, and they stroke Chebron, and her daughters: and 
the walls thereof and the towers he burnt with fire round 
about. And he removed the camp to goe into the land of 
Simmers, the
The ninth against the Samaritane.

The tenth against the Philistines in Azotus.

The sixth against Elymais.

First Booke

The aliens, and he walked through Samaria. In that day fel the priests in battell, whiles they wilde manfully, whiles they goethe without counsell into battell. And Judas declined to Azotus into the land of the aliens, and he threw downe their altars, and the sculptures of their goddes he burnt with fire: and he tooke the spoiles of the cities, and returned into the land of Iuda.

Chap. VI.

Antiochus repulsed from Elymais, and hearing of the overthrow of his armie in Iurie, falleth vehemently sick: and acknowledging his calamities to have happened for the evils he had done against the Jews, dyeth.

His young sonne Antiochus Empator succeedeth. Judas besiegeth the Macedonian fortesse. Relapsed Jews solicite the king, and he cometh with a terrible huge armie. Judas therefore leaueing the siege meeteth the enimie. Eleazar going under an elephant killeth him and so himselfe is also slaine. The king taketh Bethsura by composition. And bendeth his forces against Jerusalem. By Lysias advice the king maketh peace with the Jews: but breaking his othe destroyeth the wall of Sion; and, returning requirith Antioch from Philippe.

And king Antiochus walked through the higher countrees, and he heard that there was a citie Elymais in Persis most noble, and plentiful in siluer, and gold, and a temple therin exceeding rich: and courseris thereof of gold, and brigantines, and shildes, which Alexander philips sonne the king of Macedonia that reigned first in Greece left there. And he came, and sought to take the citie, and to spoile it, and he could not, because the word was knowne to them that were in the citie. And they roose vp into battell, and he fled from thence, and departed with great sorowe, and returned into Babylonia. And there came one that told him in Persis, that the campes that were in the land of Iuda, were put to flight: and that Lysias went with great powre with the first, and was put to flight before the face of the Jews, and they grew strong with armour, and force, and manie spoiles, which they tooke out of the campes, which they destroyed: and that they threw downe the abomination which they had builded vpun the altar that was in Jerusalem, 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, he was sore afraide, and was moved exceedingely: and he lay downe...
downe upon his bed, and fell into sickness for sorrow, because it was not chanced to him as he thought. † And he was there for many days: because there was renewed in him great sorrow, and he made account to dye. † And he called his freindes, and sayd to them: Sleepe is departed from mine eyes, and I am fallen away, and my heart is gone for pensiveness: † and I sayd in my heart: Into how great tribulation am I come, & into what waeus of sorrow, wherein now I am: who was pleasant, and beloued in my powre! † But now I remember the euils that I have done in Jerusalem, from whence also I tooke away the spoiles of gold, and of silver, that were in it, and I sent to

† I know therefore that for this cause haue these euils found me: and loe I perish with great sorrow in a strange countrey. † And he called Philip, one of his freindes, and he made him chiefe over al his kingdom. † And he gave him the crown, and his robe, and ring, that he should bring Antiochus his sonne, & should bring him vp to reigne. † And Antiochus the king died there in the yeare: an hundredth fourtie nine.*

† And Lysias understood that the king was dead, and he appointed Antiochus his sonne to reigne, whom he brought vp a young man: and he called his name Eupator.*

† And they that were in the cattel, had inclosed Israel round about the holie places: and they sought them euils alwayes, and the strengthening of the Gentils, † And Judas thought to destroy them: and he called together al the people, to besiege them. † And they came together, and besieged them in the yeare an hundredth sixtie, and they made balist and engins, † And cerayne of them that were besieged, went forth: & some impious men of Israel joyned them selues into them, † and they went to the king, and sayd: How long dost thou not judgements, and revenge against our bretheren? † We decreed to serve thy father, and to walke in his precepts, and obey his edicts: † and the children of our people for this alienated them selues from us, and whosoever were found of us, they were slayne, and our inheritance were spoiled. † And not to vs only haue they extended the hand, but also into al our coasts: † and behold they have approached this day to the cattel in Jerusalem to take it, and they have fortified a forrte in Bethulia: † and vntles thou prevent them more speedely, they will doe greater things then these, and thou shalt not be able to wine

Al this was Antiochus begane to persecute the levies in the yeare. 1.4. ch. 1. v. 21. and dying this year, 1.49 it appeareth that his persecuation durd about six years, or some what more agreeable to the answer of the Angel. Dan. 8. v. 14. that it should endure. 3200. it should make six years, & almost four moneths: within which time Judas by his value obeyed & purged

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to winne them. † And the king was angrie, as he heard these 18 things: and he called together all 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 see there came into him hyred armies. † And the number of his armie was 30 an hundred thousand footemen, and twentie thousand horsemen, and elephans thirtie two, taught to battel. † And they came through Idumea, and approch to Bethsura, and fought manfully. † And Iudas 32 departed from the castell, and removed the campe to Bethzacaram against the kings campe. † And the king arose before 33 it was light, and stirred the bands into fierecnes against the way to Bethzacaram: and the armies made themselves ready to the battel, and they sounded with trumpets: † and to the 34 elephans they shewed: the bloud of the grape, and of the mulberrie, to prouoke them to the battel. † And they diuised the beastes by the legions: and there stood by euerie elephant a thousand men in coates of maile, & helmets of brasse on their heads: and five hundred horsemen set in order were chosen for euerie beast. † These before the time whersoever the beast was, there were they: and whither they went, they went, and they departed not from it. † Yea & vpon them were strong 37 woodden towres proiecting euerie beast: & vpon them egers, and vpon euerie one thirtie two men of strength, which fought from aboue: & within the matter 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 urge them that stood thicke together in the legions therof. † And 39 as the sunne did shine vpon the bucklers of golde, 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 another part by the low places: and they marched warilly and orderly. † And all the inhabitants of the land were moved at the voice of the multitude of them, and the marching of the troupe, & the rantling of the armour, for it was an armie exceeding great and strong. † And Iudas 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 harnesed with the kings harnes: and it was eminent above the other beasts; and it seeme to him that the king
of Machabees.

44 king was on it: and he gave himself to deliver his people: and to get him self an everlasting name. And he ran to it boldly in the midst of the legion, killing on the right hand, & on the left, and they were slain of him on this side and that side. And he went under the seer of the elephant, and put himself under him, and slew him: and it fell to the ground highly commendeth the fortitude of this soul, putting himself in to present dangers of death fighting for religion.

47 And he made peace with them that were in Bethsura: and they came forth out of the city: because there were no victuals for them there being shut vp, because it was the sabbaths of the land. And the king took Bethsura: and he placed there a garrison to keep it. And he turned the place of the sanctification manie days: & he placed there archers and engines, and instruments to cast fire, and pieces to cast stones, and arrows, & scorpions to shoot arrows, and slings.

48 And they also made engines against their engines, and they fought manie days. But there were no victuals in the city, for that it was the seuenth yeare: and they that had remayned in Iurie of the Gentils, had consumed their remaines, that had bene layd vp. And there remayned in the holies few men, because famine had prevailed over them: and they were dispersed euerie man into his place. And Lyfias heard that Philip, whom king Antiochus when he lived, had appointed to bring vp his sonne to reign, was returned from Persis, and Media, and the armie that went with him, and that he sought to take vp upon 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 little victual for you, and the place that we besiege, is senced, & our lyeth upon us to take order for the kingdom. Now therefore let vs give the right handes to these men, and make peace with them, and with all their nation. And let vs decree for them, that they walk in their owne ordinances as before. For, because of their ordinances which we despised, they have bene wrath, and have done at these things. And the word was liked in the sight of the king, and of the princes: and he sent vp to them to make peace: and they received it. And the king and the princes swore to them: and they came out of the fortresse. And the king
This is a historical text discussing events involving Judas and the leadership of the Jews, possibly during the time of the Maccabean Revolt. The text mentions the destruction of certain places and the return of the people to their homes. The excerpt is from a historical document, likely in the context of a religious or historical account of that period.
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 just: for they said: A man that is a priest of the seed of Aaron is come, he will not deceive us. And he spake with them peaceable wordes: and he swore to them, saying: We will doe you no harme, nor your freindes. And they beleued him.

14 And he rooke of them threescore men, and flew them in one day according to the word, that is written: The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them. And there fell scarcity, and trembling upon all the people, because they said: There is no truth, & judgement in them: for they have transgressed the appointment, and the othe which they swore.

15 And Bacchides removed the camp from Jerusalem, and approached to Bethzecha: and he sent, & rooke manie of them that were fled from him, & certaine of the people he killed, and threw them into a great pitte. And he committed the countrie to Alcimus, and left with him an ayde to helpe him. And Bacchides went away to the king. And Alcimus did what he could for the principalitie of his priesthood: and there gathered together unto him all that disturbed their people, and they obeyed the land of Juda, & made a great plague in Israel. And Judas saw all the euils that Alcimus did, and they that were with him, to the children of Israel, much more then the Gentils. And he went out into all the coasts of Ierusaleem round about, and did vengeance upon the men that revolted, and they ceased to goe forth any more into the countrie.

16 But Alcimus saw that Judas prevailed, 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.

17 And the king sent Nicanor, one of his nobler princes: that practised emnities against Israel: and he commanded him to destroy the people. And Nicanor came into Jerusalem with a great armie, and he sent to Judas, and to his brethren in peaceable wordes with guile, saying: Let there be no fighting betweene me and you: I will come with few men, to see your faces with peace. And he came to Judas, and they saluted one another peaceably: and the enemies were ready to catch Judas. And the thing was knowne to Judas that he was come.
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 Judas into battel beside Capharbalama. † And there fell of Nicanor's armie almost five thousand men, and they fled into the cite of David. † And after these words 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 feorning he condemned them, and polluted them: and he spake proudly, † and swore with anger, saying: Vnles Iudas be delivered, and his armie into my handes, incontinent when I shall 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 O Lord hast chosen this house for thy name to be innocated therein, that it might be a house of prayer, and obsequation for thy people. † Take vengeance upon this man, and his armie, and let them fal by the sword: remember their blasphemies, and grant not unto them to be permanent. † And: Nicanor went out from Jerusalem, and mov'd the campe neere to Bethhodon: and the armie of Syria mette him. † And Iudas approch'd in Adarfa with three thousand men: and Iudas pray'd, and sayd: † They that were sent by king Sennacherib, O Lord, because they blasphem'd thee, an angel came forth, and stroke of them an hundred and eightie hue thousand: † so destroy this armie in our fight to day, and let the rest know that he hath spoken it upon the holy places: and judge thou him according to his malice. † And the armie 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 was slaine, they threw away their weapons, & fled: † and they pursu'd them one dayes iorney from Adazer, even til ye came into Gazara, and with trumpets they sounded after them with significations. † And they went forth out of all the townes of Iurie round about, and they pushed them with the horns, and they turned againe to them, and they were 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 Nicanor's head they cut of, and his right hand, which he had proudly stretched forth, and they brought it, and hung it vp against Jerusalem. † And
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48 And the people rejoiced exceedingly, and they spent that day in great gladness. And he ordained that this day should be kept cerieful the thirtenth of the moneth Adar. And the land of Iuda was quiet for a few days. *

CHAP. VIII.

Iudas knowing the Romans to be a most renowned nation, receiuing their worshipable, sent Embassadors to enter league with them: Whereby they agreeing, confirme a perpetual amity with mutuall conditions.

1 And Iudas heard of the name of the Romanes, that they are mightie of powre, and agree vnto all things that are requested of them: and whosoever have come vnto them, they haue made amitie with them, and that they are mightie of powre. And they heard of their battel, and goodlie acts, which they did in Galatia, that they overcame them, and 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 posted euerie place by their counsell: & patience: and destroyed the places that were very farre from them: & the kings that came vpon them from the regions, and stroke them with a greate plague: and the rest gueue them tribute cerieue yeare.

2 And Philip and Perse the king of the Ceteans, and the rest that had borne weapon against them, they discomfited in battel, and overcame them: and that Antiochus the great king of Asia, who made battel against them, hauing an hundred and twenty elephants, & horsemen, & chariotes an armie exceeding great was discomfited by them: that they took him alius, and appointed him, that himselfe and they that should reigne after him, should gueue a great tribute, and he should gueue hostages, and the thing appointed him: and the region of the Indies, & the Medes, & the Lydians of their best countreys: and the same being taken from them, they gaue to Eumenes the king. And that which were in Hellada, would have gone to dispatch them: and the word was known to them, and they sent vnto them one capayne, and they fought against them, & manie of them were slaine, and they led away their wives captiue, and their children, and spoileth their land, and destroyed their walle, and brought them into bondage euene vntil this day: and the residue of kingdoms, and icles that some time had resisted them, they spoyle, and

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and brought under their power: But with their friends, and those that rested in them, they kept amity, and obtained the kingdoms, that were next, and that were far of; that whoever heard their name, feared them. But such as they would help to reign, those reigned: and whom they would, they deposed from the kingdom: and they were exalted exceedingly. And in all these none bare a crown, nor was clothed with purple, to be magnified therein. And that they made themselves a court, and consulted daily three hundred and twenty, that sat in counsel always for the multitude, that they might doe the things that were convenient: and they commit their government to one man every year to rule over all their land, & al they obey one, & there is no enemie, nor emulation among them. And Judas chose Eupolemus the sonne of John, the sonne of Jacob, and Iason the sonne of Eleazar, & he sent them to Rome to make amity and society with them: and that they should take from them the yoke of the Greeks, because they saw that they pressed the kingdom of Israel into bondage. And they went to Rome, a way exceeding great, and they entered into the court, and said: Judas Maccabaeus, and his brethren, and the people of the Jews have sent vs to you to make society 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 Jerusalem, that it might be with them there a memorial of peace, & society. But it will to the Romans, and to the nation of the Jews by sea, & by land for ever; and sword and enemie be far from them. But and if warre be toward the Romans first, or all their felowes in all their dominion: the nation of the Jews shall give way, according as the time shall appoint, with full hart: and to them fighting, they shall not give nor allow wheate, armour, money, shippes, as it hath pleased the Romans: and they shall keepe their charge, taking nothing of them. In like maner also and if warre shall happen first to the nation of the Jews, the Romans shall helpe with all their hart, according as the time shall permitte them: and to them helping shall not be gueen wheate, armour, money, shippes, as it hath pleased the Romans: and they shall keepe their charge without guile. According to these wordes did the Romans agree to the people of the Jews. And if after these wordes these or they so wil
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wil add to these, or take away any thing, they shall doe it at
their pleasure: and whatsoever they shall add, or take away,
shall be ratified, † Yea and concerning the cruils, that De-
metrius the king hath done against them, we haue written to him,
saying: Why haft thou aggrauated thy yoke vpon our freinds,
and followes the Iewe; † If, therefore they come againe vnto vs
against thee, we will doe judgement for them, and will fight
with thee by sea and land.

CHAP. IX.

Bacchides and Alcimus returning into Iurie make great slaughtere. 3. More
then two partes of Iudas small troup flying away, he with eight hundred,
sette th the enemie, 14. overthroweth the strongest part of their armie:
16. but an other part coming at his back, with great slaughte on both
parties, Iudas is slaine. 19. and most honorably buried. 23. Much euil er-
creaseth in Israel. 18. Ionathan is made captain general. 36. The children
of Iambrie kill his brother, which he remengeth. 43. Being environed by
Bacchides chaeth him away to his fenced places, killing mane. 54. Alci-
mus beginning to deface the temple, is striken with a palse, and dyeth mis-
erably. 57. So they haue peace two yeares. 58. Bacchides coming with a
new armie: 61. Ionathan and Simon retyrue into Bethheben. 63. their de-
fend themseles, and annoy the enemie. 69. who blaming his counsellors,
maketh peace, and departeth.

IN the mean 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
with them. † And they went the way, that leadeth into Galgal,
and camped in Masaloth, which is in Arbelis: and they wanne
it, & slew of men mane foules. † In the first moneth of: the
yere an hundreth and fistie two they brought the armie nere
to Jerusalem; † and they arose, and went into Berea twentie
thousand men, and two thousand horsemen. † And Iudas had
camped in Laisa, and three thousand chosen men with him:
† & they saw the multitude of the armie that they were mane,
and they feared exceedingly: and mane withdrew themselves
out of the camere, 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
discoureged. † And be sayd to them that were remaying:
Let vs rife, and goe to our aduersaries, if we may be able to
fight

:: Strongest men are not free from first motions of perturbation,
but reflecting against them. † And they diswaded him, saying: We are not able, but let vs save our lives now, and returne to our brethren and then we will fight against them: and we are few.

† And Judas sayd: God forbid we should doe this thing, ro flee from them: and if our time be neere, let vs dye manfully for our brethren, and let vs not staye our glorie. † And the armie mouted out of the campe, and they stood to meete them: and the horsemen were divided into two parts, and the slingers, and the archers went before the armie, and of the foremost mightie. † And Bacchides was in the right wing, and the legion approched on two sides, and they sounded with trumpets: † and they also cried out that were on Judas side, even they also, and the earth was moved at the voice of the armies: and the battle was fought from morning even until the evening. † And Judas sayd 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 even to the mount of Azorus. † And they that were in the left wing, saw that the right wing was discomfited, and they followed after Judas, and them that were with him at the backe: † and the battle grew more, and there fel manie wounded of these and of them. † And Judas was slain, and the rest fled. † And Jonathas and Simon took Judas their brother, and buried him in the sepulcher of their fathers in the citie Modin. † And all the people of Israel lamented him with great lamentation, and they mourned manie days, † and sayd: How is the mightie fallen, that sauell the people of Israel! † And the rest of the words of Judas battels, and of the valiant acts that he did, and of his greatnes are not described: for they were excessive manie.

† And it came to passe: after the death of Judas, there came forth the wicked men in all the coasts of Israel, and there arose al that wrought iniquitie. † In those days was made an exceeding great famine, and al their countre with themselves yielded to Bacchides. † And Bacchides chose the impious men, and appointed them lords of the countrie: † and they sought out, and searched for the freindes of Judas, and brought them to Bacchides, and he took seuenge on them, & scorned them. † And ther was made great tribulation in Israel, such as was not since the day, that there was no prophete scene in Israel. † And all the freindes of Judas gathered, and sayd to Jonathas: 

† Since
OF MACHABEES.

29. Since thy brother Judas died, there is not a man like unto him, to goe forth against the enemies, Baccides, & them that are the enemies of our nation. Now therefore have we chosen this day to be for him our prince, and captain to wage our battell. And Ionathas took upon him at that time the princedom, and arose in the place of Judas his brother. And Baccides understood it, and sought to kill him. And Ionathas understood it, & Simon his brother, and all that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar. And Baccides understood it, and in the day of the Sabbaths came him self, and at his armie over Iordan. And Ionathas sent his brother captain of the people, to desire the Nabuthceans his freindes, that they would lend him their provision, which was copious. And the children of Iambri issued forth of Madaba, and took John, and all things that he had, and went away having them.

27. After these words, it was told Ionathas, and Simon his brother, that the children of Iambri make great mariage, and bring the bride out of Madaba, the daughter of one of the great princes of Chanaan with great pompe. And they remembered the blood of John their brother: and they went vp, and bid them that under the couert of the mountayne. And they lifted vp their eyes, and saw: and there a tumult, and great preparation: and the bridegrome came forth, and his freindes, and his brethren to meete them with timbrils, and musical instruments, and manie weapons. And they rofe upon them out of the embushement, and slew them, and there fell many wounded, & the rest fled into the mountaines, and they tooke all the spoiles of them: & the mariage was turned into mourning, and the voice of their musical instruments into lamentation. And they roke reuenge of the blood of their brother: & they returned to the banke of Iordan. And Baccides heard it, and he came on the day of the Sabbaths euyn to the brink of Iordan with a great powre. And Ionathas sayd to his companie: Let vs arise, and fight against our enemies: for it is not to day as yesterday, and the day before. For loe battell directly against vs, and the water of Iordan on this side, & on that side, & banke, and marshes, and forrests: and there is no place to turne aside. Now therefore criewe vnto heauen, that they doe that you may be delivered out of the hand of your enemies, not the like.

47. And battell was ioyned. And Ionathas stretched forth his hand
hand to strike Bacchides, and he turned aside from him back-wards. † And Ionathas left aside, and they that were with him into Jordan, and they swam over Jordan to them: † and there fell of Bacchides part that day a thousand men: and they returned into Jerusalem, † and built senned cities in Turie, the forteresse that was in Jericho, and in Ammaun, &c in Bethoron, and in Bethel, and Thammata, and Phara, and Thopo with high walls and gates, and lockes. † And he placed a garrison in them, that they might exercise eminities against Israel: † and he senned the citie Bethura, and Gazara, and the castel, and set garrisons in them, and provision of victuals: † and he take the sonnes of the princes of the countrey for hostages, & put them in the castel in Jerusalem into ward. † And in the yere an hundred fiftie three, the second moneth, Alcimus commanded the wallis 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 were stayed, and his mouth was stopped, and he was dissolved with the paley, neither could he speake a word any more, and giue commandement touching his house. † And Alcimus died at that time with great torment. † And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two yeres. † And all the wicked thought saying: Behold Ionathas, and they that are with him, dwell in silence securely: now therefore let vs bring Bacchides, and he shall take them all in one night. † And they went, and gaue him counsel. † And he arose to come with a great armie: and he sent secretly epistles to his fellowes that were in Turie, to take Ionathas, and them that were with him: but they could not, because their counsel was known to them. † And he apprehended of the men of the countrey, that were the principal of the mischife, fiftie men, and he slew them. † And Ionathas retired aside, and Simon, and they that were with him into Bethbessen, which is in the desert: and he built vp the ruins thereof, and they fortified it. † And Bacchides under stood it, and gathered together al his multitude: and sent word to them that were of Turie. † And he came, and camped about Bethbessen, and assaulted it manie dayses, and made engins. † And Ionathas left Simon his brother in the citie, and went forth into the countrey, and came with a number, † and stroke Odarcs, and his brethren, and the children of Phaeleron in their
in their tabernacles, & he began to stay, and to grow in forces.

67 † But Simon and they that were with him, went out of the citie, and burnt the engins, † and they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, because his counsel, and his conflict was in vaine.

69 † And being angrie against the wicked men, that had given him counsel to come into their countrie, he flewe manic of them: but himself thought with the rest to depart into their countrie. † And Ionatha understood it, and he sent vnto him legates to make peace with him, and to render vnto him the captiues. † And he tooke it gladly, and did according to his wordes, & sware that he would doe him no harme at the days 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 no more to come into their coasts. † And the sword ceased out of Israel: and Ionatha dwelt in Machmas, & Ionatha began there to judge the people, and he destroyed the impious out of Israel.

CHAP. X.

Demetrius invaded by Alexander, 3. seeketh helpe of Ionatha: 15. but he joyneth with Alexander, a saver freind: 22. though Demetrius sollicite him again, offering rewards, with remission of tributes, 31. and great privileges, 46. At which he suspetting to be feared, persisteth with Alexander: 48. who in battel killeth Demetrius: 52. eftsoones the kings daughter of Egypt: 59. calleth Ionatha to the marriage: 62. and honoresh him as a king. 67. Demetrius (the sonne) coming into Syria, findeth Apollonius against Ionatha: 70. prouoketh him, 74. and is overthrown (79 notwithstanding his ambition of a thousand horsemen) 83. Ionatha burneth Apollonius, with their idol Dagen. 86. so returneth by Ascalon to Jerusalem with great glorie.

1 And in the yeare an hundred hundreth threescore came vp Alexander: the sonne of Antiochus, that was surnamed Noble: and he tooke Prolemais, and they receiued him, and he reigned there. † And Demetrius the king heard it, and he gathered together an exceeding great armie, and went forth to meeke him into battel. † And Demetrius sent an epistle to Ionatha in peaceable wordes, to magnifie him. † For he sayd: Let vs preuent to make peace with him, before he make with Alexander against vs: † for he wil remember all the euils, that we haue

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we have done against him, and against his brother, and against his nation. ⌂ And he gave him authority to gather an army, and to make weapons, and to be himself his fellow: and the hostages that were in the castle, he commanded to be delivered to him. ⌂ And Ionathas came into Jerusalem, and read the epistles in the hearing of all the people, and of them that were in the castle. ⌂ And they feared with great fear, because they heard that the king gave him authority to gather an army. ⌂ And the hostages were delivered to Ionathas, and he rendered them to their parents. ⌂ And Ionathas dwelt in Jerusalem, and began to build, and to renew the city. ⌂ And he spake to them that made the works, that they should build the walls, and mount Zion round about with square stones for munition: and so they did. ⌂ And the Aliens fled that were in the holds, which Bacchides had built: ⌂ and euery man left his place, and departed into his owne country: ⌂ onlie in Bethsura there remained some of them, that had forsoaked the law, and the precepts of God: for this was for a refuge to them. ⌂ And Alexander, the king heard of the promises, that Demetrius had promised to Ionathas: and they told him the battells, and the woorthic acts that he did, and his brethren, and the labours, that they endured: ⌂ and he sayd: Why, shall we find any such man? and now we wil make him a freind, & our fellow. ⌂ And he wrote an epistle, & sent it to him according to these words, saying: ⌂ King Alexander to his brother Ionathas greeting. ⌂ We have heard of thee, that thou art mightie of powr, and art mette to be our freind: ⌂ & now: we make thee this day high priest of thy nation, that thou be called the kings freind (and he sent him purple, and a crowne of gold) and in our attayres thou be of one minde with vs, and keepe amitie towards vs. ⌂ And Ionathas put on him the holic stole the seuenthe moneth, in the yere an hundred three score in the solemn day of Scenopegia: and he gathered an armie, and made very manie weapons. ⌂ And Demetrius heard these words, and was exceeding sorie, and sayd: ⌂ What is this that we have done, that Alexander hath prevented vs to take the friendshipe of the Jews for his strength? ⌂ I also wil write to them wordes of 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 Jews greeting. ⌂ Because you have kept covenant towards vs, and haue continuwed in our amitie,
of Machabees. 925

This king Demetrius to gette his desirèd purpose, stucked not to write a plaine lye, for he had heard that the Iewes had refused him and made league with his enimie Alexander 7, 22, 23.

And now perseuerest stil to keepe fidelitie towards vs, & we wil reward you with good things, for that you haue done with vs. And we wil remitte you manie charges, 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, and remitte the crownes, and the thirds of the seede: and the halfe of the fruites of trees, which is my portion, I leue 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, and Galilee from this day and for euer: and let Jerusalem be holie, and free with the coasts thereof: and the riches, & tributes be they to it. I release also the authoritie of the castell, that is in Jerusalem, and I geue it to the high priest, to place therein men whomsoever he shall choose, that may keepe it. And every soule of the Iewes, that is captive from the land of Iuda in all my kingdom, I disnifie free for nothing, that all may be discharged also from tributes of their castell. And all the solemnne days, and the sabbaths, and the new moones, and the days appointed, and three dayes before the solemnne day, and three dayes after the solemnne day let them all be of immunitie and remission, to all the Iewes that are in my kingdom: and no man shall haue power to doe any thing, and to make busineses against any of them in any cause. And let there be enrolled of the Iewes armie to the number of thirtie thousand men: and allowance shall be geueu them as behoueth to all the kings bands, and of them there shall be ordained certayne, that shall be in the fortresses of the great king: and of these there shall be appointed over 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 commanded in the land of Iuda. And the three cities that are added to Iurie of the coutrie of Samaria, let them be accounted with Iurie: that they may be under one, and obey no other power, but the high priestes: Proloomis, and the confines thereof, which I haue geueu for a gift to the holies, that are in Jerusalem, to the necessarie charges of the holie thinges. And I geue euery yeare fiftene thousand sicles of siluer of the kings accounts, that belong to me: and al that is aboue which they had not rended, that were over the affayres the yeares before, from this time they shall geue it to the worke of the house.

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And
And beside these fine thousand sicles of silver, which they received of the account of the holies euerie yeare: and let these pertyne to the priests, that execute the ministrerie. And wholesoeuer flee into the temple that is in Ierusalem, & in all the coasts thersof, in the kings danger for matter, let them be dismissed, & all things, that they have in my kingdom, let them have it free. And to build or repayre the workes of the holy places, the charges shall be geuen of the kings account: and to build the walles in Ierusalem, and to fortifie them round about, the charges shall be geuen of the kings account, and to build the walles in Iurie. But as Ionathas, and the people heard these wordes, they beleued them not, nor receiued them: because they remembred the great mischief that he had done in Israel, and had afflictied them exceedingly. And their liking was toward Alexander, because he had bene the first mouer of the wordes of peace vnto them, and him they ayded aldayes. And king Alexander gathered a great armie, and moued the campe nere to Demetrius. And the two kinges ioyned battel, and the armie of Demetrius fled, and Alexander pursewed him, and vrged them for. And the battel grew very sore, til the sunne went downe: and Demetrius was slaine in that day. And Alexander sent legates to Ptolomee king of Egypt according to these wordes, saying: Because I am returned into my kingdom, and am set in the seate of my fathers, and have obeyed the pryncedom, and have destroyed Demetrius, and possessed our countrie, and have ioyned battel with him, and heis destroyed himself, & his campe by vs, and we set in the seate of his kingdom: and now let vs make amitie one with another: and geue me thy daughter to wife, and I will be thy sonne in law, and I will geue thee gifts, and to her, dignite. And king Ptolomee answered, saying: Happie is the day wherein thou art returned to the land of thy fathers, and art set in the seate of their kingdom. And now I will doe to thee that which thou hast written: but meete me at Ptolemais, that we may see one an other, and I may despose her to thee as thou hast sayd. And Ptolomee went out of Egypt, he and Cleopatra his daughter, and he came to Ptolemais in the yeare an hundred threescore and two. And Alexander the king mette him, and he gave him Cleopatra his daughter: and he made her marrie at Ptolemais, as kinges in great glorie. And king Alexander wrote to Ionathas, that he should

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60 Should come to meete him. † And he went with glorie to Ptolomais, and he mete there the two kings, and he gave them much siluer, and gold, and gifts: and he found grace in their sight. † And there assembled against him pestilent men of Israel, wicked men soliciting against him: and the king attended 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 himself. † And he said to his princes: Go ye out with him into the middles of the citie, & proclaim, that no man sollicite against him for any matter, and that no man be troublesome into him for any cause. † And it came to passe, as they that sollicited, saw his glorie that was published, & him covered with purple, they all fled: † and the king magnified him, and wrote him amongst his chiefest freindes, and made him Duke.

66 and partaker of the principedom. † And Ionathas returned into Jerusalem with peace, and joy. † In the yere an hundred sixty hue came Demetrius the sonne of Denetrius from Cretes into the land of his fathers. † And Alexander the king heard it, and he was very solace, and returned to Antioche. † And Demetrius the king made Apollonius general, who was ruler of Cœle-Siria: & 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 dost exercise powre against vs in the mountains. † Now therefore if thou trust in thy forces, come downe to vs into the plaine, let vs compare there one with another: because with me is the force of battels. † Ask, and learn 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 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 the plaine, where is no stone, nor rocke, nor place to flee? † But as Ionathas heard the words of Apollonius, he was moved in minde: and he chose tenne thousand men, and went forth from Jerusalem, & Simon his brother mette him to ayde him.

75 † And they moved the camp to Ioppe, and it shut him out of the citie: because the garrison of Apollonius was in Ioppe, and he assaulted it. † And they that were in the citie being put in great feare, opened to him, and Ionathas obeyed Ioppe.

77 † And Apollonius heard it, & he tooke three thousand horse-
men, and a great armie. † And he went to Azotos as making 7 φ
journey, and immediately he went forth into the plaine; be-
cause he had a multitude of horsemen, and he trusted in them.
And Ionathas pursued him vnto Azotos, and they joined
barrel. † And Apollonius left in the campe a thousand horse-
men behind them secretly. † And Ionathas understoold that 80
there was an embushment behind him, and they compassed
his campe, and they threw darts upon the people from mor-
ing euyn vnto euening. † But: 81 the people stood, as Ion-
athas had commanded: and their horses laboured. † And Sim-
on put forth his armie, and joined it against the legion: for
the horsemen were weary: and they were discomfited by
him, and fled. † And they that were scattered by the playne, 83
fled into Azotos, and entered into Bethdagon their idol house,
to save them felues. † And Ionathas burnt Azotos, and 84
the cities that were round about it, and he tooke the spoiles
of them, and the temple of Dagon: and all that fled into it, he
burnt with fire. † And there were that were slayne by the 85
sword, with those that were burnt, almost eight thousand
men. † And Ionathas removed the campe from thence, and 86
brought it to Alcalon: and they went out of the citie to meete
him in great glorie. † And Ionathas returned into Jerusalem 87
with his companie, hauing manie spoiles. † And it came to 88
passe: as Alexander the king heard these wordes, he added yet
to glorifie Ionathas. † And he sent him a cheyne of gold, as 89
the custome is to be geuen to the cosins of kings. And he gave
him Accaron and all the borders thereof in possession.

Chap. XI.

Ptolomeus king of Egypt deceiptfully coming into Syria, 8. surpriseth cert-
taine cities, 9. taking his daughter from Alexander geueneth her to Dem-
trius. 15. Alexander flying away, 17. is treacherously slaine. 8. Ptol-
omeus dyeth the third day, and Demetrius reigneth. 20. Ionathas be-
siegeth the fortresse which resisted him in Jerusalem. 24. obtayneth of
Demetrius remission of tributes, and other privileges. 8. Demetrius dis-
missing his armie, the souldiers conspire with Tryphon against him. 43. 
Ionathas dyeth him with three thousand men, who kill an hundred thou-
sand mutiners. 53. Demetrius breakeing league with Ionathas, is over-
thrown by Tryphon. 57. Toganyantiochus reneweth league with Ion-
athas: and he (65. as likewise his brother Simon) prospereth: 67. in great
danger prayeth and prevaileth.
AND the king of Egypt gathered an armie, as the land that is about the sea shore, and marie shippes: and he fought to winne the kingdom of Alexander by guile, and to 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.

But when Ptolomee entered the cities, he put garrisons of soldiars in euerie citie. And as he approached to Azotus, they shewed him the temple of Dagon burnt with fyre, and Azotus, and the rest thereof thrown downe, and the bodies cast forth, and the graves of them that were slaine in the battel, which they had made euere the way. And they told the king that Ionathas did these things: to raise enuie against him:

And the king held his peace. And Ionathas came to meete the king into Ioppe with glorie, and they saluted one an other, and they slept there. And Ionathas went with the king euene to the riuere, that was called Eleutherus: and he returned into Jerusalem. And king Ptolomee obtayned the dominion of the cities euene to Seleucia by the sea side, and he purposed euill purpouses against Alexander. And sent legates to Demetrius, saying: Come, let vs make a league betwene vs, and I wil geue thee my daughter that Alexander hath, & thou shalt reigne in the kingdom of thy father. For it repenteth me that I haue geuen him my daughter: for he hath sought to kill me. And he dispersd him, for that he couered his king-

And Ptolomee entered into Antioch, & he put two crownes vnpon his head, of Egypt, & of Asia. But Alexander the king was in Cilicia at that time: because they rebelled 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 flight. And Alexander fled into Arabia, there to be protected: and king Ptolomee was exalted. And Zabdiel an Arabian tooke of Alexanders head, & sent it to Ptolomee. And king Ptolomee died the third day: and they that were in the for-
tresses, perished by them that were within the campe. And Demetrius reigned the yeeare an hundred sixtie euens. In those dayes Ionathas gathered together them, that were in

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Iurie, to winne the castel in Ierusalem: and they made engines against it. † And certaine that hated their owne nation 21 wicked men, went to king Demetrius, and told him that Ionathanas besieged the castel. † And as he heard it, he was wrath: 22 and forth with he came to Ptolemais, and wrote to Ionathanas, that he should not besiege the castel, but shoulde meete him to talke together in haft. † But as Ionathanas 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 silver and rysments, and manie other presents, and went to the king to Ptolemais, and he found grace in his sight. † And certaine wicked men of his nation solicited against 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 all his freinds, † and he established to him the chiefe priesthood, 27 and whatsoever other things he had before precious, and he made him the chiefe of his freinds. † And Ionathanas requested of the king that he would make Iurie free, and the three ro-parchies, & Samaria, & the confines thereof: and he promised him three hundred talents. † And the king consented: and he wrote to Ionathanas epistles of all these things, conteyning this tenure. † K i n g Demetrius to his brother Ionathanas greeting, 30 &c to the nation of the Iewes. † A copie of the epistle, which we haue written to Laathenes our parent concerning you, we haue sent to you that you might know it. † K i n g Demetrius 32 to Laathenes his parent greeting. † We haue determined to do 33 good to the nation of the Iewes our freinds, & that kepe the things that are just with vs, for their gentlenes which they beare towards vs. † We haue ordained therefore vs to 34 the coasts of Iurie, & the three cities, Apherema, Lyda, & Rama-tha, which are added to Iurie of Samaria, & all their confines, to be sequestred to al them that sacrifice in Ierusalem, for these things, which the king receiued of them every yeares, and for the fruits of the land, and of the trees. † And other things, 35 that were presented 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 also to them, and nothing of these shall be broken from this time, and for ever. † Now therefore provide to make a copie of these, and let it be geuen to Ionathanas, and let it be layd in the holy mount, and in a solemne place. † And Demetrius the king seing that the land 38 was
was quiet in his sight, and nothing resisted him, he dismissed all his armie, euerie man to his place, except the forren armie, which he brought from the isles of the Gentils: and al the 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 Emeschul the Arabian, that brought vp Antiochus the sone of Alexander: † And he lay upon him, to deliver this Antiochus vono him, to reign in his fathers place: and he declared vono him what great things Demetrius did, & the enmities of his hosts against him. And he taried there manie dayes. † And Iona-thas sent to Demetrius the king, that he would call out them, that were in the citie in Ierusalem, and that were in the holdes: because they impugned Israel. † And Demetrius sent to Iona-thas, saying: I wil not onlie doe these thynge for thee, and for thy nation, but with glorie I wil honour thee, and thy nation, when it shal be time convenient. † Now therefore thou shalt doe wel if thou wilt send men to helpe me: because al mine armie is departed. † And Iona-thas sent him : three thousand valiant men to Antioch: and they came to the king, and the king was delighted at their coming. † And there assembled they that were of the citie, an hundred twentie thousand men, 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 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 al dispersed through the citie. † And they flew in that day an hundred thousand men, and they burnt the citie, and tooke manie spoiles in that day, and deliered 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, and cried to the king with petitions, saying: † Geue vs the right hand, and let the Iewes cease to oppugne vs, and the citie. † And they threw away their weapons, & made peace, and the Iewes were glorified in the kings sight, & were renowned in the sight of all that were in his kingdom, & returned into Ierusalem with manie spoiles. † And king Demetrius late in the seet of his kingdom: & the land was at rest in his sight. † And he knew al thynge whateuer he sayd, and alienated himsely from Iona-thas, and he required him not according to the benchtes, that he had geuen him, and he vexed him exceedingly. † And
after these thinges Tryphon returned, and with him Antiochus the yong boy, who reigned, and put the crowne upon him. † And there gathered vnto him all the bandes, which Demetrius had dispersd, 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 priesthood, and I place thee ouer the foure cities, that thou mayst be of the kings freinds. † And he sent him vesseles of gold for his service, and he gave him leau: to drinke in gold, and to bee in purple, and to have a cheyne of gold: † And he appointed Simon his brother gouerner from the borders of Tyre eu'n to the coasts of Aegypr. † And Ionathas went forth, and walked through 60 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 besieg'd it, & burnt the thinges that were round about the citie, and he spoileth it. † And the men of Gaza besought Ionathas, and he gave them the riight hand: and he tooke their tonnaes for hostages, and sent them into Ierusalem: and he walked through the contrie even to Damascus. † And Ionathas thus 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 province. † And Simon approache to Bethsura, and expung'd it manie daies, and inclos'd them. † And they request'd of him: to take the riight handes, and he gaue it them: and he ca'st them out from thence, and tooke the citie, and placed therin a garrison. † And Ionathas, and his campe approache to the water of Genefar, and before it was light they watch'd in the plaine Asor. † And loe the campe of the aliens mette him in the playn, & they layd embuschments for him in the mountains: but he went against them. † And the embuschments rofe out of their places, and they ioyned battell. † And all that were on Ionathas part, and none was left of them, but Mathathias the sonne of Absolom, and Judas the sonne of Calphi, chief capayne of the chialtie of the host. † And Ionathas rent his garments, and put earth vpon his head, and prayed. † And Ionathas returned to them into battell, & he put them to flight,
and they fought. † And they of his part that fled, saw, and returned to him, and pursued with him even to Cades to their camp, and they came even thither. † And there fell of the aliens in that day three thousand men: and Jonathan returned into Jerusalem.

CHAP. XII.

Jonathan confirmeth league with the Romans, and Spartiates, by letters: 19. with mention of letters received before. 24. By diligent guard be defendeth the country from the enemies invasions, putting them to flight. 31. subdued the Arabians, and returneth by Damascus. (33. Simon prospering in other places.) fortisith Jerusalem, 39. Finally is deceived by Tryphon. 48. and all his men are slain.

And Jonathan saw that the time helped him, he chose men and sent them to Rome, to establish and to renew amity with them: † and to the Spartiates, and to other places he sent epistles according to the same tenure. † And they went to Rome, and entered into the court, and said: Jonathan the high priest, and the nation of the Jews have sent you to renew the amity, and societie according as before. † And they gave them epistles unto them by place and place, to conduct them into the land of Juda with peace. † And this is a copy of the epistles which Jonathan wrote to the Spartiates: † Jonathan the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Jews, to the Spartiates: their bretheren greeting. † Long agoe were epistles sent to Onias the high priest from Arias who reigned with you, that you are our bretheren, as the writing conteyneth, that here beneath foloweth. † And Onias received the man that was sent, with honour: and he received the epistles, where in there was signification of the societie, and amity. † We whereas we needed none of these having for our comfort the holy books, that are in our hands, † chose rather to send unto you to renew the fraternitie, lest perhaps we be made aliens from you: for 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 to remember bretheren. † We reioyce therefore of your glorie.

† But manie tribulations have compassed vs, and manie battles, and the kings that are round about vs, haue impugned
called together the ancients of the people, and he consulted
with them to build fortresses in Iuris, and to build the walls
in Jerusalem, and to create a mound of a great height between
the castle and the city, to separate it from the city, that it might
be alone, and they might neither by nor find: And they
came together to build the city, and the wall that was upon
the torrent toward the rising of the sun, and he repaid it,
which is called Capheetha: And Simon built Adiada in
Sephela, and fortified it, and hanged on gates and locks.
And when Tryphon had purposed to reign over Asia, and to take
the crown, and to extend his hand against Ariochothe king:
† fearing lest perhaps Ionatas would not permit him, but
would fight against him; he sought to take him, and kill him.
And rising up he went into Bethlan. And Ionatas went
forth to meet him with four thousand chosen men into
battel, and came to Bethlan. And Tryphon saw that Ionatas
came with a great army, to extend his hand over him:
and he feared: And received him with honour, and com-
mended him to all his freindes; and gave him gifts: and he
commanded his horse to obey him, as he would. And he
saie to Ionatas: Why hast thou troubled all the people? whereas
we have no warre? And now send them backe to their
housers, but choose thee a few men, that may be with thee, and
come with me to Ptolemais, and I will deliver it to thee, and
the other holders, and the armie, and all the overseers of the
affayres, and returning I will depart: for thence I came.
And Ionatas beleued him, and did as he said: and dismissed
his armie, and they departed into the land of Judas: But he
retayned with him three thousand men; of whom he sent
backe two thousand into Galilee, and a thousand came with
him. But as Ionatas entered into Ptolemais, they of Pto-
lemais shut the gates of the city: and they took him, and all
that had entered with him they slew with the sword. And
Tryphon sent an armie and horsemens into Galilee, and into
the great playne to destroy all Ionatas fellowes. But they
when they understood that Ionatas was taken, and was per-
ished, and all that were with him, they encouraged them selves,
and went forth to the battel. And these that had pursued,
sieg that the murther stood upon their life, they returned. But
they came with peace into the land of Judas. And they la-
menced Ionatas, and them that were with him exceedingly:
and Israel mourned with great mourning. 
And all the heathens that were round about them, sought to destroy them, for they said: They have no prince, and helper: now therefore let us expunge them, and take away from men the memory of them.

Chap. XIII.

Simon exhorteth the people to defend themselves, and religion: 1. It is made general capitaine. 14. Tryphon demandeth an hundred talents of silver, and hostages for Jonathan. 17. Which are sent (to satisfie the people.) Tryphon receiveth the ransom, 22. killeth Jonathan, and his sons. 25. Simon erecteth a memory to his parents and brethren. 31. Tryphon murketh his young king. 33. Simon fortifieth the countrie, obtesteth peace, and liberties of Demetrius. 42. Subdueth the city Gaza, and the rebellious castle within Jerusalem.

And Simon heard that Tryphon gathered a very great army, to come into the land of Juda, and to destroy it. 
† Seing that the people was in dread, and in fear, he went vp to Jerusalem, and assembled the people: † and exhorting he sayd: You know what great battels I and my brethren, and the house of my father, have made for the laws, & the holies, and the distresses that we have fende: † by reason of these are all my brethren perished for Israel, and I onlie am left. † And now let it not fal to me to spare my life in a time of tribulation: for I am not better then my brethren. † I will avenge therefore my nation and the holies, our children also, & wives: because all the heathens are gathered together to destroy vs of mine. † And the spirit of the people was kindled as loone as they heard these words: † and they answered with a loud voice, saying: Thou art our capitane in the place of Judas, and Jonathan thy brother: † fight thou our battel, & we wil doe all things whatsoever thou shalt say to vs. † And gathering together all the men of warre, he hastened to finish all the walle of Jerusalem, and fortified it round about. † And he sent Jonathan the sonne of Abifalom, & with him a new armie into Ioppe, and they that were in the castel being cast out, he remeyned there. † And Tryphon remoued from Ptolomais with a great armie, to come into the land of Juda, & Jonathan with him in ward. † But Simon pitched in Addus against the face of the playne. † And as Tryphon understood that Simon was risen in the place of his brother Jonathan: and that he would
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15 would joyn he battell with him, he sent legats to him, saying: For the silver, that thy brother Ionathas owed in the king's account, for the affayres which he had, we have stayed him.
16 And now send an hundred talents of silver, and his two sons for hostages, that being dismissed he sitt not from vs, and we will release him. And Simon knew that with guile he spake with him; neuertheles he commanded the silver, and the children to be given: lest he should get great enmity with the people of Israel, saying: Because he sent not the silver, & the children, therefore is he perished. And he sent the children, and the hundred talents: and he lyed, and dismissed not Ionathas. And after these things came Tryphon within the countrie, to destroy it, and they compassed by the way that leadeth to Addar, & Simon, and his camp marched into euerie place whither focuer they went. And they that were in the castel, sent legats to Tryphon, that he should hasten to come through the desert, and should send them victuals. And Tryphon prepared all the horsemen, to come that night: but there was no exceeding great snow, and he came not into the countrie of Galaad. And when he had approched to Bascama, he slew Ionathas and his sons there. And Tryphon returned, & went into his countrie. And Simon sent, and tooke the bones of Ionathas his brother, and buried them in Modin the citie of his fathers. And all Israel lamented him with great lamentation: & they mourned for him many dayes.
17 And Simon built over the sepulcher of his father and of his brethren, a building high to behold, of stone polished behind and before: and he erected seven spiers one against one, to his father and mother, and to his foure brethren: and about these he set great pillers: and upon the pillers armour for an eternal memorie: and by the armour shippes grauen, which might be seen of all that fayled the sea. This is the sepulcher, great vesture: that he made in Modin even vntil this day. But Tryphon who he journeyed with Antiochus the king being a young man, by guile he slew him. And he reigned in his place, and put the crowne of Asia upon himself, and made a great plague in the land. And Simon built the forstresses of Iurie, fortifying them with high towres, and great walles, and gates, and lockes: and he put victuals in the forstresses. And Simon chose men & sent to Demetrius the king, that he would make a release to the countrie: because all Tryphon's acts had bene done.

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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 friend of 36
kinges, and to the ancients, and to the nation of the Iews,
greeting. † The crowne of gold, and the bahem, which you lent,
we have received: and we are ready to make with you great peace,
and to write to the kingschiefe officers to release you the things that we have released. † For what soever 38
things we have decreed unto you, stand in force. The holdes
that you have built, let them be to you. † We remite also the
ignorances, and offences even vntil this day, and the crowne
which you owed: and if any other thing was tributarie in
Jerusalem, now let it not be tributarie. † And if any of you be 40
fitte to be inrolled among ours, let them be inrolled, and let
there be peace between vs. † In the yeare an hundreth seuentie
was the yoke of the Gentils taken away from Israel. † And the 41
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 Iews. † In these days Simon 43
approached to Gaza, and compassed it with campes, and he
made engins, & let them to the city, and he stroke one towre,
and tooke it. † And they that were within the engin, brake 44
out into the city: and there was made a great straffe in the city.
† And they that were in the city went vp with their wives, &
children upon the wal their costes rent, and they cried with a
lowd voice, desiring of Simon that the right handes might be
given them, † and they sayd: Requite vs not according to our
malices, but according to thy mercies. † And Simon yielding 47
destroyed them not: but † yet he cast them out of the city, and
cloesd the houses, wherein there had bene idols, and then he
entered into it with hymes blessing our Lord: † and all slithines 48
being cast out of it, he placed in it men that should doe the law:
and he fortifed it, and made it his habitation. † But they that
were in the castell of Jerusalem, were prohibited to goe out and
to come in to the countrie, & to bye, and sell: and they were ex-
ceeding hungrie, and manie of them perished for famine, † and
they cried to Simon to receive the right handes, and he gave it
them: and he cast them out from thence, and cloesd the castel
from the contaminations: † and they entered into it the third
and twentieth day of the second moneth, the yeare an hundreth
seuentie one, with prayse, and boughes of palme trees, and
harpes,
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harpes, and cymbals, and nables, and hymnes, and canticles, be-
cause the great enemy was destroyed out of Israel. And he or-
dayned that euerie yeare these dayes should be kept with glad-
ess. And he fortified the mount of the temple, that was by
the castel, and he dwelt there him self, and they that were
with him. And Simon saw: And John his sonne, that he was a
valient man of warre: & he made him captain of all the hostes;
and he dwelt in Gaza.

CHAP. XIII.

Demetrius invading Media is taken captive: 4. and Iurie is in peace. 14.
Simon cherisheth the godlie, and punisheth the wicked: 16. receiveth
friendly letters from the Romans, and Spartiates: 20. Wherof the copie
is recited: 24. sendeth a legate to Rome with a present. 25. And is esta-
lished highpriest, and governor by publique consent.

1 IN THE yeare an hundreth euentic two, king Demetrius
gathered his armie, and went into Media to get him aydes
to expugne Tryphon. And Asia the king of Persea, and
Media heard, that Demetrius was entered his confines, and he
tsent one of his princes to take him alio. And he went, and
strove the camp of Demetrius: and tooke him, and brought
him to Asia, and he put him into ward. And at the land
of India was at rest all the days of Simon, and he sought good
to his nation: and his power, and his glorie pleased them al
days. And with all his glorie he tooke Ioppe for an haven,
and made it an entrance into the iles of the sea. And he en-
larged the borders of his nation, and obtayned the countrie.
And he gathered a great captiuitie, and had the dominion
of Gaza, and of Bethsura, and of the castle: and tooke away
the vnclenes out of it, and there was none that resited him.
And euerie man tilled his land with peace: & the land of India
yielded her fruities, and the trees of the fildes their fruit. The
ancients sale al in the streetes, and treasted of the good things
of the land, & the yongmen did on them glorie, and the stoles
of warre. And he gaine victuals to the cities, and he appoin-
ted them that they should be vessels of munition: til the name
of his glorie was renowned euin to the end of the earth.
He made peace vpon the land, & Israel regoyed with great
joy. And euerie man sat under his vine, and under his fig-
tree: and there was none to make them afraid. There was
none left that impugned them vpon the earth: kings were

Simon had now govern-
peple two yeares
beginning
with great dif-
ficulties, but
henceforth em
joyed peace til
Antiochus Se-
detes brake
the league, &
invaded Iurie.

He reduced manie levees
from capti-
uitie.
discomfited in those days. And he confirmed all the humble
of his people, and fought the law, and took away euerie
wicked and cull man: he glorified the holies, and multiplied
the vessels of the holy places. And it was heard at Rome
that Ionathas was dead, and even unto the Spartians: and they
were very sore. But as they heard that Simon his brother
was made the high priest in his place, and he obtained al the
country, and the cities therein; they wrote to him in braten
tables, to renew the amities and societie, which they had
made with Iudas, & with Ionathas his brethren. And they
were read in the sight of the church in Jerusalem. And this is a
copec of the epistles, that the Spartians sent. The princes
and: the cities: the Spartians to Simon the grand priest, and
to the ancients, and to the priests, and the rest of the people
of the Iewes their brethren, greeting. The legates, that were
sent to our people, haue told vs of your glorie, and honour,
and ioy; and we rejoiced at their entrance. And we wrote
that, which was sayd of them in the counsels of the people,
thus; Numenius the sonne of Antiochus, and Antipater the
sonne of Jason legates of the Iewes, came to vs, renewing
with vs old amitiie. And it pleased the people to receive the
men gloriously, and to put a copec of their wordes in the succed-
red bookes of the people, to be for a memorie to the people
of the Spartians. And a copec of these we haue written to Simon
the grand priest. And after these things Simon sent Numen-
lius to Rome, having a great buckler of gold, of the weight
of thousand pounds, to establish amitiie with them. But when
the people of Rome had heard these worde, they sayd:
What thankes giong shal we render to Simon, and his children?
For he hath restored his brethren, and hath expunged
the enemies of Israel from them: & they deacre him libertie,
and registred it in tables of brasse, and put it in titles in mount
Sion. And this is a copec of the wrieng. The eighteenth
day of the moneth Elul, in the yere an hundredth seuentie two,
the third yere under Simon the grand priest in Asaremel, in a
great assemblye of the priests, & of the people and the princes
of the nation, and the ancients of the country, these things
were notified: that there haue often bene battels made in our
country. But Simon the sonne of Mathathias of the children
of Larib, and his brethren put themselves in danger, and
refisted the aduersaries of their nation, that their holies, and law
law might stand: & with great glorye have they glorified their nation. And Jonathas gathered together his nation, and was made their grand priest, and he was layd to his people. And their enemies would conculate, and destroy their countrie, and extend their handes against the holie. Then Simon, resisted and fought for his nation, and bestowed much money, and armed the valiante men of his nation, & gave them wages:

† And he fortified the cityes of Iurie, and Bethsura, that was in the borders of Iurie, where the armour of the enemies was before: and he placed there Iewes for a garrison. And he fortified 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 whatsoever was fitte for their corrupcion, he put in them. And the people law the fact of Simon, and the glorye that he meant to doe to his nation, & they made him their duke, and grand priest, for that he had done all these things, and for the justice, and fayth, which he kept to his nation, & for that he bought by al meanes to aduance his people.

† 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 David in Jerusalem in the castle, out of which they came forth, and contaminated al things that were round about the holies, & they brought great plague upon challitie:

† & he placed in it men of Iurie to the defence of the countrie, & of the citie, & he rayled the walles of Jerusalem. And king Demetrios appointed him the high priesthood. According to these things he made him his freind, and glorified him with great glorye. For he heard that the Iewes were called of the Romanes, freinds, and fellowes, and brethren, and that they received Simons legates gloriously: and that the Iewes, and their priests confessed that he should be their duke, and high priest: for ever, till there rise the faithful prophet: and that he be duke over them, and that he should have the care of the holies, and that he should appoint rulers over their workes, and over the countrie, and over the armour, and over the holies. And that he have care of the holies: and that he be heard of al, and that al writings in the countrie be written in his name: and that he be clothed with purple, and gold: and that it be not lawful for any of the people, and of the priests to disdain any of these, and to gainsey those things, that are sayd of him, or to cal together an assemblie in the countrie.
country without him: and to be clothed with purple, and to wear a chayne of gold. But let that shall doe beside these 45 things, or shall make frustrate any of these he shall be guilkie. 
† And it pleased all the people to appoint Simon, and to doe 46 according to these wordes. † And Simon took it upon 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 all. † And this writting they had them put in 73 tables of brasse, and to set them in the circuit of the holies, in a famous place: † and to put a copie thereof in the treasurie, 49 that Simon may have it, and his children.

CHAP. XV.

Antiochus by his letters granteth great privileges to Simon: 10. pursueth Tryphon, and immorseth him. 15. The romanes commende the Iewes to other nations: 25. Antiochus refusing an desist from Simon, breaketh the league, 30. and exacteth certaine cities, and tributes. 37. Tryphon escapeth, and other of the kings forces innade and spoile Turie.

This Antiochus Sederes sonne of Demetrius sent epistles from the illes of the sea to Simon the priest, and prince of the nation of the Iewes, and to all the nation: † and they conveyed this tenet: King Antiochus to Simon the grand priest, and to the nation of the Iewes greeting. † Because certaine pestilent men have obtained the kingdom of our fathers, and I meant to challenge the kingdom, and to restore it as it was before: and I have chosen a great armie, and have made shippes of warre. † And I wil march through the country, that I may take revenge of them, that have destroyed our country, and that have made manie cities desolate in my realme. † Now therefore I establish vnto thee all the oblations, which all the kings before me remitted vnto thee, and what other gifts fower they remitted thee: † and I permitte thee to make a coigne of thy owne money in thy country: † and Jerusalem to be holy and free, and al the armour that is made, and the fortresses which thou haft built, and which thou dost hold, let them remaine to thee. † And all that is due to the king, and the things that are to be the kings hereafter, from this present and for all time, they are remitted to thee. † And when we shal have obtained our kingdom, we wil glorifie thee, and thy nation, and the temple with great glory, so that your glory shall be made manifest in al the earth. † In the yeare an hundredth to
seuentie foure went forth Antiochus into the land of his fathers, and al the hofts assembled vnto him, so that there were few left with Tryphon. 

And Antiochus the king pursuewed him, and he came to Dora flying by the seacoast. 

For he knew that euils were heaped vpon him, and the armie forsooke him. 

And Antiochus camped vpon Dora with an hundred twentie thousand men of waste, and eight thousand horsemen:

and he compassed the citie, and the shippes approched to the sea: and they vexed the citie by land, and by sea, and suffered none to come in, or to goe ouer. 

And Numenius came, and they that had bene with him, from the citie of Rome, having epistles written to kings, and countries, wherein were conveyed these wordes: 

Whoe, the confi the Romanes, to Ptolomme the king greeting. 

The ambassadours of the Iews our freindes came to vs, renewing the old amitie, and societie, being sent from Simon, the prince of the priests, and the people of the Iews. 

And they brought also a buckler of gold of a thousand poundes. 

It hath pleased vs therefore to write to the kings, and countries, that they doe them no harme, nor impugne them, and their cities, and their countries; and that they geue no syde to them that fight against them.

And it hath semed good vnto vs to take the buckler of them. 

If therefore anie pestilent men are fled out of their countrie to you, deliver them to Simon, the prince of the priests, that he may punish them according to their law. 

These self-same things were written to Demetrius the king, & to Attalus, and to Ariarathes, and to Arses, and intoal countries: and to Lamphaces, and to the Spartiates, and to Delus, and to Myndus, and to Sicyon, and to Caria, and to Samus, & Pamphilia, and Lycia, and Alicarnassius, and Coo, and Siden, and Aratun, and Rhodes, & Phaselis, and Gortyna, and Gnidos, and Cypres, and Cyrene. 

And a copie thereof they wrote to Simon the prince of the priests & people of the Iews. 

But king Antiochus mov'd his campe vnto Dora the second time, sifting handes alwayes vpon it, & making engines: & he shut vp Tryphon, that he could not goe forth. 

And Simon sent vnto him two thousand chosen men for syde, and siluer, and gold, and abundance of furniture. 

And he would not take them, but brake al thinges that he couenanted with him before, & alienated himself from him. 

And he sent to him Athenobius one of his freinds, to treat with him, saying: You hold Ioppe, and Gazara, and the
the castel, that is in Jerusalem, cities of my kingdom. But their borders you have made desolate, and you have made a great plague in the land, and have ruled in manie places in my kingdom. Now therefore deliver the cities, that you have taken, and the tributes of the places, wherein you have ruled without the borders of Iurie. But if not, give you for them five hundred talents of silver, and for the destruction, that you have made, and the tributes of cities other five hundred talents: but if not, we will come and expugne you. And Athenobius the kings friend came into Jerusalem, and saw the glory of Simon, and his magnificence in gold, and silver, and furniture abundant, and he was astonished, and told him the kings words. And Simon answered him, and said to him: Neither have we taken other mens land, neither do we hold that is other mens; but the inheritance of our fathers, which was a certaine season mutually possessed of our enemies. But we having opportunity challenge the inheritance of our fathers. For concerning Ioppe, and Gazara, that thou complaynest: they made a great plague among the people, and in our country: for these we give an hundred talents. And Athenobius answered him not a word. But with anger returning to the king, he reported unto him these words, and the glory of Simon, and all things that he saw, and the king was wrath with great anger. And Tryphon fled by shippe to Orthosias. And the king appointed Cendebaus captain by the sea coast, and gave him an armie of foote men and horsemen. And he commanded him to moue the camp 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 pursuved Tryphon. And Cendebaus came to Iamnia, and began to provoke the people, and to conciliate Iurie, and to take the people captive, and to kill, 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 him.

CHAP. XVI.

Simon sendeth two of his sonnes to fight against Cendebaus, 3. whom they overthrew. 11. Ptolemes sonne in law, inviting him to a feast treacherously killeth him, and his sonnes Iudas and Mathathias. 19. sendeth also men to kill John, but he being warned of the treason, killeth them: 23. and succeedeth to his father in the government.
AND "Iohn went vp from Gazara, and told Simon his father what Cendebeaus did amongst their people. And Simon called his two elder sones, Iudas & Iohn, and he sayd to them: I and my brethren, and the house of my father, have expunged the enemies of Israel from our youth even to this day; and it hath prospered in our hands to deliver Israel oftentimes. And now I am old, but be you in place of me, and my brethren, & going forth fight for our nation: & the helpe from heaven be with you. And he chose out of the countrey twentie thousand fighting men, and horsemen, and they went forth to Cendebeaus: and they slept in Modin. And they arose in the morning, and went into the plaine, & soke a mightie great armie coming to meete them of foote men, and horsemen, & there was a running riuier between them. And he campt against the face of them, him selfe 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 over after him. And he diuided the people, and the horsemen in the middes of the footemen: and the horsemen of the aduersaries were exceeding manie. And they sounded with the holy trumpe: and Cendebeaus was put to flight, and his campe: and there fel manie of them wounded, and the rest fled into the hold. Then was Iudas Iohn's brother wounded: But Iohn pursuewed them, till he came to Cedron. Which he build: And they fled euyn to the towres, that were in the fildes of Azotus, and he burnt them with fyre. And there fell of them two thousand men, and he returned into Iurie in peace. And Ptolomee the sone of Abobus was appointed captayne in the plaine of Jericho, and he had much siluer, and gold. For he was the sone in lawe of the high prieft. And his hart was exalted, and he would gayne the countrey, and he purposed treacherie against Simon, and his sones to dispatch them. And Simon walking through the cities, that were in the countrey of Iurie, and being careful of them, went downe into Jericho, he and Mathathias his sone, and Iudas the yeare an hundredth seuentie seuen, the eleventh moneth: this is the moneth Sabath. And the sone of Abobus receiued them with guile into a little fortresse, that is called Dohc which he build: and he made them a great feast, and bid men there. And when Simon was: inebriated and his sones, Ptolomee arose with his company, and they tooke their weapons, and entered..."
SECOND BOOKE.

The leaves in Jerusalem write to the leaves in Egypt, 7. signifying that they had writt, before of manie afflictions past: 9. and now write againe, rendring thanks to God for their deliuerie from Antiochus: 18. exhorting their brethren to kepe the feast of Sceonpegia; reciting the mir cle of water returning into fire: 24. when Nehemias prayed: 33. and that the king built a temple in memorie thereof.

O the brethren, the leaves that are through 1. out Egypt, the brethren, the leaves that are in Jerusalem, and that are in the countrie of Iurie, send health, and good peace. 1. God doe good to 2. you, and remember his testament, that he spake to Abraham, and, Isaac, and Iacob, his faithfull seruantes: 1. and geue he 3. vnto
of Machabees. 947

unto you at an hart to worshippe him, and to doe his will
with a great hart, and a willing minde. † Open he your hart
in his law, and in his precepts, and make peace. † Heare he
your prayers, and be he reconciled vnto you, neither forsake
he you in the euil time. † And now here we are praying for
you. † When Demetrius reigned, in the yeare one hundreth
sixtne nine, †† we wrothe vnto you in the tribulation, and
violenc, that came vpon vs in these yeares, since laeon resol
ed from the holie land, and from the kingdom. † They burnt
the gate, and shed innocent bloud, and we prayed to our Lord,
and were heard, and we offered sacrifice, and fynke, and
lithe the lampes, and setthorth theyre breades. † And now
celebrate ye the dayes of Scenopegia of the moneth Ceseleu.
† In the yeare one hundreth eightie eight, the people that is
at Jerusalem, and in Juscine, and the Senate, and †† Judas, to Ar-
stobolus the master of Ptolomee the king, who is of the
stocke of the annointed priestes, and to those Iewes, that are in
Egypt health, and welfare. † Being delivered by God out of
great dangers, we geue him thankes magnificently, as who haue
fought against such a king. † For he made them swarme out of
Persia, that hau, fought against vs, and the holic citie. † For
when he was capitaine in Persia, & with him a very great arme,
he fel in the temple of Nania, being deceived by the counfel of
Nanaes priestes. † For Antiochus, & his freindes came to the
place as to dwel with her, & that he might receive much mo-
ney under the title of a dowrie. † And when Nanaes priestes
had layde it forth, and he with a few was entered within the
compasse of the temple, they shut the temple, † when Antio-
chus was entered in : & a secreete entrance of the temple being
opened, calling stones they stroke the duke, and them that
were with him, and diuided them in peeces, and cuttting of
their heades they threw them forth. † Blessed be the God in al
things, who hath deliuered vp the impious. † We therefore
meaning to keepe the purifiction of the temple the fift and
twentieth day of the moneth Ceseleu, thought it necessary to sig-
nifie vnto you: that you also may keepe the day of Scenopegia;
and the day of the fire, that was geuen when Nehemias, after
the temple was built and the altar, offered sacriefe. † For
when our fathers were caryed †† into Persia, 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 deep:

Yyyyy 2
and dry, and therin they laued it, so that the place was unknowne to men. But when manie yeares had pased, and it pleased God that Nehemias should be sent of the king of Persis: he sent the nephews of those priests, that had hid it, to seeke out the fire: and as they told vs, they found not fire, but thickke water. And he bad them draw, & bring vnto him: and the sacrificies, that were layd on, the priest Nehemias commanded to be sprinkled with the same water, and the wood, and the things that were layde theruppon. And as this was done, & the time was come that the lunesteone forthe, which before was in a cloude, there was kindled a great fire, so that al mercuiled. And all the priests 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 euel, which madest the fathers elect, and didst sanctifie them. Receive the sacrifice for all thy people Israel, and kepe thy part, and sanctifie it. Gather together our dispersion, deliuer them, that weue 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 holic place, as Moses sayd. And the priests sang hymnes, till the sacrifice was consumed. And when the sacrifice was consumed, of the rest of the water Nehemias commended 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 priests that were transported, had hid fire, there appeared water, with the which Nehemias, and they that were with him, sanctifie the sacrificies. And the king considering, and diligently examining the matter, made a temple for it, that he might approve that which was done. And when he had approved it, he gaue to the priests manie good thinges, and for the temple divers efficies, and taking them with his owne hand, he gaue to them. And Nehemias called this place: Nepthahar, which is interpreted purification. But it is called with manie Nephi.

CHAP.
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knowne to almen. But when manie yereas had pased, and it 20
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seeke out the fire: and as they told vs, they found nor fire, but
this ke water. And he had them draw, & bring vnro him: 21
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part, and sanctifie it. Gather together our dispersion, deliever 27
them, that fere the Gentils, and regard the contemned & ab-
horred: that the Gentils may know that thou art our God.
Afflict them that oppresse vs, and that doe contumelic in 28
pride. Place thy people in thy holy place, as Moryses sayd. 29
And the priesstes sang hymnes, till the sacrifice was consumed. 30
And when the sacrifice was consumed, of the rest of the 31
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might approve that which was done. And when he had ap-
proued it, he gave to the priesstes manie good things, and
& other holy things being punished, were deliuered from
prophane vs.
AND it is found in the descriptions of Jeremie the prophet, that he commanded them that went in transmigration, to take the fire, as it was signified, and as he commanded them that were carried away in transmigration. And he gave them a law that they should not forget the precepts of our Lord, and that they should not err in their minds, being the idols of gold, and silver, and the ornaments of them. And saying other like things, he exhorted them that they would not remove the law from their heart. And it was in the same writing, how the prophet commanded by the divine answer made to him, that the tabernacle, and the arke should follow in company with him, till he came forth into the mount in which Moses ascended, and saw the inheritance of God. And Jeremie coming thither found a place of a cave: and 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 Jeremie understood it, blaming them he sayd: that the place shall be vnowne, till God gather together the congregation of the people, and become propicious: and then our Lord will shew these things, and the majestie of our Lord shall appeare, and there shall be a cloud as it was also made manifest to Moses, and as when Salomon prayed that the place might be sanctified to the great God, he did manifest these things. For he handled wisdom magnifically: as having wisdome, did he offer the sacrifice of the dedication, and of the consummation of the temple. As Moses also prayed to our Lord, and as Salomon prayed, and fire came downe from heauen, and consumed the holocaust. And Moses 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 fell some
things were put in the descriptions, and commentaries of Nehemias: and after what sort he making a librarie gathered together booke of the prophettes, and of David, and the epistles of the kinges, and concerning the donaries. † And in like maner: Judas also such things as were fallen away by the warre that happened to vs, gathered them al together, and they are with vs. † If therefore you desire these things, send some that may fetch them vnto you. † We therfore meaning to kepe the purification have written vnto you: You shall doe well then, if you kepe these dayes. † And God that hath deliuered his people, and rendered the inheritance to all, the kingdom, and the priestshoope, and the sanctification, † as he promised in the law, we hope that he wil quickly have mercie vpon vs, and wil gather vs together from vnder heaven, into the holie place. † For he hath deliuered vs out of great perils, and hath purged the place. †

†: Concerning Judas Machabeus, and his brethren, and of the purification of the great temple, and of the dedication of the altar, † Ye and of the battels that percheyne to Antiochus the Noble, and his sonne Eupator. † And of the apparitions, that were made from heaven to them, that did manfully for the Jewes, so that being few they reuenged the whole countie, and put to flight the barbarous multitude. † And repayed the most famous temple in al the world, and deliuered the citie, and the lawses that were abolished, were restored, our Lord with al. clemencie being made propitious vnto them. † Also the things which by Iason the Cyrenecan, are comprised in five bookees we haue attempted to abridge in one volume. † For considering the multitude of bookees, and the difficultie to them, that wil attempt the narrations of histories, because of the multitude of matters: † we have bene 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 committ it to memorie: and that profit might en-crease to al that read it: † And to our owne selues in deed, which haue taken vpon vs this worke to make an abridge-ment, we haue taken in hand no easie labour, yea rather a busi-ness ful of watching and sweate. † As they that prepare a feast, and seek to condescend to other mens will: for manie mens takes we doe willingly susteyne the labour. † The verite 29 certes concerning every particular leaving to the authours, and our
our selves according to the forme that is genen, studying to
be briefe, † For as the builder of a new house must have care
of the whole building: but he that hath the care to paint, must
seek out the things that are apt for garnishing: so must it be
esteemed also in vs. † For to gather together the understanding, to order the speech, and curiously to discourse particular part, agreeith to the auditor of an historie: † but to pur-
few the breuitie of speach, & to auyde the exact declarations
of things, 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 fayd thus much. for it is a foolish thing
before the historie to flow ouer, and in the historie to be
shorte.

CHAP. III.

When Jerusalem was in peace, and good order, by the care of Onias high
priest, and king Seleucus favoured pious works, 4. Simon a wicked
churchwarden, betrayeth the treasure: of the Sanctuary: 7. Phaepon
Hellarinus: sent by the king, and after curious entertainment, declaring
that he must carie all the money to the king, is reft by Onias with others,
devoutly commending the cause to God. 23. He nevertheless attempting
the sacrifice, 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 power of God.

Therefore when the holy 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 piety, & minde that hated
euils, † it came to passe that kinges al them selves, and princes
esteemed the place worthie of high honour, and glorified the
temple with verie great gifts: † so that Seleucus the king of
Asia of his easyes was allowed at the charges pertaining to
the ministerie of the sacrifices. † But Simon of the tribe
of Benjamin, being appointed overseer of the temple, con-
tended, the prince of the priests resisting him, to worke some
wicked thing in the citie. † And 2. when he could not over-
come Onias, he came to Appollonius the sonne of Thatasis, good lawes:
who at that time was governour of Calesyria, and Phenicia: 3. And eminent
and told him, that the treasure at Jerusalem was full of innum-
erable deale of money, and the common store to be infinite,
which perteynet not to the account of the sacrifices: and that exercize of
it is possible, almight fall into the kings power. † And 3. when

Appollo-
SECOND BOOK

Appollonius had made relation to the king, concerning the money that he was told of; he calling for Heliodorus, who, was over his affairs, sent him with commission to transport the foresayde money. And forthwith Heliodorus began to take his journey, in shew in deed as if he would goe visit the cities through our Cælestrìa and Phænicia, but in very deed to accomplish the kings purpose. But when he was come to Jerusalem, and was courteously received in the citie by the high-priest, he told of the the adversishment gaven of the money: and opened for what cause he was come: and asked if these things were so in very deed. Then the high-priest shewed that there were depotists, and the livelings of widows, and pupils: but certaine of them to belong vnto Hircanus, of Tobie a very noble man, among these things, which impious Simon had promoted, & the whole to be of sluer four hundred talents, and of gold twenhundred. And that they should be deceived which had committed it to the place, & the temple, that is honoured through out the whole world, to be a thing, for the reverence, and holines therof altogether vnpossible. But he by reason of those things, which he had in commiss. of the king, sayd in any wise that they must be caried to the king. And on a day appointed, Heliodorus entered in to take order concerning these things. But there was noe small trembling through out the whole citie. And the priests cast them selves before the altar with their priests stores, and inuocated him from heauen, which made the law of depotists, that he would kepe the things safe, from them that had depow them. But now he 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 there was a certaine penitues powerd about the man, and honour of the bodie, whereby the sorow of his hart was made manifest to them that beheld him. Others also came flocking together out of their houses: praying with publicke supplication, for that the place was to come into contempt. And the women having their breasts girted with heare clothes came together through the streets. Yea and the virgins, that were shut vp, came forth to Onias, and come to the, walls, but some looked through the windowes: and stretching forth their handes vnto heauen, prayed. For the expectation of the multitude, and of the grand priest being in an agonie, was
And these certes invocated almightie God, that the things committed to them, might be performed with all integrity for them that had committed the same of truth. But Heliodorus excited that which he had decreed in the same place himself present with his guard about the treasure. But the spirit of almighty God made great evidence of his appearing, so that all which had presumed to obey him, falling by the virtue of God, were turned into dissolution and feare. For there appeared to them a certain horse having a terrible rider, adorned with very rich harness; and he with feircenes stroke Heliodorus with his fo随o, that fate upon him, seemed to have armour of gold. There appeared also two other young men comely for strength, excellent of glory, and beautiful in attire: which stood about him, and on both sides whipped him, beating him with manie stripes without intermission. And Heliodorus suddenly fell on the ground, and they took him being covered round about with much darkenes, and being set in a feare, portative, they thrust him forth. And he that with manie curriers, and men of his garde entered into the foredaye treasure, was caried no man being him succors, the manifest powre of God being knowne. And he in deed by the powre of God lay dumbe, and devided of al hope, and health. But they blessed our Lord, because he magnified his place: and the temple, that a little before was full of feare and tumult, almighty God appearing, was filled with joy and gladnes. And then certaine of the freindes of Heliodorus forth with desired Onias, that he would innocate the highest to geue him life, who was at the very last, gaspe. And the highpriest considering least perhaps the king might suspect some malice on the Iewes part downe about Heliodorus, offered for the health of the man an healthful host. And when the highpriest by prayer obteyned, the selfe same yong men, clothed with the same garments, standing by Heliodorus, sayd: Geue thankes to Onias the priest: for him hath our Lord geuen thee life. But thou being scourged of God, declare vnto al men the great worke and the powre of God. And these things being sayd, they appeared no more. And Heliodorus having offered an host to God, and haung promised great vowes to him, that granted him to liue, and geuing thankes to Onias, taking his armie againe returned to the king. And he testified to al men thosc worke of the pieties, fasting and praying, till they were despoiled. A scribe chariot and scire horses carried Elias from Elizeus. And the mountain appeared full of horses, and of scribe chariots round about Elizeus, no lesser strange then this vision. See S. Ambrose li. 2. c 39. office discussing upon this history.
great God, which he had seen before his own eyes. And
when the king had asked Heliodorus, who was meete to be
sent yet once more to Jerusalem; he sayd; If thou haue anie enemie,
or traytours to thy kingdome, send him thither, and
thou shalt receive him againe corrued, if yet he escape:
and that there is undoubtedly in the place a certaine power of
God. For he that hath his dwelling in the heavens, is the
visiter, and helper of that place, & them that come to doe evil,
he striketh, and destroyeth. Therefore concerning Heliodorus,
and the keeping of the treasure in the matter standeth.

Chap. 111.

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 high priest from his brother Onias: 10. and per-
secute the religion: 12. setteth up a wicked school, whereby manie are corrup-
ted: 18. sendeth money for sacrifice to be offered to Hercules, which is
employed in making galleys: 23. Antiochus is received with great pompe into
Jerusalem. 23. Menelans by promise of more money getteth the high priest-
hood from Iason. 29. He also is deposed, and his brother Lipsmachus put
in the place. 32. Andronicus treacherously murdered Onias. 36. and for
the same is slaine by the kings commandement: 39. and Lipsmachus by the
people. 43. Menelans unjustly accused scapeth by bribing, and the innocent
are slaine.

But Simon the foresayde betrayer of the money, and of
his countrie, spake ill of Onias, as though he had stirred
his Heliodorus to these things, and had borne the mouer of the
evils: and the provoker for the citie, and defender of his na-
tion, and the emulatour of the law of God, he presumed to
call a secret betrayer of the kingdom. But when the emnities
proceeded so far, that murders also were committed by cer-
taine of Simons familiars: Onias considering the peril of
the contention, and that Appolonius being governor of
Cæleſṣyria, and Phænicia, was outrageous, which encreased the
malice of Simon, went to the king, not as an accuser of the
citizens, but considering with himself the common profit of
the whole multitude. For he saw that without the kings
prudence it was impossible that peace should be made in
those matters, & that Simon would not cease from his follies.
But after Seleucus departure out of life, when Antiochus
that was called the Noble, had taken the kingdom upon him,
Iason
Iason the brother of Onias ambitiously sought the highpriest-ship; going to the king, promising him three hundred score talents of silver, and of other retenuws fourteen score talents, above this he promised also an hundred five score, more, if leave might be granted him to make a schole, and a place for youth, and to intitle them, that were at Jerusalem, Antiochians. Which when the king had granted, and he had obeyed the princeps, forthwith he began to transport his countrymen to the heathen rite. And these things being taken away, which of favour had been decreed by kings unto the Jews, and through John the father of the Eupolemus, who was ambassador with the Romans concerning amitie and societie, he disanulling the lawfull rites of the citizens, made wicked ordinances. For he presumed under the vice castle to set vp a schoole, and to put all the goodliest youths in brothel houses. And this was not the beginning, but a certaine increafe, and going forward of the heathen and strange conversation, through the abominable neuer heard before, of Iason the impious and not a priest. So that the priests were not now occupied about the offices of the altar, but the temple being esteemed, & the sacrifices neglectted, they hastened to be partakers of the gamme of wrangling, and of the vnioyt 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 whereof they had dangerous contention, and they had emulation toward their ordinances, and in all things they counted to be like to them, whom they had enemies and murderers.

...Where true Religion is abolished, most men neglect all shew of religion, and raather applic themselves to vanities, or worse sinnes.

For to doe impiously against the lawes of God escapeth not unpunished, but this the time following will declare. And when the gamme vsed euerie fifth yeare was kept at Tyre, and the king was present, the wicked Iason sent from Jerusalem sinful men, carrying three hundred didracmaes of silver for the sacrifice of Hercules, which they that carried 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, unto the sacrifice of Hercules: but because of them that were present they were geuen to the making of galles. And Apollonius the sonne of Mnesethus being sent into Egypt because of the nobles of Ptolomee Philometor the king,
Second Booke

This king, when Antiochus understand that himself was made an alien from the affairs of the kingdom, providing for his own commodities, departing thence he came to Ioppe, and from thence to Jerusalem. And being magnificently received of Iason, and the city, entered in with torch lights, and with prayers: and from thence he turned his armie into Phæcicia. And after the time of three years Iason lent Menelaus brother of the foresaid Simon, carrying money to the king, and to bring answers of necessary affairs. But he being commanded to the king, when he had magnified the presence of his power, wrested the high priesthood upon him self, over bidding Iason three hundred talents of silver. And having received commision from the king, he came, hauing in deed, nothing worthy of the priesthood: but bearing the mind of a cruel tyrant, and the wrath of a wicked beast. And Iason indeed who had circumvented his owne brother, being himself deceived was driven out, a fugitive into the countrie of the Ammanites. And Menelaus obeyed the prince dom: but concerning the money promisef, to the king he did nothing, whereas Sofratus that was, governor of the castell executed it. For to him perteyned the exacting of the tributes: for which cause they were both called out to the king. And Menelaus was removed from the priesthood, Lysimachus his brother succeeding: and Sofratus was made governour of the Cyprians. And when these things were a doing, it chanced the Tharsians, and the Mallotians to moue sedition, because they were gueien for a gift to king Antiochus concubine. The king therefore came in hast to pacifie them, one of his companions Adronicus being leftie substitute. But Menelaus supposing that he had taken a convenient time, stealing certaine vessels of gold out of the temple, gave them to Adronicus, and others he had fouled at Tyre, & in their neere cities: which thing when Onias understand most certainly, he rebuked him, keeping himself in a safe place at Antioche beside Daphne. Whereupon Menelaus coming to Andronicus, desired him to kil Onias, who when he was come to Onias, and right handes being gueien with an oath (although he was suspected of him) had persuaded him to come out of the sanctuary, immediately he flew him, not reuerencing justice. For which cause not only the Jews, but also other nations likewise were offended, and took it greuosly for the vnjust murder
36 murder of so great a man. † But when the king was returned out of the places of Cicilia, the Jews went vnto him at Antioch, and also the Greekes: complayning of the vnuiust mur-
der of Onias. † Antiochus therefore was sorie in his minde for Onias, and being inclined to pitie, he shed tares, remem-
branch the sobrietye and modestie of the deceased. † And his heart being incendied, he commanded Andronicus being spo-
iled of the purple, to be led about al the citie: and that in the same place, wherein he had committed the impiety upon Onias, the sacrilegious person should be depruied of his life, our Lord repaying him worthie punishment. † And manie sacrilegies being committed of Lysimachus in the temple by the counsel of Menelaus, and the rumour being bruited abrode, the mult-
titude gathered together against Lysimachus, much gold being now caryed out. † But the multitudes making insurrection, and their mindes replenished with anger, Lysimachus arming almost three thousand began to use vniust handes, a certaine tyrant being captaine farre grown in age, and also in madness.
† But as they understood the endeour of Lysimachus, some tooke stones, some strong clumbles: and certaine trow ashes.
† And manie in deede were wounded, & certaine also throwne to the ground, but Al were put to flight: the sacrilegious per-
son also himself they flewe beside the treasurie. † Concerning thes things therefore judgement began to be commenced against Menelaus. † And when the king was come to Tyre, three men sent from the ancients, put vp the matter vnto him.
† And when Menelaus was overcom, he promised Ptolomee to give such money to perswade the king. † Ptolomee there-
fore went to the king being in a certaine courte, as it were to coole himself, and brought him from his purpose: † and Me-
nelaus certes being guilte of al the evil was quitted of the crimes: and the poore wretches, who if they had pleaded the cause even before Scythians should be judged innocent, then he commanded to death. † Quickly then did they vniustly suffer, which prosecuted the cause for the citie, & the people, and the sacre vessels. † For the which thing the Tyrians also being offended, were very liberal towrds the burial of them.
† But Menelaus because of their auarice that were in power, continued in authoritie, increasing in malice to the betraying of the citizens.
At the same time Antiochus prepared a second journey into Egypt. And it came to passe: that through out the whole citie of Jerusalem were sevene for fourtie days in the ayre horsemen running hither & thither, hauing golden stoles, and speaes, as it were companies armed, and cour- sing of horses set in orders by rankes, and that there were encounterings together neere hand, and shakings of shieldes, and a multitude of men in helmers with swords drawn, and throwing of darts, and the glittering of golden armour, and of all kind of harness. Wherefore al prayed that the wonders might be turned to good. But when there was a false rumour gone forth, as though Antiochus had bene parted this life, Ialon taking vnto him no leffe then a thousand men, suddenly set vpon the citie: and the citizens flying together to the wal; at the last the citie being taken, Menclaus fled into the caitel. But Ialon spared not his citizens in murder, nor considered 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 princedome verry he obteyned not, but received confusion, the end of his treacherie, and went against a fugitie into the countrie of the Ammanites. At the last to his owne destruction being inclosed of Aretas the tyrant of the Arabians, flying from citie to citie, odious to al men, as an apostata from the lawes, and executarie, as an enemie of his countrie and citizens, he was thrust out into Egypt: and he that had expelled manie out of their countrie, perished in a strange place, going to the Lacedemonians, as being like for kindred sake to haue refuge there: but he to that caus away manie vnburied, himselfe both vnblanched, and vnburied is caus forth, neither enjoying foreign buryal, nor partaker of the sepulcher of his fathers. These thinges therefore being done, the king suspected that the Jews would forsake the societie: and for this departing out of Egypt with a furious mind, he tooke the citie by armes.
12 And he bad the soldiars kil, and not spare them that came in their way, to murder them that went vp into the houses.
13 Slaughters therefore were made of youngmen & old, and destructions of women and children, and murders of virgins and little ones: And there were in the whole three days fourscore thousand slain, fourtie thousand prisoners, and no lesse sold. But neither do these things suffice, he presumed also to enter into the temple, in all the earth the most holy, Menelaus being his leader, who was betrayer of the lawes, and his countrie. And with wicked handes taking the holy vessels, which by other kings and cities were set for the ornament and the glory of the place, he vnworthily handled and contaminated them. So Antiochus being alienated in minde, considered not, that for the sinnes of them that inhabit the citie, God had bene angrie a little: for the which also hapned the contempte about the place: otherwise vntes it had chanced them to haue bene wrapped in manie sinnes, as Heliodorus, who was sent of Seleucus the king to spoile the treasure, this man also immediately as he came had bene scourged, and repelled verily from his boldnes. But not the nation for the place, but the place for the nation hath God chosen. And therefore the place also itself is made partaker of the peoples evils: but afterward it shall be partaker of the good things, and it that was forsaken in the wrath of almightie God, shall be exalted againe with great glory in the reconciliation of the great Lord. Therefore Antiochus having taken away out of the temple a thousand and eight hundred talents, speedily went backe to Antioch, thinking through pride, that he might bring the land to sayle vpone, & the sea to goe vpone, through haughtines of minde. And he left also rulers to afflict the nation: at Ierusalem, Philip a Phrygian borne, more cruel of maners then he himselfe by whom he was appointed: and in Garizim Andronicus and Menelaus, who lay more greiuously vpone the citizens then the rest. And whereas he was set against the Iewes, he sent the odious prince Apollonius with an armie of two & twentie thousand, commanding him to kil all of perfect age, to sel the women and the young ones. Who when he was come to Ierusalem, feynine peace, rested vntil the holy day of the Sabbath: and then the Iewes keeping holy day, he commanded his men to take weapons. And he murdered al that were gone forth to behold the gammes: & running through the
the citie with armed men he slew a very great multitude.

But Judas Machabeus, who was the tenth, was retired 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 graffe, that they might not be partakers of the contamination.

Chapter VI.

The law of God is abolished, the temple profaned, and named of Jupiter Olympius. The feast of Bacchus is kept. Women with their circumcision children were slain. Others for celebrating the sabbath (an admonition to the reader). Old Eleazarus constantly observing the law suffered gloriously death.

But not long after the king sent a certaine ancient man of Antioch, that should compel the Jewes to remove them selues from the lawes of their fathers and of God: to contaminate also the temple that was in Ierusalem, and to call it by the name of Jupiter Olympius: and in Garizim, according as they were that inhabited the place, of Jupiter Hospitialis. The inuasion of the euiles was fore and griecous to all: for the temple was full of the lecherie and glosquenie of the Gentiles: & of them that played the harlots with whores. And women thrusting themselves of their owne accord into the sacred houses, bringing in soule things which were not lawful. The altar also was full of unlawfull things, which were forbidden by the lawes. And neither were the Sabbaths kept, nor the solemn dayes of the fathers observed. Neither plainly did any man confesse him selfe to be a Jewe. 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 into Bacchus. And there went forth a decree into the next cities of the Gentiles, the Ptolomeus givin the aduisse, that they also in like manner should doe against the Jewes, that they might sacrifice: and them that would not passe to the ordinances of the heathen, they should kill. A man then might see the miserie. For two women were accused to have circumcised their children whom, the infants 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 causes, & secretly kept the day of the Sabbath, when they
they were discovered to Philip, were burnt with fire, because they feared for religion and obseruance, to help themselves with their hand.

Other people for keeping the Sabbath, A necessarie admonition to the weak in time of persecution.

But I beseech them that shall read this book; that they abstain not for the adversities, but that they account those things, which have happened, not to be for the destruction, but for the chastening of our stocke. For not so suffer sinners a long time to do as they will, but forthwith to punish, is a token of a great benefit. For, not as in other nations our Lord patiently expecteth, that when the day of judgement shall come, he may punish them in the fulnes of sinnes: for also doth he determine in vs, that our sinnes being come to the end, so ar length he may punish vs. For which cause he neuer certes remoueth away his mercie from vs: but chastening his people by adversities, he for sake 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.

Therfore, Eleazarus one of the chief of the Scribes, a man striken in age, and comely of countenance, with open mouth gaping was compelled to eate swines flesh. But he embracing rather a most glorious death then an hateful life, went before voluntarily to the punishment. And considering how he ought to come patiently suffering, he determined not to commit unlawful thinges for love of life. But they that stood by, mused with unlawful pietie, for the old friendship of the man, taking him in secret, desired that flesh might be brought, which it was lawful for him to eate, that he might feyne to have eate, as the king had commanded, of the flesh of the sacrifice: that by this fact he might be delivered from death: and for the old friendship of the man, they did him this cortesse. But he began to thinke upon the worthie preeminence of his age and, ancientnes, and the houre heares of natural nobilitie, & his doings from a childe of very good conversation, and according to the ordinances, and the hолie law made of God, he answered quickly, saying: that he would rather be sent into hell. For it is not for meere, quoth he, for our age to feyne; that manie young men thinking, that Eleazarus of foure score yeares & tenne is passed to the life of Aliens: they also through my dissimulation, and for a little time of corruptible life, may be deceived, and hereby Old age.

I may purchase a stayne, and a curse to mine old age. For although...
although at this present time I be delivered from the punishment of men, yet neither alive nor dead shall I escape the hand of the Almighty. † Wherefore in departing manfully out of this life, I shall appear wortlie of mine old age; † and to yong men I shall leave a constant example, if with readiness of mind and worldly I suffer an honest death, for the most grave and most holy laws. These things being spoken, forthwith he was drawn to execution. † And they that led him, and had been a little before more milde, were turned into wrath for the words spoken of him, which they thought were uttered through arrogancy. † But when he was now in killing with the strokes, he groaned, and said: O Lord, which hast the cholie knowledge, thou knowest manifestly that whereas I might be delivered from death, I dost suffer the pains of the body; but according to the soul, for thy fear I do willingly suffer these things. † And this man certes in this manner departed this life, leaving not only to yong men, but also to the whole nation the memory of his death for an example of vertue and fortitude.

**Chap. VII.**

The noble Martyrdom of seven brethren, refusing to eat swines flesh; and boldly admonishing king Antiochus of his damnable state. 41. Lastly the mother (having encouraged her sons) likewise dyeth gloriously.

And it came to passe, that seven brethren together with their mother being apprehended, to be compelled by the king to eat against the law swines flesh, were tormented with whippes and scourges. † But one of them which was the first, said thus: What seekest thou, and what wilt thou lerne of us? we are ready to dye rather than to transgress the laws of God, coming from our fathers. † The king therefore being wrath commanded frying paines, and broken pottes to be heated: † the which forthwith being heated, he commanded 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 brethren, and his mother looking on. † And when he was now made in all partes unprofitable, he commanded fire to be put unto him, and that breathing as yet he should be fried in the frying panne: wherein when he was long tormented, the rest together with the mother exhorted one an other to dye manfully, † saying: Our Lord
Lord God will behold the truth, and will take pleasure in vs, as Mofes declared in the profession of the Canicule: And in his seruant he will take pleasure. † That first therefor being dead in this maner, they brought the next to make him a mocking stocke: & the skinne of his head with the hearts being drawn of, they asked if he would eare, before that he were punished throughout the whole bodie in euerie member. † But he an- wering in his countre speach, said: I will not doe it. Wherfore this also in the next place, receiued the torments of the first: † and being at the very last gaspe, thus he said: Thou in dede & most wicked man in this present life destroyest vs: but the king of the world will raise vs vp which dye for his lawes, in the resurrection of eternal life. † After him the third is had in derision, and being demanded his tongue, he quickly put it forth, and constantly strecthed out his handes: † and with confidence he said: From heauen doe I posseffe these, but for the lawes of God now doe I contemne these selfe same, because I hope that I shall receive them againe of him. † So that the king, and they that were with him meruelled at the yong mans courage, because he esteemed the torments as nothing. † And this being thus dead, the fourth they vexed in like maner tor- menting him. † And when he was now euene to dye, thus he said: It is better for them that are put to death by men to escape hope of God, that they shall be raised vp againe by him. For to theee there shall not be resurrection vnto life. † And when they had brought the fifth, they tormented him. But he loo- king vpon him, † sayd: Thou having power among men, whereas thou art corruptible dost what thou wilt: but thinke not that our stock is forsaken of God. † And doe thou pa- tiently abide, and thou shalt see his great power, in what sort he will torment thee, and thy feeede. † After him they brought the sixth, and he beginning to dye, sayd thus: Be not deceived vainely: for we suffer this for our owne sakes, sinning against our God, and things worthie of admiration are done in vs: † but doe not thinke that thou shalt escape unpunished, for that thou hast attempted to fight against God. † But the mother about measure mercelous, and worthie of good mens memorie, which beholding her euene sonnes perishing in one dayes space, bare it with a good heart, for the hope that she had in God: † exhorted euerie one of them in their countrie lan- guage manfully, being replenished with wisedome: and Aa aaaa z
ioyning a mans hart to a womans cogitation, she sayd to them: I know not how you appeared in my wombe: for neither did I geue you spirit and soule and life, and the members of euerie one I my selfe framed not. But in deede the Creator of the world, that hath formed the nativity of man, and that inuened the origine of all, & he wil restore agiane with mercie unto you spirit and life, as now you despifie yourselves for his lawes. But Antiochs thinking himselfe contemned, and withal despising the voice of the ypbrayder, when the yoner was yet alieue, he did not only exhort with wordes, but also with och he affirmed that he would make him rich & happy, and being turnd from the lawes of his fathers, he would accoint him a freind, and geue him things necessarie. But when the yong man was not inclined to these things, the king called the mother, and counselled her to deale with the yong man to save his life. And when he had exhortt her in manie wordes, shes promisht that she would counsel her sone.

Thefore obeying towards him, mocking the cruel tyrant, she sayd in her countrie language: My sone have pitie on me, which have borne thee in my wombe nine moneths, and gave thee milke for three yeres, and nourished thee, and brought thee vnto this age. I beseech thee, my sone, that thou looke to heauen and earth, and to all things that are in them: and understat that God of nothing made them and mankinde: so shall it come to passe, that thou wilt not feare this tormentor, but being made a woorthy partaker with thy bretheren, take thou death, that in that mercie I may receiue thee againe with thy bretheren. When she as yeet was sayinge these things, the yong man sayd: For whom say you? I obey not the commandement of the king, but the commandement of the law, which was geuen vs by Moyses. But thou that art become the inuender of al malice against the Hebrewes, shall not escape the hand of God. For we for our sinnes doe suffer these things. And if the Lord our God hadde angrie with vs a little for rebuke & correction, yet he wil be reconciled againe to his servantes. But thou o wicked, and of al men most flagitious, be not in vaine extolled with vaine hopes, infamed against his servantes. For thou haft not yet escaped the judgement of the almightie God, and him that beholdeth all things. For my bretheren hauing now susteyned short payne, are become vnder the testament of eternal life: but thou by the
judgement of God shall receive just punishment for thy pride.

37 * And as also my brethren doe yield my life and my bodie for
the lawes of our fathers; in uocating God to be propitious to
our nation quickly, and that thou with tormentes and stripes
maie confesse that he onlie is God. * But in me and in my bre-
thren shall the wrath of the Almighty cease, which hath uisly
bene brought upon our stocke. * Then the king incensed
with anger, raged against him more cruelly aboue all the rest,
taking it grievously that he was mocked; * And this same
therefore died unspotted, wholly trusting in our Lord. * And
diat of all after the sonnes the mother also was consumed.

Therefore of the sacrifices, and of the exceeding cruelties
there is enough sayd.

CHAP. VIII.

Judas Machabeus with sixe thousand men, commending their cause to God,
6. prospereth in battle. 8. Philippe soliciting for more helpe, Nicander and
Gorgias are sent with mense thousand men against Judas. 12. who of men
beginning to feare, and some flying he encouergeth the rest, 13. visiting
manie examples of God's affability: 22. disperseth his armie, and preuay-
leth, 30. killing manie of Timothees and Barcbides men. 34. The principal
hardly escaping by flight, acknowledge that God proseyleth the leues.

1 F Vt Judas Machabeus and they that were with him, went
insecretly into the townes; and calling together their
kinesmen and taking vnto them those that continued in Is-
daias, they brought out to them six thousand men. * And
they incouerced our Lord, that he would haue respect vnto
his people that was troden of al, and would haue mercie on
the temple, that was corrupted of the impious: * he would
haue pitie also upon the destruction of the citie, which was
forthwith to be made flat with the ground, and would make
the voice of the bleed crying to him: * he would remember
also the most vniust deaths of innocent children, and the blas-
phemies done to his name, and would take indignation for
them. * But Machabeus hearing gathered a multitude, became
intolerable to the heathen: for the wrath of our Lord was
turned into mercie. * And coming upon the castels, and cities
unlooked for, he burnt them: & taking commodious places,
he made not few slaughters of the enemies: * and especially
in the nights he was caried to such excursions, and the fame
of his manlines was spred abrode cuene where.*
This Philip a Phrygian was left in Jerusalem by Antiochus to afflict the Jews.

But Philip the man to come forward by little and little, and that thine for the more part succeeded with him prosperously, wrote to Ptoleme the governor of Cœle Syria and Phœnia, to give aye to the king's affaires. And he with speed sent Nicanor the son of Patroclus, of the principal of his friends, gueing him of the nations mingled together, no lesse then twenty thousand armed men, to destroy vitrely all the stocke of the Jews, adjoyning also unto him Gorgias a man of warre, and in martiall affayres of very great experience. And Nicanor appointed, that he would suppleie unto the king the tribute that was to be given to the Romane, two thousand talents out of the captiuitie of the Jews: and forth with he sent to the cities by the sea side, calling men together to the buying of the Jewish slaves, promising that he would sell ninetie slaves for a talent, not looking to the vengeance, which was to follow him from the Almighty. But Judas when he vnderstood it, shewed to those Jews that were with him, the coming of Nicanor. Of whom certain fearings, and not crediting the justice of God, fled away: and others if they had any thing left, fold it, & withal besought our Lord, that he would deliver them from the impious Nicanor, who had fold them before he came neere them: and if not for them, yet for the testament that was with their fathers, and for the invocation of his holy & magnificall name vpon them.

But Machabeus calling together seuen thouand, that were with him, desired that they would not be reconciled to the enemies, nor feare the multitude of the enemies coming against them vnjustly, but would fight manfully: hauing before their eyes the contumely, that was vnjustly done by them to their holy place, and moreover the injury also of the city being made a laughing stocke, besides also the ordinances of the ancessters broken. For they in deede trust to their weapons, sayd he, and to their boldnes also: but we trust in the Almighty Lord, who can vitrely 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 gueen to their fathers: and that vnder Sennacherib an hundred foure score five thouand 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 staggered, being only six thousand slewe an hundred twenty thousand, by reason
of Machabees. 967

by reason of the ayde geen them from heauen, and for these
thinges obteyned verie manie benefites. † With these worde:
s they were made constant, and radie to dye for the lawes, and
their countrie. † He appointed therefore his brethren captains
ouer both orders, Simon, and Ioseph, and Ionaithas, vnder
euerie one putting a thousand and ffe hundredeth. † Beside
this also the holie booke was read vnto them, by Efdras,
† and a signe of Gods helpe being geen; in the foreward the
duke himselfe ioyned batel with Nicanor. And the Almightie
being made their helper, they new above nine thousand men:
and the greater part of Nicanors armie being made weake
with wondres, they forced to flee. † And taking away their
money that came to buy them; they pursued them on euerie
hand, † but they returned being taken short with the time:
for it was the day before the Sabbath: for the which cause
they continued not pursuing them. † But gathering toge-
ther the armoure and spoiles, they kept the Sabbath, and
blesting our Lord that deliverd them this day, distilling the
beginning of mercie upon them. † But after the Sabbath they
diuied the spoiles to the feeble and to orphans, and to the
widowes: & the rest themselues had with their felowes. † These
thinges therefore being done, and obsevation being made in:
common of all, they desired our merciful Lord, that he would
be reconciled to his servants vnto the end. † And of them that
were with Timothee and Bacchides fighting against them,
they flew above twenty thousand, & wanne the high holds:
and they diuided manie prays, making equal portion to the
feeble, pupils, and widows; yea and to the elder men. † And
when they had diligently gathered together their armoure, they
layd al together in convenient places, and the residue of the
spoiles they caried to Jerusalem: † and Poinarches that was
with Timothee, they fleeue, a wicked man, which in manie
thinges had afflicted the Iewes. † And when they kept the
feast of victorie in Jerusalem, him that had burnt the holie:
gates, that is, Callisthenes, when he was fled into a certaine
house, they burnt, a worthy reward being repayed him for
his impieties: † But the most impious Nicanoor, who had
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, having gotten
great
great infelicity by the destruction of his armie. And he that.

had promised that he would render tribute to the Romans of

the captivity of Jerusalem, now professed that the Jews had

God their protector, & that for them they could not be woun-
ded, because they followed the laws appointed by him.

Chap. IX.

Antiochus repulsed from Peripolis, 3. and hearing that his armie is over-

thrown in Libya; 9. wormes issuing from his body, intolerably stinking;

II. acknowledging his wicked deserts; 14. promised amendment, 18. writ-

seth to the Jews, praying them to obey him, and his sonne, 28. and dyeth

miserably.

At that time Antiochus returned out of Persis, dishonono-

rably. For he had entered into the citie which is called

Peripolis, and he attempted to spoil the temple, and to op-

presse the citie: but the multitude running together to armes,

they were put to flight; and so it chanced that Antiochus after

his flight returned with dishonour. And when he was come

about Eobaran, he understood the things that were done to

Nicanor and Timothee. And dwelling in anger, he thought

that he might wreak the injury of them, that had put him to

flight, upon the Jews. And therefore he commanded his cha-

rioteer to be driven, torneing without intermission, the hea-

venlie judgement urging him forward, because he spoke so

proudly, that he would come to Jerusalem, & make it an heape

of the sepulcher of the Jews. But he that seeth all things our

Lord the God of Israel, stoke him with an incurable and inu-

sible plague. For as he ended this very speach, a cruel plague of

the bowels took him, and bitter torments of the inner parts:

and in deed very iustly, as who had tormented the bowels of

others with manie and new torments, albeit he by no means

ceased from his malice. And besides, this replenished with

pride, breathing fire in his minde against the Jews, and com-

manding the matter to be hasted, it chanced him going with

violence to fall from the chariot, and his limnes to be vexed

with a grievous bruising of the bodie. And he that seemed

to himself to rule even over the waues of the sea, replenished

with pride above the measure of man, and to waye the heights

of mountains in a balance, now being humbled to the ground

was casted in a portative scate, testifying the manifest power

of God in himself. So that out of the bodie of the impious

man,
man, worms crawled abundantly, and his linte flesh fell off for paynes, with his smel also & stinke the armie was anoyed.

† And he that a little before thought to touch the starrs of heav'en, him no man could carie for the intolerable stinke.

† Hereby therefore he began, being brought from his great pride, to come to the knowledge of himself, admonished by the plague of God, his paines increasing euery moment. † And when neither himself now could abide his owne stinke, thus he sayd: It is reason to be subiekt to God, & a mortal man not to think of himself equally with God, † And this wicked man prayed to our Lord, of whom he was not to obtayne mercie. † And the citie to the which he came in haste to have brought it to the ground, & to have made in a sepulchre of bo-

‡ 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 beasts to be spoiled, & destroy them with the little ones, now he promiseth to make them equal with the Athenians. † The holy temple also, which before he had spoiled, he would adorne with goodlie donaries, and would multiply the holy vessels, and of his reuenues would allow the charges pertainyng to the sacrifices. † Besides these things, that he would be a Iew also, & would walke through euery place of the earth, and would declare the power of God. † But the paines ceasing not (for the iustiudgement of God was come upon him) despaying he wrote to the Iewes by the manner of a supplication an epistle containing these words: † To his very good subjectes the Iewes the king & prince Antiochus, much health, & welfare, and to be happy. † If you and your children farewell, & if things be with you to your mind, we geue you great thankes.

† And I being in infirmity, and mindful of you benignly, being returned out the places of Persia, & taken with a grievous infirmity, have thought it necessary to have a care for the common profite: † not despaying of myself, but hauing great hope to escape the sicknes. † But considering that my father also, at what times he led his armie in the higher places, he shewed the who should take the princedome after him: † that if any mishappe should chance, or hard tydings be told, they that were in the countries, knowing to whom the whole government was committed, might not be troubled. † Besides this considering that all the potestates, and bordering neighbours wayte
wayre for times, and expect the event, I haue appointed my sonne Antiocbus king, whom, having recourse oftentimes to the higher kingdoms did commend to manie of you: & I haue written to him that which is set downe here beneath. 

† I pray you therefore, and desire you mindful of the benefits both publique and private, to that enterie one keepe his fidelity to me, and to my sonne. † For I trust that he will deale modestly & gently, 27 and following my purpose, and that he will be common vnto you. † Therefore: the murderer, and blasphemer being very 28 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 29 body: who fearing the sonne of Antiocbus, went to Ptolomeee Philometor into Egypt.

CHAP. X.

Judæs Machabæus cleansing the temple, and instituting the feast of dedication.


† This reconquering and cleansing of the temple was after the fourth battell of Judæs, which was against Lydias, one of Antiocbus chiefest captains, as appeareth. I. e. 4, and so was before the death of Antiocbus, written here, ch. 9.

B VT Machabæus, 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, 2 and also the temples he threw downe. † And hauing purged 3 the temple, they made an other altar: and out of new stones taking fire they offered sacrifices after two yeares, and set incense, and lampes, and the breads of proposition. † Which things being done, they besought our Lord prostrate on the ground, that they might no more fall into such euils; but and if they had sometime sinned, that they might be chastened of him more mildly, & not be deliered 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 fiue and twentieth of the moneth, which was Cæleu. † And with joy eight dayes they kept in maner of tabernacles, remembering that a little before they had kept the solemnne 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
OF MACHABEES.

8 him, that gave success to cleanse his place. † And they decreed by common precept, and decree to all the nation of the Jews,euerie yeare to keepe these dayes. † And Antiochus that was called the Noble, his departure out of life was after this fort. †

† But now of Eupator the sonne of Antiochus the impious, we will tel the things that have bene done, abridging the euils that were done in the warres. † For he haung taken upon him the kingdom, appointed over the affaires of the king one Lyfias general of the host of Phanicia and Syria. † For Ptolomee who was called Macer, determined to be a keeper of justice toward the Jews, and especially for the iniquitie, that was done against them, and to deale peaceably with them.

† But being accused for this of his freinds to Eupator, when he was called oftimes traytours, because he had left Cypres committet vnto him by Philometor, and removing to Antiochus the Noble, had reuolted also from him, he: made an end. † It is never an act of fortitude but of extreme pusillanimity when one in temporal miseries killeth himselfe to be ridde thereof. But is a most heroidal acte to dye willingly for gods glorie.

2: Against this Gorgias Iudas had a victorie before in the time of Antiochus Epiphanes. li. 1. 45

14 of his life with poysen. † But: Gorgias being captayne of the places, taking vnto him strangers often warred against the Jews. † And the Idumeans that kept the commodious holdest, received them that were chafed from Jerusalem, and attempted to make battell. † And they that were with Machabeus, beseeching our Lord by prayers that he would be their helper, made an assault vpon the holdest of the Idumeans: † and stickeing to it with great force, they wanne the places, killed them that came in the way, & slue altogether no lesse then twenty thousand. † And whereas certaine were fled into two towres very strong, having al prouision to make resistance, † Machabeus for the expugning of them, leaving Simon and Ioseph, and also Zachaeus, and such as were with them very manie, himselfe turned to those battells which forced more. † But they that were with Simon, being led with courteousnes, were persuaded with money by certaine that were in the towres: and taking xv. thousand didrachmaes, they let certayne escape. † But when it was told Machabeus what was done, assembling the princes of the people he accused them, that they had sol their brethren for money, their adversaries being let goe. † These therefore being become traytours he slew, and forthwith he tooke the two towres. † And with weapons and: Timotee the second captain general of Antiochus Ephraimes, before had bene overcome of the Jews, having called together a thousand. † And: Timotee, who before had bene overcome of the Jews, having called together an armie
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 approched, 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 propicuous to them, and an enemie 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 battell: these in deede hauing our Lord the suretie of victorie, and prosperitie with vertue: but they had courage for the captnaye of the battell. But when there was a sore fight, there appeared to the aduersaries from heauen five men upon horses, comelie with golden bridles, conducting the Iews: 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, whereby both confounded with blindnes, and filled with perturbation they fel. And there were slaine twentie thousand five hundred, and horsemen six hundred. But Timothee fled into Gazara a strong hold, whereof Chareas was the captnaye.

And Machabeus, and they that were with him joyfully besieged the hold foure daies. But they that were within, trusting to the place, blasphemed above measure, & cast forth abominable wordes. But when the fifth day appeared, twenty yong men of them that were with Machabeus, incensed in their mindes because of the blasphemic, 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 themselves alive. And the hold being sacked for two daies together, they slieve Timothee that was found hyding himself in a certayne place: and his brother Chareas, and Apollonians they killed. Which thinges being done, they blessed our Lord in hymnes and confessions, who did great thinges in Israel, and gaue them the victorie.

ANNOTATIONS. CHAP. X.

8. They decreed. J. Beza in his Annotations (in Isai. 10. v. 21) sett forth in English in the yeare 1603, confesseth that the feast which our Saviour obserued, was instituted by Judas Machabeus, and his brethren, after the restoring of Gods


OF MACHABEES.

true religion by casting out Antiochus his garrison. It is also clear that this feast was in winter, ibidem, agreeable to the text, in the month of Casia, which is November, whereas the feast of tabernacles was in September, before winter; and the feast of reformation of the temple after the captivity of Babylon, was in Adar, which is February, between which time and mids of March, was not competent space for those things which Christ did after this feast, before his Passion. And therefore it is very strange that Beza, or other Protestantse will denie these books to be Canonical; which have so excellent a testimonie by the Evangelist of our Savior's own fact.

CHAP. XI.

Lysias supposing with his armie of foure-score thousand horsemen, & a great band of horsemen to subdue Jerusalem: 6. Judas with his few praying God, and going to fight, an Angel, in forme of an horseman, goeth before them: 10. so they setting upon the enemies kil manie, & the rest flee. 13. Lysias perceiving God's power, offereth to procure peace. 22. Where to the king, agreeeth, writing to him, 27. and to the levies. 34. The Romans also write to the levies.

1 But a little after: Lysias the kings procurator, and cousin, and chiefe over the affayers, being greatly offended with these things, that had hapned, that having gathered foure score thousand, and all the horsemen, came against the people, thinking that taking the citie, he should make it an habitation for the Gentiles: and he should have the temple to make gaine of money, as the rest of the temples of the Gentiles, and euerie yere the priesthood to be sold: never recounting the powre of God, but furious in minde, he trusted in the multitude of footes, and thousands of horsemen, and in foure score elephants. And he entred into Iurie, and approaching to Bethsura, which was in a narrow place from Jerusalem, the space of five furlongs, he expugned that hold. But as Maccabees, and they that were with him, understood that the holde was expugned, they besought our Lord with weeping and tears, and al the multitude together, that he would send a good Angel to the sauing of Israel. And Maccabees him self first taking weapons, exhorted the rest together with him, to adventure, and to give ayde to their brotheren. And when they went forth together with prompt corage, at Jerusalem there appeared going before them an horseman in white clothing, with armour of gold, shaking a spear. Then al they together blessed our mercifull Lord, and took great corage; being ready to penetrate not only men, but also most fierce beasts, and walle of yron. They went therefore promptly, having
haung an helper from heaven, and our Lord hauing pitie upon them. † And like lyons running violently upon the enimies, they overthrew of them eleven thousand footmen, and of horsemen a thousand six hundred: † and they put to flight al, & very many of them being wounded scape away naked. 

Ye a and Lysias him selfe shamefully fleeing escaped, † And because he was not sene plese recounting with himselfe, the diminution made on his side, and understanding the Hebrewes to be invincible, because they rested upon the helpe of the almighty God, he sent vnto them; † and promised that he would consent to all things, that are iust, and that he would force the king to be their freind. † And Machabeus granted to Lysias requestes, in all things havinge respect to the common wealth and whatsoever Machabeus wrote to Lysias, concerning the Hebrewes, the king granted it. † For there were epistles written to the Hebrewes from Lysias, conteyning this tenure: Lysias to the people of the Hebrewes health. † Iohn and Abiaalom that were sent from you, delivering the wryttings, requested that I would accomplishe those things which by them were signified. † † Therefore whatsoever might be brought to the king I declared vnto him: and that which the matters permitted I granted. † Iftherfore you kepe fideletie in the affayres of the people of the world, and henceforward also will endeouer to be a cause of doing you good. † And concerning the rest, word for word I haue geuen commandement both to the se, and to them that are sent of me, to commune with you. † Fare ye wel. In the yeare an hundred and fourtie eight, of the moneth Dioscorus the foure & twent day. † But the kings epistle conteyned these things: King Antiochus to Lysias: † his brother, health. † Our father being translated amongst the goddes, we being willing that they that are in our kingdome should live without troule, and employ diligence to their owne matters, † we haue heard that the Hebrewes consented not to my father to turne to the rite of the Greekes, but that they would keepe their owne institution, and therefore that they request vs their sites to be granted them. † Being therefore desirous that this nation also be quiet, oradyng we haue decreed, that the temple be restored vnto them, that they might doe according to the custome of their ancestors. † Thou shalt do well therefore if thou send to them, & geue the right hand, that our pleasure being known they may be of good cheere, & looke to their owne commoditie. † But to the Hebrewes the kings epistle was in this manner: 27

King
King Antiochus to the Senate of the Iewes, and to the
rest of the Iewes health. ¶ If you fare well, you are so as we
would: yea our selves also fare well. ¶ Menelaus came to us,
saying that you would come downe to your countrie men,
that are with us. ¶ To them therefore that come and goe, un-
til the thirtith day of the month Xanthicus, we geue the right
handes of seuritie, ¶ that the Iewes may vile their owne
meates, and their ownclawses, as also before: and that none of
them by any meanes suffer molestation for these things,
which have bene done by ignorance. ¶ And we have sent also
Menelaus to speake to you. ¶ Fare ye wel. In the yeare an hun-
dred fortie eight, of the moneth Xanthicus the fiftenth day.
¶ And the Romans also sent an epistle, which is thus:

Quintus Memmius, and Titus Manilius legats of the Ro-
mans, to the people of the Iewes health. ¶ Concerning these
things which Lysias the kings cousin hath granted you, we also
haue granted. ¶ But touching the things 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
as is convenient for you: for we goe to Antioch. ¶ And there-
fore make haste to write agayne, that we also may know of
what minde you are. ¶ Fare ye well. In the yeare an hundred
fortie eight the fiftenth day of the moneth Xanthicus.

Chap. XII.

Whilest the Iewes haue peace with the king, others still persecute them. ¶
Which Iudaevengereth. 13. And in Caesarea maketh great slaughter, and
reposeth 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 Georgias. 38. Iuda and his men are purfied, and gather-
ing the dead bodyes, finds that some had taken unlawful spoiles. 42. For whose
soules he prayeth, and causeth sacrifice to be offered.

These covenants being made, Lysias went foreward to the
king, and the Iewes gaued themselves to husbandrie.

¶ But they that stayed there, ¶ Timothie & ¶ Appollonius the
sonne of Gennarius, ¶ also Jeron, & Demophon, besides these
also Nicanor the gouernor of Cyprus, did not suffer them to
lieue 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,

 ascending
prepared, with their wives & children, as though no secret emi-
nities were betwixt them. + Therefore according to the com-
mon decree of the citie, & they agreeing thereto, & because of
the peace suspenseing nothing: when they were gone forward,
into the depth, they drowned no less than two hundred.
+ Which cruellie Iudas as he understood to be done upon the
men of his nation, commanded the men that were with him:
and invoking God the just judge, + he came against the mur-
derers of his brethren, & the hauen he set on fire in the night,
the boats he burnt, & them that were fled from the fire, he slew
with the sword. + And when he had thus done these things, he
departed as to returne againe, and to roote out all the Ioppites,
+ But when he understood that they also, which were at Iamnia,
would doe in like manner to the Iewes dwelling with them,
+ he came upon the Iamnites also by night, and set the hauen
on fire with the ships, so that the light of the fire appeared
at Jerusalem: being two hundred fourtie furlongs off. + When they
were now departed thence nine furlongs, and made their
journey towards Timothee, the Arabians five thousand men,
and five hundred horsemen ioyned battell with them. + And
when there was a mighty battell, and by the help of God it
had suceeded prosperously, the rest of the Arabians that were
overcome, 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 deed 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 citee strong with
bridges, and enironed with walles, which was inhabited with
multitudes of heathens of all sorte, the name whereof is Caspin.
+ But they that were within, trusting in the firmenes of the
walles, & the provision of viuetals, deale the more slackly, with
reuling words prouoking Iudas, and blasphemings, and spea-
kings such thinges as is not lawfull to speake. + But Machabeus
inocating the great prince of the world, who without rammes
and engines in Iesus time threwe downe Ierico, fiercely assaul-
ted the walles. + And the citee being taken by the wil of our
Lord he made innumerable slaughters, so that the poole adjoy-
ning of two furlongs in bredth, seemed to runne died with
bloud. + From thence they departed seuen hundred fiftie fur-
longs, and they came to Characa to those Iewes, that are called
:: Tubia-
Tubianians: and in those places they took not Timothee, and nothing being done he went backe, having left in a certaine place a very strong garrison. But Dositheus, and Sisipater, who were captayns with Machabeus, slew them that were left of Timothee in the hold, ten thousand men.

And Machabeus ordaining about him six thousand, and placing them by bands, went forth against Timothee, who had with him an hundred twenty thousand footemen, & of horsemen two thousand five hundred. And the coming of Judas being known, Timothee sent the women and children, and the other baggage before into the fortress, that is called Carthon: for it was invincible, and hard to come by, by reason of the straights of the places. And when the first band of Judas had appeared, fear was broken into the enemies, by the presence of God, who leathed all things, and they were put to flight one of another, so that they were rather overthrown of their owne companie, and were weakened with the strokes of their owne swordes. But Judas was exceeding earnest punishing the prophanes men, and he overthrew of them thirtie thousand men. And Timothee him selfe fell into the handes of Dositheus and Sisipaters partes, and with manie prayers he besought that he might be let go alieue, because he had parents & brethren of manie of the Iewes, whom it might happen by his death to be deceived. And when he had geuen his faith that he would restore them according to the appointment they let him goe without harme, for the saffetie of their brethren.

And Judas came backe from Carnion, hauing slayne twenty five thousand. After the flight and slaughter of these, he moved his armie to Ephron a strong citie, wherein a multitude dwelt of diverse nations: & strong young men standing before the walles resisted manfully, & in this were manie engins, and provision of dartes. But when they had innocated the Almighty, who with his power brake the forces of the enemies, they tooke the citie: and of them that were within they overthrew twenty five thousand. From thence they departed to a citie of the Scythians, which was distant from Jerusalem six hundred surlongs. But those Iewes that were with the Scytopolitans testifying that they were vfed curteously of them, even in the times of miserie that they dealt modestly with them: geuing them thankes, and exhorting them also thence forward to be fauourable toward their stock,

Ceccece they
they came to Jerusalem the solemn day of the weekes appro-
ching. † And after Pentecost they went against: :: Gorgias the
32
governour of Idumes. † And he went forth with footmen 33
three thousand, and horsemen four hundred. † Who buck-
ing together, it chanced few of the Iewes to be slayne. † But 35
Dostheus one of the Bacenors an horseman, a valiant man,
held Gorgias: and whereas he would haue taken him alie, a
36
certayne horseman of the Thracians came upon him, and cut
of his shoulder: and so Gorgias escapeth into Mareta. † But 36
they were with Eldrin, fighting long, and being wearied,
Iudas innocated our Lord to be their helper, and capitayne
of the battell: † beginning in his countrey language, and with
37
hymnes raising a crie, draue Gorgias soldiars into flight.
† And Iudas having 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 overthrown, and
with their kinmen to lay them in the sepulchers of their fa-
thers. † And they found vnder the coates of the slayned some
40
of the donaries of the idoles that were in Samnia, from which
the lawe forbiddeth the Iewes: therefore it was made playne
to all, that for that cause they were slayned. † Al therfore blessed
41
the just judgement of our Lord, who had made manifest the
hidden things. † And so turning to prayers, they befoothed
42
him, that the same offence, which was committed, might be
forgotten. But the most valiant Iudas exhorted the people to
keep themselves without sinne, seing before their eyes what
was done, because of the sinnes of them that were over-
thrown. † And :: making a gathering, he sent twelve thou-
sand drachmues of siluer to Jerusalem for sacrifice to be offered
for sinne, wel and religiously thinking of the resurrection.
( † for vnles he hoped that they that were slaine, should rife
43
again, 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 therfore :: a holie, and healthful cogitation to
46
pray for the dead, that they may be loosed from sinnes.*

ANNOTATIONS. CHAP. XII.

This text is
clerc for praying for the dead.

46. It is a holie and healthful cogitation to pray for the dead.] The Catholique be-
lieve, doctrine, and practice of praying for the dead, is so evidently confirmed
by this
by this place, that our adversaries have no better shift to suuide the same, then by denying these books to be Canonical Scripture. VVhich being authentically proved, it may here suffice to adde that albeit the Greke text (as in other innumerable places) differeth from the Latin, yet it is no usefully clearer for this doctrine. VVhich in English is thus: '45. Regarding (or considering) that grace is laid down for them that sleep (or dye) in piety:iovitte in trueth faith and repentance; in the next verse (46) sinnereth thus: 'P'therapou he (Iudas Machabeus) made a commissiow (or expropriation) for the dead, that they might be delivered (or loosed) from their sinne, that is, from punishment for sinne.' Omitting therefore multitude of other proofs, 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 in de Haereticis haet 51. note this for a special heresie, saying: 'Ariani are named of one Arius, who being a priest, and taking it gravely that he could not be ordained a Bishop, falling into the heresie of the Arians, added some proper doctrines of his own, saying: that we ought not to pray, nor offer sacrifice for the dead. Likewise S. Bernard, ser. 66 in Cantica: in plaine terms faith they are heresites, which believe not that there is purgatorie for after death, but that the soule departing from the bodie, goeth forth withit to rest or to damnation. Let them then (faith he) ask of him who saide: There is some sinne that shall not be forgunne, neither in this world, nor in the future: why he sayd this, if there remaine no remission, and purgation of sinne in the future world? He therefore adviseth all to beares of such seducers, saying: See the darians, see the dogges. They deserve vs, because we baptize infants: for that we pray for the dead.'

It is also most worthie of consideration, that Iudas Machabeus, (who did this charitable act for hisouldiers slaine in the holic warres) was the High priest or chief Bishop of the Church at that time, and defender of true faith and Religion. Finally we may also observe that he did not anie newe thing, but prestified the visial cu stom of the whole Church. For so is appeard by their serue fro For Office for the dead, called Haschabah, thirteenth, Riff, or prayer for rest, in their booke Mahzor, translated and set forth by Bishop Genebrard, in the yeares of our Lord. 1569. Where are these express supplications.

\[\text{Chap. XIII.}\]

\[\text{Menelaus a fugitive Iewes is put to death. 9. Antiochus with his great armie is defeated at Iulie, with losse of manie men. 12. Philippe rebelling, peace is renewed. 14. And Iudas is made Lord of Eroteman.}\]

1 In the yeare an hundred fourtie nine Iudas vnderstood, that Antiochus Euparot came with a multitude against me, and first put to flight the Iews, and cheefe of the \[\text{Cccccce two},\]
two chariots with hooks three hundred. † And Menelaus also joined him selfe with them: and with much deceit he sought Antiochus, not for the weale of his contrie, but hoping that he should be appointed to the principalitie. † But the king of kings stirred up Antiochus mind against the sinner, & Lysias suggesting that he was the cause of all the evils, he commanded (as the custome is with them): that being apprehended he should be killed in the same place. † And there was in the same place a tower of fiftie cubites, having an heap of ashes on euery side: this bad a prospect steeped downe. † From thence he commanded the sacrilegious person to be thrown downe into the ashes, al thrusting him forward to death. † And by such law it changed the transferror of the lawe to dyce: & Menelaus not to be put into the earth. † And in deedely very unjustly, because he committed manie offences toward the altar of God, the fyre and ashes wherof was holie: himselfe was condemned into the death of ashes. † But the king furious in mind, came to shew himselfe worse to the Jews then his father. † Which things when Judas understood, he commanded the people that day and night they should invocate our Lord, that as always now also he would help them: † as who were affrayed to be deprived of the law, & their contrie, & the holy temple: and that he would not suffer the people that had of late taken breath a little while, to be againe subdued to the blasphemies nations. † Al therefore doing it together, and crying mercie of our Lord with weeping & fastinges, being prostrate for three dayes continually, Judas exhorted them to prepare them selves. † But he with the ancients consulted, before the king should bring his armie to Iurie, and winne the citie, to goe out, and to com- mit the event of the thing to the judgement of our Lord. † Committing therefore the power and charge of al to God, the creator of the world, and having exhorted his companie to fight manfully, and to stand even to death for the lawes, the temple, the citie, their contrie, and citizens: he placed his armie about Modin. † And hauing euene a signe to his companie of the victorie of God, with most valiante yong men piked our, by night forling upon the kings court, in the campe he flewe the thousand men, and the greatest of the elephants, with them that had bene placed thereupon, † and he filled the campe of the enemies with exceeding fear and perturbation, and the thinges being prosperously achieved, they departed.

† And
And this was done when the day appeared, the protection of our Lord helping him. But the king having taken a taste of the hardines of the Jews, attempted the difficulty of the places by policy: and he mowed his camp to Bethsura, which was a strong hold of the Jews: but he was put to flight, he fell, he was diminished. And to them that were within Judas sent necessaries. But one Rhodocus of the Jews armie uttered the secretes to the enemies, who being sought for was apprehended, and shut vp. Again the king had talk with them that were in Bethsura: he gave the right hand: he took it: he went away. He joyed the battle with Judas, he was overcome. And as he understood that Phillippe rebelled at Antioch, who was left over the affayres, dismayed in mynde in treating the Jews, and yelding unto them, he sweareth concerning all things that seemed reason, & being reconciled he offered sacrifice, honoured the temple, and gave hosts. He embraced Machabeus, & made him governor & prince from Ptolemais even to the Gerrenians. But after, as he came to Ptolemais the Ptolemaians tooke greously the covenant of amitie, being offended left perhaps they would breake their league. Then Lysias went vp to the judgement seate, and declared the reason, and appeased the people, and returned to Antioch: and in this maner the kinges journe and returne procedd.

Chap. XIII.

Demetrius having taken certaine holdes from Antiochus, Alcimus lately deposed from the office of high priest, accuseth good men of disloyalitie, others also incense Demetrius. Wherupon Nicanor being sent into Judea, maketh Alcimus againe high priest: both peace with Judas, conversing with him most familiarly. But by Alcimus suggestion, seeketh to deliver him into the kings hands: otherwise threateth to prophane the temple. The priests pray God to protect them. Ratis being accused, and pursued, in extremo distress, killeth himself with merculius, correge of spirite.

But after the space of three yeares Judas understood, and they that were with him, that Demetrius the sonne of Seleucus with a strong multitude, and with shippes was come vp, by the port of Tripolis to commodious places, and held the countries against Antiochus, and his governor Lysias. And one: Alcimus that had bene high priest, but voluntarily was contami-
priesthood, & contaminated in the time of the confusio, considering that
was ordained being of the same progenie and most sincere in religion.

This description of the Affidians made by their malicious enmity in calumnious and odious termes, thewhervel their singular zele, & sincerity in promoting Gods service And to their adversaries malignant accusations more against them than all others, is a plaine testimonie of their more rare and more singular virtues. Apollonius and Philip-kes make their gayne by spoiling the faithful.

Secord Booke

† came to king Demetrius in the yere an hundred fifty, offering him a crowne of gold, & a palme, & besides these, * Tal- loops, which seemd to be of the temple. And that same day in deede he hold his peace. † But hauing gotten a commodious time for his madnesse, being called of Demetrius to counsel, and asked on what thing and counsels the Jews rested, he answered: † They of the Jews that are called * Affidians, of whom Judas Machabeus is captain, nourish battels, and moue seditions, neither doe they suffer the realme to be quiet. † For I also being defrawed of my ancestors glorie (I meane of the high priesthood) am come hither: † principally in deede keeping his delight to the kings commodities, but secondly also providing for my citizens, forby their naughtines al our stocke is not a little vexed. † But at these things being known, o king, provide I pray thee, both for the country, & for our stocke according to thy humanitie published to all men. † For as long as Judas is alive, it is impossible that there be peace to the affayres. † And such things being sayd of him, the other freinds also being hauing themselfes as enemies against Judas, incensed Demetrius. * li. i.e.

† Who forthwith sent Nicanor, chiefe over the elephants captain into Iurie: † giving him comission, that he should take Judas 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 Judas out of Iurie, joyned them selves by troupes with Nicanor, esteeming the miseries, and calamities of the Jews the prosperities of their owne affayres. † The Jews therefore hauing heard of Nicanors coming, & the assembly of the nations, being sprinkled with earth besought him, that ordained his people to kepe them for ever, and that protecteth his portion by euident signes. † And the captain commanding forthwith, they remoued from thence, and they came together to the castle of Dossi. † And Simon the brother of Judas had joyned battel with Nicanor: but he was made afrayd with the sodaine coming of the aduersaries. † Neuertheles Nicanor hearing the manlines of Judas companions, and greatnes of couerage, that they had for the conflict of their countrie, was afrayd to make treyall by bloud. † Wherefore he sent Pselidonius, and Theodotius, & Mathias before to geue and take the right handes. † And when

* a golden bonge.
when there was long consultation of these things, and the captaine himself had moued it to the multitude, there was one sentence of them al 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 every one.  
† But Judas commanded armed men to be in places convenient, left perhaps some mishcfe might sodainly arise from the enemies: & they made agreeable communication.† Nicanor abode at Jerusalem, and did nothing vnjustly, and the flockes of the multitude, that had bene gathered together he diminished.  
† And he esteemed Judas alwayes deare from the hart, and he was inclined to the man.† And he desired him to marrie a wife, and to beget children. He made a marriage, he liued quietly, and they liued in common.† But Alcimus seeing their charite one towards an other, and the covenantes, came to Demetrius, and sayd that Nicanor assented to faraine matters, and that he ment to make Judas being a traytour to the kingdom, his succesour.† Therefore the king being exasperated with this mans most wicked criminations, wrote to Nicanor, sayning, that he in deede was greatly displeased for the covenat of their amitie: nevertheless that he commanded him to send Machabeus quickly prisoner to Antioch.† Which things being knowne Nicanor was amased, and rooke it grousely, if he should vndoe those things which they had covenanted, being nothing hurt of the man.† But † because he could not resit the king, he offerd opportunite whereby to accomplish the commandement.† But Machabeus seeing that Nicanor dealt with him more auferently, and that he exhibited his accustomed meeting more sternely, understanding this aufteritie not to be of good, a few of his companie gathered together, he hid him self from Nicanor.† Which wanneer he understood that he was floutly prevented of the man, he came to the most great & most hole temple: and the priests offering the accutomed hostes, he commanded the man to be deluered vnto him.† Who saying with an oath, that they knew not where he was, that was demanded, stretching out his hand to the temple, † he sware, sayning: Vnles you wil deliver Judas 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:黎伯 pater.† And when he had sayd these things, he departed.  

†: Nicanor a right worldlie polities, a figure of Pilate and of such temporizying Judges, counsellers, and courriers, as lacke zele in religion.†: They knew not precisely where Judas was, neither would they search for him to deluer him to the perfeccor.†: Bacebus called also Liber,
SECOND BOOKE

But the priests stretching forth their hands unto heaven, intimated him that was always the defender of their nation, saying thus: "Thou dost Lord of all, which lackest nothing, wouldst a temple of thy habitation to be made amongst vs. And now dost Lord holy of holies, preferre for ever this house impolluted, which of late hath been renfled. And Razias one of the ancients of Jerusalem, was accused to Nicanor, a man that was a lover of the citie, and well reported of, who for his affection was called father of the Jews. This man long time kept the purpose of continencie in his heart, and content to geue his bodie and life for perseverace. But Nicanor willing to manifest the hatred that he had against the Jews, sent five hundred soldiars to take him; for he thought if he had intrapped him, that he should doe the Jews very great hurt. But the multitudes counti ing to rush into his house, and to brake open the gate, &c to set fire thereto, when he was in taking, he stroke himself with a sword: choosing to dye nobly rather then to be made subject to sinners, and against his noble birth to suffer unworthy injuries. But whereas for haft he had not made the wound with a sure stroke, and the multitudes brake in within the dores, running backe boldly to the wall, he throwe downe him selfe manfully headlong vnto the multitudes: who quickly gave place to his fall he fell upon his necke. And when he had breathed, incensed in minde he arose: and when his blood ranne with a great streame, & he was wounded with most grievous wounds, running he passed through the multitudes: and standing vpon a certaine steepe rocke, & now being become without blood, grasping his bowels, with both handes he cast them vpon multitudes, inuocating the dominators of life and spirit, that he would restore thel to him againe: & so he departe this life.

C H A P. XV.

Nicanor intending to assault Judas on the Sabbath day, blasphemeth most proudly. Judas withal confidence in God correggeth his men. Confirming them with the relation of a vision in Sper. So he with fervent prayer, the enemy trusting his own streith, opposeth him selfe. And killeth thirtie five thousand, and Nicanor amongst the rest. Whose head, and hand out of with the shoulder are hanged vpon in Jerusalem: his tongue giveth to the birds, and a fastfull day observed. And herewith the Author (of this second booke) concludes the whole historie.

B V T
B Vt Nichanor as he understood that Judas was in the places of Samaria, he purposed with a violence to ioyne the day of the Sabbath. † But the Jews that of necessity followed him, saying do not so fearlessly and barbarously, but give honour to the day of the sanctification, and honour him that beholdeth all things; † that unhappie man asked, if there were a power in heaven, that commanded the Sabbath day to be kept. † And they answering: There is the living Lord himself in heaven, the potent, that commanded the seventh day to be kept. † But he said: And I am potent upon the earth, that commanded armies to be taken, and the kings affairs to be accomplished. Neuertheles he obeyed not to accomplish his counsel. † And Nicanor in dece puffed vp with exceeding pride, had thought to have set vp a common victorious memorie of Judas. † But Machabeus alwayes trusted with al hope that there would come ayde from God to them. † And exhorted his compaines, that they should not feare at the coming of the nations, but should have in minde the ayes geuen vnto them from heaven, and now should hope that they should haue the victorie from the Almighty.

† And speaking vnto them out of the law, and the Prophets, admonishing them also of the conficts, that they had made before, he made them the more prompt: † and so their hartes being encoraged, withal he shewed the fraude of the Gentils, and their breaking of oaths. † And he armed euery one of them, not with senie of buckler and speare, but with very good words, & exhortations; declaring a dreame worthy to be credited, whereby he rejoiced them al. † And the vision was in this maner: Onias who had bene the highpriest, a good and benigne man, reverent to behold, modest of maners, and comelye of speach, and who from a childe was exercised in vertues, that he stretching forth the handes prayed for al the people of the Iewes. † After this that there appeared also an other man meruelous for age, and glorye, and for the port of great dignitie about him. † And that Onias answering said: This is a louer of his bretheren, & of the people of Israel; this is the dreame that prayed much for the people, & for the whole citie.

Jeremie the Prophete of God. † And that Jeremie put forth: This is his right hand, and gave vnto Judas a sword of gold, laying: Take the holic sword a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel. † Being restored himself exhorting...
exhorted therefore with the words of Judas exceeding good, by which the coreges might be sturred vp, and the hartes of the youngmen streinghned, they resolued to fight, and to encounter manfully; that manhood might decide the matter, because the holie citie, and the temple were in danger. \[ For there was lese care for their wives, and children, and also for their brethren, and kinsmen: but the greatest and principal state was for the holiness of the temple, \] And they also that were in the citie, tooke no little care for them that were to ioyne battell. \[ And when they did al hope that judgement would be gotten, and the enimies were present, and the armie was set in array, the beastes & horsemen disposed in convenient place, \] 

Machabeus considering the coming of the multitude, and the variety of the provision of armour, and the fiercenes of the beastes, stretching forth his handes vnto heaven, he inuocated our Lord, that worketh wonders, who not according to the might of armes, but according as it pleaseth him, gueueth victorie to the worshipp. \[ And he sayd inuocating in this maner: Thou Lord which didst send thyne Angel in the time of Ezechias king of Juda, and didst kil an hundred eightie five thousand of the campe of Sennacharib; \] & now do Dominator of the heavens send thy good Angel before vs, in seace and trembling of the greatnes of thyne armes, \[ that they may be afraide, which with blasphemic come against thyne holie people. And he in dede ended his prayer thus, \] But Nicanor, \[ and they that were with him, with trumpers & loundes came nere. \] But Judas, and they that were with him, inuocating God by prayers ioyned battell; \[ with the hand in dede fighting, but in their hartes praying to our Lord, they overthrew no lese then five and thirtie thousand, being greatly delighted with the presence of God. \] And when they had ceased, and returned with ioy, they understood that Nicanor was slaine, for all his armoure. \[ A shout therefor being made, and a great crie, they blessed the Almighty Lord in their countrie language. \] And Judas, 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, shoule be caried to Jerusalem. \[ Wherthe when he was come, having called his countrimen, and the Priestes to the altar, he sent also for them that were in the castell, \] And shewing them the head of Nicanor, & the wicked hand, which he stretching forth against the
holy house of almighty God, had mightily bragged. The
tongue also of impious Nicanor being cut out, he commanded
to be gueen pecemiale to the birds: and the hand of the
furious man to be hanged vp against the temple. Al therefor
blessed the Lord of heaven, saying: Blessed be he, that hath
kept his place undefiled: And he hung vp Nicanors head in
the toppe of the castel, that it might be an evident, & manifest
signe of the helpe of God. Therefore by common counfel
decreed, by no meanes to let passe this day without solemnitie:
but to kepe the solemnitie the thirteenth day of the moneth
Adar, which is called in the Syrian language, the day before
Mardocheus day.$

These things therefore being done concerning Nicanor,
&: from that time the citie being possessed of the Hebrewes,
I also in these will make an end of speaking. And if well, and
as is competent for a storie that myself also would: but if not
so worthily it reflecth to be pardoned me. For as to drinkke
always wine, or always water is hurtful, but to vs now one
now an other is delectable: so to the readers, if the speach be
always exact, it will not be grateful. Here therefore it shall be
ended.

ANNOTATIONS. CHAP. XV.

As against prayer of the faithful for the dead: Ch. 11. So against prayer of
Saints for the militant Church. Protestants have no better evasion, when
they are pressed with these examples, then by denying the authoritie of the
Bookes. For seeing the Prophet Jeremie, and the Hightstift Onias, being in
Limbo patrum (no holie soules ascending into heauen before Christ) did pray
for the whole people of the severes, it is also certaine that they, and other
Saints in glorie, do of their excellent charitie pray for those that are in this
mortalitie. Yet neither do we Catholiques vonge this place, as though we had
no other to allegate, for we shew the same doctrine, by other holie Scriptures,
we omitte these booke: because our adversaries deny them, feing the Ierned
Doctores, and holie Fathers confirm the same doctrine by those Scriptures.
Among others ancient Origen, ibid. 18. in Ioam. byth, it appeareth that Saints
departed from this life have care of the people, as it is written (byth he) in the
Actes of the Machabees, manic yeares after the death of Jeremie: this is Jeremie
the prophet of God, vs prayeth much for the people. Likewise S. Bernard, Ser. 3. vigil.
Natur., Domini. Ex Sr. 11. against Sr. 76. in Cantica, admonisheth that a good reli-
gious man is like to this Onias: who prayeth to God for all the people.

39. If not so worthilly. He demandeth not pardon, as though he suspected The author of
any error in his doctrine or in the history, but of his unpolluted rule in writing. this booke
As S. Paul sayth that himself was rude in speech, yet not in knowledge. Cor. 11. v. 6. asketh pardon
But we, who by God's great goodness have passed now to the end of the Eo: for his stile,

Ddd ddd z

 glyth
not for the doctrine nor historie. But the authors of these Annotations crave pardon for all defects.

THE CONTINUANCE OF THE CHURCH, AND RELIGION IN THE SIXTH AGE:

SUCH is the providence of Almighty God, that not obscurely, or at some times only, but manifestly, and without intermission his Divine Majesty is acknowledged, his name glorified, his religion professed, and his precepts observed by a visible knowne Church, from the beginning of the world to the end thereof, as we have already showed in the other five ages, and shall no lesse clearly declare the same in this sixth. For albeit the peculiar people of God were for their times carried forth of their country, and held captives in Babylon sevenie yeares, and after their reduction were subject to strangers rulling over them, and sometimes extremely afflicted with persecution, yet they still persevered in the same faith and religion, had succession of Priests, and of one High-priest, with consecracion also of the royal line of David, even to Christ our eternal King and Priest.

First therefore concerning Articles of faith and religion, the beleefe in one God was so generally confessed by the whole Jewish nation, that their Priests and Prophets did use it for a principle, in confirmation of other points, as well d'Etruscan as moral. So Malachi's teaching that our neighbour is to be beloved, God to be feared, and his laws to be kept: Is there not one Father of vs al (sryth bre. ch. 2. v. 10.) Hath not one God created vs? Why then doth euerie one of vs despire his brother, violating the covenant of our fathers? More expressly Jeremia in his Epistle (Baruc. 6.) showeth the vanity and absurditie of many gods: exhorting the people to serve the one omnipotent God, saying to him sincerely in their hartes; (v. 5.) Thou oughtest to be adored o Lord. Likewise, when the Magicians of Chaldea ascribed the knowledge of dreams to false gods, Daniel with the other three children (ch. 2. v. 18.) prayed the God of heaven: and the mysticall was reveale to Daniel, and be declared and expounded the king's dreame, who shereupon confessed to Daniel (v. 47.) In very dede your God is the God of goddes, and Lord of kings. The
The same three children (Daniel. 3.) were cast into the burning furnace, and Daniel into the lions' den (ch. 6. & 14.) ready to die for their faith in one God. For this saith also Mardocheus, as is written in the book of Esther, was persecuted, and he wish at the people were in extreme danger. And the author of the book of wisdom teacheth that one God is known by consideration of his creatures: All men are vain. (Sey bhe. ch. 13. v. 11.) that by things seen, understand not him that is: neither attending to the workes signifie who was the workman. So the author of Ecclesiasticus ch. 1. v. 8. professeth: There is one most high Creator omnipotent, and mighty king, and to be feared exceedingly; sitting upon the throne, the God of Dominion.

As for the high Mysteries of three Divine Persons in one God not so commonly reveled in the old testament: yet was it known and in some sort uttered: As Ageneus 2. v. 5. & 6. I am with you, saith the Lord of hosts, the word that I did covenant with you: when you came out of the land of Egypt: and my Spirit shal be in the midst of you. Where, by the Lord of hosts, is commonly understood God the Father, by his Spirit, God the Holy Ghost, and the word may signifie God the Sonne: of whose incarnation the Propheete playnly spake the in the verses. For in this consisteth the covenant between God and his people, that they should keep his word of precepts and commandments expressed in the law: and he would send them the word, his only Sonne the Second Divine Person to redeem mankind. Again the same three Persons seeme to be distinguished in divers places, God the Father is described according to man's formal capacitie, Daniel. 7. v. 9. thus: Thrones were sette, and the Ancient of days sate: his vesture white as snow, and the hearts of his head as cleane wool, his throne flames of fire, his wheelees fire kindled. He is called Ancient of days not only because he is eternal, for so are the other two Divine Persons, but this term is attributed to the Father, because in order he is the beginning, from whom the other two Persons proceed. The Sonne by generation, the Holy Ghost from the Father and the Sonne by procession. To God the same Prophet Daniel prayeth: ch. 9. v. 17. saying: Now therefore heare our God, the petition of thy seruant, and his prayers: and shew thy face upon thy Sanctuary which is defil, for thyne owne sake: that is, for thyne owne merites: which can only be understood of that Divine Person, which is incarnate. Zacharie, 11. v. 10. God speaking by the prophet saith: I will powre out vpon the house of David, and vpon the inhabitantes of Jerusalem the spirit of grace and of prayers, which may easily be understood to be the promise of the B. Trinitie: but that which immediatly followeth: and they shall looke towards me, whom they pierced.
Continuance of the

pearced, can only be spoken by the second Divine Person, who only is immediate, and was pearced in his Passion. In the book of wisdom is much written of wisdom increas'd, a term appropriated to God the Sonne. especially ch. 2. 7. 8. 9. and 10. The like in Eccl. 11. 14. And ch. 25. v. 14 is distinct mention of the Father & the Sonne, I have occasioned (sayth the author, or ane faithfull soule) our Lord, the Father of my Lord. There is likewise particular mention of the Holy Ghost in some places. As 1. Efd. 9. v. 10. Thou gavest them the good Spirit, which should teach them, for the office of internal teaching is appropriated to the Holy Ghost. 1on. 14. v. 17. and 16. v. 15. The Spirit of truth, and he shall teach you all truth. Ezek. 36. v. 27. I will put my Spirit in the midst of you, and will make that ye walk in my precepts. Zach. 7. v. 12. The words which the Lord sent in his Spirit, by the hand of the former Prophets. Sapiens. 1. v. 5. The Holy Ghost of discipline will flye from him that feareth. Eccl. 11. v. 9. He created her in the Holie Ghost. 24. v. 19. They that eat me, shall yet hunger, and they that drink me, shall yet thirst. Where God calleth the Holy Ghost (which is received by grace) himself. Because all three Divine Persons are one God. And that there be manie Divine Persons in God, who is one in substance, is sufficiently signified by all those holy Scriptures, where God is called by the name Elohim, in the plural number; especially seeing this name hath also the singular number, Eloha. As Job. 12. v. 4. & 36. v. 2. Daniel. 2. v. 28. Habacuc. 1. v. 11. & 3. v. 3. which last place seemeth most plainly to speak of the Sonne of God, Eloha Mitheem I a v. o. God will come from theman, or from the South. And therefore where this word Elohim is used in the plural number (as in most places it is) is signifieth pluralitie of Persons in God.

Christ's Incarnation is more clearly thowshowed by the Prophets, who above other constitutions, most especially comforted the people by their prophecies of Christ our Saviour. Jeremias. 23. v. 5. I will raise vp to David a just branch, and he shall reign a king, and shall be wise, and shall do judgement and justice in the earth. Ch. 31. v. 23. A woman shall compass a man. Christ though in bodie a little infant, yet in power and wisdom was most perfect of all men, even when he was in his mother's womb. Ch. 33. v. 14. Behold the dayes shall come, sayth our Lord, and I will raise vp the good word. v. 15. I will make the spring of justice to bud forth vnto David, & he shall do judgement and justice in the earth. Jeremias Lamentations are in greatest part of Christ and his Church. And some parts can hardly be applied to another. Ch. 3. v. 30. He shall geue the cheke to him that straketh him, he shall be filled with reproaches, ch. 4. v. 20. Christ our Lord is taken in our sinnes. Baruch. 2. v. 35. God promising to reduce
to reduce the people from Babylon, and I will establish them an other testament everlasting (by Christ, whose kingdom is for ever) that I be their God, and they shall be my people. ch. 5. v. 36. This is our God, and there shall none other be esteemed against him. v. 38. After these things he was fenc upon the earth, and was con-cealed with men. Ezekiel peculiarly called by an Angel the sonne of man, was therein a special figure of our Saviour, who so calleth him self. And the same prophet hath in plaine terms foreshowed the office of Christ, the true Pastor of all pastors. ch. 34. v. 25. I will (sayeth God by this prophet) rayle vp over them one Pastor, who shall feede them, my servant David: that is, Christ prefigured by David. His admirable visions in the three first chapters, and nine last pertain properly and principally to the new Testament of Christ, and his Church, shewing the abundance of grace and glory given by him to the elect. Daniel. 7. v. 13. With the cloudes of Daniel, heaven there came in as it were the Sonne of man, and he came even to the ancient of days, and in his sight they offered him. He came even to the ancient of days, because in his Divinitie he is equal to the Father: and in his humanity he is offered to God in sacrifice. v. 14. His powre is eternal: and his kingdom shall not be corrupted. ch. 9. v. 24. Seventie wekes (of years) are abridged, that sinnes may be for-given, grace be infused, prophecies be fulfilled, and the Holie one of holies be anointed. All which belong only to Christ. v. 26. After sextie two wekes Christ shall be slaine. Agges 2. v. 8. The desired of all nations shall come. Zach. 3. v. 8. I will bring my servant the Orient. ch. Zacharias. 13. v. 7. Strike the Pastor, and the shepe shall be dispersed, fulfilled in Christ's Passion. Mat. 26. v. 21. Malach. 3. v. 2. Forthwith shall come to Malachias, his temple the Dominator, whom you feke, & 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) circumcute the just, because he is vpnserviceable to vs: and he is contrary to our works, and reprochfully objecteth to vs the sinnes of the law. v. 13. He boasteth that he hath the knowleage of God, and nameth himself the Sonne of God. Ecclesiasticus 24. v. 34. God appointed to Dauud his servant, to raise vp a king of him, moststrong and sitting in the throne of honour for ever. Which eternal king proceeding from Dauud can be none but Christ our Saviour. And at the praises of Patriarches, and Prophetes (in the last eight chapters) consist in their faith, and expectation of Christ. Likewise the Priests and people. 1. Mach. 14. v. 28. 35. & Machabees. and 49. shewed their faith of Christ to come, when they established Simon; and his progenie in the government and highpriesthood, for ever till there rile the faithful Prophet, to wise the Prophet of whom at the proophetes did speake (Luc. 24. v. 27.)
Prophecies & figures of the B. virgin mother of God.

Amongst the rest Jeremias, 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 Judith, and Esther were apparent figures, who received special graces for the benefit of their nation, and so did this singular Virgin receive of God most eminent gifts, above all other mere creatures, for the benefit of the whole Church.

Angels excel corporal creatures in multitude.

Of Angels the celestial spirits, is frequent mention in the holy Scriptures of this age. Their multitude is innumerable, and therefore are insinuated to men by general terms. Daniel. 7. v. 10. Thoustandes of thousandes ministered to him, and tenne thousand hundred thousandes aslift him, and their powre is most great, and to men most profitable. An Angel defended the three children in the furnace, walking with them in the fire. Daniel. 3. v. 49 95. An other defended Daniel from the lion. ch. 6. v. 22. The same or an other carried Habacuc from luric 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 Jews. An Angel speak in Zacharia, ch. 1. v. 9. An other Angel went to meet him. ch. 1. v. 3. And in respect of Angelical offices, both S. John Baptist, and our Saviour himself are figuratively called Angeles. Malach. 3. v. 1. No merue therefore that Indus Macabaeus and his armie, 2. Macab. 11. v. 6. prayed for the assistance of a good Angel, which was granted them. v. 8. And so they went promptly, having an helper from heaven. v. 10. Their like prayer had the same effect in another battell. 2. Macab. 15. v. 27.

Diuels hating God, and all mankind never cease to tempt men to sinne.

Contrarie to these glorious Angeles are other spirits, at first created in grace, which falling into pride, and most obstinate malice are perpetual enemies to God their Creator, and to all mankind, continually calumniating the works of God, and of all his servants, whereof they are called Diuels, or calumniators. They never cease tempting all they can to evil, so to bring men to eternal death: For by the enuie of the diuel (Sap. 1. v. 7.) death (both of soule & bodie) came into this world. The inst stirpend of sinne. All 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 selves and their idols. And for this sinne of Idolatry, above all others, God is most provoked 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 delivered to their aduersaries: and grieving the reason why, be addeth: v. 7. For you have exasperated him that made you, the eternal God immolating to diuels. And not to God.

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The same al the Prophets teach, and yheal that Sacrifice is the soucreign service due to God only, and not to any creature, how excellent souer. But of Sacrifice there is so much written, that it were over long and needes to recite the places. It importeth more to observe the predictions of the most excellent, and perfect Sacrifice of the new Testament. Malachi. i. \( \text{v. 11.} \) From the rising of the sunne (saith God by his Prophet) even to the going downe, there is lactificing, and there is offered in my name a cleane oblation. In the old testament they offered castel, & birds, by pouing out their blood about the altar, and drawing forth their bowels. For purging and cleansing there was much nashing and labour: but now in the Church of Christ, is the cleane Sacrifice of our Lords bodie and bloud, in forms of bread and wine. It is also in itself so pure, that it can not be polluted (as the old sacrifices were, v. 12.) by sins of the Priests, but is always available to some or other, ex opere operato. According to that the same Prophet saith, ch. 3. v. 4. The Sacrifice of luda and Jerusalen shall please our Lord. Which is necessarily understood of the Christians sacrifice: for els this place were contrary to that which God said to the Jewish Priests, ch. i. v. 10. I haue no will in you, and I will not receive gift at your hand. Daniel also prophesieth, ch. 9. v. 27. that in the half of the weke the house and the Sacrifice shall faile. ch 12. v. 11. The continual sacrifice shall be taken away, thereby signifying that not only after the figure, the Sacrifice prestured should succeed (for els there should be no daylie Sacrifice as at in the New Testament, which Malachie 3.8th plainly there shal be, not in one, or in some places, but from the rising of the sunne, even to the going downe, &c.) but also that both the old and new sacrifices should be taken away in their several times. For so our Saviour (Mat. 24. v. 15.) applieth the next wordes of this prophecy, and abomination of desolation shall be set vp, not only as a signe before the destruction of Jerusalem, but also of the end of the world. Perished in part as in the figure, when the temple was destroyed, & divers prophaniations made in the same place: but more especially shal be fulfilled by Anistcrify, abolishing the old Sacrifice of Christ's bodie and bloud, so much as he shall be suffered as S. Hippolitus writeth, lib. de Anistcrify. & in orison de consummatione mundi. Agreeable to S. Trenque, li. 4. c. 31. & li. 5. in fine S. Ierome, in Dan. 11. Theodoreus in sardum locum, and S. Crysostom in opere impetfico. Ten some Hebrew Rabbins acknowledge Transubstantiation, in the Eucharist as R. David Kimhi witnesseth upon these wordes of Os. i. 14. v. 8. They shall live with wheate, and shall spring as a vine; Manie of our Doctors (saith he) expound isis, that there shall be mutation of nature in wheate, in the times of our Redemer Christ. Wherefore David also, and the Chaldee Paraphrastis expound Ezechielis Eeece Eeece prophisie.
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prophecy, ch. 36. v. 25. I will pour out upon you clean water, of the
remission of sinne, though they signify not by what particular means. Which
Christian Doctors undoubtedly explicate of the Sacrament of Baptisme.
And likewise his other prophecy, ch. 47. v. 1. waters issued forth under
the threshold of the house towards the East, can not be understood of
anie other waters then of Baptisme.

Penance.

The purifications, oblations, and other works of penance practiced
by the people, after their return from captiuitie, written 2. Esd. 9. 10. 13.
testifie their observation of the law in this point, by which the Sacrament
of penance in the new testament was forefigured.

Holy orders.

In like sorte the continuance of Priesthood; and priestlie functions
is manifest in the books of Esdras, and of other Prophets, which forefigured
the Sacrament of holy Orders; in the Church of Christ.

Feastes.

In these times also the feastes instituted by the law, were observed with
more or lesse solemnities, as time, place, and other opportunities servied. As Es-
dras testified, li. 1. c. 1. v. 2. Iolue (the highpriest) and Zorobabel (the
duke) after their returne from captiuitie, built an altar (notwithstanding
the threats of infidels) and offered uppon it holocaust to our Lord
morning and evening. And they made the solemnitie of tabernacles,
and other feastes, as well in the Calendes, as in all the solemnities of our Lord,
though the temple was not yet built againe (v. 6.) And
10. instituted a new feast, which our Saviour observed, Ioan. 10. v. 12.

Feastes ordina-

The like observation was kept of feastes. For amongst the feastes which
were at the holydays (v. Esd. 5. v. 5.) one was of Expiation which con-
sisted in fasting from euen to euen. Levit. 23. Num. 29. And besides
the ordinary, Esdras appointed a peculiar feast for special purposes, 1. Esd. 8.
v. 21. And I proclaimed (saith he) a fast, before the river Ahaus, that
we might be afflicted before the Lorde our God: and might desire
of him a right way for vs, and our children. And (v. 13.) we fasted:
and entreated God hereby : and it fell out prosperously vnto vs.
Again, 2. Esd. 9. v. 1. The children of Israel came together in fas-
ting, and sickle, and earth vpon them. See more of fasting Is-
dith. 4. & 9 Esdras 5. & 14. Zachar. 8. And of abstinence from cerem-

Abstinence.

More generally the whole forme of good life is excellently prescribed:
in the books of wisdom and Ecclesiastes, where under the general vertues
of wisdom and justice, we are admonished to frame diligently to know
God, and to serve him. As much as to say, to have faith and good works:
the two feete, and legs, on which the godlie walke vnto life everlasting. Let
one shorte sentence beare serue for example (wishing all men to read more
in the

Forme of
good life

prescribed in
the sapiential
books.
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In the bookes themselves.) Sep. 6. v. 18. 19. & 20. is this gradation. The beginning of wisdom is the true desire of discipline; the care of discipline is love; & love is the keeping of her laws; and the keeping of the laws is the consummation of incorruption; & incorruption maketh to be next to God. These are the steps from earth to heaven; from this vale of mysteries to eternal happiness. First, a true and sincere desire of discipline, or of God's true service: 2. This desire or care of discipline breaketh love of God; 3. Love is the keeping of laws, the commands of God: for he that saith he loveth God, and keepeth not his commands is a liar; 4. Keeping the laws is the consummation of incorruption: making the soul perfect in virtue, and free from corruption of sin: 5. And this incorruption maketh to be next to God, ioning men with God, which is the perfect beatitude of eternal life. And so be concluded, v. 22. Therefore (from first to last by degrees) desire of wisdom leadeth to the everlasting kingdom. Yet must we understand that neither the first step of good desire, nor any of the rest is in a man's owne power:

2. Cor. 3. 5. As of himself so much as to think a good thought, but God's grace preventeth, and continually assisteth, in all good beginnings progress, and perseverance, as the same divine and eternal light. Before, v. 14. Wisdom preventeth them that coveteth her, that she first may shew herself unto them. Then to admit, or refuse is in their power, that have good motions. And therefore sinne is rightly imputed, and damnation justly inflicted upon the wicked, because as Nehemiah (2. Esd. 9. v. 17.) testified of the ungrateful people, they would not heare. And they hardened their neckes, and gave the head to returne to their seruitude, as it were by contention, or striving against God, through their owne free will, which appeareth here to remaine in sinnes. On the other side the same Nehemiah, in confidence of reward for good workes, and of his voluntarie cooperating with God's grace, feared not to pray (2. Esd. 5. v. 19.) in these words: Remember me my God to good, according to all things which I have done to this people.

Some men moreover besides the commandments of the law, voluntarily professed a peculiar state of holy life, a plaine figure, or rather an example of Evangelical counsels. As in the former ages the Nazarites, whose rule is prescribed Numeri 6. practised by Sampson (Jud. 13.) and Samuel (1. Reg. 1.) and the Rechabites (Jer. 35.) so in this laste age next before Christ the, Assideans, or Ellenis. 1. Mach. 2. v. 42. of whom Iuda Machabaeus in his time was head or captain. 2. Mach. 14. v. 6. Jeremiah the prophet (ch. 16. v. 1.) by God's ordinance lived single unmarried at the time of the captivity. Thou shalt not take a wife, and thou shalt not have sons and daughters in this place: to witte, in Jerusalem. Neither did he marry when...
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when he was afterwastes in Egypt. But of his owne accord seemed a virgin at his life, as S. Jeromus writeth, Is. aduers. tominiamm.

Prayers of Saints

Prayers of Saints after they be depart from this world is manifestly deduced to the sacred text, terc. 15. V. 1. of Moses 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, v. 12. & 14. it is recorded that Onias, and Jeremia did pray for the people, and for all the holy city. Resurrection estimation of Reliquous, and other holy things, is manifest by the fall of the same Prophet Jeremia, who by God's ordinance (v. Mach. 2. V. 1. & 5.) hid the holy fire, and the Tabernacle, and the Arke, & the Altar of Incense in a cave. that they should not be profaned by infidels ravishing Jerusalem, and the temple. Other holy ornaments also, and vessels were restored by the favorable king Cyrus, 1. Efd. 1. V. 7. & 8. v. 10. In figure also of the holy Cross on which Christ was to redeem mankind, those that mourned for the abominations in Jerusalem (Ezec. 9.) were signed in their foreheads with the letter Thau, or T. and so were saved from the common slaughter of the unsign'd.

Prayer for the Dead

Prayer and Sacrifice for the dead is likewise here, v. Mach. 11. v. 43. &c. if either the text may be admitted for Canonical, saying (v. 46.) It is a holy and healthful cogitation to pray for the dead; or for good testimonie of Judas fall; being Highpriest, and doing that which the whole Church practised, and which the Jews yet obsrue to this day.

Resurrection

Of the General Resurrection, is good testimonie in the same place v. 43. and 44. as the ground of Judas his partial towards the dead, well and religiously thinking of the Resurrection. For vnles he hoped that they which were slain were should rise again, it should seem superfluoues, and vaine to pray for the dead. But seing he did believe the resurrection, he did right well and piously. And seing the belefe of resurrection is true, it foloweth, as this author inferreth, that it is a holy thing to pray for the dead.

Judgement

Malachi the last of the Prophetes, in the last chapter forsheweth, and describeth the General judgement, in the end of this world; wherein the wicked shall be condemned, and the just eternally rewarded. Which day shall come (sayth he) kindled as a furnace. All that do impiete (dying in that state) shall be stubble, and that day shall consume them. And there shall rise to you the sonne of justice, and health in his winges, or glorious beams, healing and curing all bodily infirmities, and defecles, before which day he foretelleth of two signes, v. 5. The coming of Elias the Prophet, and. v. 6. & the conversion of the Jewes to Christ. And to date much may here suffice, for particular pointes of religion in this age.

Reliques

Holie vessels

Signe of the Cross
The state of the Church in the times of heathen Monarchies, in general.

First therefore concerning their state in their captivity in Babylon, we may here observe God's providence, in that before the city and temple of Jerusalem were destroyed, and the whole nation made captive, Jeconiah (otherwise called Jeconiah) the sonne of Joachaz, (who was also called Jeconiah) king of Judah was transported into Babylon, and his mother, and manie other principal persons. 4. Reg. 24. V. 15. Likewise Isoddech sonne of Sareias highpriest (1. Paral. 6. v. 15.) was carried into Babylon. And in the meantime Zedecias (uncle to Joachin) reigned in Judah, who in the eleventh year, was taken and carried captive into Babylon, and there died, Joachin yet living in prison. And Sarapis the High-priest with others, was slaine in Rebla, when Jerusalem was destroyed. 4. Reg. 25. V. 18, 19, 20. To whom Isoddech succeeded in the highpriesthood. So that both the issue of David, in the right line of our Saviours genealogie, and the High-priest of Aaron's stock, were in Babylon before the whole body of the nation was brought thither. This Jeconiah (or Joachin) remained in prison, til the death of Nebuchadnezzar, the 3rd of thirty seven yeares, and was then delivered by Eulinmerodach, and by him entertained courteously as a prince. 4. Reg. 25. V. 27. He married three and had Issus, Salathiel, and Salathiel had Zoroabel. Who together with Issus sonne of Isoddech high-priest, & Eldas, crusabeth, Nehemias, & other resteth. 1. Esd. 2. conducted the children of Israel from Babylon into their country. 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 Joakim (otherwise called Eulisim sonne of Isoddech). 4. Reg. 13. V. 4.) king of Judah. Dan. 1. V. 6. These with others were carried as hostages into Babylon, and brought up more liberally, where seeing God sincerely, abstaining from unlawful Babylon.
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meate, were protected by God, much also esteemed and promoted in that place. For Daniel about the age of twelve years, continued the two wicked judges, and delivered Susanna from their cruel bandes. Dan. 13. And afterwards for declaring and interpreting the kings dreams (Dan. 2.) and excellent wisdom, and gift of prophetic was admired by all, advanced by the king: but maligned by certaine envious sorcerers, and great men. Wherby he was sometimes in great danger, but still delivered by God, protecting him. Dan. 6. & 14. The three children were likewise advanced. Dan. 2. v. 49. and therefore by divers enuied, and for refusing to adore an idol set up by Nabuchodonosor were cast into a hot burning furnace, and there preserved. Dan. 3.

Jeremie prophesied in Jerusalem and in Egypt.

Jeremie, who before this time began to prophesy while he was a child, (Jer. 1.) continued in the time of captivity, in Jerusalem and in Egypt, with much affliction, and still prophesying finally dyed in Egypt. Baruch his scribe, and also a Prophet, went sometimes into Babylon, and returned into Jerusalem (Baruch. 1.) instructing and exhorting the people.

Ezechiel and Daniel in Babylon.

Ezechiel was carried with king Jehonias, and Josedek into Babylon, and there prophesied (ch. 10. 7.) part of the same time with Daniel, in great parte the same things with Jeremie. And during the captivity, king Jehonias, Josedek the Highpriest, Jeremie, Baruch, Ezechiel prophesies, & innumerable others (some Martyrs, and even Conspurers) parted from this world. But Daniel yet lived. And in place of Josedek Highpriest, Josue succeeded, and the prophecy of king Jehonias continuing in Salathiel, and Zorobabel, the nation had them, and other eminent men, with temporal dependence upon foreign princes in the next Monarchie of the Medes and Persians.

The Monarchie of Medes and Persians.

For when Darius king of Medes had slaine Bahastar king of the Chaldees, and so posseed Babylon, with the whole country he brought the Monarchie to the Medes & Persians. Dan. 5. v. 21. and within the space of one yeare he dyed; and Cyrus succeeding granted leave to all the Jews to return into Ieruselom, and there to build vp their temple, and cite of Ieruselom, which Nabuchodonosor had destroyed. At which time Daniel had his vision, that Christ our Saviour should come into the world, within seuentie weekes (of seuentie yeares to the weke, that is, in foure hundre and ninetie yeares) after the perfect finishing of the temple, and cite. Dan. 9. v. 24. & 15. But when they were so built againe, that the wekes beganne to be counted, it was very obscure, as it was the will of God, that the prophecy, being certaine in itself, should not be over clere to enriemans understanding, but as likewise many other prophecies, 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 followed the history of him, & Queene Esther, and
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Wicked Aman; with the danger and deliverance of all the Jews in those parts. Aman.

Some think it likewise probable, that the history of Judith happened after the captivity; though others suppose that it was in the time of Manasseh king of Judah, which not being our purpose to dispute and decide, we will pass to things more certain.

The prophets Aggeus and Zacharias were twenty years after the relaxation, earnestly exhorted the princes and people to build up the temple which had been begun, and now was neglected upon vain fear, thinking, the time was not yet come of building the house of our Lord. Aggeus. 1. v. 2. Whereupon the prophet reproved them, expositing thus: Why, is it time for you to dwell in embowed houses, and this house (of our Lord) desolate? And a sureth them. v. 10. that their ground should remaine barren, and ch. 2. v. 15. their sacrifices ungrateful, till they should build the temple: promising moreover that this new temple should be more glorious by Christ's perpetual presence therein, than the former temple built by Solomon. But especially the Church of Christ prefigured by the temple, should far exceed the synagogue of the old testament, ch. 1. v. 10. Great shall be the glory of this last house more then of the first. Which Zacharias confirmeth insisting the Gentiles to come, and the Jews to returne into Christ's Church, ch. 2. v. 6. O flee out of the land of the North, saith our Lord; because into the four winds of heaven, have I dispersed you. v. 7. O Sion flee thou that dwellest with the daughter of Babylon. And by divers other visions and prophecies they shew the conversion of the Gentiles, and rejection of the Jews for their obdureation, but in the end they also shall be converted.

Malachie prophesied after the finishing of the temple, exhorting all to offer Malachie, their sacrifices with purity of heart, reprehending both priests and people for not so doing, ch. 1. He also foretelleth the rejection of the Jews, and 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 everie where (v. 10. & 11.) He concludes his prophecy ch. 4. foretelling the terrible day of Judgement, and life or death everlasting.

These later prophets yet living, as Iosephus, Eusebius, Theodoret, and The Grecian and Eusebius, the Grecians obtained so great a Monarchie by the Great of Macedonia, that being parted after his death among them, yet at were great kingdoms, some longer, some shorter time. In the beginning whereof when king Alexander came to Jerusalem, as Iosephus testifieth, ii. 11. c. 8. Antiquit. Iaddus the highprieft going forth in his pontifical attire to meet him, the same king straightwayes fell downe at his foot with reverence. And being demanded by his freinds, the princes of his armie, why he so much honored the highprieft, he answered, that he ho- nored
The schismatical temple in Galizim.

An other schismatical temple in Egypt.

The Seuente Interpreters.

Prophan learning flourished amongst the Grecians, but they erred exceedingly in matters of Religion.

Primum principium.

Summum bonum.

Pthagorians.

Stoikes.
Church and Religion.

Their minds not knowing the reward of virtues to consist in seeing God, Platonikes, or Achedemikes conceived more of God, and pure spirits, but thought both corporal and spiritual creatures were coeternal with God. The Peripatetikes placed the chiefe good, or felicitie in the aggregation of best spiritual, corporal, and worldly things together. The Epicures esteemed carnal and bodilie pleasures above all. And all these and their followers judged so diversely of the right true felicitie, contradicting and condemning each other's opinions, that they were multiplied into innumerable sectes. As S. Augustin declareth out of Marcus Parro: and opposeth against them all, the one assur'd faith and judgement of God's Church, in his 19. Psal. 93. book. decius. Dec. c. 4. And concludes with the Royal Prophet, and S. 2 Cor. 3. Paul, that their cogitations are vaine, which will haue happiness to be in anie other thing but in being God; or to be obtained by any other means, without God's grace. And not only before, but since, but also in the same times the authors of The Books of Wisdom & Ecclesiasticus taught right doctrine against those erroneous Philosophers.

For profession also of true faith and religion the Machabees both suffered, and labored most notably. When king Antiochus Epiphanes (1. Mach. 1. v. 43.) wrote to all his kingdom, that all the people should be one, and euerie one should leave his owne law. And whosoever should not doe according to the word of Antiochus they should dye. Against which most wicked decree, and cruel execution there of, God's grace so abounded that (v. 65.) manie of the people of Israel, determined with themselves, that they would not eate the vncleane things: and they chose rather to dye, then to be defiled with unclean meats: and that they would not breake the holy law of God, & so were murthered: As is more particularly recorded, 2. Math. 5. v. 14. how there were in the space of three dayes fourscore thousand slayn, fowrtie thousand in prisoned, & no lesse sold. After this with more presence of injustice, but with more malice, endeavoring to terrifie others; & to draw them to yeeld, or make shew of conformitie to wicked laws, ch. 6. v. 10. Two women were accused to have circumcised their sonnes, whom when they had led about through the citie, with the infants hanging at their breasts, 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 urged to eate swines flesh, and intreated by his familiar freindes, to make shew of conformitie, would neither eate, nor ssume to take it, but dyed most constantly, leaving an example of vertue & fortitude. Fourthly, seuen brethren and their mother (1. Mach. 7.) yeelded also their lives in most glorious Martyrdom, because they would not yeeld conformitie to wicked laws.

After
Holly vvarres for the Church and religion.

Matthathias.

After which heroidal constancie in suffering, it was also Gods providenice, that others should shew their fortitude, in delivering his Church from those calamities and dangers. For Matthathias of the tribe of Levi, and Stocke of Aaron Priest, and (after the apostasie of Iason, li. 2. c. 4. v. 10.) High-priest, lamenting the pitiful state of Gods people, with resolute mind, and insinuable courage resisting wicked Antiochus (1. Mach. 2.) of suftlede with his owne bands helew one, whom for fear of death, was readie to offer sacrifice to idols, & withal killing the kings commissioner, who came to compel men to committe idolatry: and then gathered troupes to defend so noblie a cause. Against whom the enemies fighting on the sabbath dayes killed manie, which of people would not resist. But upon further consideration, they rest resolved to defend themselves also on the sabbath day, if they were assaulted.

Next to him succeeded his sonne Judas Machabeus in both the offices of Highpriest & General captaine: who (as good order required) first pursued the wicked (towse amongst his owne subjectes) inquiring them out, and such as troubled his people, them he burned with fire. 1. Mach. 3. v. 5. and his enemies were repelled for feare of him: all the workers of iniquitie were troubled: and salvation was directed in his hand. For he and his folowers 2. Mach. 8. v. 2. innocated our Lord, that he would have respect to his owne people; the temple; the citie; the voice of bloud crying unto him, remember the most vniust deethes of innocents, and the blasphemies done to his name. So he with a few (having made his preparation by prayer) overthrew the armies of Antiochus, with their foure principal captures Apollonius (1. Mach. 9. v. 11.) and (v. 23.) Seron, (eb. 4.) Gorgias, and Lyias. Then cleansing the temple (v. 16. & li. 2. ch. 10. ) renewed the holie Vessels, which were destroyed by Antiochus, and dedicated a new altar. v. 47. & 56.

The temple clenched.

Antiochus dyed miserably. And whiles Judas with his brethren delivered the people from al bordering enemies, 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 Epipator reigned. Against whose captaine Judas had fill more victories. li. 2. ch. 12. & 13. Then followed the last battel of Nicanor sent by king Demetrius, where he was slaine by Judas forces, in the middle of his armie. li. 1. c. 7. & li. 2. ch. 35. whereof Demetrius hearing sent new forces with Batchides and Alcimus, and more then two partes of Judas smal campes flying away, he with only eight hundred. li. 1. ch. 9. setting upon the enemies defeated the strongest part of their armie, but an other part coming at his back, great slaughter was made on both sides, and Judas after manie heroidal acts was now slain in battel, dying with most renowned glorie. v. 18.

Judas dyed gloriously.
After him Ionathas his brother succeed High Priest, and general captain, ch. 9. v. 28. who managing the common affaires with great wisdom, piety, and courage, the wicked Wasper Aelimus, whom long before foreseeing that he would not hurt the Audeans, presently killed three score of them in one day, li. ch. 7. v. 15. and beginning to deface the temple, was so miserably, dailely stroaken with a palfie, and dyed miserably, li. ch. 9. v. 54. Ionathas preparing against the enemies confirmed league with the Remanes and Lacedemonians, ch. 11. At last he was deceived, and both he and his sonnes were treachersonslaine by Tryphon, ch. 15. So Simon his brother was made Simon High Priest, and captain general by publique consent, ch. 14. Who after manie noble acts, ch. 15. was also gloriously slain with two of his sonnes, by his sonne in law Ptolomees. And his other sonne Ioannes Hyscanus succeeded, ch. 16. In his days the Jews in Jerusalem wrote to their brethren in Egypt, exhorting them not to frequent the synagogial temple in Egypt, but to kepe the feastes which were instituted in Jerusalem. Now much of the troublesome state of the Church, reduced to peace by the Macabees. Shortly after which time, the Romane kingdom having bene often increased in the pace of three or four hundred yeares from the building of Rome, was by Pompeius the great, subduing the East countries, extended so farre, that as Plutarch saith, li. 76. 26. Asia Minor was now as it were the middle part, which before was the uttermost borders of their dominion. And, in the same Pompian, amongst the rest, taking Jerusalem, brought the Jews under the Romane Empire, were four score years before Christ. whome they enjoyed some liberties, till Herod Ascalonita a stranger borne. (his father an Idumean, his mother an Arabique) was first made governour of first strings Galilee, then Tetrarch of Judea, and afterwards king thereof. Who being advanced by the Remanes to royal dignities, endowing by sundrie benefices to get the peoples favours, amongst other things enlarged and adorned their Temple, making it as it were a new edifice, in comparision of that which was built after the capitiustie: yea more excellent as some thinke, then that which Salomon built. But this new king made noble of spiritual offices. Namely he sold the office of the High priest for money, and that from yeeres to yeeres, or for shorter and limited time. In him was fulfilled the prophesie of the Patriarch Jacob, Gen. 49. giving it for a signe that Christ our Redeemer should prestinly come into this world, saying: The scepter shall not be taken away from Judas, and a duke out of his thigh, til he do come that is to be sent, of Christes and the same shall be the expectation of the Gentiles. And so fore coming. Herod hearing by the Sages, that the true king of Isles was borne, in extreme furie murdered the innocent Infantes. Mat. 1. And so both Israel and Gentiles were admonised that the Messiah was borne of the semente, and right line of King David. Whose Genealogie before the capitiustie we noted in the
The genealogy of Christ from the captivity.

The succession also of the Highpriesters, declared in our former recapitulation. Pag. 713.

The true succession continued also in the times of usurpess.

A petition to Jesus Christ.
The prayer of Manasses, with the second & third Bookes of Esdras, extant in most Latin and vulgare Bibles, are here placed after all the Canonical bookes, of the old Testament: because they are not received into the Canon of Divine Scriptures, by the Catholique Church.

THE PRAYER OF MANASSES
KING OF IVDA, WHEN HE WAS HELD CATIVE IN BABYLON.

O R D omnipotent God of our fathers, Abraham, & Isaac, and Jacob, and of their iust fede, which didst make heauen and earth: with all 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 all thinges dread, & tremble at the countinances of thy powre, because the magnificence of thy glorie is importable, & the wrath of thy threatening upon sinners is intollerable: but the mercie of thy promise is infinite and unsearchable: because thou art our Lord, most high, benigne, long suffering, and very mercifull, and penitent upon 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 salvation. Thou therefore Lord God of the iust, hast not appointed penance to the iust, Abraham, & Isaac and Jacob, them that haue not sinned to thee, but hast appointed penance for me a sinner: because I haue sinned above the number of the sand of the sea. Myne iniquities Lord be multiplied, mine iniquities be multiplied, and I am not worthy to behold, & looke vp the height of heauen, for the multitude of mine iniquities. I am made crooked with manie a band of yron, that I can not lift vp my head, and I haue not respiration: because I haue stirred vp thy wrath, and have done euil before thee: I haue not done thy will, and thy commandmentes I haue not kept: I haue set vp abominations, and multiplied offences.

F f f f f f f f f

And
THE THIRD BOOKE
OF ESDRAS.

For helpe of the readers, especially such as have not leysure to read al, we have gathered the contentes of the chapters; but made no Annotations, because the text it self is hau as a Commentarie to the Canonical bookees; and therefore we have only added the concordance of other Scripture in the margin.

CHAP. I.

Josias king of Iuda maketh a great Pasch, 7. gauing manie hostes to such as wanted for sacrifice: 14. the Priester and Leuites performing their functions therin: 22. in the eighteenth yeare of his reign: 25. He is slayne in battell by the king of Egypt, 31. and much lamented by the liewer. 34. His sonne Jeconias suceedeth. 37. After him Joacim, 40. who is deposed by the king of Babylon. 43. Joachin reigneth three monethes, and is caried into Babylon. 46. Sedecias reigneth eleven yeares wickedly, 51. and he with his people is caried captive into Babylon, the citie and temple are destroyed. 57. So remayned til the Monarchie of the Persians.

4. Reg. 23.
21.
2. Paral. 35.
1.

ND Josias made a Pasch in Jerusalem to our Lord; & immolated the Pasch the fourtenth moone of the moneth: 1 appointing the Priesteres by courses of 2 dayses clothed with tletes in the temple of our Lord. 2 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 David built. 4 It shal not be for you to take 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 David 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 of Israel. † Immolate the Pasch, and prepare the sacrifices for your brethren, and doe according to the precept of our Lord which was geuen to Moyses. † And Josias gaue unto the people that was found of sheepe, lambs, and kiddles, and goates thirtie thousand, calues three thousand. † These things were geuen to the people of the kinges goodes according to promise: and to the priests for the Pasch, sheepe in number two thousand, and calues an hundred. † And Iechonias, and Semeias, and Nathanael brethren, and Hasabias, and Oziel, and Coraba for the Pasch sheepe five thousand, calues five hundred. † And when these things were done in good order, the Priests and the Levites stood having 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 things, which were written in the booke of Moyses: † and rosted the Pasch with fire as it ought: and the hostes they boyled in cauldrons, and in potte with benevolence: † and they brought to all that were of the people: and afterward they prepared for them sicles and the priests. † For the Priests offered the fate, vntil the house was ended: and the Levites prepared for them sicles, and their brethren, the children of Aaron. † And the sacred singing men, the children of Asaph were by order according to the precept of David and Asaph, and Zacharias, and Ieddimus, which was from the king. † And the porters at euerie gate, so that none trespassed his owne: for their brethren prepared for them. † And the things were consummate that pertained to the sacrifice of our Lord. † In that day they celebrated the Pasch, and offered hostes upon the sacrifice of our Lord, according to the precept of king Josias. † And the children of Israel, that were found at that time, celebrated the Pasch: and the festival day of Azymes for sene days: † and there was not celebrated such a Pasch in Israel, from the times of Samuel the prophet: † and all the kinges of Israel did not celebrate such a Pasch as Josias did, and the Priests, and the Levites, and the Iewes, and all Israel, that were found in their abode at Jerusalem. † In the eighteenth yeare, Josias reigning was the Pasch celebrated. † And the workes of Josias were directed in the sight of his Lord in a hart ful of feare: FFFF F
Third Booke

and the things concerning him are written in the ancients times, touching them that sinned, and were irreligious against our Lord aboue all nations, and that fought not the wordes of our Lord vpon Israel. ¶ And after all this fact of Iosias, came vp Pharaon the king of Egypt comming in Charcamis from the way vpon Euphrates, and Iosias went forth to meete him. ¶ And the king of Egypt sent to Iosias saying: What is there betweene me & thee king of Iuda? ¶ I was not sent of the Lord to fight against thee: ¶ for my battell is vpon Euphrates, goe downe in haste. ¶ And Iosias did not returne vpon his chariothe, but endeavoured to overthrow him, not attending the word of the prophet from the mouth of our Lord: ¶ but he made battell against him in the field of Mageddo. And princes went downe to king Iosias. ¶ And the king said to his seruantes: Remove me from the battell, for I am weakned exceedingly. And forthwith his seruantes removed him out of the battell. ¶ And he went vp into his second chariothe: & comming to Jerusalem, dyed, and was buried in his fathers sepulchre. ¶ And in all Iurie they mourned for Iosias, & the rulers with their wives lamented him vntil this day. And this was gotten out to be done alwayes vnto al the stocke of Israel. ¶ But these things were written before in the booke of the histories of the kinges of Iuda: and all the acts of the doing of Iosias, and his glorie and his understanding 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, taking Iechonias the sonne of Iosias, made him king for Iosias his father, when he was three and twentie yeares old. ¶ And he reigned ouer Israel three monethes. And the king of Egypt removed him, that he should not reigne in Jerusalem: ¶ and he put a taxe vpon the nation of siluer an hundred talentes, and of gold one talent. ¶ And the king of Egypt made Ioacim his brother king of Iuda and Jerusalem: ¶ and he bound the magistrates of Ioaocim, and Zaracel his brother, and taking them brought them backe into Egypt. ¶ Ioacim was five and twentie yeares old when he began to reigne in the land of Iuda and Jerusalem: and he did euil in the sight of our Lord. ¶ And after this man came vp Nabuchodonosor the king of Babylon, and binding him with a bande of braffe, brought him into Babylon. ¶ And Nabuchodonosor tooke the sacred vessels of our Lord, and carried away, and consecrated them in his temple in Babylon. ¶ For his uncleannes, and lacke of religion is written in the booke of the times of the
OF ESDRAS.

43 of the kings. † And Joachin his sonne reigned for him. And when he was made king, he was eightene yeares old. † And he reigned three monethes and ten dayes in Jerusalem, and did evil in the sight of our Lord: † and after a yeare Nabuchodonosor ordering, transported him into Babylon together with the sacred vessels of our Lord. † And he made Sedecias king of Juda and Jerusalem, when he was one and twentie yeares old: and he reigned eleuen yeares. † And he did evil in the sight of our Lord, and was not afraid of the wordes which were spoken by Ieremie the prophet from the mouth of our Lord: † and being swore of king Nabuchodonosor, forsworne he did revolt: and his necke being hardened, & his hart, he trespassed the ordinances of our Lord the God of Israel. † And the princes of the people of our Lord did manie thinges wickedly, and they did impiously above all the uncleannes of the nations: and they polluted the temple of our Lord that was holy in Jerusalem. † And the God of their fathers sent by his messenger to reclaim them, for that he would spare them, and his tabernacle. † But they scorned at his messengers: and in the day that our Lord spake to them, they were mocking his prophets. † Who was smote even unto wrath upon his nation for their impietie, and commanded the kings of the Chaldees to come vp. † These slew their yong men with the sword, round about their holic temple, and spared not yong man, and old man, and virgin, and youth: † but all were delivered into their handes: & taking all the sacred vessels of our Lord, and the kings treasurers, they caried them into Babylon, † and burnt the house of our Lord, and threw downe the walles of Jerusalem: and the towres thereof they burnt with fire, † and consumed all their honorable thinges, and brought them to naught, and those that were left of the sword, they led into Babylon. † And they were his servants vntil the Persians reigned in the fulfilling of the word of our Lord by the mouth of Ieremie: † as long as the land quietly kept her sabbathes, at the time of her desolation she sabbathized in the application of wuentie yeares.

CHAP. II.

Cyrus king of Persia permitteth the leuees to returne into their countrie: to, and delivereth to them the holic vessels, which Nabuchodonosor had taken from the temple. 16. Certaine aduersaries writing to king Artaxerxes, hinder those that would repayre the ruines of Jerusalem.
parad. 36. Cyrus king of the Persians reigning for the accomplishment of the word of our Lord by the mouth of Jeremiah.

2. Esd. 1. Our Lord raised up the spirit of Cyrus king of the Persians, and he proclaimed in all his kingdoms, and that by writing.

3. v. & 6. Saying: Thus saith Cyrus king of the Persians: The Lord of Israel, the high Lord, hath made me king over the whole earth.

4. v. 12. And had signified to me to build him a house in Jerusalem, which is in Judah. If there be any of your kindred, his Lord goeth vp with him into Jerusalem. Whosoever therefore dwelleth about the places, let them help them that are in the same place, in gold and silver, in gifts, with horses, and beasts, and with other things which by vows are added into the temple of our Lord which is in Jerusalem.

5. v. 26. And the princes of the tribes, of the villages and of Judah, of the tribe of Benjamin, &c. and the Levites standing vp, whom our Lord moved to goe vp, and to build the house of our Lord which is in Jerusalem, and they were round about them. Did help them with all their gold and silver, and beasts, and manie whose minde was stirred vp, with many vows. And Cyrus the king brought forth the sacred vessels of our Lord, which Nabuchodonosor the king of Babylon transported out of Jerusalem, and consecrated them to his idol. And Cyrus the king of Persians bringing them forth, delivered them to Mithridates, who was over his treasures.

6. v. 12. And by him they were delivered to Salmanasar president of Judah. And of these this was the number: Cuppes for libations of silver two thousand four hundred, basins of silver thirty: phials of gold thirtie, also of silver two thousand four hundred, and other vessels a thousand. And all the vessels of gold and silver, were five thousand eight hundred sixtie. They were numbered to Salmanasar together with them, that came out of the captivity of Babylon into Jerusalem. But in the times of Artaxerxes king of the Persians, they wrote to him of them that dwelt in Judah and Jerusalem, Balsamus, and Mithridates, and Sabellius, and Rathimus, Balthemus, Sabellius scribe, and the rest dwelling in Samaria, and other places the epistle following to king Artaxerxes. Sir, thy servants Rathimus and Sabellius the scribe, and the other judges of thy court in Cælesyria, and Phenice. And now be it known to our Lord the king, that Jewes came vp from you to vs, coming into Jerusalem a rebellious, & very naughty city, do build the fornas thereof, and set vp the walkes, and raise the temple. And if this...
this citie, and the wallis shal be finished, they wil not onlie not
abyde to paye tributes, but also wil resile the kinges. † And be
cause that is in doing about the temple, we thought it should
doewel not to neglect this same thing; † but to make it known
to our Lord the king, that if it shal seeme good, † king, it may be
sought in the bookes of thy fathers, † and thou shalt find in the
records, thinges written of these, and thou shal know that this
citie hath bene rebellious, and trubling kinges, and cities, † and
the Iewes rebelles, † making battells in it from time out of mind,
for the which cause this citie was made defolate. † Now there
fore we doe thee to understand, Lord king, that if this citie shal be
built, and the wallis thereof shal be erected, there will be no com-
ming downe for thee into Cælesyria, † & 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 joined with
them, and to the dwellers in Syria, and Phenice, as foloweth: † I
have read the epistle that you sent me. I commanded therefore
search to be made, & it was found that the same citie is from the
beginning rebellious to kinges, † and the men rebellis, and mak-
ing battells in it, † there were most valiant kings ruling in Ie-
rusalem, and exacting tributes in Cælesyria, † & Phenice. † Now
therefore I have given commandment to forbid those men to
build the citie, and to stay them that nothing be done more then
is: † and that they proceede not farder, whereof are euils, so that
there may be truble brought upon the kinges. † Then these
things being read which were written of king Artaxerxes, Rath-
imus, and Sabellius the scribe, and they that were appointed with
them joining together in hast came to Ierusalem with a troupe
of horsemen, and multitude, & companie: † and they began to
forbid the builders, and they ceased from building of the temple
in Ierusalem, til in the second yeare of the reign of Darius king
of the Persians.

Chap. II.

After a solemn supper made to all the court, and chief princes, king Darius
sleeping: 4. three equestri of the body keeping watch, proposed the question:
10. Whether wine, or a king, or women, or the truth doth excel? 17. The first
prayseth wine.

King Darius made a great supper to all his domestical ser-
2 uantes, and to all the magistrates of Media and Persia, † and
to all that were purple, and to the prators, and consuls, and liue-
tenantes
tenantes under him from India unto Ethiopia, an hundred twenty seuen provinces. And when they had eaten and drunken, and returned full, then Darius went vp into his chamber, and slept, and awaked. Then those three youngmen keepers of his body, which garded the kings body, sayd one to another; Let euerie one of vs say a word that may excel: whose word focuer shall appear wise then the others, to him wil king Darius geue great gifts, to be couered with purple, & to drinke in gold, and to sleepe upon gold, & a chariote with a bridile of gold, & a bonet of silke, and a cheyne about his necke: and he shal sit in the second place next Darius for his wisdome. And he shal be called the cousin of Darius. Then euerie one writing his word signed it, and they put it under the pillow of Darius the king, and they sayd: When the king shall rise, we will geue him our writings: and which focuer of the three the king shall judge, and the magistrates of Persia, that his word is the wiser, to him shal the victorie be geuen as is written. One wrote: Wine is strong. An other wrote: A King is stronger. The third wrote: Wemen are more strong: but aboute althings truth overcometh. And when the king was risen, they tooke their writings, and gaue him, and he read: And sending he called all the Magistrates of the Persians, and the Medes, and them that were purple, and the pretors, and the overseers; and they sate in the counsell: and the writings were read before them. And he sayd: Call the youngmen, and they shal declare their owne wordes. And they were called, and went in. And he sayd to them: Declare vnto vs concerning these things which are written. And the first began, he that had spoken of the strengthe of wine, and sayd: O ye men, how doth wine preuaile ouer al men that drinke? it seduceth the minde. And also the mind of king and orphane it maketh vaine. Also of the bondman and the free, of the rich man and the poore, euerie mind it turneth into secuiricte and pleasantnes, and it remembreth not any sorow and dwettic, and alhauers it maketh honest, and it remembreth not king, nor magistrate, and it maketh a man speake al things by talentes. And when they haue drunke, they remembre not friendship, nor brotherhood: yea and not long after they take swordes. And when they are recovered and risen from the wine, they remembre not what they haue done. O ye men, doth not wine excel? who thinketh to do so? And hauing sayd this, he held his peace.
The second prayeth the excellencie of a king: 13. The third (which is Zoro-
babel) commendeth women: 33, but preferreth truth above all 41. Which is
so approved, and he is rewarded. 42. The king moreover at his request resto-
reth the holy vessels of the temple, and granieth meanes to build the Issue of
Jerusalem, and the temple.

1 Ano the next began to speake, he that speake of the strength
of a king. † O ye men doe not the men excel, which ob-
teyne land and sea, and al things that are in them? † But a king
excelleth above all things, and hath dominion over them: and
euerie thing whatsoever he shall say to them, they doe. † And if
he send them to warryers, they goe, and throw downe moun-
taines, and the waules, and towers. † They kil, and are killed: and
the kinges word they transgresse not. For if they shal overcome,
they bring to the king all things whatsoever they have taken for
a praye. † In like maner also al others, and so many as are not soul-
diers, nor fight, but til the ground: when they shall reappe, a-
gaine they bring tributes to the king. † And he being one onlie
if he say: Kil ye, they kil: say he: forsee, they forsee. † say he:
srike: they strike: say he: destroy, they destroy: † say he build,
they build. † say he, cut downe, they cut downe, say he plant,
they plant: † and al the people, & potentates here him, and beside
this he fitteth downe, and drinketh, and sleepeth. † And others
gard him round about, and can not goe euerie one, and doe their
owne workes, but at a word are obedient to him. † O ye men,
how dooth not a king excel that is so renowned? And he held his
peace, † The third that speake of wemen 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? † Have not wemen brought forth the
king, and all the people, that ruleth over land & sea: † and were
they not borne of them, and did not they bring vp their which
planted the vineyards, whereof wine is made? † And they
make the garments of all men, & they doe honor to al men, and
men can not be separated from wemen. † If they have gathered
gold and fluuer, and euerie beutiful thing, & see a woman comlie
and saye, † leaving al these things they fixe their looke vp
her, & with open mouth behold her, and allure her more then
gold and fluuer, and euerie precious thing. † Man forsaiketh
his father that brought him vp, and his countrie, and ioyneth
himself
himself to a woman. And with a woman he refresheth his soul: and neither doth he remember father, nor mother, nor cOUNTRY. And hereby you must know that women rule over you. Are you not lower? And a man taketh his sword, & goeth into the way to commit thefts and murders, & to slaye les & riuers, & to see a lyon, and goeth in darknes: and when he hath committed theft, and fraud, and spoiles, he bringeth it to his beloved. And againe, man loueth his wife more then father or mother. And many have become madde for their wives: and have bene made bondmen for them: and many have perished and bene slayne, and have sinned for women. And now beleue me, that the king is great in his powre: because all countries are afraid to touch him. Neuertheless I saw Apenes the daughter of Bezaaces the concubine of a meruelous king, sitting by the king at his right hand, and taking of the crowne from his head, and putting it upon her self, and with the palme of her left hand she stroketh the king. And beside these things he with open mouth beheld her: and if she smile he laugheth, and if she be angrie with him, he flattereth, til he be reconciled to her favour. O ye men, why are not women stronger? Great is the earth, and high is the heauen: who doeth these things? And then the king and they that were purple looked one upon another. And he began to speake of truth. O ye men, are not women strong? The earth is great and heauen is high: & the swift course of the sunne turneth the heauen round into his place in one day. Is not he magnificall that doth these things, and the truth great, and stronger aboue all things? Al the earth calleth upon the truth, heauen also blesteth it, and al workes are moued, and tremble at it, and there is not any thing with it vnifiect. Wine is vnifiect, the king is vnifiect, women are vnifiect, al the sonnes of men are vnifiect, and al their workes are vnifiect, and in them is not truth, and they shall perish in their iniquitie: and truth alydeth, and groweth strong for euer, and liueth, and perpetueth for euer and euer. Neither is there with it acception of persons, nor differences: but the things that are just it doth to all men, to the vnifiect and malignant, and al men are well pleased in the workes thereof. And there is no vnifiect thing in the judgement thereof, but strength, and reigne, and power, and majestie of worlds. Blessed be the God of truth. And he left speaking. And al the people cryed, and sayd: Great is truth and it perpetueth. Then the king sayd to him: Ask, if thou wilt any more
more, then the thinges that are written, and I will execute thee; 
according as thou art found wiser then thy neighbours, & thou 
shalt sitte next to me, and shalt be called my cousin.† Then sayd he 
to the king: Be mindful of thy vow, which thou hast vowed, to 
built Jerusalem in the day that thou didst receive the kindom;
† and to send backe all the vessels that were taken out of Ieru-
salem, 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 maistre which I desire of thee, 
that thou performe the vowe which thou haft vowed to the 
king of heaven by thy mouth.† Then Darius the king rising vp, 
killed him: and wrote letters to all the officers, and overseers, and 
them that were purple, that they should conduce him, and them 
that were with him, going vp to build Jerusalem.† And to all 
the overseers that were in Syria, and Phenice, and Libanus he 
their letters, that they should draw Cedar trees from Libanus 
to Jerusalem, to build the citie with them.† And he wrote to 
al the lewes which went vp from the kindome into Iurie for li-
bertie, every mightie man, & magistrate, & overseer not to come 
upon them to their gates, † and all the countrie which they had 
obtayned to be free vnto them, & that the Idumeians leave the 
castles which they possesse of the lewes, † and to the building of 
the temple to geue euerie yeare twentie talents until it were 
throughly built: † & vpon the altars to burne holocausts dayly, 
as they haue commandment: to offer other ten talents every 
year, † & to al that goe forth from Babylon to build the citie, that 
there should be libertie as well to them as to their children, and to 
al the priests that goe before.† And he wrote a quantitie also, 
and commanded the sacred stole to be geuen, wherein they 
should serue; † and to the Levites he wrote to geue preceptes, 
vntil the day wherein the house shalbe finished, and Jerusalem 
builded. And to al that kepe the citie, he wrote portions and 
wages to be geuen to them.† And he sent away all the vessels 
whatsoever Cyrus had seperated from Babylon, and all things 
whatsoever Cyrus sayd, he also commanded to be donne, and 
to be sent to Jerusalem. † And when that yong man was gone 
forth, lyfing vp his face toward Jerusalem, he blessed the king 
of heauen, † and sayd: Of thee is victorie, and of thee is 
dom, and glorie. And I am thy seruant.† Blessed art thou which

ant
hast given me wisdom, and I will confess to thee Lord God of our fathers. And he took the letters, and went into Babylon. And he came, and told all his brethren that were in Babylon: and they blessed the God of their fathers, because he gave them remission and refreshing; that they should go up and build Jerusalem, and the temple wherein his name was renown, and they rejoiced with musicke and joy seven days.

CHAPTER V.

Those that returned from captivity of Babylon into Jerusalem, and Iurie, are received. 47. They restore God's service. 66. but are hindered from building.

1. Esd. 2.

After these things there were chosen, to goe vp the princes of townes by their houses, and tribes, and their wives, and their sons and daughters, and their men servants and women servants, and their cattle. And Darius the king sent together with them a thousand horsemen, till they conducted them to Jerusalem with peace, & with musicke & with tambrels, and shawmes: and all the brethren were playing, and he made them goe vp together with them. And these are the names of the men that went vp by their townes according to tribes, and according to the portion of their principality. Priests: The children of Phineas, the sonne of Aaron, Iesus the sonne of Joedec, Iacim the sonne of Zorobabel, the sonne of Salathiel the house of David, of the progenie of Phares, of the tribe of Judah. Who spake vnder Darius king of the Persians the marvelous wordes in the second yeare of his reign the first moneth Nisan. And they are these, that of Iurie came vp from the captivity of the transmigration, whom Nabuchodonosor the king of Babylon transported into Babylon, and returned into Ierusalem. And euery one sought a part of Iurie according to his owne citie, they that came with Zorobabel, and Iesus, Nehemias, Aroes, Edime, Emmanio, Mardochoe, Beelsero, Mecho-

2. Esd. 7.

platochor, Olidro, Eromia one of their princes. And the number of them of the same nation, of their rulers the children of Phares, two thousand an hundred seuentie two: The children of Ares, three thousand an hundred fiftie seuen: The children of Phemo, an hundred fourtie two; in the children of Iesus and Joabes, a thousand three hundred two: the children of Demu, two thousand four hundred seuentie: the children of Choraba, two hundred sixe: the children of Benaca, an hundred sixtie eight, the children of Bezech, four hundred three: the children of: Archad,
Archad, four hundred twenty seven; 
† the children of Cham, 
thirtie seven: 
the children of Zoror, two thousand sixtie seven: 
the children of Adin, four hundred sixtie one; 
† the children of Aderesus, an hundred eight: 
the children of Ciaso and Zelas 
an hundred seven: 
the children of Azoroc: 
four hundred thirtie nine; 
† the children of Iedarhtone, an hundred thirtie two: 
the 
children of Ananias, an hundred thirtie: 
the children of Asori, 
nintie: 
† the children of Marfar, four hundred twenty two: 
the children of Zabarus, nintie five: 
the children of Sepolemon, 
an hundred twenty three; 
† the children of Nepopas, five 
five: 
the children of Hechanatus, an hundred fiftie eight: 
the 
children of Cebethamus, an hundred thirtie two: 
† the children 
creptapatos, which are of Enocadie and Modia, four 
hundred twenty three: 
they of Gramas and Gabea, an hundred 
twentie one. 
† They of Besolon, and Cagge, sixtie five: 
they 
of Basaro, an hundred twenty two; 
† they of Bechenobes, five 
five: 
the children of Liptis, an hundred fiftie five: 
the children 
of Labonnii, three hundred fiftie seven; 
† the children of Sichem, 
three hundred seuentie: 
the children of Suadon, & Cliomus, three 
hundred seuentie eight; 
† the children of Erius, two thousand 
an hundred fourtie five: 
the children of Anaas, three hundred 
seuentie. 
The priestes: 
† the children of Iedas, the sonne of Escher, 
the sonne of Eliasib, three hundred seuentie two: 
the children 
of Emerus, two hundred fiftie two: 
† the children of Phai 
suris, three hundred fiftie seven: 
the children of Caree, two hundred 
twentie seuen. 
† The Leuites: 
The children of Iesu in 
Caduhel, and Bamis, and Serheias, and Edias, seuentie four, 
the whole number from the twelfth yeare, thirtie thousand 
foure hundred sixtie two. 
† The sonnes, and daughters, and 
wives, the whole number, fourtie thousand two hundred 
foure two. 
† The children of the Priestes, that sang in the 
temple: 
the children of Asaph, an hundred twentie eight; 
† And 
the porters: 
the children of Efmeni, the children of Azer, 
the 
children of Amon, the children of Accuba, of Taps, the children 
of Tobi, al an hundred thirtie nine. 
† Priestes that served 
in the temple: 
the children of Sel, the children of Gapha, the 
children of Tobloch, the children of Caria, the children of Su, 
the children of Heliu, the,children of Lobana, the children of 
Armacha, the children of Accub, the children of Vtba, the children 
of Cetha, the children of Aggab, the children of Obai, the 
children of Anani, the children of Cana, the children of Geddu, 
Gg g g g g g g g g g g g g g g g. 
† the
**Third Booke**

† the children of An, the children of Radin, the children of Dafan, the children of Nachoba, the children of Caebsa, the children of Gaze, the children of Ozui, the children of Sinone, the children of Attre, the children of Haften, the children of Aisana, the children of Manei, the children of Naassim, the children of Acstu, the children of Agista, the children of Azui, the children of Fauon, the children of Phasalon, † the children of Meeda, the children of Phusa, the children of Caree, the children of Burcus, the children of Saree, the children of Cash, the children of Naith, the children of Agisti, the children of Pedon. † Salomon his children, the children of Asophor, the children of Phasida, the children of Celi, the children of Dedon, the children of Gaddahel, the children of Sephegi, † the children of Aggia, the children of Sachareth, the children of Sabathen, the children of Caroneth, the children of Mallith, the children of Ama, the children of Safus, the children of Addus, the children of Suba, the children of Eura, the children of Rahotis, the children of Phaspar, the children of Malmon. † Ak that surued the sanctuarie, and the servantes of Salomon, four hundred eightieth two. † These are the children that came vp from Thelmela, † Thelharsa: the princes of them, Carmellam, and Carech: † and 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 of priesthood: and there were not found the children of Obia, the children of Achitos, the children of Addin, who tooke a wife of the daughters of Parcella: † and they were called by his 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 Asbarus sayd to them: Let not the holy thinges be participated, til there arise a high priest lerned for declaration and truth. † And all Israel was beside men servantes, and women servantes, fourtie two thousand three hundred fourtie. † Their men servantes and women servantes, seven thousand three hundred thirtie seven. Singing men and singing women, two hundred three score five. † Camels, four hundred thirtie five. Horses, seven thousand thirtie six. Mules, two hundred thousand fourtie five. Beatest ynder yoke, five thousand twenty five. † And of the rulers themselves by their villages, when they came into the temple of God, which was in Jerusalem, to renew and raise vp the temple in his place, accor-
according to their power: and to be given into the temple to the sacred treasure of the works of gold twelve thousand mnaes, and five thousand mnaes of silver, and stoles for Priestes an hundred.

And the Priestes and Leuites, and they that came out of the people, dwelt in Jerusalem, and in the countrie, and the sacred singingmen, and porters, and all Israel in their countries.

And the seventh moneth being at hand, and when the children of Israel were euerie man in his owne assayres, they came together with one minde into the court, that was before the east gate. And Israe the sonne of Josedec, and his brethren the priestes: Zorobabel the sonne of Salathiel, and his brethren standing vp, prepared an altar, that they might offer upon it holocaustes, according to the things that are written in the booke of Moses the man of God. And there assembled there of other nations of the land, and all the nations of the land erected the altar in his place, and they offered holocaustes, and morning holocaustes to our Lord. And they celebrated the feast of Tabernacles, and the solemn day, as it is commanded in the lawe: and sacrifices daily, as it behoued: and after these the appointed oblations, and the holocausts of the sabbathes, and of the newmoones, and of all the solemn sanctified days. And as manie as vowed to our Lord from the new moone of the seventh moneth, began to offer the holocaustes to God, and the temple of our Lord was not yet built. And they gave monie to the malones and workemen, and drinke and victuals with joy. And they gave cattes to the Sidonians, and Tyrians, that with them they should care ceder beames from Lybanus, and should make boats in the hauen Ioppe, according to the decree that was written for them by Cyrus king of the Persians. And in the second yeare coming into the temple of God in Jerusalem, in the second moneth began Zorobabel the sonne of Salathiel, and Josue the sonne of Josedec, and their brethren, and the Priestes and Leuites, and al that were come from the captuitie into Jerusalem, and they founded the temple of God in the newmoone of the second moneth of the second yeare, after that they came into Iurie and Jerusalem. And they appoynted the Leuites from twentye yeares, over the workes of our Lord: and Israe (God) and his sonne, and the brethren, al Leuites ioyning together, & executors of the lawe, doing the worke in the house of our Lord. And all the Priestes stood, having stoles with trumpettes: and Leuites the children of Asaph, having cymbals together
THIRD BOOKE

together praying our Lord, and blessing him according to David king of Israel. † And they sung a song to our Lord, because his sweetness and honour is for ever upon Israel. † And at the people sounded with trumpets, and cried out with a loud voice, praying our Lord in the raying vp of the house of our Lord.
† And there came of the Priests and Levites, and presidents by their villages the more ancients, which had seen the old house:
† and to the building of this with crie and great lamentation, and manie with trumpettes and great joy: † in so much that the people heard not the trumpettes for the lamentation of the people. For the multitude was sounding with trumpettes magnifically, so that it was heard far of. † And the enimes of the tribe of Juda, 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 captivity doe build a temple to our Lord the God of Israel. † And coming to Zorobabel & Iesus, the overseers 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 days 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 commanded. † And the nations of the land lying vpon them that are in. Iurie, and lifting vp the works of the building, and bringing ambushments, and peoples prohibited them to build. † and practising assaults hindered them, that the building might not be finished at the time of the life of king Cyrus, and they differed the building for two yeares vntill the reign of Darius.

CHAP. VI.

The lewes by assisstance of king Darius build vp the Temple in Jerusalem.

1. Esd. 5.

And in the second yeare of the reign of Darius prophesied Aggeus, and Zacharias the sonne of Addo the prophet to Iurie and Jerusalem in the name of God of Israel vpon them. † Then Zorobabel the sonne of Salachiel standing vp, and Iesus the sonne of Iosuedec began to build the house of our Lord, which is in Jerusalem. † When the prophets of our Lord were present with them, and did helpe them. At the same time came Silencnes to them, the deputie of Syria, and of Phenice, and Sattrabuzanes, and his fellowes: † and they sayd to them: By whose command-
commandment, build ye this house, and this roof, and perfect all other things. And who are the workmen that build these things? And the ancients of the Jews, which were left of the captivity by our Lord, had favour when the vision was made upon them. And they were not hindered from building, till it was signified to Darius of all these things, and answer was received. A copie of the letter, which they sent to Darius: Sisennes, deputie of Syria and Phenice, and Satrabuzanes, and his felowes in Syria and Phenice presidents, to king Darius greeting: Be all things known to our Lord, the king, that when we came into the country of Urie, and had entered into Jerusalem, we found them building the great house of God. And the temple of polished stones, and of great and precious matter in the walls. And the workes to be a doing earnestly, and to succeed, and prosper in their hands, and in all glory to be perfected most diligently. Then we asked the ancients saying, by whose permission build ye this house, & found these workes? And therefore we asked them, that we might doe thee to know the men & the overseers, and we required of them a roll of the names of the overseers. But they answered vs saying: We are the servants of the King, which made heaven and earth. And this house was built these manie years past by a king of Israel, that was great and most valiant, and was finished. And because our fathers were prouokings to wrath, and sinned against God of Israel, he deliuered them into the handes of Nebuchodonosor the king of Babylon, king of the Chaldees. And throwing downe this house they burnt it, and they led the people captive into Babylon. In the first yeere when Cyrus reigned the king of Babylon, Cyrus the king wrote to build this house. And these sacred vessels of gold and siluer which Nebuchodonosor had taken out of the house which is in Jerusalem, and had consecrated them in his owne temple, Cyrus brought them forth agayne out of the temple which was in Babylon, and they were deliuered to Zorobabel; & to Salmanafer the deputie. And it was commanded them that they should offer these vessels, & lay them vp in the temple which was in Jerusalem, and build the temple of God itself in his place. Then did Salmanafer lay the fundations of the house of our Lord, which is in Jerusalem: and from that time untill now it is a building, and is not accomplished. Now therefore, if thou thinke it good & king, let it be sought in the kings liberaries of Cyrus the king, which are in Babylon.
Babylon: and if it shall be found, that the building of the house of the Lord, which is in Jerusalem, began by the counsel of Cyrus the king, and it be thought good of our Lord the king, let him write to us of these things. Then Darius the king commanded search to be made in the libraries: and there was found in Ecbatana a town that is in the country of Media, one place wherein were written these words: In the first year of the reign of Cyrus, king Cyrus commanded to build the house of the Lord, which is in Jerusalem, where they did burn incense with daily fire, the height whereof shall be of ten cubits, and the breadth three score cubits, four square with three stones polished, and with a loft gallery of wood of the same country; and one new gallery, and the expenses to be given out of the house of Cyrus the king. And the sacred vessels of the house of the Lord, as well gold as of silver, which Nabuchodonosor tooke from the house of our Lord, which is in Jerusalem, where they were layed, that they be put there. And he commanded Silas the deputy of Syria and Phœnice, and Satrabuzanes, and his fellows and them that were ordained presidents in Syria and Phœnice, that they should restrain themselves from that place. And I also have given commandment to build it wholly: and have provided, that they help them, which are of the captivity of the Jews, till the temple of the house of the Lord be accomplished. And from the vexation of the tribute of Colesyria and Phœnice, a quantity to be given diligently to these men for the sacrifice of the Lord, to Zerobabel the governor, for oxen, and rams, and lambs. And in like manner corn also, and salt, and wine, and oyle continually year by year, according as the priests which are in Jerusalem, have prescribed to be spent daily: that libations may be offered to the most high God for the king and his children, and that they may pray for their life. And that it be denounced, that whoever shall trespass any thing of these which are written, or shall despise it, be taken from their own, and they be hanged, and their goods be confiscated to the king. Therefore the Lord also, whose name is invoked there, destroy every king and nation, that shall extend their hand to hinder or to handle it the house of the Lord which is in Jerusalem. I, Darius the king have decreed that it be most diligently done according to these things.

The house of God is finished, and dedicated, the feast of Pasch is also celebrated seven days with rejoicing.

Then
17. And Sennacherib, the deputie of Cælesyria, and Pharnice, and 4. Esdras.
Satabuzames, and their fellowes, obeying those things by B.
which were decreed of Darius the king, † applied the sacred
workes most diligently, working together with the ancients of
the lawes, the princes of Syria. † And the sacred workes prospec-
ted, Aggeus & Zacharias the prophets prophesying, † And they
accomplished al things by the precept of our Lord the God of
Israel, and by the counsel of Cyrus, & Darius, and Artaxerxes the
king of the Persians. † And our house was a finishing until the
three and twentieth day of the moneth of Adar, the sixth yeare
of Darius the king. † And the children of Israel, and the Priestes
and Leuites, and the rest that were of the captuorie, which were
added did according to those things that are written in the
booke of Moyses. † And they offered for the dedication of the
temple of our Lord, oxen an hundred, rammes two hundred,
lambes foure hundred. † And kiddes for the sinnes of all Israel,
twelve, according to the number of the tribes of Israel. † And
the Priestes and Leuites stood clothed with stoles by tribes, over
al the workes of our Lord the God of Israel, according to the
booke of Moyses, and the porters at euery gate. † And the
children of Israel, with them that were of the captuorie celebrat-
ed the jshe as the fourteenth moone of the first moneth, when the
Priestes and Leuites were sanctified. † All the children of the
captuorie were not sanctified together, because al the Leuites
were sanctified together. † And al the children of the captuorie
imomlated the jshe, both for their brethren the Priestes, and
for them selues. † And the children of Israel did eate, they that
were of the captuorie that remayned apart from all the abomi-
nations of the nations of the land seeking our Lord. † And they
celebrated the feestual day of Azymes seven dayes feasting in
the sight of our Lord. † Because he turned the counsell of the
king of the Affirians toward them, to strengthen their hands to
the workes of our Lord the God of Israel.

Chap. VIII.

Esdras going from Babylon to Jerusalem, 9. carieb king Artaxerxes souer-
vasive letters, 14. With licence to take gold, siluer, and al things necessarie at
their pleasure. 31. The chief men that goe with him are receiued. 31. He
voweth a fast praying for good succes in their iorney. 56. Weighteth the
gold and siluer, which he delivereth to the Priestes, and Leuites. 69. And
severely admonisheth the people to repentance, for their marriages made with
insidetles.

Hhhhhhh 2

And
And after him when Artaxerxes king of the Persians reigned, came Ezra, the son of Azariah, the son of Helcias, the son of Salome, the son of Sadoc, the son of Achitob, the son of Ameriah, the son of Azariah, the son of Bocci, the son of Abifus, the son of Henes, the son of Eleazar, the son of Aaron the first priest. This Ezra came up from Babylon being scribe & wife in the law of Moses, which was given of our Lord the God of Israel, to teach and to do. And the king gave 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 Priests, and the Levites, and the sacred singers of the temple, and the porters, and the servants of the temple into Jerusalem. In the seventh 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 Jerusalem according to his commandment, according to the prosperity of their journey, which their Lord gave them. For in these Ebdas had great knowledge, that he would not pretermite anie of those things, which were according to the law, and the preceptes of our Lord, and in teaching all Israel al justice and judgement. And they that wrote the writings of Artaxerxes the king, coming delivered the writing which was granted of Artaxerxes the king to Ezra, the Priest, & the reader of the law of our Lord, the copie whereof here foloweth. King Artaxerxes to Ezra, the Priest, and reader of the law of the Lord, greeting. I of curtseye sifting it among behinistes, have commanded them that of their owne accord are desirous of the nation of the Jews, and of the Priests and Levites, which are in my kingdom, to goe with thee into Jerusalem. If anie therefore desire to goe with thee, let them come together, and set forward as it hath pleased me, and my seuen frendes my counsellors: that they may visite those things which are done touching Ierusalem, observing as thou haft in the law of the Lord. And let them carie the giftes to the Lord the God of Israel, which I have vowed and my frendes to Ierusalem, and all the gold and silver, that shall be found in the countrey of Babylon, to the Lord in Ierusalem, with that, which is given for the nation it self into the temple of their Lord which is in Ierusalem: that this gold and silver be gathered for oxen, and rammes, and lambs, and kiddes, and for the thinges that are agreable to these, that they may offer hostes to the Lord upon the altar of their Lord, which is in Jerusalem.

And
17 † And all things whatsoever thou with thy brethren wilt doe with gold and siluer, doe it at thy pleasure according to the precept of the Lord thy God. † And the sacred vessels, which are given thee to the works of the house of the Lord thy God, which is in Jerusalem. † And other things whatsoever shalt help thee to the works of the temple of thy God, thou shalt give it out of the king's treasure. † When thou with thy brethren wilt doe ought with gold and siluer, doe according to the will of the Lord. † And Iking Artaxerxes gave unto commandment to the keepers of the treasure of Syria and Phanie, that what things soever Eldras the Priest and reader of the law of the Lord, shall write for, they gave him vnto an hundred talents of silver, likewise also of gold. † And unto an hundred measures of corne, & an hundred vessels of wine, and other things whatsoever abound without taxing. † Let all things be done to the most high God according to the law of God, lest perhaps there arise wrath in the reign of the king, and of his sonne, and his sonnes. † And to you it is said, that vpon al the Priestes, and Leuites, and sacred singers, and servantes of the temple, & scribes of this temple † no tribute, nor any other taxe be sette, and that no man haue authority to object any thing to them. † But thou Eldras according to the wisdom of God appoynte judges, and arbiters in al Syria and Phanie: and teach al them that know no the law of thy God. † that whosoever shall transgress the law, they be diligently punished either with death, or with torment, or els with a forfeite of money, or with banishment. † And Eldras the scribe sayd: Blessed be the God of our fathers, which hath given this vnto the kings hart, to glorifie his house, which is in Jerusalem. † And hath honoured me in the sight of the king, and of his counsellors, and freindes, and them that weare purple. † And I was made constant in minde according to the ayde of our Lord my God, and gathered together of Israel men, that should goe vp together with me. † And these are the princes according to their kindredes, and several principalities of them that came vp from Babylon the kingdom of Artaxerxes. † Of the children of Phares, Geromus: and of the children of Siemarith, Amenus: of the children of Dauid, Achus the sonne of Sceticia: † Of the children of Phares, Zacharias, and with him returned an hundred fifty men. † Of the children of Zedek, Moabilion, Zarei, and with him two hundred fifty men: † Of the children of Zachues, Iechonias of Zechoel;
and with him two hundred fifty men: † of the children of Sala, 36
Maasias of Gotholia, & with him leuentie 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 39
twelve men: † of the children of Bania, Salimoth, the sonne of 40
Iosaphia, and with him an hundred sixties men: † of the children 41
of Beer, Zacharias Bebei, and with him two hundred eight men: 42
† of the children of Ezed, Ioannes of Eccetan, and with him an 43
hundred ten men: † of the children of Adonicam, which were 44
last, and these are their names, Eliphalam the sonne of Gebel, and 45
Semeias, and with him leuentie men. † And I gathered them 46
together to the riuier that is called Thia, and we camped there 47
three dayes, and vewed them againe. † And of the children of 48
the Priestes and Leuites I found not there. † And I sent to Elea- 49
zarus, and Eccelon, and Matman, and Maloban, and Enaathan, 50
and Samea, and Irtium, Nathan, Enuagam, Zacharias, and 51
Mosolam the leaders themselves, and that were skilfull. † And I 52
sayd to them that they should come to Loddeus, who was at the 53
place of the treaurie. † And I commanded them to say to Lod- 54
deus, and his brethren, and to them that were in the treaurie, 55
that they should send vs them that might doe the function of 56
priesthood in the house of the Lord our God. † And they brought 57
unto vs according to the mightie hand of the Lord our God cun- 58
ning men: of the children of Moholi, the sonne of Leui, the 59
sonne of Israel, Scbebia, & his sonnes and brethren, which were 60
eightene: † Asbia, and Amin of the sonnes of the children of 61
Chananeus, and their children twentie men. † And of them that 62
serued the temple, whom Dauid gane, and the prince them- 63
selves to the ministerie of the Leuites of them that serued the 64
temple, two hundred twentie. All their names were signified in 65
writings. † And I vowed there a saft to the yong men in the 66
sight of God, that I might aske of him a good iourney for vs, and them that 67
were with vs, and for the children, and the castle because of am- 68
bushemenes. † For I was ashamed to aske of the king footemen 69
and horsemens in my companie, to guard vs, against our aduersa- 70
ries. † For we sayd to the king that the power of our Lord wil be 71
with them that seekke him with affection. † And agayne we 72
besought the Lord our God according to these thinges: whom 73
also we had propitious, and we obeyed of our God. † And I 74
separated of the rulers of the people, and of the Priestes of the 75
temple, twelve men, and Sedebia, and Afanna, and with them 76
of their
of their brethren ten men. † And I w eyed to them the gold and
silver, and the vessels of the house of our God pertaining to the
Priests, which the king had given, and his counsellors, and the
princes, and al Israel. † And when I had w eyed it, I delivered of
silver an hundred five talents, and silver vessels of an hundred
talents, and of gold an hundred talents. † And of vessels of
gold seven score and twelve 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 silver is vowed to our Lord the God of our fathers.
† Watch and keepe, til you deliver them to some of the rulers of
the people, and to the Priests, and Levites, and to the princes of
the cities of Israel in Jerusalem, in the treasure of the house of
our God. † And those Priests and Levites that received the gold
and silver and vessels, brought it to Jerusalem into the temple of
our Lord. † And we went forward from the riuer Thia, the
twelfth day of the first moneth, til we entred into Jerusalem.
† And when the third day was come, in the fourth day the gold
being weyed, and the silver, was delivered in the house of the
Lord our God, to Marimoth Priest the sonne of Iori. † And with
him was Eleazar the sonne of Phinees; and with them were Josuas
the sonne of Iesus, and Medias, and Banni the sonne of a
Leuite, by number and weight althings. † And the weight of
them was written the same houre. † And they that came out of
the captivitie, offered sacrifice to our Lord the God of Israel, oxen
twelve, for al Israel, rammes eightie six, † lambes sevenie two,
bucke goates for sinner twelue, and for health twelue kyne, al
for the sacrifice of our Lord. † And they read againe the pre-
ceptes of the king to the kings officers, and to the deputies of
Coele Syria, and Pheniece: and they honored the nation, and the
temple of our Lord. † And these things being finished, the
rulers came to me, saying: The focke of Israel, and the princes,
and the Priests, and the Levites, † and the strange people, and
nations of the land haue not separted their uncleannes from the
Chananeites, and Hethiteis, and Pherezeites, and Iebuseites, and
Moobites, & Egiyp tieans, and Idumeians. † For they are joyned
in their daughters both themselues, and their sonnes: and the
holie seed is mingled with the strange nations of the earth, and
the rulers and magistrates were partakers of that iniquitie from
the beginning of the reigne it self. † And forth with as I heard
these things, I rent my garments, and the sacred tunike: and

rearing
tearing the hearts of my head, and my heart, I fast sorrowful and heauie. ¶ And there assembled to me mourning upon this ini-
quity, as manie as were then mowed by the word of our Lord the
God of Israel, and I fasted vntil the evening sacrifice. ¶ And I
rising vp from fasting, having my garments rent and the laced
tunike, kneeling, and stretching forth my hands to our Lord, ¶ I
layd: Lord I am confounded, and ashamed before thy face, ¶ for
our sinnen are multiplied over our heads, and our iniquities are
exalted even to heaven. ¶ Because from the times of our fathers
we are in great sinnen vnto this day. ¶ And for the sinnen of vs, and
of our fathers we have bene delivered with our brethren, and
with our Priesteres to the kings of the earth, into sword and cap-
tiuitie, and spoile with confusion vnto this present day. ¶ And
now what a great thing is this that mercie hath happened to vs
from thee O Lord God, & leauest thou vs a roote, and a name
in the place of thy sanctification, ¶ to discover our light in the 80
house of the Lord our God, to geue vs meate in all the time of
our bondage. ¶ And when we sereued, we were not forsaken of the
81 Lord our God: but he sette vs in favour, appointing the kings 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 Urie, and Jerusalem. ¶ And now what say we Lord, 83
hauing these things? For we haue transgressed thy preceptes,
which thou gauest into the handes of thy servants the prophetes,
¶ saying: That the land into which ye entred to possesse the in-
hertance thereof, is a land polluted with the coiynuations of
the strangers of the land, and their unclenesse hath filled it wholly
with their filthinesse. ¶ And now your daughters you shal not 85
match with their sinnen, and their daughters you shal not take
for your sinnen. ¶ And you shal not seke 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 things that happen to vs, are done for our
87 naughtie worke, and our great sinnen. ¶ And thou gauest vs such a
88 roote, and we are returned againe to transgress the thy ordinances,
that we would be mingled with the unclenesse of the nations of
this land. ¶ Wilt not thou be wrath with vs to destroy vs, till 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
we are in thy sight in our iniquities. For it is not to stand any
longer before thee in these matters. ¶ And when Esdra, with; 92
adoration
OF ESDRAS.

Adoration confessed weeping, lying flat on the ground before the temple, there were gathered before him out of Jerusalem a verie great multitude, men and women, and young men and young women. For there was great weeping in the multitude itself. ¶ And when he had cried, Iechonias of Ieheli of the children of Israel, sayd to Eldras: We have sinned against our Lord, for that we have taken unto us in marriage strange women of the nations of the land. ¶ And now thou art overseer of Israel, in these therefore let there be another from our Lord to expell all our wives that are of strangers with their children. ¶ As it was decreed to thee of the anccestors according to the law of our Lord, rising vp declare it. ¶ For to thee the busynese pertaineth, and we are with thee: do manfully. ¶ And Eldras rising vp adiured the princes of the Priests and Leuites, and all Israel to doe according to these thinges and they sware.

CHAP. IX.

Eldras saying for the sines of the people, commandeth that they separate all strange women from them. 18. The Priests and Leuites, which had offended herein, are recited. 58. He readeth the law before the people. 52. ereynne do expound to the multitudes in several places. 52. And so they are dismissed with joy.

1 AND Eldras rising vp from before the court of the temple, 1. Esd. 10, went into the chamber of Jonathas the sonne of Nasabi. v. 6.
2 ¶ And lodging there he tasted no bread, nor dranke water for the iniquitie of the multitude. ¶ And there was proclamation made in all Jerusalem, and in Jerusalem to all that were of the captituitie gathered in Jerusalem, ¶ that whosoever shall not appeare with in two or three dayes, according to the judgement of the ancients sitting vpon it, their goods should be taken away, and himselfe should be judged an alien from the multitude of the captituiete.
3 ¶ And al were gathered that were of the tribe of Iuda, and of Benjamin within three dayes in Jerusalem: this is the ninth moneth, the twentith day of the moneth. ¶ And al the multitude sate in the court of the temple trembling; for the present winter.
4 ¶ And Eldras rising vp sayd to them: You haue done unlawfully taking to you in mariaage strange wiuces, that you might adde to the sines 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 wiuces to the strangers. ¶ And al the multitude cried, and they sayd with a lowde
lowde voice: As thou hast sayd, we will doe. But because the multitude is great, and winter time, and we can not stand in the ayre without fayre weather and this is a worke for vs not of one day, nor of two, for we haue sinned much in these things: Let the rulers of the multitude stand, and that dwell with vs, and as manie as haue with them forreine wiuces, and at a time appointed let the priests out of euerie place, and the judges assist, vntill they appeaze the wrath of our Lord concerning this busines. And Jonathas the sonne of Ezel, and Ozias of Thecam rooke vpon them according to these worde: and Boforamus, and Leuis, and Sabbathæus, wrought together with them. And all that were of the captiuitie stood according to all these things. And Ezechiel dras the priest chose vnto him men the great princes of their fathers according to their names: & they sat together in the newmoone of the tenth moneth to examine this busines. And they determined of the men that had outlandish wiuces, vntill the newmoone of the first moneth. And there were found of the priests entermingled that had outlandish wiuces. Of the sonnes of Iesus the sonne of Iofedec, and his brethren: Mafeas, and Eleazarus, and Ioribus, and Ioadces, and they put to their handes to expel their wiuces: and to offer a ramme to obtayne pardon for their ignorance. And the sonnes of Semmeri: Mafeas and Elles, Ieleech, and Azarias. And of the children of Forsere: Limosias, Histmenis, and Nathaneel, Iufo, Reddas, and Thallas. And of the Leuites: Iorabdus, and Semeis, and Colnis, and Calitas, and Facstas, and Coluas, and Eliomias, and of the sacred singing men, Eliafib, Zaccarus. And of the porters, Sulumus, and Tolbanes. And of Israel: of the sonnes of Foro, Ozi, and Remias, and Geddias, & Melchias, and Michels, Eleazarus, and Iammbeias, and Bannas. And of the sonnes of Iolaman: Chamas, and Zacharias, and Iezuelus, and Ioddius, and Erimoth, and Helias. And of the sonnes of Zathoim: Eliadas, and Liecumus, Zochias, and Larimoth, & Zabdis, and Thebedias. And of the sonnes of Zebed: Ioannes, and Amanias, and Zabdis, and Emeus. And of the sonnes of Banni: Olamus, & Maluchus, and Ieddeus, and Iafob, and Azabus, & Ierimoth. And of the sonnes of Addin: Nathus, and Moosias, & Calcus, and Raanas, Maaseas, Mathathias, and Brefel, and Bonnus, and Manasses. And of the sonnes of Nuas: Noneas, and Aseas, and Melchias, and Sameas, and Simon, Beniamin, and Malechus, and Marras. And of the sonnes of Afom: Carianeus, Mathathias, & Bannus, & Eliphalach,
and Manasses, and Semei. † And of the sones of Bani: Ieremiaes, and Moadías, and Abramus, & Iohel, and Baneas, & Pelias, and Ionas, and Marimoth, & Eliasib, and Mathenaeus, and Eliasa, and Orizas, and Dieulos, and Semedius, & Zambris, and Iosephus. † And of the sones of Nobei: Idelus, and Mathathias, and Saba- dus, and Zecheda, Zedmi, and Iessi, Baneas. † Al these maried outlandish wives, and did put them away with their children.

† And the Priestes and the Leuites, and they that were of Israel, dwelt in Jerusalem, and in the whole countre in the newmoone of the seuenth moneth. And the children of Israel were in their habitations. † And all the multitude was gathered together into the court, which is on the east of the sacred gate: † and they sayd to Esdoras the high priest, and reader, that he should bring the law of Moses, which was deliuered of our Lord the God of Israel.

† And Esdoras the high priest brought the law to al the multitude of them from man vnto woman, and to al the priestes to heare the law in the newmoone of the seuenth moneth. † And he read in the court, which is before the sacred gate of the temple, from breake of day until evening before men and women. And they al gaue their minde to the law. † And Esdoras the priest, and reader of the law stoode vpon a tribunal of wood, which was made. † And by him stood Mathathias, and Samus, and Ananias, Azarias, Vrias, Ezechias, and Balsamus on the right hand, † and on the left Faldeus, Misael, Malachias, Ambuflas, Sabus, Nabadias, and Zacharias. † And Esdoras tooke the booke before al the multitude: for he was chiefe in glorie in the sight of al. † And when he had ended the law, they stoode al vpright: and Esdoras blessed our Lord the most high God, the God of Sabaoth omnipotent. † And al the people answered: Amen. And lifting vp their handes falling on the ground, they adored our Lord. † Iefus and Baneus, and Sarabias, and Iaddimus, and Accubus, and Sab- bathaeus, and Calithes, & Azarias, and Ioradus, and Ananias, and Philias Leuites, † who taught the law of our Lord, and read the same in the multitude, & euerie one preferred them that under- stood the lesson. † And Atharathes sayd to Esdoras the high priest and the reader, and to the Leuites, that taught the multitude, † saying: This day is sanctified to our Lord. And they al wept, when they had heard the law. † And Esdoras sayd, departing therefore eate ye al the fastest thinges, & drinke al most sweet thinges, and send gifts to them that haue not. † For this is the holy day of our Lord, & be not sad. For our Lord will glorifie you. † And
Foureth Booke

the Leuites denounced openly to all, saying: This day is holy, be not sad. And they went all to eat, and drink, and make merie, and to give gifts to them that had not, that they might make merie, for they were excedingly exalted with the wordes that they were taught. And they were all gathered in Ierusalem to celebrate the joy, according to the testament of our Lord the God of Israel.

THE FOURTH BOOKE OF ESDRAS.

CHAP. I.

Esdras is sent to expousete with the ungrately Iowes for neglecting Gods manie great benefits.

The second booke of Esdras the prophet, the sonne of Satei, the sonne of Azarei, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoch, the sonne of Architob, the sonne of Achias, the sonne 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 of Levi; who was captiue in the countrie of the Medes, in the reigne of Artaxerxes king of the Persians. And the word of our Lord came to me, saying: Goe, and tel my people their wicked decedes, and their children the iniquities, that they have done against me, that they may tel their children: because the sinnes of their parents are increased in them, for they being forgetfull of me have sacrificed to strange goddes. Did not I bring them out of the land of Egypt from the house of bondage? But they have provokked me, and have despised my counsels. But doest thou shake of the heart of thy head, and throw al euils upon them: because they have not obeyed my law. And it is a people without discipline. How long shall I beare with them, on whom I have bestowed so great benefits? I haue overthrown manie kingses from them. I haue smote Pharao with his seruantes, and al his hoste. Al nations did I destroy before their face, and in the East I dissipated the peoples of two provinces Tyre and
and Sidon, and I flew at their adversaries. But speaketh thou to
them, saying: Thus saith our Lord: I made you pass through
the sea, and gave you fished ato from the beginning. I gave
you Moses for your governor, and Aaron for the Priest: I
gave you light by the pillar of fire, & did manie meruelous things
among you: but you have forgotten me, saith our Lord. Thus
saith our Lord omnipotent: The quayle was a signe to you, I gave
you a camp for defense, and there you murmured: And you
triumphed not in my name for the destruction of your enemies,
but yet until now you have murmurred. Where are the benefices,
that I have geuen you? Did you not cry out to me when you
were hungrie in the desert, saying: Why hast thou brought us
into this desert? to kill us? had bene better for us to serve the AE-
egyptians, then to dye in this desert. I was sore for your mour-
nings, & gave you manna to cate. You did cate bread of Angels.

When you thirsted did not I cleaue the rocke, & waters flowed
in abundance? for the heats I couered you with the leaves of
trees. I delivered you out of the heate of the landes: The Chanaanites, and
Pherezeites, and Philistheans I threw out from your face: what
shall I yet doe to you, saith our Lord? Thus saith our Lord omni-
potent: In the desert when you were thirstie in the riuer of the
Amortheites, and blaspheming my name, I gave you not fire
for blasphemies, but casting wood into the water, I made the
riuer sweate. What shall I doe to thee Iacob? Thou wouldst not
obey my self to other nations, and will
gue them my name, that they may keepe my ordinances. Because
you haue forsaken me, I also forlake you: when you aske
mercie of me, I wil not haue mercie. When you shall intruce
me, I wil not heare you. For you haue desiled your handes with
bloud, and your fete are quicke to commit murders. Not as
though you haue forsaken me, but your selues, saith our Lord.

Thus saith our Lord omnipotent, haue not I desired you, as a
father his sonnes, and a mother her daughters, and as a nurse
her little ones, that you would be my people; and I your God,
and to me for children, and I to you for a father? So haue I
gathered you, as the henne her chickenes under her wings. But
now what shall I doe to you? I will throw you from my face.

When you shall bring me oblation, I wil turne away my face
from you. For I haue refused your festiall days, & newmoones,
and circumcisions. I sent my seruantes the propheteis to you,
whom being taken you swee, and mangled their bodies, whose

bloud
bloud I wil require, sayth our Lord.† Thus sayth our Lord omnipotent, your house is made desolate, I will throw you away, as the winde doth stubble, † and your children shall not have issue: because they have neglected my commandment, and have done that which is evil before me. † I will deliver your houses to a people coming, who not hearing me do beleue: to whom I have not showed signes, they will do the things that I have commanded. † The prophets they have not seen, and they will be mindful of their iniquities. † I call to witnes the grace of the people coming, whose little ones rejoyce with joy, not seeing me with their carnal eyes, but in spirit beleuing the things that I have sayd. † And now beother behold what glorie: and see people comming from the east, † to whom I will geue the conduction of Abraham, Isaac, and Jacob, and of Osee, and Amos, and of Joel, and Abdius, and Jonas, and Michæas, † and Naum and Habacuc, of Sophonis, Aggeus, Zacharias, and Malachias, who also is called the Angel of our Lord.

The Synagogue expostulateth with her children for their ingratitude, to shew that they shall be forsaken, and the gentiles call.

Thus sayth our Lord: I brought this people out of bondage, † to whom I gave commandment by my seruants the Prophets, whom they would not heare, but made my counsel fruitlete. † Their mother that bare them, sayth to them: Goe children, because I am a wydow and forsaken. † I brought you vp with joy, & have lost you with mourning & sorrow, because you have finned before our Lord your God, & have done that which is evil before him. † But now what shal I doe to you? I am a wydow and desolate, goe my children, & ask of mercie of our Lord. † And I cal thee & father & mother upon the mother of the children, that would not keepe my testament, † that thou geue them confusion, & their children into spoile, that there be no generation of them. † Let their names be dispersed into the Gentiles, let them be destroyed out of the land: because they haue despised my sacrament. † Woe be to thee Assur, which hidest the wicked with thee. Thou naughtie nation, remember what I did to Sodom & Gomorrah: † whose land lieth in cloddes of pitch, & heaps of ashes: so wil I make them, that haue not heard me, faith our Lord omnipotent. † Thus faith our Lord to Edras: Teld my people, that I wil geue them the kingdom of Jerusalem, which I sent to geue to Israel
of Esdras. 1013

And I will take to me the glory of them, and will give them eternal tabernacles, which I had prepared for them. And the wood of life shall be to them for an odour of ointment, and they shall not labour, nor be weary. And goe & you shall receive. Ask for yourselves a few days, that they may abide. Now the kingdom is prepared for you, watch ye. Call thou heaven and earth to witness: for I have destroyed evil, and have created good, because I live saith our Lord. Mother embrace thy children, bring them vp with joy. As a duee confirm their feet: because I have chosen thee, saith our Lord. And I will raise againe the dead out of their places, and out of the monumentes I will bring them forth, because I have known my name in Israel. Fear not & mother of the children, because I have chosen thee, faith our Lord. I will send thee ayde, my seruantes I saie, and Jeremie, at whose counsel I have sanctified, and prepared for thee twelue trees laden with diverse fruiutes, and as many fountaines flowing milke and honie: and seuen huge mountaines, Exod. 15. hauing the rofe and the litle, in the which I will fill thy children v. 27.

20 with joy. Justifie thou the widow, judge for the pupil, geue to the needie, defend the orphans, cloth the naked, cure the broken & feeble, moone not the lame, defend the maimed, and admitt the blind to the vision of my glory. The old man & the yong keepe with in thy walles: where thou shalt finde the dead, committe them to the grave signing it, & I will geue thee the first Tobit. x. 24. sate in my resurrection. Pause and rest my people, because v. 12.

25 thy rest shal come. As a good nurse nourish thy children, confirme their feete. The seruantes that I have geuen thee, none of them shal perish. For I will require them of thy number. Be not wearied. For when the day of affliction and distresse shal come, others shal weepe, and be sad, but thou shalt be merie and plenteous. The gentiles shal enuie, and shal be able to doe nothing against thee, saith our Lord. My handes shall couer thee, that thy children see not hel. Be pleasant thou mother with thy children, because I wil deliuer thee sayth our Lord. Remember thy children that sleepe, for I will bring them out of the sides of the earth, & wil doe mercie with them: because I am mercifull, saith our Lord omnipotent. Embrace thy children til I come, & shew them mercie: because my fountaines runne ouer, and my grace shal not faile. I Esdras receiued commandment of our Lord, in mount Orcb; that I should goe to Israel: to whom when I came, they refused me, and rejected the
commandement of our Lord. † And therefore, I say unto you 34
gentiles, which hear, and understand, Look for your pastor, he
will give you the rest of eternity: because he is at hand, that
shall come in the end of the world. † Be ye readie for the rewardes
of the kingdom, because perpetual light shall shine to you for
time euerlasting. † Flee from the shadow of this world: receive
ye the pleasantnes of your glorie. I openly cal to witnes my
favour. † Receive the commended gift and be pleasant, giving
thankes to him that called you to the heauenlie kingdemes.
† Arise, & stand & see the number of them that are signed in the
38
feast of our Lord. † They that haue transferred them selves from
the shadow of the world, haue receiued glorious garments of
our Lord. † Receive & Sion thy number, & 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
the powre of our Lord that thy people may be sanctified, which
was called from the beginning. † I Elizabeth mount Sion a
great multitude, which I could not number, and they did al
prayse our Lord with sones. † And in the middes of them was
a young man high of stature, appearing above ouer them al, & he
put crownes vpon euery one of their heads, and he was more
exalted. And I was astonied at the miracle. † Then asked I an
Angel, and sayd: Who are these Lord? † Who answering sayd to
me: These are they that haue laid of the mortal garment, and
taken an immortal, and haue confesssed the name of God. Now
they are crowned, and receiue palmes. † And I sayd to the Angel:
That yong man what is he, which putteoth the crownes vpon
them, and guesth palmes into their handes? † And answering he
sayd to me: The same is the Sonne of God, whom they did con-
sesse in the world: & I begane to magnifie them, that stood stron-
gly for the name of our Lord. † Then sayd the Angel to me: Goe, 48
tell my people, what maner of mercuelous thinges and how
great, thou hast seen of the Lord God.

CHAP. III.
The worke of God are wondrous from the beginning. 7. and men ungrateful
13. In Abraham God chose to himself a peculier people: whom nevertheless
were froward, and obstinate. 13. He also chose David, but stil the people
were sinfull: 28. the Babylonians also, by whom they are afflicted, are no lesse
but rather greater sinners.
IN the thirteenth year of the ruin of the city I was in Babylon, and was troubled lying in my chamber, and my cogitations came up over my heart: because I saw the desolation of Sion, and the abundance of them that dwelt in Babylon. And my spirit was tossed exceedingly, and I began to speak to the highest ti-
merous words; and said: O Lord dominatour thou speakest from the beginning, when thou didst plant the earth, and that alone, and didst rule over the people, and gauest Adam a dead bodie: but that also was the worke of thy handes, and didst breath into him the spirit of life, and he was made to live before thee:
and thou broughtst him into paradise, which thy right hand had planted, before the earth came. And him thou didst com-
mand to love thy way, and he transgressed it, and forthwith thou didst institute death in him, and in his posteritie, and there were borne nations, and tribes, and peoples, and kinreds, whereof there is no number. And every nation walked in their owne wil, and they did merudious thinges before thee, and despised thy pre-
ceptes. And agane in time thou broughtst in the floud vpon inhabitantes of the world, and didst destroy them. And there was made in every one of them, as vnto Adam to dye, so to them the floud, but thou didst leave one of them, Noe with his house and of him were all the iust. And it came to passe, when they began to be multiplied, that dwelt vpon the earth, and multiplied children and peoples and manie nations: and they begane againe to doe impeietie more then the former. And it came to passe when they did iniquitie before thee, thou didst choose thee a man of them whose name was Abraham. And thou didst love him and to him onlie thou didst shew thy wil. And thou didst dispose vnto him an euerlasteing testament, and toldst him that thou wouldst never forsake his seede: And thou gauest him Isaac, and to Isaac thou gauest Iacob and Esau. And Iacob thou didst seuer to thy selfe, but Esau thou didst separate. And Iacob grewe to a great multitude. And it came to passe when thou didst bring forth his seede out of Egypt, thou broughtst it vpon mount Sinai. And thou didst bowe the heavens, and fasten the earth, and didst shake the world, and madest the deepthes to tremble, and troubledst the world, and thy glorie passed foure gates of fire, and of earthquake, and winde, and frost, that thou mightest give a law to the seede of Iacob, and to the generation of Israel diligence. And thou didst not take away from them a malignant hart, that thy law might bring forth
Fourthe Booke

forth suite in them. † For Adam the first bearing a vicious hart transgressed and was overcome, yea and all that were borne of him. † And it was made a permanent in finitie, and the law with the hart of the people, with the wickednes of the roote, and that which is good departed, and the wicked remayned. † And the times passed, & the years were ended: and thou didst raise vp vnto thee a servant named David, † and spakest vnto him to build a citie of thy name, and to offer vnto thee in it frankencence, and oblations. † And this was done manie yeares, and they that inhabited the citie forooke thee, in al things as Adam and al his generations: For they also vsed a wicked hart. † And thou didst deliver thy citie into the hands of thyne enemies. † Why, do they better things, that inhabit Babylon? And for this shall she rule over Sion? † It came to passe when I was come hither, and had fene the impieties that can not be numbred: and my soule saw manie offending this thirteene yeare, & my hart was astonied: † because I saw how thou bearest with their sinne, and didst spare them that did impiously, and didst destroy thine owne people, and preserve thine enemies, and didst not signifie it. † I nothing remember how this way should be forsaken: doth Babylon better things then Sion? † Or hath anie nation known thee beside Israel: or what tribes have beleued thy testamentes as Iacob? † Whose reward hath not appeared, not their labour, fructified. For passing through I passed among the nations, and I saw them abound, and not mindesful of thy commandementes. † Now therefore wey our inquiuries in a ballance, and theirs that dwel in the world: & thy name shall not be found, but in Israel. † Or when have not they sinned in thy sight, that inhabit the earth? or what nation hath so obserued thy commandementes? † These cures by their names thou shalt finde to haue kept thy commandementes, but the nations thou shalt not finde.

Chapter III

Mans witte and reason is not able to understand the counsel and judgement of God, 22. why his people are afflicted by wicked nations, 33. nor of times, and things to come.

A. No the Angel answered me, that was sent to me, whose name was Vriel, † and layd to me: Thy hart exceeding hath exceeded in this world, & thou thinkest to comprehend the way of the Highest. † And I sayd: It is so to my Lord. And he answered me, & sayd: I am sent to shew thee the three wayes, & to propose to thee
Of Esdras.

4 thee three similitudes.† Of the which if thou shalt declare to me one of them, I also will shew thee the way which thou dost to see, and wilt teach thee whence a wicked heart is.† And I sayd, Speake my Lord. And he sayd to me: Go, wend me the weight of the fire, or measure me the blast of the wilde, or call me backe.

5 the day that is past.† And I answered, and sayd: What man borne can doe it, that thou askest me of these things?† And he sayd to me: If I should ask 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 firmament, and what are the issues of paradise:† thou wouldest perhaps say to me: I have not descended into the depth, nor into hell as yet, neither have I ascended at any time into heauen.† But now I have not asked thec saveing of the fire, and the wilde, and the day by which thou hast passed, and from the which thou cannot be separated: and thou hast not answered me of them.

6 † And he sayd to me: Thou canst not know the things that are thine which grow together with thee:† and how can thy vessel comprehend the way of the Highest, and now the world being outwardly corrupted, understand the corruption evident in my sight:† I sayed to him: Better were it for vs not to be, then yet living to live in impieties, and to suffer, and not to understand for what thing.† And he answered me, & said: Going forth I went forward to a wood of trees in the wilde, and they deuised a deuise.

7 † and sayed: Come and let vs goe, and make ware against the sea, that it may retyrce backe before vs, and we may make vs other woodes.† And in like manner the waues of the sea they also deuised a deuise, and sayed: Come let vs goe vp, let vs overthrow the woodes of the wilde, that there also we may consummate another countrie for our selues.† And the woodes deuise was made vaine, for fire came, and consumed it.† Likewise all the deuise of the waues of the sea. For the land stood, & stayed them.† For if thou wert judge of these, whom wouldst thou begin to iuflifie, or whom to condemn?† And I answered, and sayed: Veryly they deuised a vayne deuise. For the earth is gueuen to the wood, and a place to the sea to carie her waues.† And he answered me, and sayed: Thou hast judged well, and why haft thou not judged for thy self?† For as the earth is gueuen to the wood, and the sea for the waues thereof: so they that inhabit upon the earth, can understand onlie the things that are upon the earth: and they vpon the heauen, the things that are above the heigh
of the heavens: † And I answered, and sayd: I befech thee Lord; that sense may be geuen me to understand. † For I meant not to ask of thy superior thinges, but of those that passe by vs dayly. For what cause Israel is geuen into reproche to the gentiles, the people whom thou hast loved, is geuen to impious tribes, & the law of our fathers is brought to destruction, & the written ordinances are no where: † and we have passed out of the world, as locustes, and our life is astonishment and dreae, and we are not worthie to obtaine mercie. † But what wil he doe to his name that is invocated vpon vs? and of these thinges I did aske. † And he answered me, and sayd: If thou search very much, thou shalt often meruell: because the world hastening hasteneth to passe, † and can not comprehend the thinges, which in times to come are promised to the just: because this world is full of iniquitie and inimicitie. † But concerning the thinges that thou des. I mandest I will tel thee: for the euil is sown, and the destruction thereof is not yet come. † If then that which is sown be not turned vp, and the place depart where the euil is sown, that shall not come where the good is sown. † Because the grayne of the seede hath bene sown in the hart of Adam from the beginning: and how much impiecie hath it engendered vntil now, and doth engender vntil the floore come? † And esteeme with thy selfe the graine of the seede, how much fruite of impiecie it hath engendered: † When the earses shall be cut, which are innumerable, what a great floore will they begin to make? † And I answered, and sayd: How, and when shall these thinges be? why are our yeares few and euil? † And he answered me, and sayd to me, Hasten not aboute the Highest. For thou dost hasten in vaine to be about him, for thy exceede is much. † Did not the soules of the just in their cellars, aske of these thinges, saying: How hope I to, and when shall the fruite come of the floore of our reward? † And Jeremiel the Archangel answered to those thinges, and sayd: When the number of the seedes in you shall be filled, because he hath weighed the world in a balance, † and with a measure hath he measured the times, and in number he hath numbered the times, and hath not moved, nor stirr'd them, vntil the foresayd measure be filled. † And I answered, and sayd: O Lord Dominator, we are all full of impiecie. † And lest perhaps for vs the flores of the just be not filled, for the sinnes of the inhabitantes vpon the earth. † And he answered me, and sayd: Go, and ask a woman with childe, if when she hath accomplished her nine monethes,
monethes, her wombe can yet hold the infant within it.† And I sayd it can not Lord. And he sayd to me, in hel the cellars of the soules are like to the matrice.† For as she that is: In travaile ma-keth hast, to escape the necessitie of travauling: so this also hasteth to render those things which are commended to it.† From the beginning it shall be shewed thee touching those things, which thou dost not to see.† And I answered, and sayd: If I have found grace before thine eyes, & if it be possible, and if I by little,† shew me if there be more to come then is passed, or more things have passed, then are to come.† What passed, I know; but what is to come, I know not.† And he sayd to me: Stand upon the right side, and I will shew thee the interpretation of the simi-litude.† And I stood, and saw: and behold a burning fornace passed before me, & it came to passe when the flame passed, I saw: and behold the smoke overcame.† After these things there passed before me a cloud full of water, and with violence calting in much raine: and when the violence of raine was calt, the droppes therin overcame.† And he sayd to me: Think with thyself, as the raine increaseth more then the droppes, and the fire then the smoke: so did the measure that passed, more a bound. But the droppes, and the smoke overcame:† and I prayed, & sayd, shall I live thine flesh thou until these dayes? or what shall be in these dayes?† He answered me, and sayd: Of the signes wherein thou askest me, in part I can tell thee, howbeit of thy life I was not sent to tel thee, neither doe I know.

CHAP. V.

Divers signes of things to come are shewed to Esdra by an Angel: 16. for the comforthe of the people in captivity:

1. Bvtr concerning signes: behold the dayes shall come, wherein they that inhabithe the earth shall be taken in a great number: and the way of truth shall be hid: and the countrie shall be bar-ren from sayth.† And iniquity shall be multiplied aboue that which thyself feelest, & aboue that which thou hast heard in time past,† And they shall put their foote into the countrie which now thou seest to reigne, and they shall see it desolate.† And if the Highest geue thee life, thou shalt see after the third trumpeter, and the sunne shall so denly shine agayne in the night, and the moone thrise in a day,† and out of wood broud shall distil, and the stone shal geue his voice, and the peoples shall be moved:† and he reigne, whom they hope not that inhabithe upon the earth, and soules
FOURTH BOOKE

soules 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 thereof, † and there shal be made 8
a confusion in manie places, and the fire shal often be sent backe,
and the fawge beasts shal goe to other places, and women in
their monethlie flowers shal bring forth monsters, † and in 9
sweete waters shal salt waters be found, and al friends shal over-
throw one an other: and then shal witte be hid, and understanding
shall be separated into his cellar: † and it shal be sought of 10
manie, and shall not be found: and injustice shall be multiplied,
and incontinencie vpon the earth. † And one countrie shal 11
aske her neighbour, and shall say: Hath injustice doing just passed
through thee? and she shal denie it. † And it shal be in that time, 12
men shall hope, and shall not obtraine: they shall labour, and their
ways shall not have success. † These signes I am permitted to 13
tell thee: and if thou pray again and wepe, as also now, and fast
seven dayes, thou shalt heare again greater things than these: 14
† And I awaked, and my bodie did shiver exceedingly: and my
soule laboured, that it fainted: † and the Angel that came, 15
that spake in me, held me, and strengthened me, and sette me
upon 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 beauteous? † Know-
lest thou not that Israel is committed to thee in the countrie of
their transmigration? † Rise vp therefore, and taste bread; and 17
forfake vs not, as the pastour his flocke in the hand of wicked
wolues. † And I sayd to him: Goe from me, & approach not vnto 18
me. And he heard, as I sayd: and he departed from me. † And I 19
fasted seven dayes howling & weeping, as Uriel the Angel com-
manded me. † And it came to passe after seven dayes, and againe 20
cogitations of my hart molested me very much, † and my soule 21
reumed the spirit of understanding: & agayne I began to speake
wrodes before the Highest: † and I sayd: Lord Dominatur of 22
cuerie wood of the earth, & al the trees thereof, thou hast chosen
one vineyard: † & of cuerie land of the world thou hast chosen 23
thee one ditch: & of al the flowers of the world thou hast chosen
thee one lile: † and of all depths of the sea, thou hast filled thee 24
one river: and of al the built cities, thou hast sanctified vnto 25
theselfe Sion: † and of all created soules, thou hast named thee 26
one doue: and of al beasts that were made, thou hast prouided
thee one shepe: † and of al multiplied peoples, thou hast purchas-
led
fed thee one people: and a law approved of althou hast gaven
to this people, whom thou didst desire. † And now Lord, why
haist thou deliered one unto manie? And thou hast prepared
upon one score others, and haist dispersed thy onlie one in manie:
† and they have troden upon it, which gaine sayd thy counnants,
and which beleued not thy testamentes. † And if hating thou
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
was sent to me, that came to me before the night past, † and he
sayd to me: Hearne me, and I wil instruc thee: and harken to me,
and I wil adde before thee. † And I sayd: Speake my Lord. And he
sayd to me: Thou art become exceedingly in excele of minde for
Israel: haist 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 cuerie houre, to apprehend the pathe of the
Highest, and to search part of his judgement. † 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 grave, that I
might not see the laboure of Jacob, & the wearies of the flocke
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
the withered flowers grene againe, † and open me the shut cell-
ars, & bring me forth the blates inclosed in them, shew me the
image of a voice: and then will I shew thee the laboure that thou
desirest to see. † And I sayd: Lord Dominator, for who is there
that can know these thinges, but he that hath not his habitation
with men? † And I am vnwise, and how can I speake of these
thinges, which thou haist asked me? † And he sayd to me: As thou
canst not doe one of these thinges, which haue bene sayd: To canst
thou not finde my judgement, or in the end the charitie, which I
haue promised to the people. † And I sayd: Behold Lord thou
art nigh to them that are nere the end; and what shall they doe
that haue bene before me, or we, or they after us? † And he sayd
to me: I will resemble my judgement to a crowne. As there shall
not be slacknes of the last, so neither swiftnes of the former.
† And, I answered, and sayd: Couldst thou not make them that
haue bene, and that are, and that shall be, at once; that thou mayst
shew thy judgement the quicker? † And he answered me, and
sayd: The creature can not haften above the Creatour, nor the
world sustayne them that are to be created in it, at once. † And
I sayd: As thou didst say to thy servant, that quickening thou didst
quicken
quicken the creature created by thee at once, and the creature sufficient: it may now also beare them present at once. And he 46 sayd to me: Aske the matrice of a woman, & thou shalt saye to it: And if thou bring forth children, why by times? Aske it therefore, that it geue ten at once.† And I sayd, it can not verily: but according to time. † And he sayd to me: And I haue geuen a matrice to the earth for them, that are sownen vpon it by time. † For as the infant bringeth not forth the things, that pertaine to the aged, so haue I disposed the world, created of me. † And I asked, and sayd: so whereas thou hast now geuen me a way, I will speake before thee: for our mother, of whom thou toldest me, yet she is young: now draweth nigh to old age. † And he answered me, and sayd: Aske her that beareth children, and she will tel thee. † For thou shalt 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 will say vnto thee: They that are borne in the youth of strength are of one sort, and they of another, that are borne about the time of old age, when the matrice fayleth. † Consider therefore thou also, that you are of lesse stature, then they that were before you: † and they that are after you, of lesser stature then you, as it were creatures now waxing old, and past the strength of youth. † And I sayd: I beseech thee Lord, if I haue found grace before thine eyes, shew vnto thy servant, by whom thou dost visite thy creature.

Chap. VI.

God knowing all things before they were made, created them. 
And consider the end of al.

And he sayd to me: In the beginning of the earthlie world, and before the endes of the world stood, and before the congregation of the windes did blow, † and before the voyces of thunders sounded, & before the flashinges of lightenings shined, and before the fundations of paradise were confirmed, † and before beauteous flowers were feme, and before the moued powers were established, and before the innumerable hostes of Angels were gathered, † and before the heights of the ayre were advanced, and before the measures of the firmamentes were named, and before the chymncies were hote in Sion, † and before the present yeares were searched out, and before their inventions that now since, were put away, and they signed that made feath their treasure: † then I thought, and they were made by me only, 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 of that which followeth? And he sayd to me, from Abraham unto Isaac, when Iacob and Esau were borne of him, the hand of Iacob held from the beginning the heele of Esau, for the end of this world is Esau, and the beginning of the next Iacob.

8 The hand of man between the heele and the hand. Ask no other thing Esdras. And I answered, and sayd: O Lord dominatour, if I have found grace before thyne eyes, I pray thee shew thy servaunt the end of thy signes, whereof thou dost shew me part the night before. And he answered, and sayd to me:

9 Arise upon thy feete, and heare a voice most full of sound. And it shal be as it were a commotion, neither shal the place be mowed wherin thou standest. Therefore when it speaketh be not thou afraid, because of the end is the word, and the fundation of the earth understood, for concerning them the word trembleth and is mowed, for it knoweth that their end must be changed.

10 And it came to passe, when I had heard, I rose upon my feete, and I heard: and behold a voice speaking, and the sound thereof as the sound of manie waters: and it sayd: Behold the dayes come, and the time shal be when I wil beginne to approach, that I may visithe the inhabitantes uppon the earth. And when I wil begin to enquire of them that unrighteously haue hurt with their iniquities, and when the humility of Sion shal be accomplished.

11 And when the world shal be oversigned that shal beginne to passe, I wil doe these signes: Bookes shal be opened before the face of the firmament, and al shal see together, and infantes of one yeare shal speake with their voices, & women with child shal bring forth untimely infantes not ripe of three or foure monethes, and shal liue, and shal be rayled vp. And sodenly shal appeare squere places not squere, & ful cellers shal sodenly be found emptie: and a trumpet shal sound; which when al shal heare, they wil sodenly be afraid. And it shal be in that time, freindes as enemies shal overthrow freindes, and the earth shal be afraid with them: & the waynes of fountaines shal stand, and shal not runne in three houres: and it shal be, euerie one that shal be least of al these, of whom I have foretold thee, he shal be saved, and shal see my saluation, & the end of your world.

12 And the men that are receiued, shal see, they that taflt not death from their natuiritie, and the hart of the inhabitantes shal be
be turned into another sense. † For evil shall be put out, and decease shall be extinguished, † but faith shall flourish, and corruption shall be overcome, and truth shall be shewed, which was without fruit for many days. † And it came to pass, when the 27 spake to me, & I lote by little & little looked on him before whom I stood, † and he said to me these words: I am come to shew thee the time of the night to come. † If therefore thou pray agayn, and fast again, seven days, agayn I will tell thee greater things by the day which I have heard. † For thy voice is heard before the Highest. For the strong hath sent thy direction, and hath forseen the health which thou hast had from thy youth: † and for this cause he hath sent me to shew thee all these things, and to say to thee, have confidence, and feare not, † and hasten not with the former times to thinke vain things, that thou hasten not from the last times. † And it came to pass after these things, and I wept again, and in like manner I fasted seven days, to accomplish the three weeks, that were told me. † And it came to pass in the eight night, and my heart was troubled again in me; and I began to speak before the Highest. † For my spirit was inflamed exceedingly, and my soul was distressed. † And I said: O Lord, speaking thou didst speak from the beginning of creature from the first day, saying: Let heaven be made and earth: and thy word was a perfect work. † And then there was spirit, and darkness was carried about, and silence, the sound of the voice of man was not yet from thee. † Then thou didst command the light to be brought forth of thy treasures, whereby thy work might appear. † And in the second day thou didst create the spirit of the firmament, and commandest it to divide, and to make a division between the waters, that a certain part should depart upward, and part should remain beneath. † And in the third day thou didst command the waters to be gathered together in the sueneth part of the earth; but five partes thou didst drie and preserve, that of them might be scruing before these things owen of God, and tilled. † For thy word proceded, and the worke forthwith was made. † For sodenly came forth fruite of multitude infinite, and divers taste of concupiscence, and flowers of unchangeable colour, and odours of unsearchable smell, and in the third day these things were made. † And in the fourth day thou didst command to be made the brightneffe of the sunne, the light of the moone, the disposition of the stars; † and didst command them that they should serve man, that should
should be made. † And in the fifth day: thou saydest to the se-
venth part, where the water was gathered together, that it
should bring forth beasts, and foules, and fishes: and so was it
done, † the dumme water and without life, the thinges that by
Gods appointement were commanded, made beasts, that therby
the nations may declare thy maruellous thinges. † And thou
didst present two foules: the name of one thou didst call He-
noch, and the name of the second thou didst call Leviathan, † and
thou didst separate them from ech other. For the seventh part,
where the water was gathered together, could not hold them.
† And thou gauest to Henoeh one part, which was dried the
third day, to dwell therein, where are a thousand mountaynes.
† But to Leviathan thou gauest the seventh part being moist,
and kept it, that it might be to denoure whom thou wilt, and when
thou wilt. † And in the sixt day thou didst command the earth,
to create before thee cattell, and beastes, and creeping creature;
† and over thee Adam, whom thou madest ruler over all the
workes, which thou didst make, & out of him are we brought
forth, and the people whom thou haist chosen. † And all these
thinges I haue sayd before thee, o Lord, because thou didst create
the world for vs. † But the residue of the nations borne of Adam
thou saydest that they were nothing, and that they were like to
spittle, and as it were the dropping out of a vessel thou didst liken
the abundance of them. † And now Lord, behold these nations
which are reputed for nothing, haue begun to rule over us, and
to denoure vs: † but we thy people whom thou didst call thy first
onlie begotten emulatour, are deliered 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?

Without tribulations no man can attayne immortal life: 17. which the just shall
inhere: and the wicked shall perish. 28. Christ wil come, and dye for man-
kind. 36. Prayers of the just shall profite till the end of this world, but not after
the general judgement. 48. Al sinned in Adam. 52. and have added more
sinnes, 57. but it is in mans powre, 62. by Gods grace, to live eternally.

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
me the first nightes, † and he sayd to me: Ani, Eldras, and hear
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 deep and wide; † but the entrance to it shall be set in a strait place, that it might be like to rivers. † For who writing will enter into the sea, and see it, or rule over it: if he passe not the streite, how shall he come into the breadth? † Alto another thing: A citie is built, and set in a plaine place, and it is full of al goodes. † The entrance thereof 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 patie set betwixt them, that is, between the fire and the water, so that the patie can not conteyne, but onlie a mans steppe. † And if the citie shall be guen a man for inheritance, if he never passe through the peril set before it, how shall he receive 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 constitution, that was judged which was done. † And the entrance of this world were made streite, and forsoowful, & paynful, and few and enuill, and ful of dangers, & stuffed very much with labour. † For the entrances of the greater world are large and secure, and making fruite of immortalitie. † If then they that liue entring in enter into these streite and vayne thinges: they can not receive the thinges that are layd vp. † Now therefore why art thou troubled, whereas thou art corruptible? and why art thou moued, whereas thou art mortal? † And why hast thou not taken in thy heart that which is to come, but that which is present? † I answered, and sayd: Lord dominator: behold thou hast disposed by thine law that the just shall inherit these thinges, and the impious shall perish. † But the just shall suffer the streites, hoping for the wyde places, for they that have done impiously, have both suffered the streites, and shall not see the wide places. † And he sayd to me: There is no judge above God, nor that understandeth above the Highest. † For many present doe perish, because the law of God which was set before, is neglected. † For God commanding commanded them that came, when they came, what doing they should liue, and what suffering they should not be punished. † But they were not persuaded, and gaynesayd him, and made to them selues a cogitation of vanitie, † and proposd to them selues deceites of sinneres, & they sayd to the Highest that he was not, and they knew not his wyues, † and dispisd his law, and denied his covenantes, and had not fidelitie in, his ordi- nances, and did not accomplish his workes. † For this cause Eli, 25 dras, the emptie to the emptie, and the ful to the ful. † Behold the time
Of Esdras

1045

time shall come, and it shall be when the signs shall come, which I have foretold thee, and the bride shall appear, and appearing
27 she shall be shewed that now is hid with the earth. † and euerie
one that is delivered from the forefayd evils, he shall see my mer-
28 iueless things. † For my sonne Issvs shall be reuiled with them
that are with him, and they shall be merie that are least in the
29 foure hundred yeares. † And it shall be after these yeares, and my
30 sonne Chrest shall dye: and all men that have breath, † and the
world shall be turned into the old silence seuen days, as in the
31 former judgements, so that none shall be least. † And it shall be
‘after seuen’ days, and the world shall be raised vp that yet wake
32 not, and shall dye corrupted. † and the earth shall render
the things that sleepen in it, & the dust them that dwell in it with
silence; and the cellars shall render the soules that are commen-
ded to them. † And the Higheft shall be reuiled upon the scate
of judgement, and miserries shall pave, and long suffrance shall be
34 gathered together. † And judgement onlie shall remaine, truth
shall stand, and fauth shall waxe strong, † and the worke shall
follow, and the reward shall be shewed, and justice shall awake;
and injustice shall not have dominion. † And I sayd: First A-
36 brahah prayed for the Sodomites, and Moyses for the fathers Exod. 32.
that sinned in the desert. † And they that were after him for If-
38 racl in the days of Achaz, and of Samuel, † and David for 2. Reg. 24.
the destruction, and Salomon for them that came into the san-
39 tification. † And Elias for them that received raine; and for the 2.Paral. 6.
death that he might live, † and Ezechias for the people in the 2. 17.
days of Sennacherib, and manie for manie. † If therefore now 3. Reg. 17.
when corruptible did increase, and injustice was multiplied, & 18.
and the iust prayed for the impious: why now also shall it not be 4. Reg. 19.
so? † And he answered me and sayd: This present world is not
the end, much glorie remaineth in it: for this cause they prayed
34 for the impotent. † For the day of judgement shall be the end
of this time, and the beginning of the immortalitie to come,
44 wherein corruption is past: † intemperance is dissolved, incre-
dulcitie is cut off: and justice hath increased, truth is strong. † For
then no man can save him that hath perished, nor drown him
46 that hath overcome. And I answered, † and sayd: This is my
word the first and the last, that it had bene better not to geue the
carth to Adam, or when he had now geuen it, to restraine him
47 that he should not sinne. † For what doth it profitt men pres-
tently to live in sorrow, and being dead to hope for punishment?
Fourth Booke

Rom. 5. 

v. 2.

1046

What hast thou done Adam? For if thou didst sinne, it was not made thy fall only, but ours also which came of thee. For what doth it profit vs if immortal time be promised to vs: but we have done mortal works? And that everlasting hope is foretold vs: but we most wicked are become wayne? And that habitation of health and security are reserued for vs, but we have conversed naughtely? And that the glory of the Highest is reserued to protect them that have flowed conversely: but we have walked in most wicked wayes. And that paradise shall be shewed, whose fruite continueth incorrupt, wherein is security and remedie: but we shall not enter in: for we have conversed in unlawful places. And their faces which have had abstinence, shall shine above the stars: but our faces be blacke abose darkness. For we did not thinking when we did iniquity, that we should begin after death to suffer. And he answered; and sayd: This is the cogitation of the battell which man shall fight, who is born upon the earth, that if he shall be overcome, he suffer that which thou hast sayd: but if he overcome he shall receive that which I say: for this is the life which Moses spake of when he liued, to the people, saying: Choose vnto thee life, that thou mayst live. But they beleued him not, no nor the Prophets after him, no nor me which have spoken to them. Because there should not be sorrow vnto their perdition, as there shall be joy vpon them, to whom salutation is persuad. And I answered, 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 the world, and that he hath mercie on them which converses in his law: and he is long suffering, because he sheweth long suffrance to them that haue sinned, as it were with their owne works: and he is bountiful, because he will give according to exigentes: and of great mercie, because he multiplieth more mercies to them that are present, and that are past, and that are to come. For if he shall not multiplieth his mercies, the world shall not be made a unlaw with them that did inherite it. And he geneth; for if he shall not geue of his bountie, that they may be releued which have done iniquitie, the tenn thousand part of men can not be quickned from their iniquitie. And the judge if he shall not forgue them that are cured with his word, and wipe away a multitude of contentions: there should not perhaps be least in an innumerable multitude, but very few.
OF ESDRAS.
CHAP. VIII.

God is merciful in this world, yet few are saved. 6. God's works, and disposition of his creatures are merciful. 15. Esdras prayeth for the people of Israel; 37. And salvation is promised to the just, and punishment threatened to the wicked.

1. And he answered me, saying: This world the Highest made for man, but that to come for few. † And I will speak a similitude Esdras before thee. For as thou shalt ask of the earth, and it will tell thee, that it will give much more earth whereof earthen works may be made, but a little dust whereof gold is made: so also is the act of this present world. † Manie in deed are created, but few shall be sauced. † And I answered, and said: 

Then the soul swallow up the sense, and devour that which is wife. † For thou art agreed to obey, and willing to prophesie.

6. For there is no space given thee but only to live. † O Lord if thou wilt not permit thy servant, that we pray before thee, and thou sendest thee to the hart, and tillage to the understanding, wherof the fruit be made, whereby every corrupt person may live, that shall beare the place of a man? † For thou art alone, and we are one workmanship of thy handes, as thou hast spoken: † and as now the body made in the matrix: and thou dost give the members, thy creature is preserved in fire, and water; and nine months thy workmanship doth suffer thy creature that is created in it: † and it sub that keepeth, and that which is kept, both shall be preserved: and the matrix being preserved rendeth agayne at some time the things that are grown in it.

10. † For thou hast commanded of the members, that is the breastes to give milk unto the fruit of the breastes, † that the thing which is made, may be nourished till a certaine time, and afterward thou mayst dispose him to thy mercie. † For thou hast brought him vp in thy justice, and hast instructed him in thy law,

13. and hast corrected him in thy understanding; † and thou shalt mortifie him, as thy creature: and shalt give him life, as thy worke. † If then thou wilt destroy him that is made with so great labours: it is easy by thy commandment to be ordained, that also which was made, might be preserved: † And now Lord I will speak, of every man thou hast brought: but concerning thy people, for which I am sorryful, and concerning thine inheritance, for which I mourn: and for Israel for whom I am pensive, and concerning Jacob, for whom I am sorrowful.

† Therefore
1048  Fovrth Booke

† Therefore will I begin to pray before thee for me, & for them: ∴ because I see our defaultes that inhabit the earth. † But I have heard of the celerite of the judge that shall be. † Therefore heare my voyce, and understand my word, and I will speake before thee. † The beginning of the words of Eldras before he was assumped: and I sayd: Lord which inhabitest the world, whose eyes are eleuate unto thinges on high, and in the ayre: † and whose throne is inestimable, and glorie incomprehensible: by whom standeth an host of Angels with trembling, † whose keping is turned in wynde and fire, thou whose word is true: and sayings permanent: † whose commandment is strong, and disposition terrible: whose looketh dyeth vp the depthes, and indignation makest the mounraynes to melt, and truth doth testified. † Hear ye the prayer of thy servant, & with thine eares receive the petition of thy creature. † For whiles I live, I will speake: and whiles I understand, I will answer: † Neither doe thou respect the sinnes of thy people, but them that serve thee in truth. † Neither doe thou attend the impious endeavours of the nations, but them that with forowes haue kept thy testimonies. † Neither thinke thou of them that in thy sight haue convertt falsely, but remember them that according to thy wil haue known thy feare. † Neither be thou willing to destroy the that haue had the manneres of bestes: but respect them that haue taught thy law gloriously. † Neither haue indignation towards them, which are judged worse then bestes: but loue them that always haue confidence in thy justice, and glorie. † Because we and our fathers languish with such diseases: but thou for sinners shalt be called mercifull. † For if thou shalt be desirous to have mercie on vs, then thou shalt be called mercifull, to vs haung no workes of justice. † For the just which haue manie workes luyd vp, of their owne workes shal receive reward. † For what is man, that thou art angrie with him: or the corruptible kindes, that thou art so bitter touching it? † For in truth there is no man of them that be borne, which hath not done impiously, and of them that confesse, which haue not sinned. † For in this shal thy justice be declared, and thy goodness, o Lord, when thou shalt haue mercie on them, that haue no substance of good workes. † And he answered me, and sayd: Thou haist spoken sometshings rightely: and according to thy wordes, so also shal it be done, † because I wil not in dede thinke vpon the worke of them that haue sinned before death, before the judgement, before perdicion. † but I wil retioye.
Let joy upon the creature of the just, and I will remember their pilgrimage also, and salvation, and receiving of reward. Therefore as I have spoken, so also it is. For as the husbandman soweth upon the ground manie seeds, and planteth manie plants, but not all which were sownen in time, are preserved, nor yet all that were planted, shall take root: so they also that are sownen in the world, shall not all be saved. And I answered, and saide: If I have found grace, let me speake. As the seed of the husbandman, if it come not vp, or receive not the rayne in time, if 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 things, and hast likened him to the seed of the husbandman.

Be not angrie upon vs, but spare thy people, and haue mercie on thy inheritance. And thou haue mercie on thy creature. And he answered me, and saide: The things that are present to them that are present, and that shall be, to them that shall be. For thou lackest much to be able to loue my creature aboue me: and to thee often times, euyn to thyselfe I haue approched, but to thy vnjust neuer. But in this also thou art mercelous before thee Higheste, because thou hast humbled thyselfe as becometh thee: & hast not judged thyselfe, that among the just thou maist be very much glorified. For which cause manie miseries, and miserable things shall be done to them that inhabite the world in the later dayes: because they haue walked in much pride. But thou for thyselfe understand, & for them that are like vnto thee secke gologie. 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 is approved, goodnes is perfected, & perfection weddome. The roote of euil is signed from you: infirmity, and mothe is hid from you: & corruption is fled into hel in oblivion. Sorowes are palt, & the treasure of immortality is shewed in the end. Add not therefore inquiring of the multitude of them that perish. For they also receiuing libertie, haue despised the Higheste, and contempt his lawe, and forsaken his wayes. Yea and moreover they haue troden downe his just ones, & haue sayed in their hart, that there is no God: and that, knowing that they dye. For as the thinges aforesayde shal receive you: so thirst and torment, which are prepared shall take them: for he would not man to be destroyed. But they them selues also which are creat, haue defyled his name which made them: & haue bene vnkinde to him.
to him that prepared life; therefore my judgement, now ap- or
procheth, which things I have not shewed to all, but to thee, &c. 62
to few, like unto thee. And I answered, and sayd; behold now 63.
Lord thou hast shewed me a multitude of signes, which thou
will beginne to doe in the latter times, but thou hast not shewed
me at what time.

CHAP. IX.

Certaine signes shall goe before the day of judgement. 14. More shall perish then
be saued. 22. Prayer with other good works, are meanes to salvation.

And he answered me, and sayd; measuring measure thou the time in it selfe; and it shall be when thou leest, after a certaine part of the signes which are spoken of before shal passe, 7 then shalt thou understand, that the same is the time wherein the Highest will beginne to visite the world that was made by him! And when there shall be nine in the world moving of places, and truble of peoples, then shalt thou understand 4 that of these spake the Highest from the dayes that were before thee, from the beginning. For as all that is made in the world hath a beginning, and also a consummation, and the consummation is manifest: so also the times of the Highest haue the beginning manifest in wonders and powers, and the consummations in workes and in signes. And it shall bee, euery one that shall be saued, and that can escape by his workes, and by sayth, in which you have beleued; shall be least out of the fore-8 sayd dangers, and shall see my salvation in my land, and in my countrey, because I have sanctified my selfe from the world. And then shall they be in miserie, that now haue abused my wayes: and they that haue rejected them in contempt, shall abide in torment.

For they that know not me, haue obtained benefis to when they liued: and they that loathed my law, when they yet had libertie, and when as yet place of penance was open to them understanded not, but despised: they must after death in torment know it. Thou therefore be not yet curious, how the im-piece shall be tormented: but inquire how the just shall be saued, 12 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, I say, and hereafter will say: that they are more which perish then that shall be saued: as a flood is multiplied about, more then 16 a dropp. And he answered me, and sayd: Like as the field fo-17 also the sedes: and as the floweres, such also the colours; and as
For Esdras

And now when I was preparing for them, for those that now are before the world was made, wherein they should dwell, and no man gaynsaid me. For then every man, and now the creator in this world prepared, and harvest not saying, and law unsearchable their manners are corrupted. And I considered the world, and beheld there was danger, because of the concussions that came in it. And I saw, and spared it very much: and I kept it to my selfe a grape kernel of a cluster, and a plant of a great tribe: Let the multitude therefore perish, which was borne without cause, and let my kernel be kept, and my plant; because I finished it with much labour. And thou if thou addest yet seven other days, but thou shalt not fast in them. Thou shalt go into a field of flowers, where no house is built: and thou shalt eat only of the flowers of the field, and flesh thou shalt not eat, and wine thou shalt not drinke, but only flowers. Pray to the Higheft without intermission, and I will come, and will speake with thee. And I went forth, as he said to me, into a field which is called Ardath, and I sat there among the flowers. And I did eat of the herbs of the field, and the meate of them made me full. And it came to passe after seven days, and I sat downe upon the grasse, and my hart was troubled agayne as before. And my mouth was opened, and I beganne to speake before the Higheft, and sayd: O Lord thou stretching thy selfe to vs, vart vewed to our fathers in the desert, which is not trodden, and vnfruitful, when they came out of Egypt: and sayeing, Thou saidst: Thou Israel heare me, and sde of Jacob attend to my wordes. For behold, I sowed my lawe in you, and it shall bring forth fruite in you, and you shall be glorified in it for ever. For our fathers receiving the law obeyed it not, and kept not my ordinances, and the fruite of the law did not appeare: for it could not, because it was thine. For they that received it, perished, not keeping that which had bene sowne in them. And behold it is the custome, that when the earth hath received seder, or the sea a shippe, or some vessel meat or drinke: when that shall be destroyed wherein it was sowne, or into the which it was cast; that which was sowne, or cast in, or the things that were received, were destroyed, withal, and the things received now tarry not with vs: but it is not so done to vs. We in deed, that received the law, sining, haue perished: and our hart that received it:
Fourth Booke

ceyd it: † For the law hath not perished, but hath remayned in his labour. † And when I spake these thinges in my hart, I lookeked backe with myne eyes, and saw a woman on the right side, and beheld she mourned, and wept with a lowd voice, and was sorrowful in mynde exceedingly, and her garments rent, and ashes upon her head. † And I left the cogitations, wherein I was thinking, and I turned to her and sayd to her: † Why weepest thou? and why art thou sorie in mynde. And she sayd to me: † Suffer me my Lord, that I may lament myselfe, & addes sorrow: because I am of a very pensie mynde, and am humbled exceedingly. † And I sayd to her, What ayleth thee: tell me. And she sayd to me: † I thy seruant have beene baren, and haue not borne childe, having a husband thirty yeares. † For I euerie howre, and euerie day, and these thirty yeares do befeche the Higheste night and day. † And it came to passe, after thirtie yeares God heard me thy handmaid, and saw my humilitie, and attended to my tribulation, and gave me a sonne: and I was very joyful vpoun him, and my husband, and all my citizens, and we did glorifie the Strong exceedingly. † And I nourished him with much labour. † And it came to passe when he was grown, and came to take a wife, I made a feast day.

Chap. X.

The state of Jerusalem is prefigured by a woman mourning, 25. and afterwardes rejoicing.

And it came to passe, when my sonne was entred into his inner chamber, he fell downe, and dyed: † and we al over-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, when al were quiet to comfort me, that I might be quiet: and I arose in the night, and fled: and came as thou leest into this field. † And I meane nowe not to returne into the citie, but to stay here: and neither to eate, nor drinke, but without intermission to mourne, and to fast vntil I dye. † And I left the talke wherein I was, and with anger answered her, & sayd: † Thou foole aboue al wemen, feest thou not our mourning, & what thinges chance to vs? † Because Sion our mother is sorrowful with al sorrow, and humbled, and mourneth most bitterly. † And now whereas we al mourne, and are sadde: whereas we are sorrowful, and art thou sorrowful for one sonne? † For aske the earth, and it will tel thee: that it is she, that ought to lament the fall of so
of Esdras.

10 of so manie things that springe vpn it. † And of her were al borne from the beginning, and others shal come: and behold, almost a walke into perdition, and the multitude of them commeth to destruction. † And who then ought to mourn more, but she that hath lost so great a multitude, rather than thou which art forie for one? † And if thou saye vnto me, that my mourning is not lyke the earthes: because I haue lost the fruite of my wombe, which I bare with sorrowes, and brought forth with paynes: † but the earth according to the maner of the earth, and the present multitude in it hath departed as it came: and I saye to thee, † as thou hast brought forth with payne, so the earth also giveth her fruite for man from the beginning to him that made her. † Now therefore kepe in with thy sorrowe, and beare stoutly the chances that haue befallen thee. † For if thou justifie the end of God, thou shalt in time both receive his counsell, and also in such things thou shalt be praysed. † Goe in therefore into the citie to thy husband. And she sayd to me: † I will not doe it, neither will I enter into the citie, but here will I dy, and I added yet to speake to her, & sayd: † Doe not this word, but consent to him that consealeth thee. For how manie are the chances of Sion? Take comfort for the sorrowe of Jerusalem.

† For thou seest that our sanctification is made deservt, and our altar is thrown downe, and our temple is destroyed, † and our psaltery is humbled, and hymne is silent, and our exultation is dissolved, and the light of our candlesticke is extinguished, and the arke of our testament is taken for spoyle, & our holie things are contaminate, and the name that is inocated vpon vs, is almost prophaned: and our children have suffered contumelie, and our Priests are burnt, & our Levites are gone into captivitie; & our virgins are deflowered, and our wives have suffered rape, and our iust men are violently taken, and our little ones are lost, and our yong men are in bondage, and our valiant are made impotent: † and that which is greatest of all, the scale of Sion, because she is unsealed of her glorie: For she is also delivered into the handes of them that hate vs. † Thou therefore shaketh thy great heauines, and lay away from thee the multitude of sorrowes, that the Strong may be propicious to thee agayn, and the Higheste wil geue thee rest, rest from thy labours. † And it came to passe, when I spake to her, her face did shine sudenly, and her shape, and her visage was made glistening, so that I was afraye exceedingly at her, & thought what this thing should be. † M m m m m 3 † And
And Behold, suddenly she put forth a great sound of a voice full of fear, that the earth was moved at the woman's sound. And I saw: and behold, the woman did no more appear unto me, but a city was built, and a place was showed of great foundations: and I was afraid, and crying with a loud voice I said: Where is Virgil the Angel, that from the beginning came to me? for he made me come in multitude in excess of this mind, and my end is made into corruption, and my prayer into reproach. And when I was speaking these things, behold he came to me, and saw me. And behold, I was layd as dead, and my understanding was alienated, and he held my right hand, and strengthened me, and set me upon my feet, and said to me: What aylest thou thee? and why is thy understanding, and the sense of thy heart troubled, and why art thou troubled? And I said: Because thou hast forsaken me, and I, in deed have done according to thy wordes, and went out into the field; and behold, I have seene, and do see that which I cannot write. And he said to me: Stand like a man, and I will move thee. And I said: Speak thou my Lord in me, for sake me not, that I die not in vain: because I have seene things that I knew not, and I do see things that I know not. Or is my sense deceived, and doth my soul dream? Now therefore I beseech thee, that thou shew vnto thy servant concerning this trance. And he answered me, and said: Hear me, and I will teach thee, and will tell thee of what things thou art afraid: because the Highest hath revealed unto thee manie mysteries. He hath seene thy right way, that without intermision thou was forrowful for thy people, and didst mourn exceeding for Sion. This therefore is the understanding of the vision which appeared to thee a little before, the woman whom thou sawest mourning, thou beganst to comfort her. And now thou seest not the forme of the woman, but there appeared to thee a citie to be built. And because she told thee of the fall of her sonne, this is the interpretation. This woman which thou sawest, she is Sion, and wheres she told thee of her, whom now also thou shalt see, a citie built. And wheres she told thee, that she was barren thirtie yeres: for the which there were thirtie yeres, when there was not yet oblation, offered in it. And it came to passe after thirtie yeres, Solomon built the citie, and offered oblations: then it was, when the barren bare a child. And that which she said vnto thee, that she nourished him with labour, this was the habitation in Jerusalem. And wheres she said...
cothee, that my sonne comming into the bryde chamber dyed, and that a fal chanced vnto hym, this was the ruine of Jerusale-
lem that is made. ¶ And behold, thou hast seene the similitude of
her: and because she lamented her sonne, thou gauest to com-
fort her: and of these things, that have chanced, there were to be
open to thee. ¶ And now the Higheste seeth that thou waft
forsake from the harte: and because with thy whole harte thou suf-
ferest for her, he hath shewed theee the cleaneenes of her glorie, and
the fayrenes of her beautie. ¶ For therefore did he say to thee,
that thou shoudest tary in a field where house is not built. ¶ For
I knew that the Higheste beganne to shewe theee these things:
¶ therefore I sayd vnto thee, that thou shoudest goe into a field,
where is no funderation of building. ¶ For the worke of mans
building could not be borne in the place, where the citie of the
Higheste began to be shewed. ¶ Thou therefore fearest not, neither
let thy hart drede: but goe in, and see the beautie, and greatenes of
the building, as much as the light of thyne eyes is capable to see:
¶ & afterward thou shalt heare as much, as the hearing of thyne
eares is capable to heare. ¶ For thou art blessed above manie, and
art called with the Higheste as few. ¶ And to morrow night thou
shalt tary here: and the Higheste will shewe thee those visions of
the things on high, which the Higheste wil doe to them that in-
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 three heades, and
twelve wings: sometimes one reigneth in the world, sometimes another, but
every one vanisest away. 36. A lion also appeareth coming forth of the
wood, to suppress the eagle.

1 And I saw a dreame, & behold an eagle came vp out of the
sea: which had twelve wings of feathers, and three heades.
2 ¶ And I saw, and behold she spread her wings into all the earth,
and all the windes of heaven blew vp vpon her, and were gathered
together. ¶ And I saw, and of her feathers sprang contrarie fe-
thers, and they became little wings, and smale. ¶ For her heades
were at rest, and the middle head was greater then the other head-
es, but she rested with them. ¶ And I saw, and behold the eagle
flew with her wings, and reigned over the earth, and over them
that dwel in it. ¶ And I saw, that all thinges vnder heaven were
subject to her, and no man gaynslayd her, no not one of the
creature
creature that is upon the earth. And I saw, and behold the eagle rose vp upon her talons, and made a voice with her winges, saying: Watch not al together, sleepe euerie one in his place, &c. "Watch according to time. But let the heades be preferred to the last. And I saw, and behold the voice came not out of her heades, but from the middes of her bodie. And I numbered her contrary winges, and behold they were eight. And I saw, and behold on the right side rose one wing, and reigned over al the earth. And it came to passe, when it reigned, an end came to it, and the place thereof appeared not: and the next rose vp, &c. reigned, that held much time. And it came to passe, when it reigned, &c. the end of it also came, that it appeared not as the former. And behold, a voice was sent forth to it, saying: Heare thou that hast held the earth of long time. Thus I tel thee before thou beginne not to appeare. None after thee shall hold thy time, no nor the halfe thereof. And the third lifted vp it selfe, and held the principalitie as also the former: and that also appeared not. And so it chanced to al the other by one & by one to have the principalitie, & agayn to appeare nowhere. And I saw, and behold in time the rest of the winges were sent vp on the right side, that they also might holde the principalitie: and of them there were that held it, but yet forthe they appeared not. For some also of them stode vp, but they held not the principalitie. And I saw after these things, and behold the twelve winges, and two little winges appeared not: and nothing remained in the bodie of the eagle but two heades restting, and six little winges. And I saw, and behold from the six little winges two were diuided, and they remayned vnder the head, that is on the right side. For foure satied in their place. And I saw, and behold the vnderwinges thought to set vp them selues, and to holde the principalities. And I saw, and behold one was set vp, but forthe with it appeared not. And they that were second did soonest vanish away then the former. And I saw, and behold the two that remayned thought with them selues that they also would reigne: and when they were thinking thereon, behold one of the restting heades, which was the middle one awaked, for this was greater then the other two heades. And I saw that the two heades were complete with themselues. And behold the head with them that were with him turned, and did eate the two vnderwinges that thought to reigne. And this head terrified al the earth, &c. ruled in it over them that inhabit the earth with
with much labour, and he that held the dominion of the whole
world aboue al the wingses that were. † And I saw after these
things, and behold the middle head sildenly appeared not, as did
the wings. † And there remained two heads, which reigned alfo
themselves ouer the earth; and ouer them that dwelt therein.
† And I saw, and behold the head on the right side denouerd
that which was on the left. † And I heard a voice saying to me,
Looke against thee, and consider what thou seest. † And I saw,
& behold as a lion rayled out of the wood roaring; and I saw that
he sent out a mans voyce to the eagle. And he spake saying:
† Heare thou, and I will speake to thee, and I will speake to thee:
† Is it not thou that hast overcome al the foure be-
astes, which I made to reigne in my world, and that by them the
end of their times might come? † And the fourth coming over-
came al the beastses that were past, and by might held the world
with much seare, and al the world with most wicked laboure,
and he inhabited the whole earth so long time with deceit.
† And thou hast judged the earth not with truth. † For thou hast
afflicted the mecke, and hast troubled them that were quiet,
and hast louted liyers, & hast destroyed their habitations that did fru-
tifie, and, hast overthrowen their walles that did not hurt thee.
† And thy contumelie is ascended even to the Highest, and thy
pride to the Strong. † And the Highest hath looked upon the
proud times: and behold they are ended, and the abominations
thereof are accomplished. † Therfore thou eage appeare no
more, and thy horrible winges, & thy little winges most wicked,
and thy heads malignant, and thy talons most wicked, and al thy
bodie vayne, † that all the earth may be refreshed, and may re-
turne delitered from thy violence, and may hope for his judg-
ment, and mercie that made it.

Chap. XII.

The eagle vanisheith asray, 5. Esdras prayeth, 10. and the former visions are
declared to him.

And it came to passe, whiles the Lyon spake these wordes to
the eagle: I saw, † and behold the head that had overcome,
and those foure wings appeared not which passed to him, and
were set vp to reigne: and their reigne was smal, and ful of tumult. † And I saw, and behold they appeared not, and all the
bodie of the eagle was burnt, & the earth was afrayd exceedingly,
and I by the tumult and traunce of minde, and, for great feare
awaked, and layd to my spirit: † Behold thou hast geuen me this,
Nunnun in that
in that, that thou searchest the ways of the Highest. Behold, I yet am weary in mine, and in thy spirit I am very feeble, and there is not so much as a little strength in me for the great fear, that I was afraid of this night. Now therefore I will pray the Highest, that he strengthen me even to the end. And I sayd: Lord Dominator, if I have found grace before thine eyes, and if I am justified before thine above manie, and if in deed my prayer be ascended before thy face, strengthen me, and shew unto me thy servant the interpretation, and distinction of this horrible vision, that thou mayst comfort my soul most fully. For thou hast counted me worthie to shew unto me the later times. And he sayd to me: This is the interpretation of this vision. The eagle which thou sawest coming vp from the sea, this is the kingdom which was sene in a vision to Daniel thy brother. But it was not interpreted to him, therefore I do now interprete it to thee. Behold the days come, and there shall rise a kingdom upon the earth, and the fear shall be more terrible than all the kingdoms that were before it. And there shall be twelve kings, reigning one after another. For the second shall beginne to reign, and he shall continue more time, then the rest of the twelve. This is the interpretation of the twelve wings which thou sawest. And the voice that spake which thou hearest, not coming forth of her heads, but from the middes of her bodie, this is the interpretation, that after the time of that kingdom shall rise no small contentions, and it shall be in danger to fall: and it shall not fail then, but shall be constituted againe according to the beginning thereof: And whereas thou sawest eight vnderwings cleaning to the wings thereof; this is the interpretation, eight kings shall arise in it, whose times shall be light, and yeares of wife, and two of them shall perish. But when the middest time approacheth, four shall be kept till a time, when the time thereof shall beginne to approach to be ended, yet two shall be kept to the end. And whereas thou sawest three heads resting, this is the interpretation: in her last days the Highest will rayse vp three kingdoms, and will call backe manie thinges into them, and they shall rule over the earth, and them that dwell in it, with much labour above al them that were before them. For this cause they are called the heads of the eagle. For these shall be they that shall recapitulate her impieties; and that shall accomplish her last things. And whereas thou sawest a greater head not appearing, this is the interpretation thereof: that one of them shall dye vpon his bed,
his bed, and yet with torments.† For the two that shall remaine,
the sword shall cut them. † For the sword of one shall devour
him that is with him: but yet this also, at the last shall fail by the
sword. † And whereas thou sawest two underwings passing over
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 small
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 injustices by all
his words as thou hast heard: † this is the wynde which the
Highest hath kept unto the end for them; and their impieties:
and he shall rebuke them, and shall cast in their spoiles before
them. † For he shall sette them in judgment aliove: and it shall be,
when he hath reproved them, then shall he chastise them; † For
the rest of my people he shall deliver with miserie, them that are
safed upon my borders, and he shall make them joyful till the end
shall come, the day of judgment, whereof I have spoken to thee
from the beginning. † This is the dream which thou sawest,
and these be the interpretations. † Thou therefore only hast bene
worthie to know this secreté of the Highest. † Write therefore
in a booke all these things which thou hast seen, and put them
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
these secretes. † But doe thou, stay here: yer other seuen days,
that there may be shewed thee whatsoever shall be good to the
Highest to shew thee. † And he departed from me. And it came
to passe, when all the people had heeard that the seuen daies were
past, and I had not returned into the citie, and all gathered them
selues together from the least, unto the greatest: & came to me, &
spake tome saying: † What have we sinned to thee, or what have
we done vnjustly against thee, that leaving vs thou hast sitten in
this place? † For thou alone art remaining to vs of all peoples, as
a cluster of grapes of the vineyard, and as a candle in a darke
place, and as an honey and shippe sulluen from the tempest. † Or
are not the euilites that chance, sufficient for vs? † If then thou
shalt forsake vs, how much better had it ben to vs, if we also had
bene burnt with the burning of Sion? † For we are noe better
then they that dyed there. And they wept with a lowd voice.
And I answered them, and sayd: † Be of good cheere Israel; and
be not forowful thou house of Jacob. † For there is remembrance
of you before the Highest, and the Strong hath not forgotten
Nnnnnn 2

you,
you in tentation. † For I have not forsaken you, neither did I depart from you: but I came into this place, to pray for the deflation of Sion, and to seek mercy for the low estate of your sanctification. † And now go every one of you into his house, and I will come to you after these days. † And the people departed, as I said to them, into the city: † but I sat in the field seven days, as he commanded me: and I did eat of the flowers of the field only, of the herbes was my meat eate in those days: † And

CHAP. XIII.

A vision of a wind (as it first seemed, but) in deed, v. 3. of a man: 5. strong against the enemies: 21. with the interpretation.

And it came to passe after seven days, and I dreamed a dream in the night. † And behold there rose a wind from the sea, that troubled all the waves thereof. † And I saw, and behold that man grew strong with thousands of heaven; and when he turned his countenance to consider, all things trembled that were seen under him: † and whosoever voice proceeded out of his mouth, all that heard his voices began to burn his, as the earth is quiet when it feeleth the fire. † And I saw after these, and behold a multitude of men was gathered together, of whom there was no number, from the four windes of heaven, to fight against the man that was come vp out of the sea. † And I saw, and behold he had grauen to himself a great mountaine, & he flew upon it. † And I sought to see the country, or the place whence the mountaine was grauen, & I could not. † And after these things I saw, and behold all that were gathered to him, to overthrow him, feared exceedingly, yet they were bold to see the. † And behold as he sawe the violence of the multitude that 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, as it were a blaste of fire, and from his lippes a spirit of flame, & from his tongue he sent forth sparkle & tempests, and all things were mingled together with this blast of fire, & spirit of flame, & multitude of tempests. † And it fel with violence upon the multitude, that was prepared to fight, and burned them all, that suddenly there was nothing seen of an, innumerable multitude, but only dust, & the sauour of smoke; and I saw, and was afraid. † And after these things I saw the man himself descending from the mountaine, and calling to him an other peaceable multitude,
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 awaked, and sayd. Thou from the beginning hast shewed thy seruant these meruolous things, and hast counted me worthy that thou wouldest receive my petition. And now shew me yet the interpretation of this dreame. For as I think in my judgement, woe to them that were least in those dayes: & much more woe to them that were not least. For they that were not least, were sorrowful. I understand now what things are layde vp in the later dayes, and they shall happen to them, yea and to them that are least. For therefore they came into great dangers, and manie necessitie, as these dreames do shew. But yet it is easie, adventuring to come into it, then to passe, as a cloud from the world, and now to see the things that happen in the later time. And he answered me, and sayd: Both the interpretation of the vision I will tell thee: and also concerning the things that thou haft spoken I wil open to thee. Wheras thou 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 wares, and saith in the Strongest. Know therefore that they are more blessed which are least, then they that are dead. These are the interpretations of the vision, wheras thou sauest a man coming from the harte of the sea, the same is he whom the Highest presueth much time, which by himself shall delieuer his creature: and he shall dispose them that are least. And wheras thou saest proceed out of his mouth, as it were winde, and fire, and tempest: and wheras he held no sworde, nor warlike instrument: for his violence destroyed the multitude that came to overthrow him: this is the interpretation. Behold the dayes come, when the Highest shall begin to delieue them, that are upon the earth: and he shall come in excellence of minde vp upon them that inhabit the earth: And one shall think to overthrow an other: one citie an other citie, one place an other place; and nation against nation, and kingdom against kingdom. And it shall be, when these things shall come to passe, and the signes shall happen, which I shewed thee before: and then shall my sonne be reueld, whom thou sawest, as a man coming vp: And it shall be when all nations shall heare his voice: and evry one in his countie shall leave their warre, that they haue toward each other.
other: † and an innumerable multitude shall be gathered in one, 34 as willing to come to overthrow him. † But he shall stand upon 35 the top of mount Sion. † And Sion shall come, and it shall be 36 shewed to all prepared and built, as thou sawest the mountain to be grauen without hands. † And the same my sonne 37 shall reproove the things that the gentils have inuented: these their impieties which came nere to the tempest, because of their evil cogitations, and torments where with 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 unto 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, 41 whom Salamanfar the King of the Assyrans led captiue: and he transported them beyond the riuier, and they were transported into an other land. † But they gave themselves this counsell, to 41 forsake the multitude of nations, and to goe forth into a farther 42 countrey, where mankind never inhabited. † Or there to ob- 42 serue their ordinances, which they had not kept in their coun- 42 trie. † And they entered in by the narrow entrances of the riuier 43 Euphrates. † For the Highest then wrought them signs, and 44 stayed the vaines of the riuier till they passed. † For by that coun- 45 trie was a great way to goe, of one year and a halfe: for the coun- 46 trie is called Arsafeth. † Then did they inhabit there till in the 46 latter time: and now againe when they beginne to come, † againe 47 the Highest shall stay the vaines of the riuier, that they may passe: 48 for these thou sawest a multitude with peace. † But they also that 48 were lesse of the people, these are they that be within my border. 49 † It shall come to passe therefore, when he shall begin to de- 49 stroy the multitude of these nations, that are gathered, he shall protect them that have overcome the people: † and then shall 50 he shew them very manie wonders. † And I sayd: Lord dominar- 51 tours, 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 things, or know what things are in the depth of the sea: 53 so can not any man upon the earth see my lonne, or them that are with him, but in the time of a day. † This is the interpretation of the dreams which thou sawest, and for the which thou only art here illuminat ed. † 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 thy understanding thou
thou haft called mother: and for this I haue shewed thee riches with the Higheft. For it shal be after other three dayes, I wil speake other thinges to thee, and I wil expound to thee weightie and meruelous thinges. And I went forth, and paffed into the fielde, much glorifying & praising the Higheft for the meruelous thinges that he did by time. And because he governeth it, and the thinges that are brought in times, & I fate these three dayes.

Chap. XIII.

God appeareth in a bush, 6. revealing some thinges to be publisshed, and some thinges to be hid. 10. As the world waxeth old, al thinges become worse.

27. The people of Israel are ungrateful. 32. Al shal be judged in the Re-surrection according to their deeds.

A nd it came to passe the third day, and I saw vnder an oke.

And behold a voice came forth against me out of a bush, and sayd: Esdras, Esdras: and I sayd: Loe here I am Lord.

And I arose vpon my feete. And he sayd to me: Rsueling I was reueld vpon the bush, and speake to Myles, when the people served in Egypt, and I sent hym, and brought my people out of Egypt, and brought hym vpon mount Sina, & held him with me manie dayes. And I told him manie meruelous thinges, & shewed him the secretes of times, and the end: and I commanded him, saying: These wordes thou shalt publish abroade, and these thou shalt hyde. And now to thee I say: These signes which I haue shewed, and the dreams which thou haft seen, and the interpretations which thou haft seen, lay them vp in thy hart.

For thou shalt be receiued of al, thou shalt be converted the residue with thy counfel, and with the like to thee, til the times be finished. Because the world hath lost his youth, and the times draw nere to waxe old. For the world is diuided by twelue partes, & the tenth part, & half of the tenth part are passed: and there remaineth hereafter the half of the tenth part. Now therefore dispose thy house, and correct thy people, & comfort the humble of them, & for sake now corruption, and put from thee mortal cogitations, and cast from thee humane burdens, and doe from thee now in humane nature, & lay at one side cogitations most troublesome to thee, & make speedie transmigration from these times. For the euiles which thou haft seen to haue chanced now, worse then these wil they doe againe: for looke how much the world shal become weake by age, so much shal euiles be multiplied vpon the inhabitants. For truth hath removed it self.
self farther of, and lying hath approched, for now the vision
which thou sawest, hasteneth to come. And I answered, and
sawd before thee o Lord: For behold I will goe, as thou hast
commanded me, & will rebuke the people that now is. But them
that shall yet be borne, who shall admonish? The world therefore
is set in darknes, and they that dwell in it without light. Because
thy law is burnt, therefore no man knoweth the worke that
hath bene done by thee, or that shall begin. For if I have found
grace with thee, send the Holic Ghost to me, & I will write al that
hath bene done in the world from the beginning, the things
that were written in thy law, that men may finde the pach: and
they that will live in the later times, may live. And he answered
me, and sayd: Goe gather together the people, and thou shalt say
to them, that they lekke thee not for fourtie dayes. And doe
thou prepare theemanie tables of boxe, & take with thee Sarea,
Dabrion, Salania, Echanus, and Asiel, these five which are readie
to write sweefly. And come hither, & I will light in thy hart a
candle of understanding, which shall not be put out till the things
be finished, which thou shalt begin to write. And then some
things thou shalt open to the perfect, some thou shalt deliuer secretly to the wyse. For to morrow this houre thou shalt
begin to write. And I went as he commanded me, & gathered
togethe all the people, and sayd: Hear Israel these wordes: Our fathers were pilgrimes from the beginning in Egypt, and
were deliuered from thence. And they receivd the law of life,
which they kept not, which you also after them haue transgessd: And the land was geuend you by lotte, and the land of
Sion, and your fathers, and you haue done iniquitie, and haue not
kept the wayes which the Highest commanded you. And
wheres he is a just judge, he hath takyn from you in time that
which he had gueuen. And now you are here, and your brethren
are among you. If then you wil rule ouer your sette, & instruct
your hart, you shall be preserued alive, and after death shall ob-
taine mercie. For the judgement shall come after death, when
we shall returne to lyfe againe: and then the names of the just
shall appeare, and the dedes of the impious shall be shewed. Let
no man therefor come to me now, nor ask for me vnul fourtie
dayes. And I tooke the five men, as he commanded me, and
we went forth into the field, and taried there. And I was come
to the morrow, & behold a voice called me, sayyng: Esdras open
thy mouth, and drinke that which I wil gue thee to drinke.
And I opened my mouth, & behold a full cuppe was brought me, this was ful as it were with water: but the colour thereof like fire. And I tooke it, and dranke; and when I had drunken of it, my hart was tormented with understanding, and wildeome grewe into my brest. For my spirit was kept by memorie. And my mouth was opened, and was shut no more. The Highest gave understanding vnto the sike men, and they wrote excesses of the night which were spoken, which they knewe not. And at night they did eate breede, but I spake by day, & by night held not my peace. And there were written in the fourtie daies two hundred foure booke. And it came to passe when they had ended the fourtie daies, the Highest spake, saying: The former thinges which thou haft written, set abrode, and let the worthie and vnworthie reade: but the last sequentie booke thou shalt kepe, that thou mayest deliver them to the wyse of thy people.

For in these is the vaie of understanding, and the fountain of wildeome, and the streame of knowledge, and I did soe.

Chap. XV.

Esdras is bid to denounce, that assuredly manie euiles will come to the world. God will protest his people, the wicked shal be punished, and lament their final miseries, God reuenging for the good.

Behold speake into the eares of my people the wordes of prophetic, which I shal put into thy mouth, sayth our Lord: and see that they be written in paper, because they be faithful and true. Be not afrayd of the cogitations against thee, neither let the incredulities trouble thee of them that speake. Because euie incredulous person shal dye in his incredulitie. Behold I bring in, sayth our Lord, upon the whole earth euils, sword, and famine, and death, and destruction. Because iniquitie hath fully polluted ouer al the earth, and their hurtful worke are accomplished. Therefore sayth our Lord: I wil not now kepe silence of their impieties which they doe irreligionly, neither will I beare with those things, which they practise vniustly. Behold the innocent & iust bloud crieth to me, & the soules of the iust crieu continually. Reuenging I wil reuenge them, sayth our Lord, and I wil take an innocent bloud out of them vnto me. Behold my people is led to slaughter as a flocke, I wil no more.

Suffer it to dwell in the land of Egypt. But I wil bring them forth in a mightie hand and valiant arme, and will strike with plague as before, and wil corrupt al the land thereof. Egypt shal
shall mourn, and the foundations thereof beaven with plague; and with the chastisement which God will bring upon it. † The 15. husbandmen that toil the ground shall mourn, because their seed shall perish by blasting, and hale, and by a terrible stature. † Woe to the world and them that dwell therein. † Because the sword is at hand and the destruction of them, and nations shall rise upon nation to fight; & sword in their hands. † For there shall be instability among men, & growing one against another they shall not care for their kings, & the princes of the way of their doings, in their might. † For a man shall desire to go into the city & cannot. † Because of their prides the cities shall be troubled, the houses raised, & the men shall fear. † Man shall not pitie his neighbour, to make their houses nothing worth in the sword, to spoyle their goods for famine of bread, & much tribulation. † Behold, I call together the kings of the earth to fear me, that are from the Orient, & from the South, from the East, & from Libanus, to be turned upon themselves, and to render the things that they have gaven them. † As they doe until this day to myne elect, & will I doe, and render in their bosome. Thus saith our Lord God: † My righthand shall not spare sinners, neither shall the sword cease upon them that shed innocent blood upon the earth. † Fire came forth from his wrath, and hath devoued the foundations of the earth, and sinners as it were straw set on fire. † Woe to them that sioned, and obstinate not my commandments, saith our Lord. † I will not spare them: depart o children from the powre. Destroy not my sanctification: † because the Lord knoweth all that sinne against him; therefore hath he delivered them into death and into slaughter. † For now are euils come upon the world, and you shall tarry in them. For God will not deliver you, because you have sinned against him. † Behold an horrible vision, and the face of it from the east. † And the nations of dragons of Arabians shall comeforth in mane chariots, & as a winde the number of them is carried upon the earth, so that now al doe feare and tremble, that shall hear them. † the Carmonians madde for anger, and they shall goe forth as wild boares out of the wood, & they shall come with great power, and shall stand in fight with them, & they shall waste the portion of the land of the Allirians. † And after these thinges the dragons shall preuaile mindful of their natiuitie, and conspiring shall turne them selves in great force to pursue them. † These shall be troubled and hold their peace at their force, and shall turne their fierce into flight.
of Esdras. 1067

33. And from the territorie of the Assyrians the besiegers shall besiege them, and shall consume one of them, and there shall be fear and trembling in their armie, and contention against their kings. ✩ Behold clouds from the east, and from the north vnto the south, and their face very horrible, full of wrath and storme. ✩ And they shall hate one against another, and they shall hate downe manie starrs, and their starr vpon the earth, and blood shall be from the sword vnto the bellie. ✩ And mans dung vnto the camels litter, and there shall be much fear, and trembling vpon the earth. ✩ And they shall shake that shall see that wrath, and tremble shall take them: and after these things there shall manie showers be moved: ✩ from the south, and the north: and an other portion from the west. ✩ And the windes from the east shall prevaine vpon it, and shall shut it vp, and the cloudes which he raiseth in wrath, and the starr to make terror to the east winde, and the west shall be destroyed.

40. ✩ And there shall be exalted great and mightie cloudes full of wrath, and a starr to terrifie all the earth, and the inhabitantes thereof, and they shall powre in vpon euery high, and eminent place a terrible starr, ✩ fire, and haile, and flying swords, and manie waters, so that all fildes also shall be filled, and all rivers with the fulnes of manie waters. ✩ And they shall throw downe cities, and walls, and mountaines, and hilles, and the trees of the woodes, and the grasse of the medowes, and their corne.

43. ✩ And they shall passe constant vnto Babylon, and shall raise her. ✩ They shall come together against her, and shall compass her, and shall power out the starr, and all wrath vpon her, and the dust and smoke shall goe vp even into heaven, and round about shall lament her. ✩ And they that shall remaine under her, shall fear them that terroris her. ✩ And thou Assyria agreeing into the hope of Babylon, and the glory of her person, ✩ woe be to thee thou wretch, because thou art like to her, and haft adorned thy daughters in fornication, to please & glory in thy louter, which haue desired alwayes to fornicate with thee. ✩ Thou haft imitated the odious in all her works, and in her inventions: therefore saith God: ✩ I will send in euils vpon thee, widowhood, poverty, and famine, and sword, and pestilence, to destroy thy house.

49. 50. by violation, and death, and glory of thy vertue. ✩ As a flower shall be withered, when the heat of the sun is sent forth vpon thee, ✩ thou shalt be weakened as a little poore soule plagued and chastised of women, that the mightie and the louter may not
not receive thee. † Wil I be zealous against thee sayth our Lord; 52
† wiles thou hast slayne myne elect at al times, exalting the 53
slaughter of the handes, and laying upon their death, when 54
thou wast drunken. † Adorne the beautie of thy countenance. 55
† The reward of thy fornication is in thy bosome, therefore 56
thou shalt receive recompence. † As thou shalt doe to my elect, 57
sayth our Lord, so shalt God do to thee, and shalt deliuer thee into 58
euill. † And thy children shall dye for famine: and thou shalt fal 59
by the sword, and thy cities shall be destroyed, & all thyne shall fal 60
in the filde by the sword. † And they that are in the mountaines, 61
shal perish, with famine, and shall eate their owne flesh, & drinke 62
cloud, for the famine of bread and thirst of waters. † Unhappy 63
by the seas shalt thou come, and againe thou shalt receiue euils. 64
† And in the passage they, shall heare against the idle citie, and 65
shal destroy some portion of thy land, and shal deface part of thy 66
glorie, againe returning to Babylon overthrown. † And being 67
thrown downe thou shalt be to them for stubble, and they shal 68
be to thee fire: † and deuoure thee, and thy cities, thy land, and 69
thy mountaynes, all thy woodes and fruitful trees they will brende 70
with fire. † Thy children they shall lead captive, & shall have thy 71
goodes for a prey, and the glorie of thy face they shal destroy. 72

CHAP. XVI.

All are admonished, that extreme calamities shall fall upon this world, 73.
the penitents returning to justice that escape, 74. & as all things were made by Gods 75.
ominipotent power at his will, so all thinges shall serve to the reward of the blessed, 76.
and punishment of the wicked.

Woe to thee Babylon & Asia, woe to thee Egypt, and 77.
Syria. † Gird yourselves with sackclothes and shirts of heart, & mourn for your children, & be sore: because your destruction is at hand. † The sword is sent in upon you, and who 78.
is he that can turne it away? † Fire is sent in upon you, and who 79.
is he that can quench it? † Euiles are sent in upon you, and who 80.
is he that can repel them? † Shalmanish man repel the lion being hungry in the woodes, or quench the fire in stubble, for it is when it beginneth to brende? † Shalmanish man repel the arrow shot of a strong archer? † Our strong Lord sendeth in euiles, and who is he that can repel them? † Fire came forth from his wrath, and who is he that can quench it? † He will lighten, who shall not fear, he will thunder, and who shall not be a frayde? † Our Lord will threaten, and who shall not utterly be destroyed before

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The earth hath trembled, and the foundations thereof, the sea saith vp, waues from the depth, and the floudes of it shal be destroyed; and the fishes thereof at the face of our 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 shot into the endes of the earth: † Behold euiles are sent, and they shal not returne til they come vp on the earth. † The fire is kindled and it shal not be quenched, til it consume the fundations of the earth. † For as the arrow shot of a strong archer returneth not, so shal not the euiles returne backe, that shal be sent vp on the earth. † Woe is me, woe is me: who shall deliver me in those dayes? † The beginning of sorowes and much mourning, the beginning of famine and much destruction. The beginning of warres and the pestilences shal beare, the beginning of euiles and all shal tremble. † In these what shal I doe, when the euiles shal come? † Behold famine, and plague, and tribulation, and distresse are sent as scourges for amendment, † and in al these they wil not convert them selves from their ini quiries, neither wil they be always mindful of the scourges. † Behold, there shall be good cheape victuals vp on the earth, so that they may thinke that peace is directly coming toward them, and then shal euiles spring vp on the earth, sword, famine, and great confusion. † For by famine manie that inhabit the earth shal dye, and the sword shal destroy the rest that remained alive of the famine, † and the dead shal be cast forth as dung, and there shall be none to comfort them. For the earth shal be left desert, and the cities thereof shal be thrown downe. † There shall not be left a man to til the ground and to sow it. † The trees shal yeeld fruites, and who shall gather them? † The grape shal become ripe, & who shall tread it? For there shall be great desolation to places. † For a man shal desire to see a man, or to heare his voyce. † For there shall be left ten of a citie, and two of the sildes that haue hid themselves in thicke woodes, and cliffs of rocks. † As there are left in the olieuent, and on euerie tree, three or foure olives. † Or as in a vynyard when it is gathered there are grapes left by them, that diligently search the vineyard: so shal there be left in those dayes three or foure, by them that search their houses in the sword. † And the earth shal be left desolate, and the sildes thereof shal waxe old, & the ways thereof, and al the paths thereof shal bring forth thornes, because
because no man shall pass by it. 
† Virgins shall mourn having no husbands, 
no bridgomes, 
women shall mourn having no husbands, 
their daughters shall mourn having no help: 
† their bridegomes shall be consumed in bale, 
and their husbands be destroyed in famine. 
† But heare these things, and know them: 
the seruantes of our Lord. 
† Behold the word of our Lord, receiue it: 
because not the goddes of whom our Lord speaketh. 
† Behold the euiles approche, and slacke not. 
† As a woman with childe when shee bringeth forth her child in the ninth 
moneth, the houer of her deliuerance appraoching, 
two or three houres before, paines come about her wombe, 
and the infants coming out of her wombe, 
they wil not terrie one another. 
† So the euiles shall not slacke to come forth 
upon the earth, and the world shall lament, 
and sorowes shall hold it round about. 
† Heare the word, my people: prepare yourselues unto the 
fight, 
& in the euiles so be ye as strangers of the earth. 
† He that felleth 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 
fruites: 
and he that buildeth as he that should not inhabite. 
† He that soweth, 
as he that shall not reappe: 
so he also that pruneth a 
vynyard, 
as if he should not haue the vintage. 
† They that marie 
so as if they should not get children, 
& they that marie not, 
as if it were widowes. 
† Wherefore they that labour, 
labour without 
caese: 
† for forenners shall reappe their fruites, 
& shall violently take 
their goodes, 
and overthrow their houes, 
and lead their children captive, 
& famine they beget their children. 
† And they that play the marchantes by robbie, 
the longer they adorne 
their cities and houes, 
& their possessions 
and persones: 
† so much the more wilt I be zealous toward them. 
† Upon their sinnes, sayth our Lord. 
† As a whore envieth an honest woman. 
† So shall injustice hate impietie when she adorned herselfe, 
& accuseth her to her face. 
† When he shall come that may defend him, 
that searcheth out al 
upon the earth. 
† Therefore be not made like to her, 
& to her owne works. 
† For yet a little while 
& iniquitie shall be taken away 
& injustice shall reigne over you. 
† Let not the sinner say he hath not 
beene: 
because he shal burne coales of fire 
upon his head, that saith I have not sinned 
before our Lord God and his glorie. 
† Behold our Lord shall know all the works of men, 
and their inventions, 
& their cogitations, 
and their hartes. 
† For he sayd: Let the earth be made, 
and it was made: 
let the heauen be made, & it was
was made. † And by his word the stars were made, &c. he knoweth the number of the stars. † Who searcheth the depth and the treasures thereof: who hath measured the sea, &c. capacities thereof. 106. 38.
† Who hath shut up the sea in the midst of waters, &c. hath gathered the earth upon the waters with his word. † Who hath spread heauen as it were a vault, over the waters he hath founded it. † Who hath put fountains of waters in the desert, and lakes upon the tops of mountains, to send forth rivers from the high rocke to water the earth. † Who made man &c. put his hart in the midst of the bodie, and gave him spirit, life and understanding. † And the inspiration of God omnipotent that made all things, and searcheth all hid things, in the secrets of the earth. † He knoweth your invention, and what you thinke in your hartes sinning, and willing to hide your sinnes. † Wherefore our Lord in searching hath searched all your workes, and he will put you all to open shame, † and you shall be confounded when your sinnes shall come forth before men, and the iniquities shall be they, that shall stand and accusers in that day. † What will you doe? or how shall you hide your sinnes before God and his Angels? † Behold God is the Judge, fear him. Cease from your sinnes, and now forget your iniquities to doe them anie more, & God will bring you out, and deliver you from all tribulation. † For behold the heat of a great multitude is kindled over you, and they shall take certaine of you by violence, &c. shall make the slaine to be made for idols. † And they that shall consent unto them, shall be to them in derision, and in reproch, and in conculation. † For there shall be place against places, and against the next cities great insurrection upon them that fear not our Lord. † They shall be as it were madde, sparing no bodie, to spoyle and waste yet them that fear our Lord. † because they shall waste and spoyle the goodes, and shall cast them out of their houses. † Then shall appeare the probation of mine elect, as gold that is proved by the fire. † Hear my beloved, saith our Lord: Behold the days of tribulation are come: and out of them I wil deliver you. † Doe not feare, nor stagger, because God is your guide. † And he that keepeth my commandements, and precepts, saith our Lord God: Let not your sinnes overthrow you, nor your iniquities be advanced over you. † Woe to them that are entangled with their sinnes, and are covered with their iniquities, as a filde is entangled with the wood, & the path thereof covered with thornes, by which no man passeth, &c. it is closed out, & cast to be devouted of the fire.

FINIS.
A table of the Epistles, taken forth of the old Testament, upon certayne festiual dayes. The other feastes, and all the sundayes have their Epistles in the new Testament. As is there noted.

In the feast of our Blessed Ladies Conception. Provv. 8. v. 22. to. v. 36.
S. John Evangelif. Eccles. 15. v. 1. to v. 7.
The Epiphanie. Isaia. 60. v. 1. to v. 7.
Candlemasse day, Malachi. 3. v. 1. to v. 5.
S. Thomas Aquinas. Sap. 7. v. 7. to. v. 15.
The Annunciation of our B. Ladic, Isaia. 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. John ante portam Latinam, the same.
Visitacion of our B. Ladic. Cant. 2. v. 8. to v. 15.
The octave of S. Peter and S. Paul. Ecles. 44. v. 10. to. v. 16.
S. Marie Magdalen. Cant. 3. v. 2. to. v. 6. & ca. 8. v. 6. to. v. 8.
S. Anne, Proverb. 31. v. 10. to the end of the chap.
The Assumption of our B. Ladic. Ecles. 24. v. 11. to. v. 21.
Decollation of S. John Baptist. Erec. 1. v. 17. to the end.
The Nativitie of our B. Ladic. Proverb. 8. v. 22. to. v. 36.
S. Mathew. Ezech. 1. v. 10. to. v. 15.
S. Martin. Ecles. 44. v. 25. & ca. 45. v. 1. to. v. 9.
S. Cecilie. Ecles. 51. v. 13. to. v. 18.
In the Anniuersarie of the dead. Mach. 12. v. 41. to the end of the chapter.

Dex Gratias.
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<th>Anni mundi</th>
<th>Patriarches</th>
<th>Especial pointes of the sacred historie of Gods Church ever visible.</th>
<th>Schismes and infidelitie.</th>
<th>Canonical Scriptures</th>
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<td>a The first yeare of first man Adam, the first man, &amp; first al man week, kind is propagated.</td>
<td>a Creation of heauen and earth, and al things therein, in six days. <em>Gen. 1.</em></td>
<td>Man last created was made lord of al corporal creatures of this lower world, &amp; placed in paradise. <em>Gen. 2.</em></td>
<td>For transgressing Gods commandment Adam and Eue were cast out of paradise. But by Gods grace repenting had promise of a Redeemer. <em>Gen. 3.</em></td>
<td>Genesis con tyneth the historic of the visible Church, from the beginning of the world to the death of Ioseph in the yeare of the world 2340.</td>
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<td>b 130. Seth borne.</td>
<td>God respecting Abels sacrifice, and not Cains, Cain killed Abel. <em>Gen. 4.</em></td>
<td>Seths children and other faithful were called the sonnes of god to distinguish the true Church from the wicked citie begun by Cain. <em>Gen. 6.</em></td>
<td>Cain went forth from the face of our Lord; begane a new citie opposite to the Citie of God. His generations in the right line to Lamech, who slew him, are these, without notice of time when they</td>
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<td>c 235. Enos borne.</td>
<td>In the days of Enos begane publike prayers of manie assemblings together besides Sacrifice, which was before. <em>Gen. 4. v. 26.</em></td>
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<td>w Mathuvela dyed, an. æt.</td>
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<td>969. immediately before the</td>
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<td>x 1656.</td>
<td></td>
<td>floud; as semeth most probable.</td>
<td>Al Cains race, with other wicked infideles were vterly destroyed, by the flould. Gen. 7.</td>
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<td>x The same yeare of the world, 1656. the 17. day of the second moneth Noe with his three tonnes his wife, and their wives, in eight persons, and seven payres of euerie kinde of cleane liuing creatures, and two payres of vnclene entered into the Arke. And presently it rayned fourette dayes and nightes together. Wherby al liuing creatures on the earth out of the arke were drowned. Gen. 7.</td>
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**THE END OF THE FIRST AGE, AND BEGINNING OF THE SECOND.**

<p>| 1658.      | Arphaxad borne the sonne of Sem. | The whole earth being covered with water, noe with his familie, and other liuing creatures remained in the arke twelve monethes and ten dayes (a inst yeare of the sunne) then coming forth built an altar and offered sacrifice. Which God accepting blessed them for new increase. Gen. 8. &amp; 9. |            |
| 1693.      | Cainen. | * Not affirning but supposing that Cainen was the sonne of Arphaxad, we place him here: and Sale 30. yeares after. |            |
| 1713.      | Sale,  | Nemrod the sonne of Chus, and nephew to Cham, about three score years after the |            |
| 1751.      | Heber. |                                        |            |
| 1787.      | Phaleg. |                                        |            |
| 1817.      | Reu.   |                                        |            |
| 1850.      | Sarug. |                                        |            |
| 1879.      | Nachor. |                                        |            |
| 1908.      | Thare. |                                        |            |</p>
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<td>h 1979.</td>
<td>Abraham born.</td>
<td>the Hebrew tongue. He liued to see Abrahams father. And Noe, Sem, Ar-</td>
<td>floud, by force and sulttie drawing manie folowers, be-</td>
</tr>
<tr>
<td>i 1054.</td>
<td></td>
<td>phaxad, Phaleg, and other most godlie men liued some part of Abrahams time,</td>
<td>gane a new sect of infidels. And afterwaerdes was the</td>
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<td></td>
<td></td>
<td>who was never corrupted in fayth, nor religion.</td>
<td>principal auctor of building the towre of Babel. Where</td>
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<td></td>
<td>i By Gods commandment, Abraham at the age 75. yeares having bene much persecuted for religiö, went</td>
<td>the tongues of the builders were confounded, &amp; so they</td>
</tr>
</tbody>
</table>
|            |            | forth of his countrie Chaldea. Wherupon his father Thare went as farre as Haran, in the confines of Me-
|            |            | sopotamia. And Lot went further with him into Chanaan. Which countrie God then promised to geue him | about the yeare of the world. 1871. which was 215. yeares |
|            |            | and to multiplie his seede, and therin to bleffe al nations. Gen. 11. v. 31. & 12. v. 1. & 7. | after the floud. |

**The end of the second age, and beginning of the third.**

<p>| k 2055.    |            | By occasion of famine in Chanaan, Abraham went into Egypt with his wife, and Lot. Gen. 12. v. 10. | And after him his sonne Ninius beginning to reigne about the yeare 1916. let vp idolatrie, causing his father to be honored as the great God, called Belus Jupiter: &amp; his grandfather Nemrod, otherwise called Saturnus, or Sator deorum, the father of goddes. |
| l 2056.    |            | They returned into Chanaan, became very rich: and God renewed his great promises to Abraham. Gen. 13. |            |
| m Lot amongst others be- |            | | |</p>
<table>
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<tr>
<th>Anni mundi</th>
<th>Patriarchs</th>
<th>The sacred Historie</th>
<th>Schisms and infidelity</th>
<th>Scriptures</th>
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<tr>
<td>10216</td>
<td>Ruben</td>
<td>of 175. yeares. Gen. 25. y Isaac blessed Jacob thyncking him to be Esau. Gen. 27.</td>
<td>issue, which S. Paul note. I. Cor. 15. 46. first that is natural, afterward that which is spiritual.</td>
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<td>10217</td>
<td>Simeon</td>
<td>J Jacob going into Mesopotamia to ly the danger of his brothers threats, saw in sleepe a ladder reaching from the earth to heaven. Gen. 28. And being there he served his uncle Laban fourteen yeares for his younger daughter Rachael, receiued Lia the elder; and served other fourteen for Rachael. And six more for certain fruit of the flockes.</td>
<td>Esau also had much issue, and prospered in the world. But his progenie, as also Imaels, &amp; al Abrahams of spring by his last wife Geutra were excluded from the promised inheritance, &amp; other blessingses. Gen. 25. v. 5. &amp; 6. ch. 28. v. 4. &amp; 14.</td>
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<td>1078</td>
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<td>of 175 years. Gen. 25.</td>
<td>House of Jacob.</td>
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<td>Isaac blessed Jacob thinking him to be Esau. Gen. 27.</td>
<td>Birth of Jacob.</td>
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<td>Jacob going into Mesopotamia to flye the danger of his brothers threateth, saw in sleepe a ladder reaching from the earth to heaven. Gen. 28. And being there he served his uncle Laban fourteen years for his younger daughter Rachael, received Leah the elder; and served other fourteen for Rachel. And six more for certain fruit of the flocks.</td>
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<td>Dan. [li]</td>
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<td>2230</td>
<td>Joseph b.</td>
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<td>Leoacob returning from Mesopotamia wrestled with an Angel, &amp; was called Israel. Gen. 29. 30.</td>
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<td>Rachaél dyed, and was buried in Bethleem. Gen. 35.</td>
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<td>v. 18. &amp; 19.</td>
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<td>House of Jacob.</td>
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<td>2246</td>
<td>Benjamin.</td>
<td>Manoah's son.</td>
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<td>2247</td>
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<td>Joseph was sold, and carried into Egypt. Shortly after cast into prison, where he interpreted the dreams of two Eunuches. Gen. 37. 39. &amp; 40.</td>
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<td>v. 18 &amp; 19.</td>
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<td>2259</td>
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<td>Isaac dyed, at the age of 180 years.</td>
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<td>2260</td>
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<td>Joseph interpreting king Pharoah his dreams, and giving wise counsel to provide for the scarcity to come, was made ruler of Egypt. He then married, &amp;</td>
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</table>
had two sons Manasses, and Ephraim in the seven years of plenty. Gen. 41.
As people increased, so idolatry was multiplied, and innumerable gods were feared with superstitious rites in all heathen nations. Alas, lived amongst which the same time; in which the children of Israel were pressed with poverty, or of themselves shorter time, & wrote the historie of Judas of Christ. Gen. 49. 10. And then dyed.
He dyed at the age of 110 years. Gen. 50.
After his death the Superioritie of the children of Israel descended not to his great Astronom.
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<td>P2401.</td>
<td>Aaron born.</td>
<td>sonnes, but to his bretheren and rested in Leui the third brother living longest of all the twelve, to the age of 137 years. Exod. 6. v 16. whose genealogie is there declared to shew the descent of Aaron and Moyses.</td>
<td>mer brother of Prometheus, grandfather to Mercurius the elder, whose nephew Mercurius, otherwise called Tiffany megistus, the master of moral philosophie, must needs be a good while after Moyses S. Aug. l. 18. c. 39. de eius. Also Cecrops the first king and builder of Athenes, was in Moyses time, after him Cadmus built Thebes, and the first that brought letters into Grece, more ancient then manie Paunes goddess S. Aug. l. 18. c. 8. &amp;c.</td>
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<td>P2444.</td>
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<td>P2484.</td>
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The End of the Third Age.
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<th>Anni.</th>
<th>High-priests of Judas,</th>
<th>The sacred historic,</th>
<th>Schisms and insidelitie,</th>
<th>Scriptures,</th>
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<td>x 2485</td>
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<td>In the absence of Mowes the people forcing Aaron to consent, made &amp; adored a golden calf for God.</td>
<td>Leuiticus conteyned the Rites of Sacrifices, Priestes, Feastes, Faistes, and Vowes.</td>
<td>Num. 13.</td>
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<td>Exod. 19. 20.</td>
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<td></td>
<td>x</td>
<td>x The tabernacle, with all things perteining thereto, was prepared in the first yeare, and erected the first day of the second yeare of their abode in the desert.</td>
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<td>Exod. 40.</td>
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<td>y</td>
<td>In the same second yeare Aaron was consecrated High-priest, and his sones Priestes, for an ordinarie succession: Mowes remaining Superior extraordinarie during his life. Leuit. 8.</td>
<td>Nadab &amp; Abiu offered strange fire in sacrifice and were burnt to death. Leuit. 10.</td>
<td>Num. 12.</td>
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<td>z</td>
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<td>Balaam a sorcerer hired by Balack king of Moab to curse the Israelites, was forced by Gods powre to prophesy good things of them.</td>
<td>Chore, Dathan, &amp; Abiton with manie others murmuring &amp; rebelling against Mowes &amp; Aaron were partly swallowed alive into the earth, others burnt with fire from heaven. Num. 16.</td>
<td>Num. 21. 23. 24.</td>
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<td>a</td>
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<td>Num. 20.</td>
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<td>b</td>
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<td>a Aaron dyed in the mount Hor, and his sone Eleazar was made High-priest. Num. 20.</td>
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<td>c</td>
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<td>c Mowes repered the law,</td>
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<td>Anni</td>
<td>High.</td>
<td>Theline</td>
<td>The sacred Historie</td>
<td>Schismes and insidelity.</td>
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<td>müdi.</td>
<td>priests of Judas.</td>
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<td>commending it earnestly to the people. Then they dyed and was secretly buried by angels in the valley of Moab. Deut. 34.</td>
<td>knowing many false goddes, those they thought themselves most religious that were most supercilious, &amp; studious that came forth of Egypt, of art Magike, of art Magike, Nigromancy &amp; the like. And euerie countrie was ye a almost euerie towne &amp; village had their peculiar imagined goddes, as S. Athanasius discourseth, orat. contra idol.</td>
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</table>
| f 2533, | | | To whom Josue succeeded, in temporal government, his spiritual remainning in the Highpriest Num. 27. v. 16. d All the children of Israel aboue the age of twentie yeares dyed in the desert except two, Josue & Caleb. Num. 26. v. 64. 65. e Presently after Moses's death Josue brought the people ouer Iordan into Chanaan. Josue 1. And in the space of seuen yeares conquered the land. Josue 6. 7. f And divided the same amongst the tribes. Josue 13. g The tribes of Ruben Gad and half Manasses having receiued inheritance on the other side of Iordan, Num. 32. v. 33. and now returning, The Romans, otherwise most prudent accouunted all nations of arts, conuersing that it was only archiuer of a monument; al were satisfied, Josue 22. b Josue at the age of 110, their deathes to
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<td>1256.</td>
<td>Phinees.</td>
<td>yeares dyed. Isc. 24. v. 19. &amp; had no proper successor. I. Eleazurus the Highpriest dyed the same yeare, Isc. 24. v. 33. And his sonne Phinees succeeded.</td>
<td>begoddes. And not only men, but also manie other things were held for goddes.</td>
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<td>1256.</td>
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<td>After the death of Iscue the people were afflicted by foreigne nations, God so permitting for their sinnes, but repenting he raised vp certaine captaines, who were called Judges, of divers tribes without ordinarie succession, to deliuer &amp; defend the countrie from inuasions. These were in all fourtenne in the space of nere 300 yeares.</td>
<td>The booke of Judges sheweth the state of the people of God the space of nere three hundred yeares after the death of Iscue, when they had sometimes temporal gouerners of divers tribes, some times none.</td>
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<td>m 2588.</td>
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<td>Othoniel the first Judge of the tribe of Juda, deliuered the Israelites from molestation of the king of Syria. He gouerned (comprehending also the intermission) fourtie yeares, Jud. 3. v. 11.</td>
<td>Neither did it suffice their phancies to commend themselves and their goddes, to the protection of few goddes but divers things: yea and the same things according to d. Samgar a husbandman the uers state to diethird Judge, killing six hundred goddes, dreed Philisthimes with the and goddeses, culver of a plough defended As S. Augustin Israel. Jud. 3. v. 41. He with noteth. li. 4. c. 8.</td>
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<td>2588.</td>
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<td>Aod of the tribe of Benjamin the second Judge, killed Eglover king of Moab, and so deliuered Israel, and slew tenne thousand Moabites. Jud. 3. v. 20. 29.</td>
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<td>Anni mūdi.</td>
<td>High-priests</td>
<td>The line of Judas</td>
<td>The sacred Historic</td>
<td>Schisms and insidlicie.</td>
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<td>0 1661.</td>
<td>Abifue.</td>
<td>Salmon.</td>
<td>Aod, and the times, wanting judges, governed sequentie five yeares.</td>
<td>de auit. that they thought 'it not sufficient to commend their landes &amp; possessi-</td>
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<td>o Barach by direction of Debora a prophetesse, fighting against Sisara, chiefe captaine, of Iabin king of</td>
<td>ons to one god, or goddesse, but the fieldes to one, mouaines to an other, little hillles to an o</td>
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<td>Alor, Ichil a stout woman flew the same captaine, striking a nail in his head, Jude.</td>
<td>ther, valleys, or medowes to an other. Likewise their corre not al to one, but the</td>
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<td>p 2701.</td>
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<td>4. They governed 38 yeares.</td>
<td>the fede newly fowne to one, beginning to brewerd to an other, when it</td>
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<td>p Gedeon confirmed by miracles that he was sent of God ouer therw the Madi-</td>
<td>riseth &amp; begin-</td>
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<td>anites, and deliuered Israel, governing fourtie yeares.</td>
<td>neth to haue knottes to an other, when it bladeth to another, when the care springeth</td>
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<td>q 2741.</td>
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<td>l Abimelech the base sonne of Gedeon vniustly vsurping autiorite, killed his</td>
<td>to an other, when it is ripe</td>
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<td>seuenty bretheren one only escaping, but within three yeares was hated of his fol-</td>
<td>roadie to be reap-</td>
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<td>loweres, and slaine by a woman. Jude 9.</td>
<td>ed to an o-</td>
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<td>r 2744.</td>
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<td>r Thola defended the country from invasion of enemies three yeares. Jude 10.</td>
<td>ther. And so</td>
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<td>s 2767.</td>
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<td>s Lair a potent noble man defended the people twentie two yeares. Jude 10. 7. 3.</td>
<td>without end</td>
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<td>t 2789.</td>
<td>Bocci.</td>
<td>Booz.</td>
<td>s Lepte first recited but afterwards intreated by the ancients of the people,</td>
<td>more and more</td>
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<td></td>
<td></td>
<td></td>
<td>fought for them and overthrew the enemies. And upon an undicrete vow offered his daughter in sacri-</td>
<td>vaine goddes were imagined by the duels suggestion,</td>
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<tr>
<td>ḥ</td>
<td>He killed in civil warre fourtie two thousand Ephraimites, and governed six yeares. <em>Jud. 12.</em></td>
<td></td>
<td>who so deluding men brought them to eternal ruin.</td>
<td></td>
</tr>
<tr>
<td>w</td>
<td>Abesan a fortunate good man ruled in peace seven yeares. <em>Indic. 12.</em> v. 9.</td>
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</tbody>
</table>

About this time Booz of the tribe of Juda married Ruth a Moabite: by whom the right line of Judas descended by Phares to David. *Ruth 4.* v. 18. &c. x Ahialon governed likewise in peace tenne yeares. *Jud. 12.* v. 11. y Abdon an other nobleman governed eight yeares. *Jud. 12.* v. 15. z Samson from his birth a Nazareite of admirable strength did manie heroicall acts, killed manie Philistimes in his life, & more by his owne death. He governed twentie yeares. *Jud. 13.* v. 5. &c. ch. 16. v. 31. a Heli of the stocke of Aaron by the line of Ithamar was Highpriest and governed Israel fourtie yeares. *Reg. 4.* v. 18. b 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: *1 Sam. 1:19; 2:19; 7:16.* from the

The people in this time of peace fele againe to idolatrie. For which God suffered the Philistimes to afflict the genealogie of David, of whose siete Christ was borne.
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<tbody>
<tr>
<td>Marat...oth.</td>
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<td></td>
<td>Reg. 1. &amp; 3. And after the death of Heli, governed the people of Israel before Saul twenty yeares. And with him twenty yeares more. By the importunity of the people to have a king, God appointed Samuel to annoint Saul. 1. Reg. 10. who at first governed well, but after-wards declining from God was deposed, &amp; David appointed by the same prophet Samuel. 1. Reg. 16. Yet Saul was not actually deprived of the scepter so long as he lived. 1. Reg. 31. &amp; David king &amp; prophet ruled his kingdom as a right parterne of all good kinges: made the booke of Psalms full of all divine knowlege, prepared means for building the temple, ordained divers sortes of musitian, and reigned fourtie yeares. 2. Reg. totus. 2. Par. 13. &amp;c. Solomon excelling in wisdom, prospered in this world. 3. Reg. 3. &amp;c. He built the temple and adorned the same with all excellent furniture requisite for Gods service: disposing all in order, as David had ordained.</td>
<td></td>
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<tr>
<td>2900.</td>
<td>David b.</td>
<td></td>
<td>About the yeare of Gods first kinges of the world. 850. Troy was taken and destroyed by the Grecians. In which battel were Agamenon, Ulysses, Achilles, Nestor, &amp; many others slain. Yet not in dede for renommed for ancie vertues or facies of their owne, as Homer, Horace, Virgil, Ovid, &amp; others by poeitical libertie &amp; flatterie sette them forth. But most sollict appeareth in that citie of Rome was afterwards commended to those goddes, which were taken in Troy, notable to defend them selues from invasion and spoile. S. Aug. li. 1. c. 3. cinit.</td>
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<tr>
<td>12910.</td>
<td>David king.</td>
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<tr>
<td>12910.</td>
<td>David king.</td>
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<tr>
<td>f2964.</td>
<td>Sadoc.</td>
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THE END OF THE FOURTH AGE.
<table>
<thead>
<tr>
<th>Anni mūdi</th>
<th>High-priests</th>
<th>Kings of Judah</th>
<th>The sacred Historie</th>
<th>Schismes and infidelitie</th>
<th>Scriptures</th>
</tr>
</thead>
<tbody>
<tr>
<td>5297</td>
<td></td>
<td></td>
<td>The temple being finished in seven years, was then dedicated most solemnly, with exceeding devotion of the king, and all the people with abundance of sacrifices. And afterwards the same king Salomon wrote three sapiential books. The Proverbes, Ecclesiastes &amp; the Câticle of Canticles. But in his old age fell from God, and it is uncertain whether he dyed penitent or no. He reigned fourtie years. 3. Reg. 11.</td>
<td></td>
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<tr>
<td>6300</td>
<td>Roboam</td>
<td></td>
<td>Isrobal the first king of the tenne tribes made a wicked schisme, setting vp two golden calues in Bethel and Dan: which most of the people servued as their goddes. He reigned 22. years. 3. Reg. 12. After him were these kings of diverse families of the same tenne tribes. Nadab sonne of Isrobal reigned two years. 3. Reg. 14. Bafa of the tribe of Issachar reigned 14. years. 3. Reg. 15. Ela two years. 3. Reg. 16. Zambri but seuen dayes. 3. Reg. 16. 7. 15. Amri two years. 12. years whereof of Thebni reigned in ciuil warre against him three yea-</td>
<td></td>
<td></td>
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<tr>
<td>15017</td>
<td>Abias</td>
<td></td>
<td>His sonne Abias reigned wickedly three years. 3. Reg. 15. 7. 2.</td>
<td></td>
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<tr>
<td>1520</td>
<td>Asa</td>
<td></td>
<td>Aa a good king destroyed idolatry, and reigned 41. years. 3. Reg. 15. 7. 10.</td>
<td></td>
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<tr>
<td>1561</td>
<td>Iosaphat</td>
<td></td>
<td>Iosaphat governed the kingdom wel 25. years. 3. Reg. 22. v. 42. &amp; 43. fauing that he ioyned affinitie with Achab king of Israel,</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>Iohanan</td>
<td></td>
<td>Isrobal arranged the builest warre against his enemie Thoebni.</td>
<td>Isrobal the first king of the tenne tribes made a wicked schisme, setting vp two golden calues in Bethel and Dan: which most of the people servued as their goddes. He reigned 22. years. 3. Reg. 12. After him were these kings of diverse families of the same tenne tribes. Nadab sonne of Isrobal reigned two years. 3. Reg. 14. Bafa of the tribe of Issachar reigned 14. years. 3. Reg. 15. Ela two years. 3. Reg. 16. Zambri but seuen dayes. 3. Reg. 16. 7. 15. Amri two years. 12. years whereof of Thebni reigned in ciuil warre against him three yea-</td>
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<thead>
<tr>
<th>Year</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>1051</td>
<td>Inanna ruled, and her son, Enlil, succeeded her.</td>
</tr>
<tr>
<td>1050</td>
<td>Enlil ruled, and his son, Sargon, succeeded him.</td>
</tr>
<tr>
<td>1049</td>
<td>Sargon ruled, and his son, Hammurabi, succeeded him.</td>
</tr>
<tr>
<td>1048</td>
<td>Hammurabi ruled, and his son, Sin, succeeded him.</td>
</tr>
<tr>
<td>1047</td>
<td>Sin ruled, and his son, Ur-Nanshe, succeeded him.</td>
</tr>
<tr>
<td>1046</td>
<td>Ur-Nanshe ruled, and his son, Samsu-ili, succeeded him.</td>
</tr>
<tr>
<td>1045</td>
<td>Samsu-ili ruled, and his son, Sargon, succeeded him.</td>
</tr>
<tr>
<td>1044</td>
<td>Sargon ruled, and his son, Hammurabi, succeeded him.</td>
</tr>
<tr>
<td>1043</td>
<td>Hammurabi ruled, and his son, Sin, succeeded him.</td>
</tr>
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<td>1042</td>
<td>Sin ruled, and his son, Ur-Nanshe, succeeded him.</td>
</tr>
<tr>
<td>1041</td>
<td>Ur-Nanshe ruled, and his son, Samsu-ili, succeeded him.</td>
</tr>
<tr>
<td>1040</td>
<td>Samsu-ili ruled, and his son, Sargon, succeeded him.</td>
</tr>
<tr>
<td>1039</td>
<td>Sargon ruled, and his son, Hammurabi, succeeded him.</td>
</tr>
<tr>
<td>1038</td>
<td>Hammurabi ruled, and his son, Sin, succeeded him.</td>
</tr>
<tr>
<td>1037</td>
<td>Sin ruled, and his son, Ur-Nanshe, succeeded him.</td>
</tr>
<tr>
<td>1036</td>
<td>Ur-Nanshe ruled, and his son, Samsu-ili, succeeded him.</td>
</tr>
<tr>
<td>1035</td>
<td>Samsu-ili ruled, and his son, Sargon, succeeded him.</td>
</tr>
<tr>
<td>1034</td>
<td>Sargon ruled, and his son, Hammurabi, succeeded him.</td>
</tr>
<tr>
<td>1033</td>
<td>Hammurabi ruled, and his son, Sin, succeeded him.</td>
</tr>
<tr>
<td>1032</td>
<td>Sin ruled, and his son, Ur-Nanshe, succeeded him.</td>
</tr>
<tr>
<td>1031</td>
<td>Ur-Nanshe ruled, and his son, Samsu-ili, succeeded him.</td>
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<tr>
<td>1030</td>
<td>Samsu-ili ruled, and his son, Sargon, succeeded him.</td>
</tr>
<tr>
<td>1029</td>
<td>Sargon ruled, and his son, Hammurabi, succeeded him.</td>
</tr>
<tr>
<td>1028</td>
<td>Hammurabi ruled, and his son, Sin, succeeded him.</td>
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<tr>
<td>1027</td>
<td>Sin ruled, and his son, Ur-Nanshe, succeeded him.</td>
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<tr>
<td>1026</td>
<td>Ur-Nanshe ruled, and his son, Samsu-ili, succeeded him.</td>
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<tr>
<td>1025</td>
<td>Samsu-ili ruled, and his son, Sargon, succeeded him.</td>
</tr>
<tr>
<td>1024</td>
<td>Sargon ruled, and his son, Hammurabi, succeeded him.</td>
</tr>
<tr>
<td>1023</td>
<td>Hammurabi ruled, and his son, Sin, succeeded him.</td>
</tr>
<tr>
<td>1022</td>
<td>Sin ruled, and his son, Ur-Nanshe, succeeded him.</td>
</tr>
<tr>
<td>1021</td>
<td>Ur-Nanshe ruled, and his son, Samsu-ili, succeeded him.</td>
</tr>
<tr>
<td>1020</td>
<td>Samsu-ili ruled, and his son, Sargon, succeeded him.</td>
</tr>
</tbody>
</table>


Ann. High- | Kings of | The Lament. | Sabbathes |
muði. priests | of Israel. | of the | and

Reg. 14. v. 5. But after the
solemnity of the Idumeans he
worshipped their gods.
Par. 19. v. 14. And reigned
19. years.

Oxias, or
Azarias
Azarias

Oxias sometimes reigned
well, 4. Reg. 14. v. 5. but af-
ferwards preferring to
fer入党the High priest
& prefryalty in the
leprose, and cut out of the
temple and cities. He lived
after that he was king 32.
years. 1. Par. 16. v. 16.

Ioachim

[ioachim]

Achaz

Achaz a wicked king, af-
fer many benefits received
from God, fell to idonalia,
reigning 13. years, de-
stroyed all his treasures, slay-
d up the temple, and perma-
ted manie of the people.
Reg. 15. v. 2. Par. 16.

Ezechias, a most godly king, ad-
anced true religion, which was
much decreased. He recon-
tected health being
mortalty sick, which was
confirmed by miracle in the
same returning back and
made a Canaan of praise
with thanks to God, and
reigned 29. years.

Receiv.

In the days of king Ox-
ias was In-
Isaias the
Prophet.
LIKEWIZE

Ozias lived:
Almost A-
chias and
lmos.

Michahas

prophecied
the regime
of Ioachim:
the former
prophecies
yet among.

Nahum and
Habacuc
prophecied
after the

captivity of
the tenne
tribes.
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<tbody>
<tr>
<td>w3284</td>
<td>Manasses</td>
<td>1. Paral. 30. 31. 32.</td>
<td>Manasses, for his great sinnes was carryed captive into Babylon, where he repented and was restored to his kingdom: he reigned &amp; lived in captivity 55 years. 4. Reg. 21. 2. Par. 35.</td>
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<tr>
<td>x3339</td>
<td>Amon</td>
<td>x Amon reigned civil two years. 4. Reg. 21. 2. Par. 35.</td>
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<tr>
<td>y3341</td>
<td>Josias</td>
<td>Josias, a very good king purged the Church of idolatrie, repayred the temple, celebrated a most solemn Pasch, was slaine in battell by the king of Egypt. (which all the people much lamented, especially Jeremie the prophet) when he had reigned 31 years. 4. Reg. 22. 23. 2. Par. 34. 35. 2. Ioachaz otherwise called Nechonias, reigning but three monethes was carryed into Egypt (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 reign was carryed into Babylon, 4. Reg. 13. v. 34. 2. Par. 36. v. 4. 3, and with him Daniel, and the other three children. Dan. 1.</td>
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<tr>
<td>z3372</td>
<td>Ioachaz, or Iechonias.</td>
<td>Shortly after which time happened the history of Susanna. Dan. 13.</td>
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</tbody>
</table>

In the time of Numa the second king of the Romans, Pithagoras prophecied in the reign of Josias king of Judea.

Jeremie also began to prophesie in the days of Josias, & continued in the captivity of the two tribes. Baruch was his Scribe and also a Prophet. Daniel began to prophesie also in Babylon, and continued after
<table>
<thead>
<tr>
<th>Anni.</th>
<th>High.</th>
<th>Kings of Judah</th>
<th>The sacred history</th>
<th>Schisms and insidie.</th>
<th>Scriptures</th>
</tr>
</thead>
<tbody>
<tr>
<td>A 3383</td>
<td>Ioachim, otherwise Iechonias</td>
<td>And the same Ioakim after his reign of three years, lived other eight years in captivity. 4. Reg. 24. v. 1. 2. Paral. 36. v. 4. &amp; 5.</td>
<td>A certain captain picking a quarrel apprehended Jeremiah and by consent of principal men, cast him into a dungeon the king not knowing thereof. 4. Reg. 25. Iere. 37. 38.</td>
<td>Ezechiel prophesied also in the captivity, in the country close to Babylon.</td>
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<tr>
<td>B 3394</td>
<td>Joedech.</td>
<td>In the eleventh year of Sedecias when king Iechonias the younger was prisoner in Babylon, Jerusalem was taken, the Temple destroyed, and the people carried captive into Babylon. 4. Reg. 25. 1. Paral. 36.</td>
<td>Manie Iews fled into Egypt and fell to idolatrie, resisting &amp; condemning Jeremyes admonitions to the contrary. Iere. 41. 43. 44.</td>
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**THE END OF THE FIFTH AGE.**
### THE BEGINNING OF THE SIXTH AGE

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
<th>Line of David</th>
<th>Sacred History</th>
<th>Schismes and Infidelities</th>
<th>Scriptures</th>
</tr>
</thead>
<tbody>
<tr>
<td>3485</td>
<td>Jesus son of Josaphat</td>
<td>From the captivity, the Iews had no kings: but the line of David continued in these persons from Iechonias to Christ.</td>
<td>In the captivity by diligence of the prophets, manie Iews had great zeal in true religion. And about the 24. yeare of the captivity Aatuserus otherwise called Aphiages, made Esther Queene, and wicked Aman seeking to destroy all the Iews in those partes, was himself hanged on the gallowes which he had prepared for Mardocheus. The historic of Esther was written in the booke of the prophet. There was greatest confusion of manie goddes and of all kindes of idolatrie.</td>
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<tr>
<td>3464</td>
<td>Salathiel</td>
<td></td>
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<tr>
<td>3465</td>
<td>Eulmerodach delivered Iechonias (or loachin) from prison, and entoured him as a prince.</td>
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<tr>
<td>3466</td>
<td>Zorobabel</td>
<td>And great ditfension among the Pithagorians put their chief happines, or Sumnum bonum, in the immoraltie of the soule. The Stoiks in moral vertues. The Academices coceived much</td>
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<tr>
<td>3469</td>
<td>Joachin</td>
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<tr>
<td>Anni mūdi.</td>
<td>High-priests</td>
<td>The line of David</td>
<td>The sacred Historie</td>
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<td>Scriptures</td>
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<tr>
<td>3470.</td>
<td></td>
<td></td>
<td>temple. And Jesus the High-priest returned into Babylon. 1. Esd. 4. v. 7.</td>
<td>of pure spirits, as Angels, but could affirm nothing. The Peripatetikes placed the summation of al, in the aggregation of spiritual, corporal, and worldly prosperities.</td>
<td>Aggeus. Zacharias.</td>
</tr>
<tr>
<td>3490.</td>
<td>Eliashib.</td>
<td></td>
<td>Daniel understood by vision, that Christ should come within sevenies which make 490. yeares from the perfecting of the temple, &amp; the walles of Jerusalem. Dan. 9. v. 25.</td>
<td>The schismatical Samaritans opposed against the building of the temple. 1. Esd. 4.</td>
<td>Judith, either here, or before the captivity.</td>
</tr>
<tr>
<td>3500.</td>
<td>Eliacim.</td>
<td></td>
<td>Aggeus &amp; Zacharias the prophets exhorted to build the temple. 1. Esd. 5.</td>
<td>The Scribes acknowledging only the five bookes of Moses rejected all other Scriptures, and denied the reversion.</td>
<td>Malachias.</td>
</tr>
<tr>
<td>3502.</td>
<td></td>
<td></td>
<td>Judith.</td>
<td>The Saduces labored in repaying Jerusalem, but were often interrupted. 2. Esd. 3.</td>
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<tr>
<td>3508.</td>
<td></td>
<td></td>
<td>m The temple being perfected Malachias (who is supposed to be Esdras) exhorted to offer sacrifice with sincerity. Mal. 1. &amp; 2.</td>
<td>The Scribes expounded holy Scriptures sophistically.</td>
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<tr>
<td>3509.</td>
<td>Azor.</td>
<td></td>
<td>n And Nehemia brought the kings Edict for the separation of Jerusalem. 2. Esd. 2.</td>
<td>p About this time the citie The Pharisees was well repayed with were precise in three walles. 2. Esd. 3. &amp; 7. the letter cor.</td>
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<tr>
<td></td>
<td>Ioïada.</td>
<td></td>
<td>o Esdras, Nehemia, and others labored in repaying Jerusalem, but were often interrupted. 2. Esd. 3.</td>
<td>And so, by the judgement of rupting the some expositers, the count sense, making of seuentie wekes begane, large hemmes</td>
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<td>R e f e r 3</td>
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<td>Anni mūdi.</td>
<td>Highpriests</td>
<td>The line of David</td>
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<td>Scriptures</td>
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<tr>
<td>7394. Iona-than</td>
<td>Sadoc.</td>
<td>according to the prophecy of Daniel. ch. 9. v. 26.</td>
<td>of their garments, often washing themselves, and the like.</td>
<td></td>
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<tr>
<td>r3644. Iaddus.</td>
<td>rAlexander the great honored Iaddus the Highpriest.</td>
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<tr>
<td>r3689. Onias.</td>
<td>Achim.</td>
<td>Onias a most zealous godlike Highpriest. 1. Mach. 4. was persecuted by Simon, a churchwarden, slaine by Andronicus a courtly minion, v. 34. And after his death prayed for all the people. cb. 15. v. 12.</td>
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<tr>
<td>r3700. Simon.</td>
<td>Friscus.</td>
<td>r Iesus the sonne of Sirach writte the booke of Ecclesiasticus in the time of this Simon Highpriest, as semeth ch. 50. v. 24. &amp; 25.</td>
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<tr>
<td>v3720. Eleazar-us.</td>
<td>v The seuentie two Interpreters being sent by Eleazarus Highpriest to Proteus the king of Egypt translated the Hebrew Scriptures into Greek.</td>
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<tr>
<td>w3750. Onias.</td>
<td>Eliud.</td>
<td>An other Iesus (Nephew of the former) translated Ecclesiasticus into Greek.</td>
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<tr>
<td>x3810. Simon.</td>
<td>Apollos-</td>
<td>x Philo the elder wrote the booke of wisdom in Greek.</td>
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<tr>
<td>x3810. Eleazar.</td>
<td>Onias.</td>
<td>In the time of wisdom S. tērōm in pref.</td>
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</tr>
</tbody>
</table>
Antiochus Epiphanes per-
secuted the Church most
cruelly, like as Antichrist
would doe ete the end of the
world. 1. Mach. 1. v. 11. & 2.
Mach. 5. 6. 7.

z. In defence of the Church
Mathathias and his sonses
with others made warres,
killed, and ouerthrew al
their enemies, advanced re-
ligion, clensed the temple,
& delivered the people from
Mach. 8. & seq.
d. After the warres, the
Iewes in Jerusalem wrote
to the Iewes in Ægypt, ex-
horting them to kepe the
feastes, and other rites, as
they were obserued in Iurie

a. Pompeius the great ta-
king Jerusalem subdued the
Iewes to the Romanes. He
entered into the holy place,
called Sancta Sanctorum,
there prophaned holy thinges,
carried away Aristobulus
(who had bene Highprieft)
prisoner, & confirmed Hyrc-
canus in his place.

After whom Callius also
spoyled the temple. s. Aug.
li. 18. c. 45. de cist.

f. S. John Baptist was borne
of Elizabeth, who had bene
long barren.
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<th>Anni mūdi.</th>
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<td></td>
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<td>Jesus Christ</td>
<td>And six moneths after Christ, our Saviour was born of the Virgin Marie, in Bethlehem; circumcised, adored by the Sages, and presented in the Temple. When king Herod reigned in Judea.</td>
<td>Herodians held opinion that Herod was Christ, the Messiah; whom the Iewes had long expected.</td>
<td>But Christ the Sonne of God coming into this world out of all these, &amp; other old sectes. And from time to time cutting off of al heresies, that rise against his Church.</td>
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<tr>
<td>g4001</td>
<td>Antigonus</td>
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<td>g4006</td>
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<td>h4006</td>
<td>Aristobulus</td>
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<td>g Joseph fled with the child &amp; his mother into Egypt, and Herod murdered the innocent infants.</td>
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<td>h4012</td>
<td>Iosephus</td>
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<td>b Returning from Egypt they dwelt in Nazareth.</td>
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<td>i 4012</td>
<td>Iozar rus</td>
<td></td>
<td>s Christ at the age of twelve yeares remaining in Jerusalem unknown to his parents was found the third day in the temple amongst the Doctors.</td>
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<td>k 4030</td>
<td>Eleazar isfue</td>
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<td>k S. John Baptist preached and baptized in Jordan.</td>
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<td>l 4034</td>
<td>Annas</td>
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<td>Of whom Christ amongst others, was baptized, and fasted in the desert fourtie dayes.</td>
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<td>Ismael</td>
<td></td>
<td>l Christ crucified, redeemed mankind; arose from death; ascended to heaven; &amp; sending the Holy Ghost planted his perpetual visible Church.</td>
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<tr>
<td></td>
<td>Eleazar</td>
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<td>Simon</td>
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<td>Cai phas</td>
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The end of the sixth age, and of the old Testament.
A PARTICULAR TABLE OF THE MOST PRINCIPAL THINGS CONTAINED AS WELL IN THE HOLIE TEXT, AS IN THE ANNOTATIONS OF BOTH THE TOMES OF THE OLD TESTAMENT.

In which the letter A. directs to the former volume; B. to the latter; and the numbers to the pages.

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Rocke of the Church is Christ, who also made S. Peter the rocke.

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Nos misrae scripsi, perlecta hac serteis Testamenti versione, cum Librorum argumentis & capitum cumq; Annotationibus, ac Recapitulationibus suis, locis in tertio; nihil inuenimus, quod fidei Catholicæ, aut bonis moribus repugnet; sed econtra reperimus translationem fidilem; reliqua docta & utilia, utpotæque ex actam temporem seriem; Ecclesiae Pastorem Doctrinaeque Catholicæ successionem, ab ipso mundi exordio deductum; obscuriora sacræ textus loca elucidant; herefies huius temporis argumentis ex ipso eodem textu collectis confirmant; Ecclesiae Catholicæ dogmata penē omnia confirmant: Ideoq; Summae cum legentium utilitate publicari posse indicamus; Si ordinarijs Librorum censoribus hoc ipsum approbari benefaciatum fuerit 1609.

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