

Repent betime.

i To wit, an-
gre, and enuie.
k Meaning, ear-
nal lusts, whe-
reunto youth
is giuen.

Chap. XII.
a Before thou
come to a con-
tinual miserie:
for when the
cloudes remaine
after y^e raine,
mans grief
is increased.

b The hands,
which kepe y^e
bodie.
c The legs.
d The teethe.
e The eyes.
f The lippes,
or mouth.

g When the
chawes shal
scarce open &
not be able to
chewe nomore
h He shal not
be able to slepe
i That is, the
winde pipes,
or the eares
shalbe deafe &
not able to
heare singing.
k To climbe
hic because of
their weakne-
nes, or thei
foupe downe,
as though they
were afraid lest
anie thing shul
de hit them.

l Thei shal tre-
ble as thei go,
as though they
were afraid.
m Their head
shalbe as white
as the blof-
somes of an al-
monde tre.
n Thei shalbe
able to beare
nothing.

10 Therefore take away i grief out of thi-
ne heart, and cause euil k to departe from
thy flesh: for childcholde & youth are va-
nitie.

CHAP. XII.

To thinke on God in youth and not to differre til age.
7 The soule returneth to God in wisdom is the gift of
God, and consisteth in fearing him, and keeping his com-
mandements.

1 Remember now thy Creator in the
daies of thy youth, whiles the euil
daies come not, nor the yeres approche,
wherein thou shalt say, I haue no pleasure
in them:

2 Whiles the sunne is not darke, nor the
light, nor the moone, nor the starres, nor
the a cloudes returne after the raine:

3 When the b keepers of the house shal trem-
ble, and the c strong men shal bowe them-
selues, and the d grinders shal cease, becau-
se thei are fewe, and they waxe darke that
e loke out by the windowes:

4 And the f dores shal be shut without by
the base founde of the s grinding, and he
shal rise vp at the voice of the h birde:
& all the i daughters of singing shal be a-
bashed.

5 Also thei shalbe afraied of the k hie
thing, and feare shalbe in l the way, and
the almonde tre shal m florish and the
n grasshopper shalbe a burden, and concu-
piscence shalbe driuen away: for man go-

The song of The soule immortal.

eth to the house of his age, and the mour-
ners go about in the strete.

6 Whiles the o siluer corde is not lengthe-
ned, nor the golden p ewer broken, nor the
q pitcher broke at the r well, nor the s whe-
le broken at the t cisterne:

7 And dust returne to the earth as it was,
and the u spirit returne to God that ga-
ue it.

8 Vanitie of vanities, saith the Preacher,
all is vanitie.

9 And the more wise the Preacher was, the
more he taught the people knowledge, &
caused them to heare, & searched forth,
and prepared manie parables.

10 The Preacher sought to finde out plea-
sant wordes, & an vpright writing, eue the
wordes of trueth.

11 The wordes of the wise are like goades,
and like nailes x fastened by the masters of
the assemblies, which are giue by one y pa-
stour.

12 And of other thijs besides these, my son-
ne, take thou hede: for there is none end in
making manie z books: and muche reading
is a wearines of the flesh.

13 Let vs heare the end of all: feare God &
kepe his commandements: for this is the
whole due tie of man.

14 For God wil bring euerie worke vnto
iudgement, with euerie secret thing, whe-
ther it be good or euil.

o Meaning the
marrowe of the
backe bone &
the sinewes.
p The little skel-
etone that coue-
reth the braine,
w^h is in co-
lour like gold.
q That is, the
vaines.
r Meaning, the
siluer.
s Which is the
head.
t That is, the
heart, out of w^h
which y^e head
draweth the
powers of life.
u The soule in-
continently e-
ther goeth to
ioy or torment,
& sleepeth not
as the wicked
imagine.

x Which are
well applied
by y^e ministers,
whome he cal-
leth masters.
y That is, by
God.
z These things
can not be co-
prehended in
books, or lear-
ned by studie,
but God must
instru the
heart that y^e
maist onely
knowe y^e wi-
sdom is the
true felicitie, &
the way the-
reunto is to
feare God.

"Eben, a song of
songs: so called
because it is the
chiefest of those
1005, which Sa-
lomon made as
is mentioned.
1 Kings. 4. 32.

e Meaning, the
secret loye y^e
is not knowne
to the worlde.
f The Church
confesseth her
spots & sine,
but hathe con-
fidence in y^e fa-
uour of Christ.
g Kedár was
Ishmaels sonne,
of whome came
the Arabians
y^e dwelt
in tentes.
h Which with-
in were all set
with precious
stones &iewels.
i Consider not
the Church by
s outward ap-
pearance.
k The corrup-
tion of nature
through sine,
and afflictions.
l Mine owne
brethren, w^h
shulde haue
moste fauour-
red me.
m She confes-
seth her owne
negligence.
n The spouse
singing her fau-
re, fleeth to her
house band on-
ly for succour.

AN EXCELLENT SONG which was Salomons.

THE ARGUMENT.

IN this Song, Salomón by moste swete and comfortable allegories and parables describeth the
perfit loue of Iesus Christ, the true Salomón and King of peace, and the faithfull soule or
his Church, which he hathe sanctified and appointed to be his spouse, holy, chaste and without re-
prehension. So that here is declared the singular loue of the bridegrome toward the bride, and his
great and excellent benefites wherewith he doeth enriche her of his pure boantie and grace with-
out anie of her desertings. Also the earnest affection of the Church which is inflamed with the
loue of Christ desiring to be more and more ioyned to him in loue, and not to be forsaken for anie
spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mystical communication of the
spiritual loue betwene Iesus Christ and his Church.
2 The domestical enemies that persecute the Church.



Et a hi kisse me with the
kisses of his mouth: for
thy loue is better then
wine.

Because of the b saour
of thy good ointments
thy name is as an oint-
ment powred out: therefore the c virgines
loue thee.

d Drawe me: we wil runne after thee: the

King hathe broght me into his e cham-
bers: we wil reioyce and be glad in thee:
we wil remember thy loue more then wi-
ne: the righteous do loue thee.

I am f blacke, o daughters of Ierusalém,
but comelie, as the frutes of s Kedár, &
as the h curtines of Salomón.

Regarde ye me not because I am i blacke:
for the k sunne hathe looked vpon me. The
l sonnes of my mother were angrie against
me: thei made me the keeper of the vines:
but I m kept not mine owne vine.

Shewe me, n o thou, whome my soule lo-
ueth,

a This is spo-
ken in the per-
son of the
Church, or of
the faithfull
soule, inflamed
with y^e d fire
of Christ, who
me the loue.
b The feling of
thy great be-
nefit.
c Thei that are
pure in heart &
conseruation.
d The faithfull
confesse that
thei can not
come to Christ
except thei be
drawen.

Whome thou hast called to the dignitie of pastures, and thou set forth their owne dreames in heale of thy doo.

Christ speaketh to his Church, bidding the that are ignorant, to go to the pastors to learne. For thy spiritual beautie and excellencie there was no worldlie treasure to be compared vnto thee.

The Church reioyceth that she is admitted to the companie of Christ.

He shal be more deare vnto me. Christ accepteth his Church, and commendeth her beautie.

That is, the heart of the faithful where in Christ dwelleth by his Spirit.

Thus Christ preferreth his Church aboue all other things. The spouie testifieth her great desire toward her housband, but her strength faileth her, and therefore she desireth to be comforted, and felt it.

Christ chargeth them w^h haue to do in the Church, as it were by a solemne othe, that thei trouble not the quiernes thereof.

This is spoken of Christ, who toke vpon him our nature to come to helpe his Church.

For as muche as his diuinitie was hid vnder the cloke of our flesh. So that we can not haue full knowledge of him in this life.

That is, sinne and error is driven backe by the coming of Christ which is here described by spring time, when all things flourish.

ueth, where thou fedest, where thou liest at noone: for why shulde I be as she that turneth aside to y^e flockes of thy copanions?

If thou knowe not, o thou the fairest among women, get thee forth by the stepes of the flocke, and fede thy kiddes by the tents of the shepherdes.

I haue compared thee, o my loue, to the troupe of horses in y^e charrets of Pharaoh.

Thy chekes are comelie wth rowes of stonnes, and thy necke with chaines.

We wil make thee borders of golde with studdes of siluer.

Whiles the King was at his repast, my spikenarde gaue the smel thereof.

My welbeloued is as a bundle of myrrhe vnto me: he shal lie betwene my breastes.

My welbeloued is as a clustre of camphire vnto me in the vines of Engedi.

My loue, beholde, y^e art faire: beholde, y^e art faire: thine eyes are like the dooues.

My welbeloued, beholde, thou art faire and pleasant: also our bed is grene: the beames of our house are cedres.

CHAP. II.

The Church desireth to rest vnder the shadowe of Christ. She heareth his voyce. She is compared to the dooue, and the enemies to the foxes.

I Am the rose of the field, & the lillie of the valleys.

Like a lillie among the thornes, so is my loue among the daughters.

Like the apple tre among the trees of the forest: so is my welbeloued among the sonnes of men: vnder his shadowe had I delite, & sate downe: and his frute was swete vnto my mouth.

He brought me into the wine celler, and loue was his banner ouer me.

Stay me with flagons, and comfort me with apples: for I am sicke of loue.

His left hand is vnder mine head, & his right hand doeth imbrace me.

Charge you, o daughters of Ierusalem, by the roes & by the hindes of the field, that ye stirre not vp, nor waké my loue, vntil she please.

It is the voice of my welbeloued: beholde, he cometh leaping by the mountaines, and skipping by the hilles.

My welbeloued is like a roe, or a yong heart: lo, he standeth behinde our wall, looking forth of the windowes, shewing him selfe through the grates.

My welbeloued spake & said vnto me, Arise, my loue, my faire one, & come thy way.

For beholde, winter is past: the raine is changed, and is gone away.

The flowers appeare in y^e earth: the time of the singing of birdes is come, & the voyce of the turtle is heard in our land.

The figtre hath brought forth her yong figges: & the vines with their small grapes

haue cast a sauour: arise my loue, my faire one, and come away.

My dooue, that art in the holes of the rocke, in y^e secret places of y^e staires, shewe me thy sight, let me heare thy voice: for thy voyce is swete, and thy sight comelie.

Take vs y^e foxes, y^e litle foxes, w^h destroy the vines: for our vines haue smale grapes.

My welbeloued is mine, and I am his: he fedeth among the lilies,

Vntil y^e day breake, & the shadowes flee away: returne, my welbeloued, & be like a roe, or a yong hart vpon the mountaines of Bether.

CHAP. III.

The Church desireth to be ioyned inseparably to Christ her housband. Her deliuerance out of the wilderness.

In my bed by night I sought him that my soule loued: I sought him, but I founde him not.

I wil rise therefore now, and go about in the citie, by the stretes & by the open places, & wil seeke him that my soule loueth: I sought him, but I founde him not.

The watchemen that went about the citie, founde me: to whome I said, Haue you sene him whome my soule loueth?

When I had past a litle from them, then I founde hi whome my soule loued: I toke holde on him and left him not, til I had brought him vnto my mothers house into the chamber of her that conceiued me.

I charge you, o daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waké my loue vntil she please.

Who is she that commeth vp out of the wilderness like pillars of smoke perfumed with myrrhe and incense, & with all the spices of the marchant?

Beholde his bed, which is Salomons: threscore strong men are round about it, of the valiant men of Israel.

Thei all handle the swordes, & are expert in warre, euerie one hath his sworde vpon his thigh for the feare by night.

King Salomón made him selfe a palace of the trees of Lebanon.

He made the pillars thereof of siluer, & y^e pauemēt thereof of golde, the hangings thereof of purple, whose middes was pauered wth the loue of y^e daughters of Ierusalem.

Come forth, ye daughters of Zión, & beholde the King Salomón wth the crowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladnes of his heart.

CHAP. IIII.

The praises of the Church. She is without blemish in his sight. The loue of Christ towardes her.

Beholde, thou art faire, my loue: beholde, thou art faire: thine eyes are like the dooues: among thy lockes thine heere is &c.

Thou that art ashamed of thy finnes, come & shewe thy self vnto me.

Suppress the heretikes which thei are yong, that is, when thei beginne to shewe their malice & destroy y^e vine of the Lord. The Church desireth Christ to be moke ready to helpe her in all dangers.

The Church by night, y^e is in troubles secketh to Christ, but is not incōtinently heard.

Shewing y^e although we be not heard at first, yet we must still continue in prayer til we feele comfort. Which declarer, that we must seeke vnto all of whome we hope to haue anie succour.

Read Chap. 27.

This is referred to the Church of Israel, w^h was led by the wilderness fortie yeres.

Ebr. powder. By the bed is ment the Tēple, which Salomón made.

He alludeth to the watche, which kept y^e Temple.

Or, charres.

All ye, that are of the number of y^e faithful.

Christ became man was crowned by y^e loue of God wth the glorious crowne of his diuinitie.

Because Christ delitereth in his Church, he comendeth all that is in her.

Chap. 6.

The fountaine of grace. The song of Wicked watchmen.

^b He hath respect to the multitude of the faithful, & are manie in number.

like the ^b flocke of goates, & loke downe from the mountaine of Gilead.

² Thy tethe are like a flocke of shepe in good ordre, which go vp fro y washing: which euerie one bring out twinnes, and none is baren among them.

³ Thy lippes are like a threde of skarlet & thy talke is comelie: thy temples are within thy lockes as a piece of a pomegranate.

⁴ Thy necke is as the towre of Dauid buylt for defence: a thousand shields hang therein, and all the targates of the strong men.

^a Wherein are knowledge, & zeale, two precious iowels.

⁵ Thy two ^c breastes are as two yong roes that are twinnes, feding among the lilies.

⁶ Vntil the day breake, and the shadowes flee away, I wil go into the mountaine of myrrhe and to the mountaine of incense.

⁷ Thou art all faire, my loue, and there is no spot in thee.

^d Christ promisseth his Church to call his faithful from all the corners of the worlde.

⁸ Come with me from Lebanón, my spouse, *even* with me from Lebanón, and loke from the top of Amanah, from the top of Shenir and Hermón, from the denues of the Lyons and from the mountaines of the leoparides.

^e Christ calleth his Church the sister in respect that he had taken the flesh of man. ^f In that he made his Church beautiful, & rich, he loued his gittes, in her.

⁹ My ^e sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine ^f eyes, & with a chaine of thy necke.

¹⁰ My sister, my spouse, how faire is thy loue? how muche better is thy loue then wine? & the sauour of thine ointmets the all spices?

^g Because of thy confession and thanksgiving.

¹¹ Thy ⁸ lippes, my spouse, droppe as honie combes: honie and milke are vnder thy tōgue, & the sauour of thy garments is as the sauour of Lebanón.

¹² My silter my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

¹³ Thy plantes are as an orcharde of pomegranates with swete frutes, as camphire, spikenarde,

¹⁴ *Even* spikenarde, and safran, calamus, & synamom with all the trees of incense, myrrhe and aloes, with all the chief spices.

^h The Church confesseth that all her glorie, & beautie cometh of Christ who is y true fountaine of all grace. ⁱ She desireth Christ to comforte her, and so powre the graces of his spirit vpon her, which spirit is ment by the North and south winde.

¹⁵ O fountaine of the gardens, o well of liuing waters, and the springs of Lebanón.

¹⁶ Arise, o North, and come o South, and blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eat his pleasant frute.

CHAP. V.

¹ Christ calleth his Church to the participation of all his treasures. ² She heareth his voyce. ³ She confesseth her nakednes. ¹⁰ She praiseth Christ her husband.

^a The garden signifieth the kingdome of Christ where he preparerth the banquet for his elect.

¹ I am come into my ^a gardē, my silter, my spouse: I gathered my myrrhe with my

spice: I ate mine honie cōbe with mine honie, I dranke my wine with my milke: eat, o friends, drinke, and make you mery, o welbeloued.

² I slepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my silter, my loue, my dooue, my vnfiled: for mine head is ful of dewe, and my lockes with the dropes of the night.

³ I haue put of my ^d coate, how shal I put it on? I haue washed my fere, how shal I defile them?

⁴ My welbeloued: put in his hand by the hole of the dore, & mine heart was affectioned toward him.

⁵ I rose vp to open to my welbeloued, & mine hands did droppe downe myrrhe, & my fingers pure myrrhe vpon the handels of the barre.

⁶ I opened to my welbeloued: but my welbeloued was gone, & past: mine heart was gone when he did speake: I sought him, but I colde not finde him: I called him, but he answered me not.

⁷ The ^f watchmen that went about the citie, founde me: they smote me & wounded me: the watchmen of the walles toke away my vaile from me.

⁸ I charge you, o daughters of Ierusalēm, if you finde my welbeloued, that you tel him that I am sicke of loue.

⁹ O the fairest among women, what is thy welbeloued more then other welbeloued: what is thy welbeloued more then another louer, that thou doest so charge vs?

¹⁰ My welbeloued is white and ruddy, the chiefest of ten thousand.

¹¹ His head is as fine golde, his lockes curled, & blacke as a rauen.

¹² His eyes are like dooues vpon the riuers of waters, which are washt with milke, & remaine by the ful vessels.

¹³ His chekes are as a bed of spices, and as swete flowres, & his lippes like lilies dropping downe pure myrrhe.

¹⁴ His hands as rings of golde set with the chrysolite his bellie like white yuorie covered with saphirs.

¹⁵ His legges are as pillars of marble, set vpon sockets of fine golde: his countenance as Lebanón, excellent as the cedres.

¹⁶ His mouth is as swete things, and he is wholly delectable: this is my welbeloued, & this is my louer, o daughters of Ierusalēm.

¹⁷ O the fairest among womē, whether is thy welbeloued gone? whether is thy welbeloued turned aside, that we may seeke him with thee?

^b The spouse saith that she is troubled w the cares of worldly things, which is ment by sleping. ^c Declaring y long penitence of the Lord toward sinners. ^d The spouse confesseth her nakednes, and that of her self she hath nothing, or seing that she is once made cleane, the promise not to defile her self againe.

^e My spouse was turned towards him.

^f The spouse shulde be appointed of Christ, shal not finde him if she thinke to aoint him w her good works.

^g These are y false teachers, w wounde y conscience w their traditōs.

^h She asketh of them which are godlie (for asmuche as y law & saluatiō shulde come out of Zión & Ierusalēm) that they wolde direct her to Christ.

ⁱ Thus say they of Ierusalēm.

^j She describeth Christ as be of perfite beautie, & comelines.

^k Hearing of y excellence of Christ, y faithful desire to knowe how to finde him.

CHAP. VI.

¹ The Church assureth her selfe of the loue of Christ. ² The praises of the Church. ³ She is but one and vnfiled.

The faith of the Church. Salomón. Spiritual loue. 282

1 MY welbeloued is gone downe into this^a garden to the beds of spices, to fede in the gardens, and to gather lilies.

^a That is, is cōuerſant here in carth among men.

2 I am my welbeloueds, and my welbeloued is mine, who fedeth among the lilies.

^b Which was a faire & ſtrōg citie, i. King. 14. 17.

3 Thou art beautiful, my loue, as ^b Tirzáb, comelie as Ierusalém, terrible as an armie with banners.

^c This declarereth the exceeding loue of Christ toward his Church. Chap. 4. 1.

4 Turne away thine eyes frō me: for they overcome me: * thine heere is like a flocke of goats, which loke downe from Gileád.

^d Meaning, y the giftes are infinite which Christ giueth to his Church: or that his faithful are infinite in number.

5 Thy tethe are like a flocke of shepe, which go vp from the washing, which euerie one brig out twins, & none is bare amōg the.

^e He sheweth that the beginning of the Church was smale, but y it grew vp to a great multitude.

6 Thy temples are within thy lockes as a piece of a pomegranate.

^f He wēt downe into y Synagoge to ſe what frutes came of y Lawe, & y Prophets. g I founde nothing but rebellion.

7 There are ^d threſcore Quenes & foreſcore concubines, & of the damesels without number.

^h I ran as swift as the nobles of my people in their charrets.

8 But my dooue is alone, & my vndefiled, she is the onelic daughter of her mother, and she is deare to her that bare her: the daughters haue ſene her and counted her bleſſed: euen the Quenes and the concubines, and thei haue praſed her.

ⁱ O ye people of Ierusalem: for Ierusalém was called Iſhalém, which ſignifieth peace.

9 Who is she that loketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners!

^j O ye people of Ierusalem: for Ierusalém was called Iſhalém, which ſignifieth peace.

10 I went downe to the garden of nuttes, to ſe the frutes of the valley, to ſe if the vine budded, and if the pomegranates florished.

^k I founde nothing but rebellion.

11 I knewe nothing, my ſoule ſet me ^h as the charrets of my noble people.

^l He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

12 Returne, returne, o ⁱ Shulamite, returne: returne that we may beholde thee. What ſhal you ſe in the Shulamite, but as the cōpanie of an armie?

^m Read Chap. 45.

13 The beautie of the Church in all her members. ⁱ She is aſſured of Chriſt loue towards her.

ⁿ He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

14 How beautiful are thy a goings with shoes, o princes daughter: the iointes of thy thighs are like iewels: the worke of the hand of a cunning workeman.

^o He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

15 Thy navel is as a rounde cuppe that wanteth not lickour: thy belly is as an heape of wheat compaſſed about with lilies.

^p He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

16 Thy two breastes are as two yong roes that are twinnes.

^q He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

17 Thy necke is like a towre of yuorie: thine eyes are like y fiſh'pooles in Heſhbón by the gate of Bath-rabbim: thy noſe is as the towre of Lebanón, that loketh toward Damascus.

^r He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

18 Thine head vpon thee is as ſkarlet, and the buſhe of thine head like purple: the King is tyed in the rafters.

^s He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

19 How faire art thou, and how pleaſant art thou, o my loue, in pleaſures!

^t He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

20 Thiſ thy ſtature is like a palme tree, and thy breastes like cluſters.

^u He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

21 I ſaid, I wil go vp into the palme tre, I wil take holde of her boughes: thy breastes ſhal now be like the cluſters of the vine: and the fauour of thy noſe like apples,

^v He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

22 And the rouse of thy mouth like good wine, which goeth ſtraight to my welbeloued, & cauſeth the lippes of the ancient to ſpeake.

^w He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

23 I am my welbeloueds, and his deſire is toward me.

^x He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

24 Come, my welbeloued, let vs go forth into the field: let vs remaine in y villages.

^y He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

25 Let vs get vp early to the vines, let vs ſe if the vine florish, whether it hathe budded the ſmale grape, or whether the pomegranates florish: there wil I giue thee my loue.

^z He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

26 The mādrakes haue giue a ſmel, & in our gates are all ſwete things, newe & olde: my welbeloued, I haue kept them for thee.

^{aa} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

27 The Church wil be taught by Chriſt. ³ She is vpholden by him. ⁶ The vehement loue wherewith Chriſt loueth her. ¹¹ She is the vine that bringeth forth frute to the ſpiritual Salomón, which is Ieſus Chriſt.

^{ab} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

28 O that thou wereſt as my brother y ſucked the breastes of my mother: I wolde finde thee without, I wolde kiſſe thee, then thei ſhulde not deſpiſe thee.

^{ac} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

29 I wil lead thee & bring thee into my mothers houſe: there thou ſhalt teache me: & I wil cauſe thee to drinke ſpiced wine, & newe wine of the pomegranate.

^{ad} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

30 His left hand ſhal be vnder mine head, & his right hand ſhal embrace me.

^{ae} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

31 I charge you, o daughters of Ierusalém, that you ſtirre not vp, nor waken my loue, vntill ſhe pleaſe.

^{af} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

32 (Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued?) I raiſed thee vp vnder an apple tre: there thy mother conceived thee: there ſhe concealed that bare thee.

^{ag} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

33 Set me as a ſeale on thine heart, & as a ſignet vpon thine arme: for loue is ſtrong as death: ielouſie is cruel as the graue: the coles thereof are fyrie coles, & a vehemēt flame.

^{ah} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

34 Muche water cā not quenche loue, nether can the floods drowne it: if a man ſhulde giue all the ſubſtāce of his houſe for loue, they wolde greatly contemne it.

^{ai} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

35 We haue a litle ſiſter, and ſhe hathe no breastes: what ſhal we do for our ſiſter who ſhe ſhal be ſpoken for?

^{aj} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

36 If ſhe be a walle, we wil buylde vpo her a ſiluer palace: and if ſhe be a dore, we wil kepe her in with bordes of cedre.

^{ak} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

37 I am a walle & my breastes are as towres: then was I in his eyes as one that findeth peace.

^{al} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

38 Salomón had a vine in Baal-hamón: he gaue the vineyard vnto keepers: curie onc bringeth for the frute thereof a thouſand pieces of ſiluer.

^{am} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

39 I am my welbeloueds, and his deſire is toward me.

^{an} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

40 Come, my welbeloued, let vs go forth into the field: let vs remaine in y villages.

^{ao} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

41 Let vs get vp early to the vines, let vs ſe if the vine florish, whether it hathe budded the ſmale grape, or whether the pomegranates florish: there wil I giue thee my loue.

^{ap} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

42 The mādrakes haue giue a ſmel, & in our gates are all ſwete things, newe & olde: my welbeloued, I haue kept them for thee.

^{aq} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

43 The Church wil be taught by Chriſt. ³ She is vpholden by him. ⁶ The vehement loue wherewith Chriſt loueth her. ¹¹ She is the vine that bringeth forth frute to the ſpiritual Salomón, which is Ieſus Chriſt.

^{ar} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

44 O that thou wereſt as my brother y ſucked the breastes of my mother: I wolde finde thee without, I wolde kiſſe thee, then thei ſhulde not deſpiſe thee.

^{as} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

45 I wil lead thee & bring thee into my mothers houſe: there thou ſhalt teache me: & I wil cauſe thee to drinke ſpiced wine, & newe wine of the pomegranate.

^{at} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

46 His left hand ſhal be vnder mine head, & his right hand ſhal embrace me.

^{au} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

47 I charge you, o daughters of Ierusalém, that you ſtirre not vp, nor waken my loue, vntill ſhe pleaſe.

^{av} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

48 (Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued?) I raiſed thee vp vnder an apple tre: there thy mother conceived thee: there ſhe concealed that bare thee.

^{aw} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

49 Set me as a ſeale on thine heart, & as a ſignet vpon thine arme: for loue is ſtrong as death: ielouſie is cruel as the graue: the coles thereof are fyrie coles, & a vehemēt flame.

^{ax} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

50 Muche water cā not quenche loue, nether can the floods drowne it: if a man ſhulde giue all the ſubſtāce of his houſe for loue, they wolde greatly contemne it.

^{ay} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

51 We haue a litle ſiſter, and ſhe hathe no breastes: what ſhal we do for our ſiſter who ſhe ſhal be ſpoken for?

^{az} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

52 If ſhe be a walle, we wil buylde vpo her a ſiluer palace: and if ſhe be a dore, we wil kepe her in with bordes of cedre.

^{ba} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

53 I am a walle & my breastes are as towres: then was I in his eyes as one that findeth peace.

^{bb} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

54 Salomón had a vine in Baal-hamón: he gaue the vineyard vnto keepers: curie onc bringeth for the frute thereof a thouſand pieces of ſiluer.

^{bc} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

55 I am my welbeloueds, and his deſire is toward me.

^{bd} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

56 Come, my welbeloued, let vs go forth into the field: let vs remaine in y villages.

^{be} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

57 Let vs get vp early to the vines, let vs ſe if the vine florish, whether it hathe budded the ſmale grape, or whether the pomegranates florish: there wil I giue thee my loue.

^{bf} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

58 The mādrakes haue giue a ſmel, & in our gates are all ſwete things, newe & olde: my welbeloued, I haue kept them for thee.

^{bg} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

59 The Church wil be taught by Chriſt. ³ She is vpholden by him. ⁶ The vehement loue wherewith Chriſt loueth her. ¹¹ She is the vine that bringeth forth frute to the ſpiritual Salomón, which is Ieſus Chriſt.

^{bh} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

60 O that thou wereſt as my brother y ſucked the breastes of my mother: I wolde finde thee without, I wolde kiſſe thee, then thei ſhulde not deſpiſe thee.

^{bi} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

61 I wil lead thee & bring thee into my mothers houſe: there thou ſhalt teache me: & I wil cauſe thee to drinke ſpiced wine, & newe wine of the pomegranate.

^{bj} He deſcribeth the comelie beutie of the Church in euerie part, & is to be vnderſtand ſpiritually.

^d This y ſpōſe ſpeaketh.

^e If the people that are called to Chriſt, brig forth anie frute.

^f a The Church called of the Gentiles, ſpeaketh thus to y Church of Ierusalém.

^b Read Chap. 2. 6.

^c Read Chap. 1. 5.

^d The ſpōſe deſireth Chriſt to be ioyned in perpetual loue with him.

^e The Iewiſh Church ſpeaketh this of y Church of the Gentiles.

^f If ſhe be ſure & faſt, ſhe is mete for the houſband to dwell in.

^g The Church promiſeth ſide ſitie & conſtancie.

^h This is the vineyard of y Lord hired out, Mat. 21. 33.

& vi.

Salomón.

i Christ dwell-
eth in his
Church whose
voyce & faith
ful heare.

12 But my vineyard which is mine, is be-
fore me: to thee, ô Salomón, appertineth a
thousand pieces of silver, & two thousand
to them that kepe the frute thereof.
13 O thou that dwellest in the gardens, the

companions hearken vnto thy voyce: cau-
se me to heare it.

14 O my welbeloued, * flee away, and be li-
ke vnto the roe, or to the yong hart vpon
the mountaines of spices,

k The Church
desireth Christ
that if he de-
part from the,
yet that he
wolde haue to
helpe them in
their troubles

ISAIAH.

THE ARGUMENT.

God, according to his promes Deut. 18, 15. that he wolde neuer leaue his Church destitute of a
Prophet, hath from time to time accomplished the same: whose office was not onely to de-
clare vnto the people the things to come, whereof thei had a special reuelation, but also to interpret &
declare the Law, and to applie particularly the doctrine, contained briefly therein, to the vtilitie &
profite of those, to whome thei thought it chiefly to appertene, and as the time and state of things
required. And principally in the declaration of the Lawe they had respect to thre things, which
were the groundes of their doctrine: First to the doctrine contained briefly in the twotables: secondely to the
promises & threatenings of the Law: & thirdely, to the covenant of grace & reconciliation, grounded vpon
our Saviour Iesus Christ, who is the end of the Law. Whereunto thei neither added nor dimini-
shed, but faithfully expounded the sense and meaning thereof. And according as God gaue them
vnderstanding of things, thei applied the promises particularly for the comfort of the Church and
the members thereof, and also denounced the menaces against the enemies of the same: not for
anie care or regarde to the enemies, but to assure the Church of their safegarde by the destru-
ction of their enemies. And as touching the doctrine of reconciliation they haue more cleare-
ly intreated it then Moses, and set forth the more lively Iesus Christ, in whome this covenant of recon-
ciliation was made. In all these things Isaiah did excell all the Prophetes, and was moste dili-
gent to set out the same, with moste vehement admonitions, reprehensions, and consolations: euer
applying the doctrine, as he sawe that the disease of the people required. He declareth also manie
notable prophecies which he had receined of God, as touching the promes of the Messiah, his
office, and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gen-
tiles, and their vniou with the Iewes. Which are as moste principal pointes contained in this booke,
and a gathering of his sermons that he preached. Which after certeine daies that thei had stand
vpon the Temple dore (for the maner of the Prophetes was to set vp the summe of their doctrine for
certeine dayes that the people might the better marke it, as Isa. 8, 1. & Habak. 2, 2.) the Priests toke
it downe and reserued it among their registers: and so by Gods prouidence these booke were pre-
serued as a monument to the Church for euer. As touching his persone and time, he was of the
Kings stocke: for Amoz, his father was brother to Azariah King of Iudah, as the best writers
agre, and prophesied more then 64 yeres from the time of Vxxi. th vnto the reigne of Manasseh,
whose father in lawe he was (as the Ebrewes write) and of whome he was put to death. And
in reading of the Prophetes this one thing among other is to be obserued, that thei speake of things
to come as thogh thei were now past, because of the certaintie thereof, and that thei colde not but
come to passe, because God had ordeined them in his secret counsel, and so reueiled them to his
Prophetes.