

Salomón.

i Christ dwell-
leth in his
Church whose
woyce & 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 vnion 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 letter 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.

CHAP. I.

Isaiâh reproveth the Lewes of their ingratitude and stubbornnes, that nether for benefites nor punishment wolde amend. 11 He sheweth why their sacrifices are resisted, and wherein Gods true service standeth. 24 He prophesieth of the destruction of Ierusalem, 25 And of the restitution thereof.

^a That is, a revelation or prophete, which was one of the two meanes, whereby God declared him selfe to his servants in olde times, as Num. 12. 6: & therefore the Prophetes were called Sters, 1 Sam. 9. 9.



a vision of Isaiâh, the sonne of Amôz, which he sawe ^b concerning Iudâh and Ierusalem: in the daies of Vzziâh, Iothâm, Ahâz & Hezekiâh Kings of Iudâh.

² Heare, ^d heauens, and hearken, ^e earth: for the Lord hathe said, I haue nourished and brought vp ^e children, but they haue rebelled against me.

³ The ^f ox knoweth his owner, and the asse his masters cryb, but Israël hathe not knowne: my people hathe not vnderstand.

⁴ Ah, sinful nacion, a people laden with iniquitie: a s sede of the wicked, corrupt children: thei haue forsaken the Lord: thei haue prouoked the ^h holy one of Israël to anger: they are gone backwarde.

⁵ Wherefore shulde ye be ⁱ smitten anie more: for ye fall away more and more: the whole ^k head is sicke, and the whole heart is heauie.

⁶ From the ^l sole of the foote vnto the head, there is nothing whole therein, but woundes, & swelling, and sores full of corruption: thei haue not bene wrapped, nor bounde vp, nor mollified with oyle.

⁷ Your land is waste: your cities are burnt with fyre: strangers deuoure your land in your presence, and it is desolate like the ouerthrowe ⁿ of strangers.

⁸ And the daughter of ^o Ziôn shal remaine like a corage in a vineyard, like a lodge in a garden of cucumbers, & like a besiged citie.

⁹ Except the Lord of hostes ^p had reserved vnto vs, euen a smale remnant: we shulde haue bene ^q as Sodôm, & shulde haue bene like vnto Gomorâh.

¹⁰ Heare the worde of the Lord, ^r princes of Sodôm: hearken vnto the Law of our God, ^s people of Gomorâh.

¹¹ What haue I to do with the multitude of your sacrifices, saith the Lord: I am ful of the burnt offrings of rams, & of the fat of fed beastes: and I ^t desire not the blood of

bullockes, nor of lambes, nor of goates.

¹² Whē ye come to appeare before me, who required this of your hâds to tread in my courtes?

¹³ Bring no mo oblations, ^u in vaine: incense is an abomination vnto me: I can not suffer, ^v your newe moones, nor sabbaths, nor solemne daies (it is iniquitie) nor solemne assemblies.

¹⁴ My soule hateth your ^w newe moones and your appointed feasts: they are a burden vnto me: I am weary to beare them.

¹⁵ And whē you shal stretch out your hâds, I wil hide mine eyes from you: and though ye make manie prayers, I wil not heare: for your hands are ful ^x of blood.

¹⁶ ^y Wash you, make you cleane: take away the euil of your workes from before mine eyes: cease to do euil.

¹⁷ Learne to ^z do wel: seke iudgement, relieue the oppressed: iudge the fatherles & defend the widowe.

¹⁸ Come now, ^a & let vs reaso together, saith the Lord: though your sinnes were as crimson, they shalbe made ^b white as snow: though they were red like skarlet, they shalbe as well.

¹⁹ If ye ^c consent and obey, ye shal eat the good things of the land.

²⁰ But if ye refuse and be rebellious, ye shalbe deuoured with the sworde: for the mouth of the Lord hathe spoken it.

²¹ How is the ^d faithful citie become an harlot? it was ful of iudgement, & iustice lodged therein, but now ^e thei are murderers.

²² Thy ^f siluer is become drosse: thy wine is mixt with water.

²³ Thy princes are rebellious and companions of ^g theues: euerie one loueth gifts, & followeth after rewards: they iudge not the fatherles, nether doeth the widowes cause come before them.

²⁴ Therefore saith the Lord God of hostes, the ^h mightie one of Israël, Ah, I wil ease me of mine aduersaries, and auenge me of mine enemies.

²⁵ Then I wil turne mine hand vpon thee, and burne out thy drosse, til it ^k be pure, & take away all thy tynne.

²⁶ ^l And I wil restore thy iudges as at the first, and thy counsellors as at the beginning:

his owne incredulitie and disobedience. ^d That is, Ierusalem, which had promised fidelitie vnto me, as a wife to her housband. ^e Given to couetousnes and extortion, which he signified before by blood, ver. 15.

^f Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shewe. ^g That is, they maintaine the wicked & the extortioners, & not onely do not punish them, but are them selues sicke. ^h When God wil shewe him selfe mercifull to his Church, he calleth him selfe, The holie one of Israël: but when he hathe to do with his enemies, he is called Mighthee, as against whome no power is able to resist. ⁱ I wil take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them. Which thing yet he doeth with a grief because of his couenant.

^k Let the faithful among them shulde be overcome with this threatening, he addeth this consolation. ^l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promises, made concerning the saluation of his Church.

Aaa.i.

ⁱ What auaileth it to seke to amend you by punishment, seing the more I correct you, the more ye rebell? ^k By naming the chief partes of the bodie, he signifieth, that there was no parte of the whole bodie of the Iewes free from his roddes. ^l Euerie parte of the bodie, at the least as the chiefest was plagued. ^m Their plagues were so grievous that they were incurable, and yet they wolde not repent. ⁿ Meaning, of them, that dwell farre off, which, because they loke for no advantage of that, which remaineth, destroye all before them. ^o That is, Ierusalem. ^p Because that he wil euer haue a Church to call vpon his Name ^q That is, all destroyed. ^r Ye that for your vices deserved all to be destroyed as they of Sodôm. ^s saue that God of his mercie reserved a litle number, Lam. 3. 22. ^t Although God commanded these sacrifices for a time, as aides and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psal. 50. 14. ier. 6. 20. amos 5. 21. mich. 6. 7.

^t Without faith & repentance.

^u Your sacrifices offered in the new moones & feastes: he condemneth hereby hypocrites, which thinke to please God with ceremonies, & they them selues are void of faith and mercie.

^x He sheweth that where me be giuen to auarice, deceit, crueltye & extortion, which is ment by blood, there God wil shewe his anger, and not accept them, though they seeme neuer so holy, as Chap. 59. 3.

^y By this outward washing, he meaneth ^z spiritual: & torturing the Iewes to repent & amend their lives.

^a This kinde of reasoning, by the scripture, is in manie places against the hypocrites, who pretend holines & religion in worde, but when their charitie & loue toward their brethren shuld appeare, they declare ^b they haue no other faith nor religion.

^c To knowe if I do accuse you without cause.

^d Let sinners shulde pretend anie rigour on Gods parte, he onely willett the to be pure in heart, & he wil forgieue all their finnes, were they neuer so manie or great.

^e He sheweth that whatsoeuer aduersitie man endureth, it ought to be attributed to

The zeale of the godly.

Isaiáh. Gods terrible iudgements.

m By iustice is meant Gods faithful promes, & is the cause of deliuerance of his Church. **n** The wicked shall not be partakers of Gods promes, Psal. 92.9. **o** That is, the trees & pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16.22. **p** The false god, wherein ye put your confidence, shall be consumed as easily, as a piece of tow.

afterwarde shalt thou be called a citie of righteousness, & a faithful citie.

27 Zión shall be redeemed in iudgement, and they that returne in her, in iustice.

28 And the destruction of the transgressours and of the sinners shall be together: and they that forsake the Lord, shall be consumed.

29 For they shall be confounded for the oakes, which ye haue desired, and ye shall be ashamed of the gardens, that ye haue chosen.

30 For ye shall be as an oke, whose leafe fadeth: & as a garden that hath no water.

31 And the strong shall be as powe, and the maker thereof, as a sparke: and they shall bothe burne together, & none shall quench them.

CHAP. II.

2 The Church shall be restored by Christ, and the Gentiles called. **6** The punishment of the rebellious & obstinate.

1 The worde that Isaiáh the sonne of Amóz sawe vpon Iudáh and Ierusalém.

Mich. 4.1. **a** The decree and ordinance of God, touching the resurrection of the Church, & is chiefly ment of the time of Christ. **b** In an euident place to be seen and discerned.

c When the kingdome of Christ shall be enlarged by preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called.

d Alluding to mount Zión, where the visible Church then was.

e Meaning, the whole doctrine of saluacion.

f This was accomplished, when the Gospel was first preached in Ierusalém, and from thence went through all the world.

g The Lord, & is Christ, shall haue all power given him.

h These they may acknowledge their

sinnes, & turne to him.

i He sheweth the fruite of the peace, which the Gospel shulde bring: to wit, that men shulde do good one to another, where as before they were enemies.

k He speaketh not against the vse of weapons and lawfull warre, but sheweth how the hearts of the godlie shall be affected one toward another: which peace and loue doeth beginne and growe in this life, but shall be perfected, when we are ioyned with our head Christ Iesus.

l Seeing the Gentiles will be so readie, make you haste and shewe them the way to worship God.

m The Prophet seeing the small hope, that the Iewes wolde concert, complaineth to God, as though he had vnterly forsaken them for their sinnes.

n Full of the corruptions that reigned chiefly in the East partes. **o** They altogether giue them selues to the factions of other nations.

p The Prophet first condemned their superstition and idolatrie: next their couetousnes, and thirally, their vaine trust in worldlie means.

1 It shall be in the last daies, that the mountaine of the house of the Lord shall be prepared in the top of the mountaines, & shall be exalted about the hillies, & all nations shall flowe vnto it.

2 And manie people shall go, & say, Come, and let vs go vp to the mountaine of the Lord, to the house of the God of Iakób, & he wil teache vs his waies, and we wil walke in his paths: for the Law shall go forth of the Philistims, and the worde of the Lord from Ierusalém,

3 And he shall iudge among the natiós, & rebuke manie people: they shall breake their swordes also into mattookes, & their speares into sitches: nation shall not lift vp a sword against nation, nether shall they learne to fight anie more.

4 O house of Iakób, come ye, and let vs walke in the light of the Lord.

5 Surely thou hast forsaken thy people, the house of Iakób, because they are full of the East maners, and are forcerers as the Philistims, and abunde with strange children.

6 Their land also was full of siluer and golde, and there was none end of their treasures: and their land was full of horses, and their charets were infinite.

7 Their land also was full of idoles: they worshipped the worke of their owne háds, which their owne fingers haue made.

8 Their land also was full of idols: they worshipped the worke of their owne háds, which their owne fingers haue made.

9 Their land also was full of idols: they worshipped the worke of their owne háds, which their owne fingers haue made.

10 Their land also was full of idols: they worshipped the worke of their owne háds, which their owne fingers haue made.

11 Their land also was full of idols: they worshipped the worke of their owne háds, which their owne fingers haue made.

12 Their land also was full of idols: they worshipped the worke of their owne háds, which their owne fingers haue made.

13 And a man bowed him self, and a man humbled him self: therefore spare thee not.

14 Enter into the rocke, & hide thee in the dust from before the feare of the Lord, and from the glorie of his maiestie.

15 The hie loke of man shall be humbled, and the loftines of men shall be abased, & the Lord onely shall be exalted in that day.

16 For the day of the Lord of hostes is vpon all the proude and hautie, and vpon all that is exalted: and it shall be made lowe.

17 Euen vpon all the cedres of Lebanón, that are hie and exalted, and vpon all the oakes of Bashán,

18 And vpon all the high mountaines, & vpon all the hillies that are lifted vp,

19 And vpon euerie hie towre, and vpon euerie strong wall,

20 And vpon all the shippes of Tarshish, and vpon all pleasant pictures.

21 And the hautines of men shall be brought lowe, and the loftines of men shall be abased, and the Lord shall onely be exalted in that day.

22 And the idoles wil he vtterly destroye.

23 Then they shall go into the holes of the rockes, and into the caues of the earth, from before the feare of the Lord, & from the glorie of his maiestie, when he shall arise to destroye the earth.

24 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made them selues to worship them) to the mowles and to the backes,

25 To go into the holes of the rockes, and into the toppes of the ragged rockes from before the feare of the Lord, and from the glorie of his maiestie, when he shall rise to destroye the earth.

26 Cease you from the man whose breath is in his nostrilles: for wherein is he to be esteemed?

CHAP. III.

1 For the same of the people God wil take away the wife men, and giue them foolish princes. **14** The couetousnes of the gouernours. **16** The pride of the women.

1 For lo, the Lord God of hostes wil take away from Ierusalém and from Iudáh the stay and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, the iudge and the Prophet, the prudent and the aged,

3 The captaine of offitie, and the honorable, the counseler, and the cunning artificer, and the eloquent man.

4 And I wil appoint children to be their princes, and babes shall rule ouer them.

5 The people shall be oppressed one of another, & euerie one by his neighbour: the childre shall presume against the anciét, & the vile against the honorable.

q He noteth the nature of the idolaters, which are neuer satisfied in their supercilious.

r Thus the Prophet spake, being inflamed with the zeale of Gods glorie, & that he might feare them Gods iudgement.

s Meaning, as God shall begin to execute his iudgements.

t By high trees & mountaines are ment them that are proude, and loitie, and thinke them selues more strong in this world.

u He codeneth their vaine confidence, which they had in strong holdes, & in their rich marchandise, brought in vaine pleasures, where with mens mindes became of feminine.

Hosé 4.10, 11. **Luk. 23.30.**

reuel. 6.36. **9.6.**

x They shall cast them into most vile and filthie places, when they perceive they are not able to helpe them.

y Cast of your vaine confidence of man, whose life is so fragile, that if his nose be stopped, he is dead, & consider that you haue to do with God.

Chap. III. **a** Because they trusted in their abundance & prosperitie, he sheweth that they shulde be taken from the.

b The report of gouernour & the minister.

c By these he meaneth that God wolde take away euerie thing that was in any estimation, and wherein they had anie occasion to vaine them selues.

d Not onely in age, but in wit, maners knowledge & strength.

e For lacke of good regimé and ordre.

f He sheweth that this plague shalbe so horrible, that contrary to the comūne maner of men, w by natur: are ambitious, none shalbe founde able or willing to be their gouernour.
 g Fere shal rather cause hit to forswear him self, the to take such a dangerous charge vpon him.
 h When God shal examine their dedes, whereup thei now set an impudent face, he shal finde the marke of their impietie in their forehead.
 i Be ye that are godlie assured y God wil defend you in y middes of these troubles.
 k Because the wicked people were more addide to their priuies, the to y comādemētis of God, he sheweth y he wolde giue the such princes, by whom thei shulde haue no helpe, but that shulde be manifest tokes of his wrath, because they shuld be soles & effeminate.
 l Meaning, that the rulers and gouernours had destroyed his Church, & not preferred it, accord ing to their due tie.
 m That is, ye shewe all crueltie against them.
 n He menaceth y people, because of y arrogancie and pride of their women, which gaue them selues to all wantōnes & dissolution.
 o Which declared their pride.
 p As a signe, y they were not chaſte.
 q Which sheweth their wantōnes.
 r Thei delited the in slippers y did creak, or had little plates sowed vpon them, w they wnyckled as they went.
 s In rehearsing all these things particularly, he sheweth the lightenes, & vanitie of such as can not be content w comelic apparel according to their degree.

6 When euerie one shal take holde of his brother of the house of his father, & say, Thou hast clothing: thou shalt be our price, and let this fall be vnder thine hand.
 7 In that day he shal sware, saying, I can not be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.
 8 Douteles Ierusalēm is fallen, and Iudāh is fallen downe, because their tongue and workes are against the Lord, to prouoke the eyes of his glorie.
 9 The tryal of their countenance testifieth against them, yea, thei declare their sinnes, as Sodōm, they hide them not. Wo be vnto their soules: for they haue rewarded euil vnto them selues.
 10 Say ye, Surely it shalbe wel with y iuste: for they shal eat the frute of their workes.
 11 Wo be to the wicked, it shalbe euil with him: for the rewarde of his hāds shalbe giuen him.
 12 Children are extorcioners of my people, and women haue rule ouer them: o my people, they that lead thee, cause thee to erre, and destroye the way of thy paths.
 13 The Lord standeth vp to pleade, yea, he standeth to iudge the people.
 14 The Lord shal entre into iudgemēt with the Anciēts of his people and the princes thereof: for ye haue eaten vp the vineyarde: the spoyle of the poore is in your houses.
 15 What haue ye to do, that ye beat my people to pieces, and grinde the faces of the poore, faith the Lord, *even* the Lord of hostes?
 16 The Lord also saith, Because the daughters of Ziōn are haughty, and walke with stretched out neckes, and with wandring eyes, walking and minning as they go, and making a tinkeling with their fete,
 17 Therefore shal the Lord make the heads of the daughters of Ziōn balde, and the Lord shal discouer their secret partes.
 18 In that day shal the Lord take away the ornament of the slippers, & the calles, & the rounde tyres,
 19 The swete balles, and the brasselets, and the bonnets,
 20 The tyres of the head, and the sloppes, & the head bands, & the tablets, & y earrings,
 21 The rings and the mufflers,
 22 The costlie apparel and the vailles, and the wimples, and the crisping pinnes,
 23 And the glasses and the fyne linen, and the hoodes, and the slaunes.
 24 And in stead of swete fauour, there shalbe stinke, and in stead of a girdle, a rent, & in stead of dresing of y heere, baldnes, and in stead of a stomacher, a girding of sacke cloth, & burning in stead of beautie.

25 Thy men shal fall by the sworde, & thy strength in the battell.
 26 Then shal her gates mourne and lamēt, and she, being desolate, shal sit vpon the grounde.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalēm. 2 The graces of God vpon them that remaine.

And in that day shal a fewen women take holde of one man, saying, We wil eat our owne bread, and we wil weare our owne garments: onely let vs be called by thy name, & take away our reproche.

2 In that day shal the budde of the Lord be beautiful and glorious, and the frute of the earth shalbe excellent and pleasant for them that are escaped of I Israēl.

3 Then he that shalbe left in Ziōn, and he y shal remaine in Ierusalem, shal be called holie, and euerie one shalbe written among the liuing in Ierusalēm,

4 When the Lord shal wash the filthines of the daughters of Ziōn, & purge the blood of Ierusalēm out of y middes thereof by the spirit of s iudgement, and by the spirit of burning.

5 And the Lord shal creat vpon euerie place of mount Ziōn, and vpon the assemblies thereof, a cloude and smoke by day, and the shining of a flaming fyre by night: for vpon all the glorie shalbe a defense.

6 And a couering shalbe for a shadowe in the day for the heat, and a place of refuge and a couert for y storme & for the raine.

to the boke of life, whereof read Exod. 32, 32: meaning Gods secret counsell, wherein his elect are predestinate to life euerslasting. f That is, the crueltie, extortion, auarice, and all wickednes. g When things shalbe redressed, that were amisse. h He alludeth to the pillar of the cloude, Exod. 13, 21: meaning that Gods fauour & protection shulde appeare in euerie place. i The faithful are called the glorie of God, because his image, and tokens of his grace shine in them. k God promisseth to be the defense of his Church against all troubles and dangers.

CHAP. V.

1 Under the similitude of the vine he describeth the state of the people. 2 Of their auarice. 3 Their drunkennes. 13 Of their captiuitie.

Now wil I sing to my beloued a song of my beloued to his vineyard, My beloued had a vineyard in a verie frutefull hill.

2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, and he buyt a towre in y middes thereof, & made a wine presse therein: the he looked y it shulde bring forth the grapes: but it broght forth the wilde grapes.

3 Now therefore, o inhabitants of Ierusalēm & me of Iudāh, iudge, I pray you, betwene me, and my vineyarde.

4 What colde I haue done anie more to my vineyard y I haue not done vnto it: why haue I looked that it shulde bring forth the grapes, & it bringeth forth the wilde grapes?

5 And now I wil tel you what I wil do to my vineyard: I wil take away y hedge, as it was euident y they were the cause of their owne ruine. I wil take no more care for it: meaning y he wolde take fro the his worde & mufflers, & all other cōfortes, & send them contrarie plagues.

e Meaning, y God wil not onely punish y women, but their houses, w haue suffered this dissolution, and also y comūne weale, w hath not remedied it.

Chap. IIII. a When God shal execute this vengeance, there shal not be one man founde to be y head to maue women, & thei contrarie to womanly shamefastnes, shal like vnto men, and offer them selues to anie condition.

b Bethou our hous band, and let vs be called thy wiues. c For so they thought it to be without an head & hous band.

d He comforteth y Church in this desolation, which shal spring vp like a bud, signifying that Gods graces shulde be as plentiful towarde the faithful, as though they sprang out of the earth, as Chap. 45, 8.

Some by the bud of y Lord meane Christe. e He alludeth to the crueltie, extortion, auarice, and all wickednes. f That is, the crueltie, extortion, auarice, and all wickednes. g When things shalbe redressed, that were amisse. h He alludeth to the pillar of the cloude, Exod. 13, 21: meaning that Gods fauour & protection shulde appeare in euerie place. i The faithful are called the glorie of God, because his image, and tokens of his grace shine in them. k God promisseth to be the defense of his Church against all troubles and dangers.

tere. 2, 21.

mat. 21, 33.

c Meaning, y he had platted his Church in a place most plentiful and abundant. d He spared no diligence nor cost.

e Iu y (euenth verse) he declarereth what thei were.

f He maketh the iudges in their owne cause, for a manche as it was euident y they were the cause of their owne ruine.

g I wil take no more care for it: meaning y he wolde take fro the his worde & mufflers, & all other cōfortes, & send them contrarie plagues.

Ara. 11.

Oppression of the poore.

Isaiâh. The worldly wife.

thereof, & it shal be eaten vp: I wil breake the wall thereof, & it shal be trode downe:

6 And I wil lay it waste: it shal not be cut, nor digged, but briars, & thornes shal growe vp: I wil also commande the cloudes that they raine no raine vpon it.

h Iudgement and righteousness are true frutes of the feare of God, and therefore in the cruel oppressors there is no religion. i Of them that are oppressed. k To wit, for the poore to dwell in.

7 Surely the vineyarde of the Lord of hostes is the house of Israël, and the men of Iudâh are his pleasant plant, and he looked for iudgement: but beholde i a crying.

8 Wo vnto thē that ioyne house to house, and lay field to field, til there be no^k place, that ye may be placed by your selues in the middes of the earth.

9 This is in mine i cares, saith the Lord of hostes. Surely manie houses shalbe desolate, euē great, & fayre without inhabitat.

l I haue heard the complaint, and crye of y poore. m Which contineth about 25 pottels: so y euerie acre shulde but yelde one pottel.

10 For ten acres of vines shal yelde one bath, & the sede of an homer shal yelde an ephah.

n Which contineth an hundred pottels. o An ephah contineth ten pottels, & is in drye things as muche as bath is in licours. p That spare no paine nor diligence to followe their lustes.

11 Wo vnto them, that rise vp early to continue drunkennes, and to them that continue vntil 9 night, til the wine do inflame them.

q Which are neuer weary of their riotig and excessive pleasures: but vse all meanes to prouoke to the same.

12 And the harpe and viole, timbrel, and pipe, and wine are in their feastes: but they regard not the worke of y Lord, nether consider the worke of his hands.

r They regarde not the prouident care of God ouer them, nor for what end he hath created them.

13 Therefore my people is gone into captiuitie, because they had no knowledge, and the glorie thereof are men famished, & the multitude thereof is dried vp with thirst.

s That is, shal certainly go: for so the Prophetes vse to speake, as though the thing which shal come to passe, were done already.

14 Therefore he hath enlarged it self, and hath opened his mouth, without measure, and their glorie, and their multitude, and their pompe, and he that reioyeth among them, shal descende into it.

t Because they wolde not obey the worde of God. u Meaning, y graue shal swallowe vp them that shal dye for hunger and thirst, and yet for all this great destruction it shal neuer be satiate.

15 And man shalbe broght downe, and man shalbe humbled, euē the eyes of the proude shalbe humbled.

x God comforteth y poore lambes of his Church, y had bene strangers in other countreys, promising that they shulde dwell in those places againe, whereof they had bene deuiued by the fat, and cruel tyrants.

16 And the Lord of hostes shalbe exalted in iudgement, and the holie God shalbe sanctified in iustice.

y Which vse all allurements, occasions, and excuses to harden their conscience in sinne. z He sheweth what are the wordes of the wicked, when they are menaced with Gods iudgements, 2. Pet. 3. 4. a Which are not ashamed of shame, nor care for honestie, but are grown so a desperate impiccie.

17 Then shal the lambes fede after their manner, and the strangers shal eat the desolate places of the fat.

18 Wo vnto them, that drawe iniquitie w^r cordes of vanitie, and sinne, as with cart ropes:

19 Which say, Let him make spede: let him hasten his worke, that we may se it: & let the counsell of the holie one of Israël drawe nere and come, that we may knowe it.

20 Wo vnto them that speake good of euil, and euil of good, which put darkenes for light, and light for darkenes, that put bitter for swete, and swete for sowre.

21 Wo vnto them that are wise in their owne eyes, and prudent in their owne sight.

b Which are contempters of all doctrine & admonition.

22 Wo vnto them that are mightie to drinke wine, and to them that are strong to powre in strong drinke:

c Which are neuer weary, but shew their strength, and bragge in the tonic and drunkenness.

23 Which iustifie the wicked for a rewarde, and take away the righteousness of the righteous from him.

24 Therefore as y flame of fyre deuoureth the stubble, and as the chaffe is consumed of the flame: so their roote shalbe as rottennes, and their budde shal rise vp like dust, because they haue cast of the Law of the Lord of hostes, and contemned the worde of the holie one of Israël.

d Bothe they and their posteritie, so that nothing shalbe left.

25 Therefore is the wrath of the Lord kindled against his people, & he hath stretched out his hand vpon them, and hath smitten them that y mountaines did treble: and their karcafes were torne in the middes of the stretes, & for all this his wrath was not turned away, but his hand was stretched out still.

e He sheweth that God had so fore punished this people, that the dumme creatures, if they had bene so plagued, wolde haue bene more sensible, and therefore his plagues must continue, til they begin to fele them.

26 And he wil lift vp a signe vnto the nations a farre, and wil hisse vnto them from the end of the earth: & beholde, they shal come hastily with spede.

f He wil make y Babylonias to come against the at his becke, and to fight vnder his standard.

27 None shal faint nor fall among them: none shal slumber nor slepe, nether shal the girdle of his loynes be loosed, nor the latchet of his shoes be broken:

g They shalbe prompt, and lustie to execute Gods vengeance.

28 Whose arrowes shalbe sharpe, & all his bowes bent: his horse hooves shalbe thought like flint, & his wheles like a whirle wide.

h The enimie shal haue none impediment.

29 His roaring shalbe like a lyon, and he shal roare like lyons whelpes: they shal roare, and lay holde of the pray: they shal take it away, and none shal deliuer it.

i Whereby is declared the crueltie of the enimie.

30 And in that day they shal roare vpon them, as the roaring of the sea: & if they loke vnto the earth, beholde darkenes, and sorow, and the light shalbe darkened in their skie.

k The Iewes shal finde no succour.

CHAP. VI.

1 Isaiâh sheweth his vocation by the Vision of the diuine maiestie. 9 He sheweth the obstinacie of the people.

11 The destruction of the land. 13 The remnant reserved.

1 IN the yere of the death of King Vzziah, I sawe also the Lord sitting vpon a high throne, and lifted vp, and the lower partes thereof filled the temple.

a God sheweth not him self to mā in his maiestie, but according as mā's capacitie is able to comprehend him: that is by visible signes, as Iohn Baptist sawe the holie Ghost in the forme of a dooue.

2 The Seraphims stode vpon it: euerie one had six wings: with twaine he couered his face, and with twaine he couered his fete, and with twaine he did sflie.

3 And one cryed to another, and said, h Ho-

b As a iudge ready to giue sentence. c Of his garment, or of his throne.

d They were Angels so called, because they were of a fyrie colour, to signifye they burnt in the loue of God, or were light as fyre to execute his wil.

e Signifying, that they were not able to endure the brightness of Gods glorie. f Whereby was declared that man was not able to fele the brightness of God in them. g Which thing declareth the prompt obedience of the Angels to execute Gods comāndement. h This oft repetition signifyeth, that the holy Angels can not satisfie them selues in praising God, to teache vs that in all our liues we shal giue our selues to the continual praisse of God.

ly, holy, holy is ⁴ Lord of hostes: the whole worlde is ful of his glorie.

And the lintels of the dore chekes ^k moued at the voyce of him that cryed, and the house was filled with smoke.

Then I said, ¹ Wo is me: for I am vndone, because I am a man of polluted lippes, and I dwell in the middes of a people of polluted lippes: for mine eyes haue sene the King and Lord of hostes.

Then fiewe one of the Seraphims vnto me with an hote cole in his hand, which he had takē from the ^m altar with the tongs: And he touched my mouth, & said, Lo, this hath touched thy lippes, and thine iniquitie shalbe taken away, and thy ⁿ sinne shalbe purged.

Also I heard the voyce of the Lord, saying, Whome shal I send: and who shal go for vs? Then I sayd, Here am I, send me.

And he said, Go, and say vnto this people, ^o Ye shal heare in dede, but ye shal not vnderstand: ye shal plainly se, & not perceiue.

Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they se with their eyes, & heare with their eares, and vnderstand with their hearts, and conuert, and he heale them.

Then said I, Lord, ^p how long? And he answered, Vntill the cities be walled without inhabitant, and the houses without man, and the land be vterly desolate,

And the Lord haue remoued men farre away, and ^{there be} a great desolation in the middes of the land.

But yet in it ^{shalbe} a tenth, and shal returne, and shalbe eaten vp as an elme ^r or as an oke, which haue a substance in them, when they cast ^{their leaues}: so the holie sede shalbe the substance thereof.

when as they wil not learne thereby to obey his wil, and be saued: hereby he exhorteth the ministers to do their ducie, and answereth to the wicked murmurers, that though their owne malice their heart is hardened, Mat. 13. 14. & 23. 26. rom. 11. 8. ^p As he was moued with the zeale of Gods glorie, so was he touched with a charitable affection toward the people.

Meaning, the tenth part: or as some write, it was reuelled to Isaiáh for the confirmation of his propheticke, that ten Kings shulde come before their captiuitie, as were from Vzziah to Zedekiah. ^r For the fewenes they shal seme to be eaten vp: ^r they shal after flourish as a tre, which in winter loseth his leaues, and seemeth to be dead, yet in sommer is fresh, and greene.

CHAP. VII.

1 Ierusalem besieged. 4 Isaiáh comforteth the King.
14 Christ is promised.

^a King. 16. 1. ¹ And in the dayes of ^a Aház, the sonne of Iothám, the sonne of Vzziah King of Iudán, Rezin the King of ^r Arám ^a came vp, and Pekáh the sonne of Remaliah King of Israél, to Ierusalem to fight against it, but he colde not ouercome it.

And it was tolde the house of ^b Dauid, saying, Arám is ioyned with ^c Ephraim: therefore his heart was ^d moued, and the heart of his people, as the trees of the forest are moued by the winde.

Then said the Lord vnto Isaiáh, Go

forthe now to mete Aház (thou and ^e Shear-iashub thy sonne) at the end of the conduit of the vpper poole, in the path of the fullers field,

And say vnto him, Take hede, & be still: feare not, nether be faint hearted for the two tailles of these smoking ^f fyrebrandes, for the furious wrath of Rezin and of Arám, and of Remaliahs sonne:

Because Arám hath taken wicked counsel against thee, & Ephraim, & Remaliahs sonne, saying,

Let vs go vp against Iudáh, & let vs wake them vp, and make a breche therein for vs, and set a King in the middes thereof, ^{even} the sonne of ^g Tabeál.

Thus saith the Lord God, It shal not stand, nether shal it be.

For the head of Arám is Damascus, and the head of Damascus is Rezin: and within ^h threcore yere, Ephraim shalbe destroyed from being a people.

And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleue not, surely ye shal not be established.

And the Lord spake againe vnto Aház, saying,

Aske ⁱ a signe for thee of the Lord thy God: aske it, ^{either} in the depth or in the height aboue.

But Aház said, I wil not aske, nether wil I ^k tempt the Lord.

Thē he said, Heare you now, ^o house of Dauid, Is it a smale thing for you to grieue ^l men, that ye wil also grieue my God?

Therefore the Lord ^m him self wil giue you a signe. Beholde, the virgine shal conceiue and beare a sonne, and she shal call his name ⁿ Immanu-él.

Butter and honie shal he eat, til he haue knowledge to refuse the euil, & to chuse the good.

For a fore ^o childe shal haue knowledge to eschewe the euil, and to chuse the good, the land, that thou abhorrest, shalbe forsaken of bothe her Kings.

The Lord shal bring vpon thee, and vpon thy people, and vpon thy fathers house (the daies that haue not come frō the daie that ^p Ephraim departed from Iudáh) ^{even} the King of ^q Asshūr.

And in that day shal the Lord hisse for the ^r flie that is at the vttermoste parte of the floods of Egypt, & for the bee which is in the land of Asshūr,

And thei shal come and shal light all in the desolate valleys, and in the holes of the rockes, and vpon all thornie places, and be nourished as other men, vntill ^s age of discrecion. ^o Not meanig Christ, but anie childe: for before a childe can come to the yeres of discrecion, the Kings of Samaria and Syria shal be destroyed. ^p Since the time that the twelue tribes rebelled vnder Roboam. ^q In whom thou hast put thy trust.

Meaning, the Egyptians: for by reason the countrei is hote and moiste, it is ful of flies, as Assyria is ful of bees.

^e That is to say, The rest shal returne: ^f name Isaiáh gaue his sonne, to signifie, that ^g rest of the people shulde returne out of their captiuitie. ^h Which haue but a litle smoke and shal quickly be quenched. ⁱ Which was an Israélite & as semeth, enemy to the house of Dauid. ^k Counting from ^l the reigne of Vzziah, at what time Amos prophesied this thing, and now Isaiáh confirmeth that the Israelites shulde be led into perpetual captiuitie. ^m thing came to passe within twentie yere after that Isaiáh did this message. ⁿ For the confirmation of this thing, that thine enemies shalbe destroyed & thou preserved. ^o Not to beleue Gods worde without asigne is to tempt God: but to refuse a signe whē God offereth it for ^p aide & helpe of our infirmities, is to rebel against him. ^q You thinke you haue to do w men, whē ye contemne Gods messengers: but it is God, against whom ye bend your felues. ^r Forasmuche as thou art vnworthy, ^s Lord for his owne promes sake wil giue a signe & shalbe that Christ the Saviour of his Church & the effect of all signes & miracles shalbe reuelled. ^t O, God with vs, which name can agree to us, not out to him, that is to be God and man. ^u Meaning, that Christ is not onely God, but man also, because he shal be nourished as other men, vntill ^v age of discrecion. ^w Not meanig Christ, but anie childe: for before a childe can come to the yeres of discrecion, the Kings of Samaria and Syria shal be destroyed. ^x Since the time that the twelue tribes rebelled vnder Roboam. ^y In whom thou hast put thy trust. ^z Meaning, the Egyptians: for by reason the countrei is hote and moiste, it is ful of flies, as Assyria is ful of bees. ^{aa} iii.

^a 16. 1. ^b Syria. ^c To wit, the seconde time: for in the first battell Aház was ouercome. ^d Kings house. ^e That is, Isaiáh, because ^f scribe was the greater. ^g Gene. 48. 19. ^h For feare.

The waters of Shiloáh.

Isaiáh. To seke God onely.

f signifying, *y* no place shal be fre fro the. *e* That is, that which is from *y* belly downeward: meaning, that he wolde destroy bothe the great & smale.

n He that before had a great number of cattel, shalbe content w one kowe & two shepe.

x The number of men shal be so smale, that a few beastes shalbe able to nourish all abundantly.

y As thei that go to seke wilde beastes among the bushes.

z The mountaynes contrarie to their wonte, shalbe tilled by such as shal flee to them for succour.

upon all bushie places.

20 In that day shal the Lord shauē with a raser that is hired, *euen* by them beyonde the Riuer, by the King of Asshur, the head and the heere of the *e* fere, and it shal consume the beard.

21 And in the same day shal a mā *n* nourish a yong kowe, and two shepe.

22 And for the *x* abundance of milke, that they shal giue, he shal eat butter: for butter and honie shal euerie one eat, which is left within the land.

23 And at the same day euerie place, wherein shalbe a thousand vines, shalbe at a thousand *pieces* of siluer: so it shalbe for the briars and for the thornes.

24 With arrowes and with *y* bowe shal one come thether: because all the land shal be briars and thornes.

25 But on *z* all the mountaines, which shalbe digged with *y* mattocke, there shal not come thether the feare of briars & thornes: but they shalbe for the sending out of bullockes and for the treading of shepe.

CHAP. VIII.

s The captiuitie of Israël & Iudah by the Assyrians. *e* The infidelitie of the Iewes. *g* The destruction of the Assyrians. *14* Christ the stone of stumbling to the wicked. *19* The worde of God must be inquired at.

*M*oreouer, *y* Lord said vnto me, Make thee a *a* great role, and write in it *b* with a mans penne, Make spede to the spoyle: haste to the pray.

2 Then I toke vnto me *c* faithful witnesses to recorde, Vriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came vnto the *d* Prophetesse, w conceived, and bare a sonne. Then said the Lord to me, Call his name, *e* Mahershalal hash-baz.

4 For before the *e* childe shal haue knowledge to crye, My father, and my mother, *f* he shal take away the riches of Damascus and the spoile of Samaria, before the King of Asshur.

5 ¶ And *y* Lord spake yet againe vnto me, saying,

6 Because this people hathe refused the waters of *s* Shiloáh that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore beholde, the Lord bringeth vp vpon the *h* the waters of the Riuer mightie and great, *euen* the King of Asshur with all his glorie, and he shal come vp vpon all their riuers, and go ouer all their banks,

8 And shal breake into Iudah, & shal ouerflowe and passe through, & shal come vp to the *i* necke, & the stretching out of his wings shal fil the breadth of thy land, *h* That is, the Assyrians, which dwell beyonde Euphrate. *i* It shalbe ready to drowne them.

o Immānu-él.

9 Gather together on heapes, *o* ye people, and ye shalbe broken in pieces, and hearkē all ye of farre countreys: girde your selues, and you shalbe broken in pieces: girde your selues, & you shalbe broken in pieces.

10 Take counsel together, yet it shalbe brought to naught: pronounce a decre, yet shal it not stand: for God is with vs.

11 For *y* Lord spake thus to me in takig *m* of mine had, & taught me, *y* I shulde not walke in the way of this people, saying,

12 Say ye not, A *n* confederacie to all them, to whome this people faith a confederacie, neither feare you^e their feare, nor be affraied of them.

13 Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shalbe as a *q* Sanctuarie: but as a stöbling stone & as a rocke to fall vpon, to bothe the house of Israël, & as a snare & as a netto to the inhabitants of Ierusalem.

15 And manie among them shal stömble, and shal fall and shal be broken and shalbe snared & shalbe taken.

16 *r* Binde vp the testimonie: seale vp the Law among my disciples.

17 Therefore I wil wait vpon the Lord that hathe hid his face from the house of Iakób, and I wil lōke for him.

18 Beholde I, and the *r* children whome the Lord hathe giue me, are as signes & as wōders in Israël, by *y* Lord of hostes, which dwelleth in mount Zión.

19 And whē thei shal say vnto you, Enquire at them that haue a spirit of diuination, and at the south faiers, which whisper and murmur, *s* Shulde not a people enquire at their God? from the *x* liuing to the dead?

20 To thei Lawe, and to the testimonie, if they speake not according to this worde: *t* is because there *is* no *z* light in them.

21 Thē he that is afflicted & famished, shal go to and fro in *u* it: & when he shalbe hungry, he shal euen freat him self, *b* and curse his King and his gods, & shal lōke vwarde.

22 And whē he shal lōke to the earth, beholde trouble, & *c* darkenes, vexacion & anguish, and he *is* driuen to darkenes.

e This was a consolation in their troubles, knowing that nothing colde come vnto them, but by the wil of the Lord. *u* Answer the wicked thus, Shulde not Gods people seke succour onely at him? *x* That is, wil thei reſeſe to be taught of the Prophet, who is the mouth of God, and seke helpe at the dead, which is the illusion of Satan. *y* Seke remedie in the worde of God where his wil is declared: *z* Thei haue no knowledge, but are blinde leaders of *y* blinde. *a* That is, in Iudah, where thei shulde haue had reſt, if thei had not thus grievously offended God. *b* In whome afore thei put their trust. *c* Thei shal thinke *y* heauen and earth & all creatures are bent against the to trouble the.

CHAP. IX.

s The vocation of the Gentiles. *6* A prophesie of Christ. *14* The destruction of the ten tribes for their pride and contempt of God.

*Y*et *a* the darkenes shal not be according to the affliction, *b* that it had when at the first he touched lightly the Israel was purified, first by Tiglath-pileſar, which was a light scourge in respect of that which thei suffered after ward by Shalman-eſer, who caried the Iſraelites awaie captiue.

k He speaketh this to Meſſias, or Christ, in whome the faithful were comforted, and who wolde not suffer in Church to be destroyed utterly.

l To wit, ye *y* are enemies to the Church, as the Assyrians, Egyptians, Syrians &c.

m To encourage me that I shulde not shrinke for the infidelitie of this people, and so neglect mine office.

n Content not ye that are goodlie, w the league & friendship that this people ſeek w strangers & idolaters.

o Meaning, *y* thei shulde not feare *y* thing that thei feared, *w* haue no hope in God.

p In putting your trust onely in him, in calling vpon him in aduerſitie, patiently looking for his helpe, and fearing to do any thing contrarie to his wil.

q He wil defend you which are his elect, & reiect all the rest, which is ment of Christ against whome *y* Iewes shulde stömble and fall, Luk 2, 34, rom 9, 33, 1 pet 2, 7.

r Though all forsake me, yet *e* that are mine, kepe *y* my worde sure sealed in your hearts.

s Meaning, the that were willing to heare and obeie the worde of God, whome *y* worlde hated as though thei were monſters and not worthy to liue.

t This was a consolation in their troubles, knowing that nothing colde come vnto them, but by the wil of the Lord. *u* Answer the wicked thus, Shulde not Gods people seke succour onely at him? *x* That is, wil thei reſeſe to be taught of the Prophet, who is the mouth of God, and seke helpe at the dead, which is the illusion of Satan. *y* Seke remedie in the worde of God where his wil is declared: *z* Thei haue no knowledge, but are blinde leaders of *y* blinde. *a* That is, in Iudah, where thei shulde haue had reſt, if thei had not thus grievously offended God. *b* In whome afore thei put their trust. *c* Thei shal thinke *y* heauen and earth & all creatures are bent against the to trouble the.

a He comforteth the Church againe after thei great threatenings, promising to restore them to great glorie in Meſſias.

b Wherewith Israel was purified, first by Tiglath-pileſar, which was a light scourge in respect of that which thei suffered after ward by Shalman-eſer, who caried the Iſraelites awaie captiue.

c Where as ¶ Jewes & Gentiles dwelt together by reason of thofe twentie cities, which Salomon gave to Hytam.
d Which were captiue in Babylon: & ¶ Prophet speaketh of that thing, which shulde come to passe therefore yeres after, as though it were nowe done.
e Meaning, the comfort of their deliuerance.
f This captiuitie & deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Mat. 4. 15
g Their number was greater when they went into captiuitie then when they returned, but their ioye was greater at their returne, Hag. 2. 10.
h Thou gauest them perfit ioye, by deliuering them & by destroying tyrants that had kept them in cruel bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7. 22.
i He speaketh of the deliuerance of his Church, & he hath deliuered miraculously from his enemies, but specially by the coming of Christ, of whom he prophesieth in the next verse.
k The autor of eternitie, and by whome the Church and eternitie member thereof shalbe preferred for euer, and haue immortal life.
l His singular loue and care for his elect.
m This is another prophetic against the of Samaria, & were mockers and contenters of Gods promises and mercies.
n We were but weak, when the enemy overcame vs, but we wil make our selues so strong, that we wil neither care for our enemies, nor feare Gods threatenings.
o Rezin King of Syria, who was in league with Israél, was slaine by the Assyrians, after whose death Aram, that is, the Syrians were againe against Israél, which on the other side were assailed by the Philistines.

land of Zebulún and the land of Naphthalí, nor afterward when he was more grievous by ¶ way of the sea beyonde Iordén in Galile of ¶ the Gentiles.

The people that d walked in darkenes, haue sene a great e light: thei that dwelled in the land of the shadow of death, vpon them hath the f light shined.

Thou hast g multiplied the natiõ, & not increased their ioye: thei haue reioyced before thee according to the ioye in harvest, & as men reioyce whē they diuide a spoile.

For h the yoke of their burdē, & the staffe of their shulder & the rodde of their oppressour hast thou broken as in the day of Midian.

Surely euerie battel of the warriour is with noife, & with tumbling of garmets in blood: but this shalbe i with burning and deuouring of fyre.

For vnto vs a Childe is borne, & vnto vs a sonne is giue: & the gouernement is vpo his shulder, & he shal call his name Wonderful, Counsellor, The mightie God, The euerlasting k Father, The prince of peace,

The increase of his gouernement and peace shal haue none end: he shal sit vpo the throne of Dauid, & vpon his kingdom, to order it, and to stablish it with iudgement and with iustice, from hence forth, eue for euer: i the zeale of the Lord of hostes wil performe this.

The Lord hath sent a worde into Iakob, and it hath lighted vpon m Israél.

And all the people shal knowe, eue Ephraim, and the inhabitant of Samaria, that faie in ¶ pride & presumptiõ of ¶ heart,

The n bricke are fallē, but we wil buyle it with hewen stones: the wilde figtrees are cut downe, but we wil change the into cedres.

Neuertheles the Lord wil raise vp the aduersaries of o Rezin against him, & ioine his enemies together.

Aram before & the Philistims behind, and thei shal deuoure Israél with open mouth: yet for all this his wrath is not turned awaie, but his hand is stretched out stil.

For the people turneth not vnto him that smiteth the, nether do thei seke the Lord of hostes.

Therefore wil the Lord cut of from Israél head and taile, branch and rush in one daie.

The ancient and the honorable man, he is the head: & the prophet that teacheth lies, he is the taile.

For the leaders of the people cause the to erre: and thei that are led by them, are deuoured.

Therefore shal the Lord haue no pleasure in their yong men, nether wil he haue compasfion of their fatherles and of their widowes: for euerie one is an hypocrite and wicked, and euerie mouth speaketh folie: yet for all this his wrath is not turned awaie, but his hand is stretched out stil.

For wickednes p burneth as a fyre: it deuoureth ¶ briars & the thornes & wil kindle in the thicke places of the forest: and thei shal mounte vp like the lifting vp of smoke.

By the wrath of the Lord of hostes shal the land be darkened, and the people shalbe as ¶ meat of the fyre: no mā shal spare his brother.

And he shal snatche at the right hand, & be hungrie: & he shal eat on the left hand, and shal not be satisfied: euerie one shal eat the r flesh of his owne arme.

Manasséh, Ephraim: & Ephraim Manasséh, and thei bothe shalbe against Iudáh: yet for all this his wrath is not turned awaie, but his hand is stretched out stil.

CHAP. X.

Of wicked lawe makers: God wil punish his people by the Assyrians and after destroye them. 21 The remnant of Israél shalbe saved.

W vnto them that decre wicked decrees, & a write grievous things,

To kepe backe the poore from iudgement, and to take awaie the iudgement of the poore of my people, that widowes maie be their praie, and that thei maie spoile the fatherles.

What wil ye do now in the daie of visitation, & of destruction, which shal come fro b farre to whome wil ye flee for helpe: and where wil ye leaue your c glorie?

d Without me euerie one shal fall among them: ¶ are boude, & thei shal fall downe among the slaine: yet for all this his wrath is not turned awaie, but his hand is stretched out stil.

¶ O e Affhúr, the rodde of my wrath: and ¶ staffe in their hands is mine indignatiõ.

I wil send f him to a difsembling nation, and I wil giue him a charge against the people of my wrath to take the spoile & to take the praie, and to treade them vnder fete like the myre in the strete.

But he thinketh not so, nether doeth his heart esteeme it so: but he imagineth to destroye and to cut of not a fewe nacions.

workes of God & of ¶ wicked in one verie thing and a: for Gods intention is to chastize them for their amendement, and the Assyrians purpose is to destroye them to enriche them: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

Aaa.iiii.

p Wickednes as a bellowe kindleth the fyre of Gods wrath, which consumeth all his oblitinate enemies.

q Though there were no forren enemy, yet thei shal destroy one another.

r Their gruelous: shalbe in sinuatic, so that one brother shal eat vp another, as though he shal deat his owne flesh.

a Which write and pronounce a wicked sentence to oppress the poore: meaning that the wicked magistrates, which were the chief cause of mischief, shulde be first punished.

b To wit, from Assyria.

c Your riches & auctoritie, ¶ thei maie be safe, and that ye maie receiue the imagine d Because thei haue forsaken me, some shal go into captiuitie, and the rest shalbe slaine.

e God calleth for the Assyrians to be executioners of his vengeance f That is, the Assyrians against the Iewes, which are but hypocrites: & in this first and seventh verse is declared the difference of ¶

Blasphemie of the enemy. Isaiâh. Prophecie of Christ.

- 8 For he saith, Are not my princes all together Kings?
- 9 Is not Calnó as ^g Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?
- 10 Like as mine had hath founded the kingdoms of the idoles, seeing their idoles were aboute Ierusalém, and aboute Samaria:
- 11 Shal not I, as I haue done to Samaria, & to the idoles thereof, so do to Ierusalém and to the idoles thereof?
- 12 ¶ But when the Lord hath accomplished ^h all his worke vpon mount Ziôn and Ierusalém, I wil visit the frute of the proude heart of the King of Asshúr, and his glorious and proude lokes,
- 13 Because he said, By the power of mine owne hand haue I done it, and by my wisdom, because I am wise: therefore I haue removed the borders of the people, and haue spoiled their treasures, and haue pulled downe the inhabitants like a valiant man.
- 14 And mine hand hath founded as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.
- 15 Shal the ^k axe boast it self against him who heweth therewith? or shal the sawe exalt it self against him that moueth it? as if the rod shulde lift vp it self against him that taketh it vp, or the staffe shulde exalt it self, as it were no wood.
- 16 Therefore shal the Lord God of hostes send among his fat men, leanenes, and vnder his glorie he shal kindle a burning, like the burning of fyre.
- 17 And the light of Israël shalbe as a fyre, and the Holy one thereof as a flame, and it shalburne, and deuoure ^m his thornes and his briars in one day:
- 18 And shal consume the glorie of his forest, & of his frutefull fields bothe soule and flesh: and he shalbe as the ⁿ fainting of a standerd bearer.
- 19 And the rest of the trees of his forest shalbe fewe, that a childe may tel them.
- 20 ¶ And at that day shal the remnant of Israël, and such as are escaped of the house of Iakób, staye no more vpon him that smote them, but shal stay vpon the Lord, the holy one of Israël in trueth.
- 21 The remnant shal returne, ^o even the remnant of Iakób vnto the mightie God.
- 22 For though thy people, ô Israël, be as the sand of the sea, yet shal the remnant of the returne. The consumption decreed shal ouerflowe with righteousness.
- 23 For the Lord God of hostes shal make the consumption, ^p even determined, in the middes of all the land.
- 24 Therefore thus saith the Lord God of hostes, O my people, that dwellest in Ziôn, be not afraid of Asshúr: he shal smite thee with a rod, and shal lift vp his staffe against thee after the maner of ^r Egypt:
- 25 But yet a very litle time, and the wrath shalbe consumed, and mine angre in their destruction.
- 26 And the Lord of hostes shal raise vp a scourge for him, according to the plague of ^s Midian in the rocke Oré: and as his staffe was vpon the ^t Sea, so he wil lift it vp after the maner of Egypt.
- 27 And at that day shal his burdē be taken away from of thy shulder, & his yoke fro of thy necke: & the yoke shalbe destroyed because of ^u the anointing.
- 28 He is come ^v to Aiath: he is passed into Migrón: at Michmash shal he lay vp his armour.
- 29 They haue gone ouer the soorde: they lodged in the lodging at Gebá: Ramah is afraid: Gibeah of Saúl is fled away.
- 30 Lift vp thy voice, ô daughter Gallim, cause Laish to heare, ô poore Anathoth.
- 31 Madmenah is removed: the inhabitants of Gebim haue gathered them selues together.
- 32 Yet there is a time ^w he wil stay at Nob: he shal lift vp his hand toward the mount of the daughter Ziôn, the hill of Ierusalém.
- 33 Beholde, the Lord God of hostes shal cut of the ^x bough with feare, and thei of high stature shalbe cut of, and the hie shalbe humbled.
- 34 And he shal cut away the thicke places of the forest with yron, & Lebanon shal haue a mightie fall.

CHAP. XI.

^g Christ borne of the roote of Ishai. ^h His Vertues and kingdom. ⁱ The frutes of the Gospell. ^j The calling of the Gentiles.

- 1 But there shal come a ^a rod for the of ^b stocke of Ishai, & a grafe shal growe out of his rootes.
- 2 And the Spirit of the Lord shal rest vpon him: the Spirit of wisdom and vnderstanding, the Spirit of counsel & strenght, the Spirit of knowledge, and of the feare of the Lord,
- 3 And shal make him prudent in the feare of the Lord: for he shal not iudge after the sight of his eyes, neither reprove by the hearing of his eares.
- 4 But with righteousness shal he iudge the poore, and with equities shal he reprove for the meke of the earth: and he shal smite the earth with the rodde of his mouth, & with the breath of his lippes shal he slay the wicked.
- 5 And iustice shalbe the girdle of his loynes, & faithfulness the girdle of his raines.

^g Seeing that I haue ouercome, as well one citie as another, so that none coulde resist, shal Ierusalem be able to escape mine hands?

^h Whē he hath the sufficientlly chastised his people (for he beginneth at his owne house) the wil he burne the rodde.

ⁱ Meaning, of Sancherib.

^k Here we see that no creature is able to do anie thing, but as God appointeth him. & that they are all but his instruments to do his worke, though the intentions be diuerse, as ver. 6.

^m That is, the Assyrians.

ⁿ To wit, bodie and soule verily.

^o When Sancherib is lost, and the standerd taken.

^p This is the end of Gods plagues towards his, to bring them to him and to forsake all trust in others.

^q This small number, & seemed to be consumed, and yet according to Gods decree is saved, shalbe sufficient to fill all the world with righteousness.

^r God wil destroye this lād as he hath determined, and after saue a small portion.

^r As ^s Egyptians did punish thee.

^t Read Chap. 9, 4.

^u When the Israelites passed through by the lifting vp of Moses rod, & the enemies were drowned, Exod. 14, 18.

^v Because of ^w promises made to that kingdome, whereby Christs kingdome was prefigured.

^x He describeth by what way the Assyrians shulde come against Ierusalem to consume ^y faithfull, when it shulde come to passe, that as their plague was come, so shulde thei be deliuered.

^z Feare & destruction shal come vpon Iudah: for the princes and ^a people shal all be led awaie captiues.

^a Because the captiuitie of Babylon was a figure of ^b Chrifts captiuitie vnder sinne, he sheweth that our true deliuerance must come by Chrift for as David came out of I-shai a man with our dignitie: so Chrift shulde come of a poore carpenters house as out of a dead stocke.

^b All these properties can agree to none but onely vnto Chrift: for it is he that toucheth the heartes of the faithfull and mortifieth their concupiscences: & to the wicked he is ^c fauour of death & to them that shal perish: so ^d all ^e world shal be smitten with this rodde, & is his worde.

c Me because of their wicked affections are named by the names of beasts, wherein the like affections reign: but Christ by his Spirit shall reforme them, & worke in them such mutual charitie, that they shall be like lambs, favouring & louing one another, and each of all their cruel affections, Chap. 65. 25.
d It shall be in as great abundance as the waters in the sea.
e He prophesieth of the calling of the Gentiles.
f That is, his Church, & he also calleth his rest, Psal. 132. 14.
g For God first deliuered his people out of Egypt, and now promitteth to deliuer the out of their enemies hands, as from the Parthians, Persians, Chaldeans, & them of Antiochia, among whom they were dispersed: & this is chiefly met of Christ, who calleth his people, being dispersed through all y^e worlde.
h Here he describeth the content that shall be in his Church, and their victorie against their enemies.
i Meaning, a corner of the sea, y^e entrench into the land, and hath the forme of a tongue.
k To wit, Nilus, the great riuier of Egypt, which entrench into y^e sea with seuē streames.
Chap. XII.
a He sheweth how y^e Church shall praise God, whē they are deliuered from their captiuitie.
b Our saluacio standeth only in God, who giueth vs an assured confidence, constancie & occasion to praise him for the same.
c Exod. 15. 2.
d The graces of God shall be so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full. * 1 Cor. 16. 8.

6 The wolve also shall dwell with the labe, and the leoparde shall lye with the kid, and the calfe, and the lyon, and the fat beast together, and a litle child shall lead them.
 7 And the kowe and the beare shall feede: their yong ones shall lie together: and the lyon shall eat strawe like the bullocke.
 8 And the sucking child shall play vpon y^e hole of the aspe, & the wained child shall put his hand vpon the cockatrice hole.
 9 Then shall none hurt nor destroy in all the mountaine of mine holines: for the earth shall be full of the knowledge of the Lord, as the waters that couer the sea.
 10 And in that day y^e roote of Isaiáh, which shall stand vp for a signe vnto the people, the naciōs shall seeke vnto it, & his rest shall be glorious.
 11 And in the same day shall the Lord stretch out his hand againe the second time, to possesse the remnant of his people, (which shall be left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elám, & of Shinar, and of Hamath, and of the yles of the sea.
 12 And he shall set vp a signe to the naciōs, and assemble the dispersed of Israhel, and gather the scattered of Iudah from the foure corners of the worlde.
 13 The hatred also of Ephraim shall departe, and the aduersaries of Iudah shall be cut off: Ephraim shall not enuie Iudah, neither shall Iudah vex Ephraim.
 14 But they shall slee vpon the shoulders of the Philistims toward the West: they shall spoyle them of the East together: Edom & Moab shall be the stretching out of their hands, & the children of Ammon in their obedience.
 15 The Lord also shall vtterly destroye the tongue of the Egyptians sea, & with his mightie winde shall lift vp his hand ^k ouer the riuier, and shall smite him in his seuē streames, and cause men to walke therein with shoes.
 16 And there shall be a path to the remnant of his people, which are left of Asshur, like as it was vnto Israhel in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thankesgiuing of the faithful for the mercies of God.

AND thou shalt say in that day, O Lord, I wil praise thee: thogh thou wast angrie with me, thy wrath is turned away, and thou comfortest me.
 2 Beholde, God is my saluacio: I wil trust, and wil not feare: for the Lord God is my strength and song: he also is become my saluacio.

3 Therefore with ioy shall ye drawe waters out of the welles of saluacion.

4 And ye shall say in that day, * Praise the

Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is known in all the worlde.

6 Crye out, and shoute, ^d o inhabitant of Ziōn: for great is the holy one of Israhel in the middes of thee.

^d Ye that are of the Church

CHAP. XIII.

The Medes and Persians shall destroye Babylon.

THE burden of Babel, which Isaiáh the sonne of Amōz did se.

2 Lift vp a standard vpon the hie mountaine: lift vp the voyce vnto them: wagge the had, that they may go into the gates of the nobles.

3 I haue commanded them, that I haue sanctified: and I haue called the mightie to my wrath, & they that reioyce in my glorie.

4 The noyse of a multitude is in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the naciōs gathered together: the Lord of hostes nombreth the hoste of the battell.

5 They come from a farre countrey, from the end of the heauen: euen the Lord with the weapons of his wrath to destroye the whole land.

6 Howle f you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, & all mens hearts shall melt,

8 And they shall be afayed: anguish & sorrow shall take them, and they shall haue peine, as a woman that trauaileth: euerie one shall be amazed at his neighbour, and their faces shall be like flames of fyre.

9 Beholde, the daye of the Lord cometh, cruel, with wrath and fierce angre to lay the land waste: and he shall destroye the sinners out of it.

10 For the starres of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I wil visite the wickednes vpon the worlde, and their iniquitie vpon the wicked, and I wil cause the arrogancie of the proude to cease, and wil cast downe the pride of tyrants.

12 I wil make a man more precious then fine golde, euen a man about the wedge of golde of Ophir.

13 Therefore I wil shake the heauen, and the earth shall remoue out of her place in the wrath of the Lord of hostes, and in the day

^a That is, the great calamitie, which was prophesied to come on Babel, as a moste grievous burden, w^{ch} they were not able to beare in these 12 Chapters following, he speaketh of y^e plagues, wherewith God wolde smite these strange naciōs, (who me they knew) to declare that God chastised y^e Israhelites as his children, & these other as his enemies: & also that if God spare not these that are ignorant, they must not thinke strange, if he punisheth them, w^{ch} haue knowledge of his Law and keepe it not.
^b To wit, y^e Medes & the Persians.
^c That is, prepared & appointed to execute my iudgements.
^d Which wilfully go about y^e works, whereunto I appoint the, but how the wicked do this, read Chap. 10.
^e The armie of the Medes & the Persians against Babylon.
^f Ye Babylonians.
^g The Babylonians augre, & grief shall be so much, that their faces shall burne as fyre.
^h They that are overcome, shall thinke y^e all the powers of heauen and earth are against them, Ezek. 32. 7. ioc. 3. 15. mat. 24. 29.
ⁱ He compareth Babylon to the whole worlde, because they so esteemed them selues by reason of their great empire.
^k He noteth the principal vice, whereunto they were moste given, as are all that abunde in welch. I He noteth the great slaughter y^e shall be, ficing the enemye shall neither for golde, or siluer spare a mans life, as vers. 17.

Gods plagues.

of his fierce anger.

in Meaning, the power of Babylon with their hired soldiers.

Pfal 137.9.
 n This was not
 accomplished
 when Cyrus
 toke Babylon,
 but after the
 death of Alex-
 andre y Great.

Genes. 19, 25.
1875, 40.

o Who vsleth
to go from
countray to
countray to finde
pasture for
their beasts,
but there shal
they finde none
p Which were
ether wilde
beasts, or foules,
or wicked
spirits, where
by Satan deluded
man, as by
the fairies,
goblins and
suche like
fantasies

a He sheweth why God will haſt to deſtroy his enemies: to wit, becauſe he wil deliure his Church.

b Meaning, y^e the Gentiles ſhalbe ioyned with the Church and worſhip God.

c Signifying
 ¶ Iewes shuld
 be superiours
 to the Gētiles,
 & ¶ thei shuld
 vnder the ser-
 uice of Christ
 by the prea-
 ching of the
 Apostles, whe-
 rebey all a-
 re brought to
 the subiectiō
 of Christ, Co
 10. 5.

d That is, he
suffered all vi-
olence and in-
juries to be
done.

Isaiáh. The fall of the tyrant.

7 The whole worlde is at rest & is quiet: e Meanig. that
they sing for ioye. when tyrants
reigne, there

8 Also the fyrrer trees reioyced of thee, & the cedres of Lebanón, *saying*, Since thou art laide downe, no hewer came vp against vs.

9 Hell beneth is moued for thee to f mete
thee at thy comming, raising vp the dead
for thee, *even* all the princes of the earth,
and hathe raised' from their thrones all
the Kings of the nations.

10 All thei shal crye, and say vnto thee, Art
thou become weake also as we? art thou
become like vnto vs?

11 Thy pompe is brought down to the graue, & the sounde of thy violes: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauē, ^o h^h Lucifer, sonne of the morning? & cut downe to the grounde, which didest cast lottes vpon the nations?

13 Yet thou faideſt in thine heart, I wil aſcend into heauen, and exalt my throne aboute beſide the ſtarres of God: I wil fit alſo vpon the mount of the Congregation in the ſides of the North.

14. I wil ascēd aboue y height of the cloudes, & I wil be like the moſte high.

15 But thou shalt be brought downe to the
graue, to the sides of the pit.

16 Thei that see thee, shall ^kloke vpon thee & consider thee, saying, Is this the man that made the earth to tremble, & that did shake the king dome?

17 He made the worlde as a wilderness, and destroyed the cities thereof, & opened not the house of his prisoners.

18 All the Kings of the nacions, *euē* they
all slepe in glorie, euerie one in his owne
house.

19 But thou art^m cast out of thy graue like
an abominable branch: like the raimēt of
those y^e are slaine, & thrust thorowe with
a sward, which go downe to the stones of
the pit, as a carkeisse troden vnder fete.

20 Thou shalt not be ioynd wth them in the
grauē, because ^y haſt deſtroied thine owne
land, & ſlaine thy people: the ſede of the
wicked ſhal not be renoumed for euer.

21 **Prepare a slaughter for his children,**
for the iniquitie of their fathers: let them
not rise vp nor possesse the land, nor fil the
face of the worlde with enemies.

23. ¶ For I wil rise vp against the (saith the Lord of hostes) and wil cut of from Babel the name and the remnant and the sonne, and the nephewe, saith the Lord;

23 And I will make it a possession to y^e heathen, and to the kingdoms of the world: and I will sweep it with the besom of destruction, saith the Lord of hostes.

24 The Lord of hostes hathe sworne, say'g,
Sure-

CHAP. XIII.

2 The returns of the people from captivity. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistines.

FOr^a the Lord wil haue compassion
of Iakób, and wil yet chuse Israël,
and cause them to rest in their owne land:
and the stranger^b shal ioyne him self vn-
to them, and they shal cleaue to the house
of Iakób.

2 And the people shall receive thee & bring them to their owne place, & the house of Israel shall possesse them in the land of the Lord, for seruants & handmaids: & they shall take the prisoners, whose captiues they were, & haue rule ouer their oppressors.

¶ And in that day whē the Lord shal giue thee rest from thy sorrow, and from thy feare, and from the sore bondage, wherein thou didest serue,

4 Then shalt thou take vp this prouerbe
against the King of Babel, and say, How
hathe the oppressor ceased? and the golde
thirstie *Babel* rested?

5 The Lord hath broken the rodde of the
wicked, and the sceptre of the rulers;

6 Which smote the people in anger with a continual plague, & ruled the nations in wrath: if anie were persecuted, he did^d not let.

e Manig, that
 when tyrants
 reign, e there
 can be no rest
 nor quietnes,
 and also how
 detestable a
 thigyranie is,
 seeing the inen-
 sible creatures
 haue occasion
 to ruirose at
 their destruction
 f As though
 they feared
 lest thou shouldest
 trouble the dead, as
 y didst the ly-
 uing; and here
 he derideth the
 proude tyrannie
 of the wicke-
 ked, which
 knowe not f
 all creatures
 with their de-
 struction that
 they maie re-
 ioyce.

g In stead of
thy costly car-
pets and cou-
rings.
h Thou that
thoughtest thy
self most glori-
ous, and as it
were, placed in
y^e heauē: for y^e
morning star-
re, that goest
before the sun-
ne, is called lu-
cifer to whome
Nebuchad-nez-
zar is compa-
red.

red.
i Meaning
Jerusalem,
whereof the
Temple was
on the North
side, as psal. 43
2. whereby he
meaneth that
tyrants fight a-
gainst God,
when they per-
secute his
Church, and
wolde set the
selues in his
place.
k In marne-
ling at these.
l I To set them
at libertie: no-
ting his cru-
eltye.
m Thou wast
not buried in
the sepulchre
of thy fathers
thy tyrannie
was so abhor-
red.

n He calleth to
the Medes and
Persians and
all those that
shulde execute
Gods vengo-
ance,

ance,

Or forces.

Surely like as I haue purposed, so shal it come to passe, and as I haue consulted, it shal stand:

25 ^a That I wil breake to pieces Asshur in my land, and vpon my mountaines wil I treade him vnder fote: so y his yoke shal departe from them, and his burden shal be taken from of their shuldre.

26 This is the counsell that is consulted vpon the whole worlde, and this is the had stretched out ouer all the nations,

27 Because the Lord of hostes hath determined it, and who shal disanul it? and his hand is stretched out, and who shal turne it away?

28 In the yere that King Aház dyed, was this a burden.

29 Reioyce not, (thou whole Palestina) because the rod of him that did beat thee, is broke: for out of the serpents roote shal come forth a cockatrice, and the frute thereof shalbe a fyrie flying serpent.

30 For the first borne of the poore shal be fed, & the nedie shal lye downe in safety: and I wil kil thy roote with famine, & it shal slay thy remnant.

31 Howle, o gate, crye o citie: thou whole land of Palestina art dissolued, for there shal come from the North a smoke, and none shalbe alone, at his time appointed.

32 What shal then one answer y messengers of the Gentiles? That the Lord hath established Zion, & the poore of his people shal trust in it.

CHAP. XV.

A prophesie against Moáb.

^a Read Chap. 13. ^b The chief citie, whereby the whole countrey was ment.

THE burden of Moáb. Surely Ar of Moáb was destroyed & brought to silence in a night: surely Kir of Moáb was destroyed, & brought to silence in a night.

2 He shal go vp to the temple, and to Dibón to the hie places to wepe: for Nebó and for Medebá shal Moáb howle: vpon all their heads shalbe baldenes, and euerie beard shauen.

3 In their stretes shal they be girded with sackcloth: on the toppes of their houses, and in their stretes euerie one shal howle, and come downe with weping.

4 And Heshbón shal crye, & Elealéh: their voyce shalbe heard vnto Iahaz: therefore y warriors of Moáb shal shewre: the soule of euerie one shal lament in him self.

5 Mine heart shal crye for Moáb: his fugitiues shal flee vnto Zóar, as an heiffer of the yere olde: for they shal go vp w weping by the mounting vp of Luhith: and by the way of Horonaim they shal raise vp a crye of destruction.

^g Meaning, that it was a citie that euer liued in pleasure, and neuer felt sorowe.

^h He describeth the miserable disipation, and flight of the Moabites.

6 For the waters of Nimrim shal be dried vp: therefore the grasse is withered, the herbes consumed, & there was no grene herbe.

7 Therefore what euerie man hath left, & their substance shal they beare to y broke of the willowes.

8 For the crye went rounde aboute y borders of Moáb: & the howling thereof vnto Egláim, & the striking thereof vnto Beer Elim,

9 Because the waters of Dimón shal be full of blood: for I wil bring more vpon Dimón, euen Lyons vpon him that escape of Moáb, and to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

1 End a ye a lambe to the ruler of the sworde from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

2 For it shalbe as a birde that flyeth, and a nest forsaken: the daughters of Moáb shal be at the foordes of Arnón.

3 Gather a counsell, execute iudgement: make thy shadowe as the night in the midday: hide them that are chased out: bewraye not him that is fled.

4 Let my banished dwell with thee: Moáb be thou their couert from the face of the destroyer: for the extorcioner shal end: the destroyer shalbe consumed, & the oppressour shal cease out of the land.

5 And in mercie shal the throne be prepared, & he shal sit vpon it in stedfastnes, in the tabernacle of Dauid, iudging, and seeking iudgement, and hastening iustice.

6 We haue heard of the pride of Moáb (he is verie proud) euen his pride, and his arrogancie, and his indignacion, but his lies shal not be so.

7 Therefore shal Moáb howle vnto Moáb: euerie one shal howle: for the fundacions of Kir-haréseth shal ye mourne, yet they shalbe stricken.

8 For the vineyardes of Heshbón are cut downe, & the vine of Sibmah: the lords of the heathen haue broken the principal vines thereof: they are come vnto Iazér: they wandred in the wilderness: her goodlie branches stretched out them selues, & went ouer the sea.

9 Therefore wil I wepe with the weping of Iazér, & of y vine of Sibmah, o Heshbón: and Elealéh, I wil make thee drunke with my teares, because vpon thy sommer frutes, and vpon thy haruest a shewting is falk n.

ⁱ To hide the selues, & their goods there.

^k Of the that are slaine. So that by no means they shulde escape the hand of God: thus wil God punish y enemies of his Church.

^a That is, offer a sacrifice: whereby he desired their long delay, which wolde not repent wile the Lord called the, shewing them that it is now to late, seeing the vengeance of God is vpon the. ^b There is no remedie, but you must flee. ^c He sheweth what Moáb shulde haue done, when Israél their neighbour was in affliction, to whom because they wolde giue no shadowe nor co. fort, they are now left comfortles.

^d The Assyrians shal oppress the Israelites, but for a while.

^e Meaning, Christ. ^f Their vaine confidence, & proude bragges shal deceiue them, as ler 48.2

^g For all your mourning, yet the citie shalbe destroyed, euen vnto the fundacions.

^h That is, the Assyrians, and other enemies.

ⁱ Meaning, y the countrey of Moáb was now destroyed and all the precious things thereof were caried into the borders, yea into other countreys, and ouer the sea.

^k He sheweth that their plague was so great, that it wolde haue moued anie man to lament with them, as Psal. 147.5.

^l The enemies are come vpon thee, and shewre for ioye, when they carie thy commodities from thee, as ler 48.35.

Of Damascus & Israél.

Isaiah. After trouble ioye.

10 And gladnes is taken away, & ioye out of the plentiful field: and in the vineyardes shalbe no singing nor shouting for ioye: the treader shal not tread wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore, my ^m bowels shal founde like an harpe for Moab; and mine inward partes for Ker-hareth.

12 And when it shal appeare that Moab shalbe wearie of his he places, then shal he come to his ⁿ temple to pray, but he shal not preuaile.

13 This is the worde that the Lord hathe spoken against Moab since that time.

14 And now the Lord hathe spoken, saying, ^o In thre yeres, as the yeres of a phyeeling, and the glorie of Moab shalbe contēned in all the great multitude, & the remnant shalbe very smale & feble.

CHAP. XVII.

A prophetic of the destruction of Damascus and Ephraim. 7 Calamitie moueth to repentance.

^a The ^a burden of ^b Damascus. Beholde, Damascus is taken away from being a citie, for it shalbe a ruinous heape.

^c The cities of ^c Aroer shalbe forsaken: they shalbe for ^y flocks: for thei shal lye there, and none shal make them afraide.

^d The munition also shal cease from ^d Ephraim, & the kingdome from Damascus, and the remnant of Aram shalbe as the ^e glorie of the children of Israél, faith the Lord of hostes.

^f And in that day the glorie of ^f Isakob shalbe impouerished, and the fatnes of his flesh shal be made leane.

^g And it shalbe as when the haruest man gathereth ^g the corne, and reapeth the eares with his arme, and he shalbe as he that gathereth the eares in the valley of ^h Rephaïm.

ⁱ Yet a gathering of grapes shal ⁱ be left in it, as the shaking of an oliue tre, two or thre berries ^{are} in the top of the vpmoste boughs, & foure or fve in the hye branches of the frute thereof, faith the Lord God of Israél.

^k At that day shal a man loke to his ^k maker, and his eyes shal loke to the holie one of Israél.

^l And he shal not loke to the altars, the workes of his owne hands, nether shal he loke to those things, which his owne fingers haue made, as groues and images.

^m In that day shal the cities of their strength be as the forsaking of boughs & braches, which ^l they did forsake, because of the

childre of Israél, & there shalbe desolatio.

10 Because thou hast forgotten the God of thy saluacion, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange ^m vine branches:

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy fede to flourish: but the haruest shal be gone in the day ⁿ of possession, and there shalbe desperate forow.

12 ^o Ah, the multitude of manie people, they shal make a founde like the noyse of the sea: for the noyse of the people shal make a founde like the noyse of mightie waters.

13 The people shal make a founde like the noyse of manie waters: but God shal ^p rebuke them, and they shal flee farre of, and shalbe chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirle winde.

14 And lo, in the euening there ^q is trouble: but afore the morning it is gone. This is the porcion of them that spoile vs, and the lot of them that robbe vs.

CHAP. XVIII.

Of the enemies of the Church. 7 And of the vocation of the Gentiles.

^a Oh, the ^a land shadowing with wings, which is beyonde the riuers of Ethiopia,

^b Sending ambassadours by the sea, euē in vessels of ^b redes vpon the waters, saying, ^c Go, ye swift messengers, to a nation that is scatted abroad, and spoiled, vnto a terrible ^d people from their beginning euē hitherto: a nation by litle and litle, euen troden vnder fote, whose land the ^e floods haue spoiled.

^f All ye the inhabitants of the worlde and dwellers in the earth, shal se when ^f he setteth vp a signe in the mountaines, and whē he bloweth the trumpe, ye shal heare.

^g For so the Lord said vnto me, I wil ^g rest & beholde in my tabernacle, as ^h the heat drying vp the raine, & as a cloude of dewe in the heat of haruest.

ⁱ For afore the haruest when the floure is finished, & the frute is riping in the floure, then he shal cut downe the branches with hookes, and shal take away, & cut of the boughs:

^j They shal be left together vnto the fowles of the mountaines, and to the ^j beastes of the earth: for the foule shal sommer vp ^k it, and euerie beast of the earth shal winter vpon it.

^l At that time shal a ^k present be brought

^m Which are excellent, and brought out of other countreys.

ⁿ As the Lord threatneth the wicked in his Law, Leuit. 26, 16.

^o The Prophet lamenteth, considering the horrible plague ^y was prepared against Israél by ^y Assyrians, which were infinite in number, and gathered of many nations.

^p He addeth this for ^y consolation of the faithful, which were in Israél.

^q He compareth ^y enemies by ^y Assyrians to a reprob, which riseth ouer night, and in the morning is gone.

^a He meaneth that parte of Ethiopia, which toward ^y sea, was so full of shippes that the scales (which he compareth to wings) seemed to shadow the sea.

^b Which in those countreys were great in multitude as they made shippes of the best timber.

^c This may be taken ^y they sent other to comforte the Iewes, and to promise them helpe against their enemies, and so ^y Lord did threaten to take away their strength that ^y Iewes shoulde not trust therein: or that they did solicite ^y Egyptians, & promised the aide to go against Iudah.

^d To wit, the Iewes, who because of Gods plagues made all other nations afraid of the like, as God threatned, Deu. 28, 37.

^e Meaning the Assyrians, as Chap. 8, 7.

^f When ^y Lord prepareth to fight against ^y Ethiopians ^g I wil stay a while from punishing ^y wicked.

^h Which two seasons are moſte profitable for the riping of frutes: where by he meaneth, ^y he wil ſeue to fauour them, & giue them abundance for a time, but he wil suddenly cut them off.

ⁱ Not onely me shal contēne them, but the brute beaſts.

^k Meaning, that God wil picke his Church, and receiue that litle remnant as an offering vnto him ſelf.

vnto

vnto the Lord of hoſtes, (a people that is ſcattered abroad, and ſpoiled, and of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder fote, whoſe lãd the riuers haue ſpoiled) to the place of the Name of the Lord of hoſtes, *euen* the mount Zìon.

CHAP. XIX.

The deſtruction of the Egyptians by the Affrians. 18 Of their conuerſion to the Lord.

THe ^aburden of Egypt. Beholde, the Lord ^brideth vpon a ſwift cloude, & ſhal come into Egypt, & ^cÿ idoles of Egypt ſhal be moued at his preſence, & the heart of Egypt ſhal melt in the middes of her.

And I wil ſet the Egyptians againſt the Egyptians: ſo euerie one ſhal ^efight againſt his brother, and euerie one againſt his neighbour, citie againſt citie, & kingdome againſt kingdome.

And the ^dſpirit of Egypt ſhal faile in the middes of her, and I wil deſtroye their counſel, and they ſhal ſeke at the idoles, & at the ſorcerers, & at them that haue ſpirits of diuination, and at the ſouthſayers.

And I wil deliuer the Egyptians into the hand of cruel lords, and a mightie King ſhal rule ouer them, ſaith the Lord God of hoſtes.

Then the waters of the ſea ſhal ^efaile, & the riuier ſhal be dried vp, and waſted.

And the riuers ^fſhal go farre away: the riuers of deſenſe ſhal be emptied & dried vp: the redes & flagges ſhal be cut downe.

The graſſe in the riuier, and at the ^ghead of the riuers, and all that groweth by the riuier, ſhal wither, & be driuen away, and be no more.

The fiſhers alſo ſhal ^hmourne, and all they that caſt angle into the riuier, ſhal lament, and they that ſpread their net vpon the waters, ſhal be weakened.

Moreover, they that worke in flax of diuers ſortes, ſhal be confounded, and they that weaue nettes.

For their nettes ſhal be broken, and all they, ⁱÿ make ponds, ſhal be heauie in heart.

Surely ^jÿ princes of ^kZoán are foolles: the counſel of the wiſe counſelers of Pharaóh is become fooliſh: how ſay ye vnto Pharaóh, I ^kam the ſonne of the wiſe? I am the ſonne of the ancient Kings?

Where are now thy wiſe men, that they may tel thee, or may know what the Lord of hoſtes hath determined againſt Egypt?

The princes of Zoán are become foolles: the princes of ^lNoph are deceiued, they haue deceiued Egypt, *euen* the ^mcorners of the tribes thereof.

The Lord hath mingled among them ⁿſtrife, and ſuche other things, whereby conuerſion is enriched. ^oCal- Jed alſo Tanes, a famous citie vpon Nilus. ^pHe noroth the flatterers of Pharaóh: who perſuaded the King that he was wiſe, and noble, and that his houſe was moſte ancient, and ſo he flattered him ſelf, ſaying, I am wiſe.

Or Memphis, others Alexandria, and now called the great Cair.

The principal vpholders thereof are the chiefſt cauſe of their deſtruction.

the ſpirit ^qof errours: and thei haue cauſed Egypt to erre in euerie worke thereof, as a drunken man erreth in his vomite.

Nether ſhal there be anie worke ^rin Egypt, which the head maie ^sdo, nor the taile, the branche nor the ruſh.

In that daie ſhal Egypt be like vnto women: for it ſhal be afraid & feare becauſe of the mouing of the hand of the Lord of hoſtes, which he ſhaketh ouer it.

And the land of Iudâh ſhal be a feare ^tvnto Egypt: euerie one ^uÿ maketh mention of it, ſhal be afraid thereof, becauſe of the counſel of the Lord of hoſtes, which he hath determined vpon it.

In that daie ſhal ſiue cities in the land of Egypt ^vſpeake the language of Canaan, and ſhal ^wſweare by the Lord of hoſtes: one ſhal be called the citie ^xof deſtruction.

In that daie ſhal the altar of the Lord be ^yin the middes of the land of Egypt, and ^za pillar by the border thereof vnto ^aÿ Lord.

And it ſhal be for a ſigne and for a witness vnto the Lord of hoſtes in the land of Egypt: for thei ſhal crye vnto the Lord, becauſe of the oppreſſers, and he ſhal ſend them ^ba Sauour and a great man, and ſhal deliuer them.

And the Lord ſhal be knowne of the Egyptians, and the Egyptians ſhal knowe the Lord in that daie, and do ^cſacrifice & oblation, & ſhal vowe vowes vnto the Lord, and performe them.

So the Lord ſhal ſmite Egypt, he ſhal ſmite and heale it: for he ſhal returne vnto the Lord, and he ſhal be intreated of the Lord, and he ſhal heale them.

In that daie ſhal there be a path ^dfrö ^eY Egypt to Aſhûr, & Aſhûr ſhal come into Egypt, & Egypt into Aſhûr: ſo the Egyptians ſhal worſhip with Aſhûr.

In that daie ſhal Iſraél be the third with Egypt and Aſhûr, *euen* a bleſſing in the middes of the land.

For the Lord of hoſtes ſhal bleſſe it, ſaying, Bleſſed be my people Egypt and Aſhûr, the worke of mine hands, and Iſraél mine inheritance.

comprehendeth the ſpiritual ſervice vnder Chriſt. ^yBy theſe two nations, which were then chief enemies of the Church, he ſheweth that the Gentiles, & the Iewes ſhulde be ioyned together in one faith and religion, and ſhulde be all one folde vnder Chriſt their ſhepherd.

CHAP. XX.

The thre yeres captiuitie of Egypt and Ethiopia deſcribed by the thre yeres going naked of Iſaiâh.

IN the yere that ^aTartân came to ^bAſh- ^cdód, (whē ^dSargón King of Aſhûr ſet him) and had fought againſt Aſhdód, and taken it,

At the ſame time ſpake the Lord by the hand of Iſaiâh the ſonne of Amóz, ſaying, Go, and loſe the ^eſackeclothe from thy loynes, and put of thy ſhoe from thy fote.

lament the miſerie that he ſawe prepared, before the thre yeres, that he went naked and bare footed.

Bbb.iii.

^a Read Chap. 13.1.

^b Because the Egyptians trusted in the defence of their country, in ^c multitude of their idoles, & in the valiantnes of their men, the Lord sheweth that he wil come ouer all their ^d munitions in a swift cloude, and that their idoles shal treble at his coming, and that mens hearts shal faint.

^e As he caused the Ammonites, Moabites, and Idumeans to kill one another, whē they came to deſtroye the Church of God. 2. Chron. 20.22 chap. 49. 26.

^f Meaning, their policies, and wiſdome.

^g He sheweth the ſea & Nilus their great riuier, whereby they thought the ſelues moſt ſure, ſhulde not be able to defend them frō his angre, but that he wolde ſend the Affrians amōg the that ſhulde kepe them vnder as ſclaues.

^h For Nilus rā into the ſea by ſeuē ſtreames, as though they were ſo manie riuers.

ⁱ The Ebrewe worde is mouth, where- by they meane the ſpring, out of the ^j water gultherh as out of a mouth.

^k The Scriptur ſpe vñ to deſcribe the deſtruction of a country by taking away of the commodities thereof, as by vines,

^l Aſh, ſiſh, and ſuche other things, whereby conuerſion is enriched. ^m Cal- Jed alſo Tanes, a famous citie vpon Nilus. ⁿ He noroth the flatterers of Pharaóh: who perſuaded the King that he was wiſe, and noble, and that his houſe was moſte ancient, and ſo he flattered him ſelf, ſaying, I am wiſe.

^o Or Memphis, others Alexandria, and now called the great Cair.

^p The principal vpholders thereof are the chiefſt cauſe of their deſtruction.

^q For the ſpirit of wiſdome he hath made the drunken & giddie with ^rÿ ſpirit of errour. ^s Neither the great nor the ſmale, ^tÿ ſtrong nor ^uÿ weakē. ^v Conſidering that through their occaſion the Iewes made not God their defence, but put their truſt in them, & were therefore now puniſhed, they ſhal feare leſt the like light vpon them. ^w Shal make one confeſſion of faith with the people of God: by the ſpeache of Canaan meaning, the language, wherein God was then inter- tained.

^x Shal renoiſce their ſuperſtitious & proſect to ſerue God a right.

^y Meaning, of ſix cities ſiue ſhulde ſerue God, and the ſixt remaine in their wickednes: & ſo of the ſixt parte there ſhulde be but one loſt.

^z There ſhal be euident ſignes & tokens, that Gods religio is there: which manner of ſpeech is taken of the Patriar- kes and ancient times, when God had not as yet appointed the place, and full manner how he wolde be worſhipped. ^a This declar- eth that this ap- phetic ſhulde be accom- pliſhed in the time of Chriſt.

^b By theſe ce- remonies he

^c Who was a captain of Sa- ncherib, 2. Kig 18.

^d A citie of ^e Philiftins.

^f The Ebrewe write that Sa- ncherib was ſo called.

^g Which ſig- niſeth that ^h Prophet did

The fall of Babylon.

Isaiâh.

Of Iudea.

And he did so, walking naked and bare-
fote.

3 And the Lord said, Like as my seruant
Isaiâh hath walked naked, & barefote three
yeres, as a signe & wondre vpon Egypt, &
Ethiopia,

4 So shal the King of Asshûr take away the
captiuitie of Egypt, and the captiuitie of
Ethiopia, bothe yong men and olde men,
naked and barefote, with their buttocks
vncouered, to the shame of Egypt.

5 And they shal feare, and be ashamed of
Ethiopia their expectation, and of Egypt
of their glorie.

6 The shal y inhabitars of this yle saye in
that day, Beholde, such is our expecta-
tion, whether we fled for helpe to be deli-
uered from the King of Asshûr, and how
shal we be deliuered?

CHAP. XXI.

Of the destruction of Babylon by the Persians and Me-
dians. 11 The ruine of Iudea. 13 And of Arabia.

1 The burden of a the desert sea. As the
whirlwindes in the South vse to pas-
se from the wilderness, so shal it come
from the horrible land.

2 A grievous vision was shewed vnto me,
The transgressour against a transgressour,
and the destroyer against a destroyer. Go
vp d Elâm, besige Media: I haue caused all
the mourning thereof to cease.

3 Therefore are my loynes filled w sorrow:
sorowes haue taken me as the sorowes of
a woman that trauaileth: I was bowed
downe when I hearde it, & I was amased
when I sawe it.

4 Mine heart failed: fearfulness troubled
me: the nightes of my pleasures hath he
turned into feare vnto me.

5 Prepare thou the table: watche in y wat-
che towre: eat, drinke: arise, ye princes,
anoynt the shield.

6 For thus hath the Lord said vnto me,
Go, set a watchman, to tel what he seeth.

7 And he sawe a charret with two horse-
men: a charret of an asse, & a charret of a
camel: and he hearkened & toke diligent
hede.

8 And he cryed, A lyon: my lord, I stand
continually vpon the watch towre in the
day time, and I am set in my watch euerie
night:

9 And beholde, this mans charret cometh
with two horsemen. And he answered
and said, Babel is fallen: it is fallen, and
all the images of her gods hath he bro-
ken vnto the grounde.

10 O my threshing, and the corne of my

floore. That which I haue heard of the
Lord of hostes, the God of Israél, haue I
shewed vnto you.

11 ¶ The burden of Dumâh. He calleth vn-
to me out of Seir, Watchman, what was
in the night? Watchman, what was in the
night?

12 The watchman said, The morning com-
meth, & also the night. If ye wil aske, en-
quire: retorne & come.

13 ¶ The burd against Arabia. In the fo-
rest of Arabia shal yet ary all night, euen
in the waies of Dedanim.

14 O inhabitants of the land of Temâ, brig-
forth the water to mete the thirstie, and
preuent him that sleeth with his bread.

15 For they flee from the drawen swordes,
euen from the drawen sworde, and from
the bent bowe, and from the grievousnes
of warre.

16 For thus hath the Lord said vnto me, Yet
a yere according to the yeres of an hy-
reling, & all the glorie of Kedâr shal fayle.

17 And the residue of the number of the
strong archers of the sonnes of Kedâr
shal be fewe: for the Lord God of Israél
hath spoken it.

16, 14. x Which was the name of a people of Arabia: and by the horrible
destruction of all these nations, he teacheth y Iewes that there is no place
for refuge or to escape Gods wrath, but onely to remaine in his Church, and
to lue in his feare.

CHAP. XXII.

1 He prophesieth of the destruction of Ierusalem by Ne-
buchadnezzâr. 15 A threatening against Sheba.
20 To whose office Eliak is preferred.

1 The burden of the valley of vision.
What aileth thee now that thou art
wholly gone vp vnto the house toppes?

2 Thou that art ful of noise, a citie ful of
brute, a ioyous citie: thy slaine men shal
not be slaine with swordes, nor dye in bat-
tel.

3 All thy princes shal flee together from
y bowe: hei shal be bound: all that shal be
founde in thee, shal be bounde together,
which haue fled from farre.

4 Therefore said I, Turne away from me:
I wil wepe bitterly: labour not to com-
fort me for the destruction of the daugh-
ter of my people.

5 For it is a day of trouble, and of ruine, &
of perplexitie by the Lord God of hostes
in the valley of vision, breaking downe
the citie: and a crying vnto the moun-
taines.

6 ¶ And Elâm bare the quiuer in a mans
charret with horsemen, and Kir vncouered
the shield.

7 And thy chief valleis were ful of charets,
& the horsemen set them selues in aray

16, 14. x Which was the name of a people of Arabia: and by the horrible
destruction of all these nations, he teacheth y Iewes that there is no place
for refuge or to escape Gods wrath, but onely to remaine in his Church, and
to lue in his feare.

e In whose aide
thei trusted.
f Of whome
they boasted,
and gloried.
g Meaning Iu-
dea, which was
compassed about
with their ene-
mies, as an yle
with waters.

a On the sea
side betwene
Iudea, & Chal-
dea was a wil-
dernes, where-
by he meaneth
Chaldea.

b That is, the
ruine of Baby-
lon by the
Medes, and
Persians.

c The Assyrians
and Chaldeas,
which had
destroyed o-
ther nations,
shal be ouer-
come of the
Medes & Per-
sians, and this
he prophesieth
an hundred
yere before it
came to passe.

d By Elâm, he
meaneth the
Persians.

e Because thei
shal finde no
succour, they
shal mourne
no more, or, I
haue caused
them to cease
mourning, who-
me Babylon
had afflicted.

f This the
Prophet spea-
keth in y per-
son of the
Babylonians.

g He prophe-
sieth y death of
Belshazar, as
Dan 5, 30, who
in the middes
of his pleasu-
res was de-
stroyed.

h Whiles they
are eating, and
drinking they
shal be comma-
nded to runne
to their wea-
pons.

i To wit, in a vision by the spirit of prophecie.

k Meaning charrets of

men of warre, and others that carryed the baggage.

l Meaning Darius

which ouercame Babylon.

m The watchman, whome Isaiâh set

vp, tolde him, who came toward Babylon, and the Angel declared that it

shulde be destroyed: all this was done in a vision.

n Meaning, Babylon.

k Meaning charrets of

men of warre, and others that carryed the baggage.

l Meaning Darius

which ouercame Babylon.

m The watchman, whome Isaiâh set

vp, tolde him, who came toward Babylon, and the Angel declared that it

shulde be destroyed: all this was done in a vision.

n Meaning, Babylon.

o Which was

a citie of the

Ilmactes &

was so named

of Dumâh.

Gen. 25, 14.

p A moun-
taine of the Iu-
deans.

q He descri-
beth the vn-
quietnes of y

people of Du-
mâh, who were

in feare of

their enemies,

and enerran to

and fro to en-
quire newes.

r For feare, the

Arabians shal

flee into the

woods, and he

appoineth

what way thei

shal take.

s Signifying y

for feare they

shal not rary

to eat or drinke

He appoineth

them respite for

one yere onely

and then they

shulde be de-
stroyed.

u Read Chap.

16, 14.

x Which was the name of a people of Arabia: and by the horrible

destruction of all these nations, he teacheth y Iewes that there is no place

for refuge or to escape Gods wrath, but onely to remaine in his Church, and

to lue in his feare.

y Meaning, Iu-
dea, & was co-
passed about
with moun-
taines, and was
called the val-
ley of visions,
because of the
Prophetes, &
were alwayes
there, whom e
thei named Se-
ers.

b He speaketh
to Ierusalem,
whose inhabi-
tants were fled
vp to y house
toppes for fea-
re of their ene-
mies.

c Which wast
wont to be
ful of people
and ioye.

d But for hun-
gre.

e And led into
captiuitie.

f Which haue
fled from o-
ther places to
Ierusalem for
succour.

g He sheweth
what is the
duerie of the
godlie, when
Gods plagues
hang ouer the
Church, and

the enemies
whome God had
appoinned to de-
stroy the citie.

i He putteth the
in minde
how God deliue-
red them once
from Saneherib,
who broght the
Persians &
Cyrenians with
him, that thei
might by return-
ing to God auoyd
that great pla-
gue which they
shulde els suffer
by Nebuchad-
nezzâr.

against the gate.

8 And he discovered the ^k covering of Iudáh: & thou didest loke in that day to the armour of the house of the forest.

9 And ye haue sene the breaches of the citie of Dauid: for thei were manie, and ye gathered the waters of the lower pool.

10 And ye nombred the houses ^m of Ierusalém, and the houses haue ye broken downe to fortifie the wall,

11 And haue also made a ditch betwene the two walles, for the ⁿ waters of the olde poole, and haue not loked vnto the maker ^o thereof, nether had respect vnto him that formed it of olde.

12 And in that day did ^y Lord God of hostes call vnto weping & mourning, & to baldnes and girding with sackcloth.

13 And beholde, ioye and gladnes, slaying oxen and killing shepe, eating flesh, and drinking wine, ^p eating and drinking: for to morowe we shal dye.

14 And it was declared in the eares of the Lord of hostes. Surely this iniquitie shal not be purged from you, til ye dye, saith the Lord God of hostes.

15 Thus saith the Lord God of hostes, Go, get thee to that ^q treasurer, to Shebná, the steward of the house, ^r say,

16 What hast thou to do here? and whome hast thou ^s here? that thou shuldest here hewe thee out a sepulchre, as he ^y heweth out his sepulchre in an hie place, or that graueth an habitacion ^t for him self in a rocke?

17 Beholde, the Lord wil carye thee awaye with a great captiuitie, and wil surely couer thee.

18 He wil surely rolle ^u & turne thee like a ball in a large country: there shalt thou dye, and there the charers of thy glorie shal be the ^v shame of thy lords house.

19 And I wil dryue thee from thy statio, & out of thy dwelling wil he destroy thee.

20 And in that day wil I ^w call my seruant Eliakím the sonne of Hilkiáh,

21 And with thy garments wil I clothe him, and with thy girdle wil I strengthen him: thy power also wil I commit into his hād, and he shal be a father of the inhabitants of Ierusalém, and of the house of Iudáh.

22 And the ^x keye of the house of Dauid wil I laie vpon his shoulder: so he shal open & no man shal shut: and he shal shut, and no man shal open.

23 And I wil fasten him as a ^y naile in a sure place, and he shal be for the throne of glorie to his fathers house.

24 And thei shal hang vpon him all the nitie the wicked attaine vnto, at length it wil turne to the shame of those Priests, by whome thei are preferred. ^z To be steward againe, out of the which office he had bene put by the craft of Shebná. ^{aa} I wil commit vnto him the ful charge & gouernement of the Kings house. ^{ab} I wil establish him & confirme him in his office: of this phrase read Ezra 9.9.

glorie of his fathers house, ^{en} of the nephewes and posteritie: all smale vessels, from the vessels of the cuppes, ^{en} to all the instruments of musike.

25 In that daie, saith the Lord of hostes, shal the ^a naile, that is fastened in the sure place, departe & shal be broken, and fall: and the burden, that was vpon it, shal be cut off: for the Lord hathe spoken it.

CHAP. XXXIII.

A prophetic against Tyrus. 17 A promise that it shal be restored.

THe ^a burden of Tyrus. Howle, ye shippes of ^b Tarshish: for it is destroyed, so ^y there is none house: none shal come from the land of ^d Chittim: it is ^e reueiled vnto them.

2 Be still, ye that dwell in the yles: the merchants of Zidon, & such as passe ouer the sea, haue ^f replenished thee.

3 The ^g side of Nilus growing by the abundance of waters, & the harvest of the river was her reuenues, and she was a mart of the nations.

4 Be ashamed, thou Zidon: for the ^h sea hathe spoken, ^{en} the strength of the sea, saying, I haue not ⁱ trauailed, nor brought forth the childre, nether nourished yong me nor brought vp virgins.

5 When the same commeth to the Egyptians, they shal be ^k sorie, concerning the rumor of Tyrus.

6 Go you ouer to ^l Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious ^m citie? her antiquitie is of ancient daies: her owne fete shal lead her a farre of to be a sojourner.

8 Who hathe decreed this against Tyrus (that ⁿ crowneth men) whose marchants are princes: whose chapmen are the nobles of the worlde?

9 The Lord of hostes hathe decreed this, to staine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to ^y daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shoke the kingdomes: the Lord hathe giuen a commandement concerning the place of marchandise, to destroye the power thereof.

12 And he said, Thou shalt no more reioyce when ^y art oppressed: ^o virgin ^p daughter of Zidon: rise vp, go ouer vnto Chittim: yet there thou shalt haue no rest.

13 Beholde the land of the Chaldeans: this was no people: ^q Asshur founded it by the inhabitants of the wilderness: thei set vp the towres thereof: they raised the palaces

Bbb.iii.

^a Meane that both the smale & greater shal come of Eliakim, shal haue praise & glorie by this faithful officer. ^b He meaneth Shebná, who is mans iudgement shulde neuer haue failed.

^c Read Chap. 33. ^d Ve of Cilicia ^e come thither for marchandise. ^f Tyrus is destroyed by Nebuchadnezzar. ^g By Chittim thei ment all the yles and countries West ward from Palestina. ^h All me knowe of this destruction. ⁱ Haue haunted thee & enriched thee. ^j Meaning, the come of Egypt which was fed by ^k ouerflowing of Nilus. ^l That is, Tyrus, which was the chief port of the Sea. ^m I haue no people left in me, and am as a barren womā that neuer had childre. ⁿ Because the se two countries were ioined in league together. ^o Tyrus wil sell other marchants to go to Cilicia and to come no more there. ^p Who maketh her marchants like princes.

^q Thy strength wil no more be se, therefore see to other countries for succour. ^r For Tyrus was neuer touched nor afflicted before. ^s Because Tyrus was buyt by them of Zidon. ^t The Chaldeans which dwell in tentes in the wilderness, were gathered by ^u Assyrians into cities.

A curse for finnes.

Isaiâh.

The godly lament.

^f The people of ^g Chaldea destroyed the Assyrians: whereby the Prophet meaneth, that ^h the Chaldees were able to overcome the Assyrians, & were so great a nation, much more than these two nations of Chaldea & Assyria be able to overthrow Tyrus. ⁱ That is, Tyrus, by whom ye are enriched. ^k Tyrus shall be destroyed 70. yeres, which he calleth the reigne of one King, or a misage. ^l Shall vse all craft and subtiltie to entise men againe to her. ^m Shee shall labour by all meanes to recouer her first credit, as an harlot when she is long forgotten, seeketh by all meanes to enterteine her louers. ⁿ Though she haue bene chastised of the Lord, yet she shall returne to her olde wicked practises, & for gaue shall giue her self to all mens lusts like an harlot. ^o He sheweth that God yet by the preaching of the Gospell will call Tyrus to repentance, & turne her heart from auarice and filthie gaue vnto the true worshipping of God and liberalitie toward his Saints.

thereof & he brought it to ruine.
¹⁴ Howle ye shippes of Tarshish, for your strength is destroyed.
¹⁵ And in that daie shall Tyrus be forgotte seuentie yeres, (according to the yeres of one King) at the end of seuentie yeres shall Tyrus be as an harlot.
¹⁶ Take an harpe, & go about the citie: (thou harlot that hast bene forgotten) make swete melodie, sing mo songs that thou maiest be remembered.
¹⁷ And at the end of seuentie yeres shall the Lord visite Tyrus, & she shall returne to her wages, and shall commit fornication with all the kingdomes of the earth, that are in the worlde.
¹⁸ Yet her occupying and her wages shall be holie vnto the Lord: it shall not be laied vp nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

CHAP. XXIII.

A prophetic of the curse of God for the finnes of the people. 13 A remnant reserved, shall praise the Lord.

^a This prophetic is as a conclusion of that, which hath bene threatened to the Iewes & other nations from the 13. Chap. & therefore by the earth he meaneth those lands, which were before named. ^b Because this was a name of dignitie, it was also applied to the, which were not of Aarons familie, & so signifieth also a man of dignitie, as 2. Sam. 8. 18. and 20. 25. 1. chron. 28. 17. and by these wordes the Prophet signifieth an horrible confusion, where there shall be nether religio, order nor policie, Hosea. 4. 9. ^c That is, rendereth not her fault for the sinne of the people, whome the earth deceiued of their nouriture, because they deuiued God of his honour. ^d Written in the Law, as Leuit. 26. 14. deuter. 28. 16. thus the Prophetes vsed to applie particularly the menaces, and promises which are general in the Law. ^e With heat and drought, or els, that they were consumed with the fyre of Gods wrath.

¹ Beholde, the Lord maketh the earth empty, & he maketh it waste: he turneth it vpride downe, & scattereth abroad the inhabitants thereof.
² And there shall be like people, like Priest, and like seruant, like master, like maide, like mastresse, like byer, like seller, like lender, like borrower, like giuer, like taker to vsurie.
³ The earth shall be cleane emptied, and vtterly spoyled: for the Lord hath spoken this worde.
⁴ The earth lamenteth and fadeth away: the worlde is febled & decayed: the proude people of the earth are weakened.
⁵ The earth also deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euerlasting couenant.
⁶ Therefore hath the curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are burned vp, and fewe men are left.
⁷ The wine faileth, vine hath no might: all that were of mery heart, do mourne.
⁸ The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioye of the harpe ceaseth.
⁹ They shall not drinke wine with mirth:

strong drinke shall be bitter to them that drinke it.

¹⁰ The citie of vanitye is broken downe: euerie house is shut vp, that no man may come in.
¹¹ There is a crying for wine in the stretes: all ioye is darkened: the mirth of the worlde is gone away.
¹² In the citie is left desolacion, & the gate is smitten with destruction.
¹³ Surely thus shall it be in the middes of the earth, among the people, as the shaking of an oliue tree, and as the grapes when the vintage is ended.
¹⁴ They shall lift vp their voyce: they shall shoute for the magnificence of the Lord: they shall reioyce from the sea.
¹⁵ Wherefore praise ye the Lord in the valleys, euen the Name of the Lord God of Israel, in the yles of the sea.
¹⁶ From the vttermost parte of the earth we haue heard praises, euen glorie to the Iusts, & I said, My leaneenes, my leaneenes, who is me: the transgressors haue offended: yea, the transgressors haue grieuouly offended.
¹⁷ Feare, and the pit, and the snare are vpon thee, inhabitant of the earth.
¹⁸ And he that fleeth from the noise of the feare, shall fall into the pit: & he that cometh vp out of the pit, shall be taken in the snare: for the windows from on high are open, and the fundacions of the earth do shake.
¹⁹ The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued exceedingly.
²⁰ The earth shall reele to & fro like a drunken man, and shall be remoued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.
²¹ And in that day shall the Lord visite his hoſte about that is on hie, euen the Kings of the worlde that are vpon the earth.
²² And they shall be gathered together, as the prisoners in the pit: and they shall be shut vp in the prison, & after manie daies shall they be visited.
²³ Then the moone shall be abashed, & the sunne ashamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glorie shall be before his ancient men.

^p When God shall restore his Church, the glorie thereof shall so shine and his ministers (which are called his ancient men) that the sunne and the moone shall be darke in comparison thereof.

CHAP. XXV.

A thanksgiving to God in that that he sheweth him self iudge of the worlde, by punishing the wicked & maintaining the godlie.

¹ Lord, thou art my God: I will exalte thee, I will praise thy Name: for thou hast done wonderful things, according

^f Which as it was without order, so now shulde it be brought to desolacion and confusion: and this was not onely ment of Ierusalem, but of all other wicked cities. ^g Because they did ner vse Gods benefites aright, their pleasures shulde faile, and they fall to mourning. ^h He comforteth the faithful, declaring that in this great desolacion the Lord will assemble his Church, & shall praise his name, as Chap. 10. 22. ⁱ From the vttermost coastes of the worlde, where the Gospell shall be preached, as vers. 16. ^k Meaning, to God, who will publish his Gospell through all the worlde. ^l I am consumed with care, considering the affliction of the Church, bothe by fore enemies & domestical. Some read, my secret, my secret: that is, it was reueiled to the Prophet, that the good shulde be piersed & the wicked destroyed. ^m Meaning, Gods wrath, and vengeance shulde be ouer & vnder them: so that they shuld not escape no more then they did at Noahs flood. ⁿ There is no power so high or mightie, but God will visite him with his rodde. ^o Not with his rodde, as vers. 21, but shall be comforted. ^a Thus the Prophet giueth thanks to God, because he will bring vnder subiection these nations by his corrections, & make them of his Church, before were his enemies.

b Not onely of Ierusalem, but also of these other cities, & haue bene thine enemies.
c That is, a place where as all vagabondes may liue without danger, and as it were, at ease, as in a palace.
d The arrygat and proude, before wolde not knowe thee, shal by thy correctiōs feare & glorifie thee.
e The rage of the wicked is furious, til God breake force therof.
f Meaning, y as the heat is abated by the raine, so shal God bring downe the rage of the wicked.
g As a cloude shadoweth fro y hear of the sunne, so shal God awayne y reioycing of y wicked agaiſt the godlie.
h To wit, in Ziō, where by he meaneth his Church, w shulde vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banker, as Mat 22.2.
i Meaning that ignorance and blindness, whereby we are kept backe fro Christ.
k He wil take away all occasions of sorow & fill his with perſite ioye.
l Reuel. 7.17. & 21.4.
m By Moab are ment all the enemies of his Church.

n There were two cities of this name: one in Iudáh, 1. Chron. 2.49, and another in the land of Moab, Iere 48.2. which seemeth to haue bene a plentiful place of corne. Chap. 103.1.

CHAP. XXVI.

A song of the faithful, wherein is declared, in what consisteth the saluacion of the Church, and wherein they ought to trust.

a This song was made to comfort the faithful, when their captiuitie shulde come, assuring them also of their deliuerance, for the which they shulde sing this song.
b Gods protection and defence shalbe sufficient for vs.
c He assureth the godlie to returne after the captiuitie to Ierusalem.

1 IN that day shal^a this song be sung in the land of Iudáh, We haue a strong citie: ^b saluacion shal God set for walles & bulwarkes.
2 ^c Opē ye the gates that the righteous nation, for the which they shulde sing this song.

ciō, which kepeth the trueth, may entre in.
3 By an assured^d purpose wilt thou preferre perſite peace, because thei trusted in thee.
4 Trust in the Lord for euer: for in y Lord God is strength for euer more.
5 For he wil bring downe them that dwell on hie: ^e the hie citie he wil abase: ^{euen} vnto the grounde wil he cast it downe and bring it vnto dust.
6 The fote shal treade it downe, ^{euen} the fete of the ^f poore, and the ſteps of the nedie.
7 The way of the iuste is righteousnes: thou wilt make equal the righteous path of the iust.
8 Also we, o Lord, haue waited for thee in the way of thy ^g iudgements: the desire of our soule is to thy Name, & to the remembrance of thee.
9 With my soule haue I desired thee in the night, and with my spirit within me wil I ſeek thee in the morning: for ſeing thy iudgements are in the earth, the inhabitants of the worlde shal learne ^h righteousnes.
10 Let mercie ⁱ be shewed to the wicked, yet he wil not learne righteousnes: in y lād of vprightnes wil he do wickedly, and wil not beholde the maiestie of the Lord.
11 O Lord, they wil not beholde thine hie hand: ^{but} thei shal ſee it, and be confounded with ^k the zeale of the people, & the fyre of thine ^l enemies shal deuoure them.
12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.
13 O Lord our God, ^{other} m lords beſide thee haue ruled vs, ^{but} we wil remember thee onely, & thy Name.
14 Theⁿ dead shal not liue, ^{neither} shal the dead ariſe, because thou haſt viſited and ſcattered them, & destroyed all their memorie.
15 Thou haſt encreaſed^o y nacion, o Lord: thou haſt encreaſed the nacion: thou art made glorious: thou haſt enlarged all the coaſtes of the earth.
16 Lord, in trouble haue thei^p viſited thee: they powred out a prayer when thy chaſtning was vpon them.
17 Like as a woman with childe, that draweth nere to the trauail, is in ſorow, & cryeth in her peines, ſo haue we bene in thy^q ſight, o Lord.
18 We haue conceived, we haue borne in peine, as thogh we shulde haue broght forth the^r winde: there was no helpe in y earth, neither did the inhabitants of^s the worlde fall.
19 ¶ Thy dead men shal liue: ^{euen} with my bodie shal thei riſe. Awake, & ſing, ye that dwell in duſt: for thyⁿ dewe is as the dewe

d Thou haſt decreed ſo, & thy purpose ſhal not be chaſed.
e There is no power ſo hie, that can lee God, when he wil deliuer his.
f God wil ſet the poore aſſiſted euer y power of the wicked.
g We haue conſtantly abid in y aduerſities wherewith y haſt aſſiſted vs.
h Meaning, y by aſſiſtiōs me ſhal learne to feare God.
i The wicked thogh God ſhewe them euident ſignes of his grace, ſhal be neuer the better.
k Through enuie & indignation agaiſt thy people.
l The fyre & vengeance, wherewith thou doſt deſtroye thine enemies.
m The Babylonians, which haue not gouerned according to thy worde.
n Meaning, y the reprobat, euen in this liſe ſhal haue the beginning of eueraſting death.
o To wit, the companie of y faithful by the calling of the Gentiles.
p That is, the faithful by thy rodde, were moued to pray vnto thee for deliuerance.
q To wit, in extreme ſorow.
r Our ſorowes had none end, neither did we enioye the comfort, that we looked for.
s The wicked and men without religion were not deſtroyed.
t He comforteth the faithful in their aſſiſtiōs, ſhewing them that euen in death they ſhal haue liſe: and that they ſhalde moſte certainly riſe to glory: the contrarie ſhulde come to the wicked, as verſ. 14.
u As herbes, dead in winter, ſloriſh againe by the raine in the ſpring time: ſo thei y lie in the duſt, ſhal riſe vp to ioye when thei ſele y dewe of Gods grace.

x He exhorteth the faithful to be patient in their afflictions, and to waite vpon Gods worke. y The earth shal vomit & cast out the innocent blood, which it hath drunke, that it may crye for vengeance against the wicked.

Chap. XXVII. a At the time appointed. b That is, by his mightie power and by his worde. He prophesieth here of the destruction of Satan and his kingdome vnder the name of Liuiathan, Ashtur and Egypt.

c Meaning, of the best wine, which this vineyard, that is Church, shulde bring forth as most agreeable to the Lord.

d Therefore he wil destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, & hee is not be angrie with it, but wisheth that he may powre his angre vpon the wicked infidels, whome he meaneth by briers & thornes.

e He maruellet, that Israel wil not come by gentleness, except God make the to fele his rod des, & so bring the vnto him. f Though I afflict & diminish my people for a time, yet shal the rote spring againe & bring forth in great abundance.

g He sheweth that God punisheth his mercie, & his enemies in Iudice.

h That is, thou wilt not destroye the rote of thy Church though the branches thereof seme to perish by the sharpe winde of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed.

k Notwithstanding his fauour that he wil shewe them after, yet Ierusalem shalbe destroyed, and grass for cattel shal growe in it.

l God shal not haue neede of mightie enemies: for the verie women shal do it, to their great shame.

of herbes, & the earth shal cast out the dead. Come, my people: entre thou into thy chambers, and shutte thy doores after thee: hide thy self for a very litle while, vntill the indignacion passe ouer. For lo, the Lord cometh out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shal disclose her blood, and shal no more hide her slayne.

CHAP. XXVII.

A prophesie against the kingdome of Satan, and of the ioye of the Church for their deliuerance.

IN that day the Lord with his sore & great and mightie sworde shal visite Liuiathan, that percing serpent, euen Liuiathan, that croked serpent, & he shal slay the dragon that is in the sea.

In that day sing of the vineyard of red wine.

I the Lord do kepe it: I wil watter it euery moment: lest anie assaile it, I wil kepe it night and day.

Angre is not in me: who wolde set the briers and the thornes against me in battell? I wolde go through them, I wolde burne them together.

Or wil he fele my strength, that he may make peace with me, & be at one with me?

Here after, Iacob shal take rote: Israel shal florish and growe, and the worlde shal be filled with frute.

Hath he smitten him as he smote those that smote him? or is he slayne according to the slaughter of them that were slayne by him?

In his measure in the branches thereof wilt thou cōtend with him, when he bloweth with his rough winde in the day of the East winde.

By this therefore shal the iniquitie of Iacob be purged, and this is all the frute, the taking away of his sinne: when he shal make all the stones of the altars, as chalke stones, broken in pieces, that the groues and images may not stand vp.

Yet the defended citie shalbe desolate, & the habitation shalbe forsaken, and left like a wildernes. There shal the calfe fede, and there shal he lie, & consume the branches thereof.

When the boughs of it are drye, they shalbe broken: the women come, and set them on fyre: for it is a people of none vnderstanding: therefore he that made them, shal not haue compassion of them, and he that formed them, shal haue no mercie on them.

And in that day shal the Lord thresh fro

the chanel of the Riuer vnto the riuer of Egypt, and ye shalbe gathered, one by one, O children of Israel.

In that day also shal the great trumpe be blowne, and they shal come, which perished in the land of Asshur: and they that were chased into the land of Egypt, and they shal worship the Lord in the holy mount at Ierusalem.

CHAP. XXVIII.

Against the pride & drunkennes of Israel. The vntowardnes of them that shulde learne the worde of God. God doeth all things in time and place.

WO to the crowne of pride, the drunkards of Ephraim: for his glorious beautie shalbe a fading floure, which is vpon the head of the valley of them that be fat, & are ouercome with wine.

Beholde, the Lord hath a mightie and strong hoste, like a tempest of haile, & a whirlwinde that ouerthroweth, like a tempest of mightie waters, which ouerflowe, which throwe to the ground mightly.

They shalbe troden vnder fote, euen the crowne and the pride of the drunkards of Ephraim.

For his glorious beautie shalbe a fading floure, which is vpon the head of the valley of them that be fat, and as a fastie frute afore sommer, which while he that loketh vpon it, seeth it, while it is in his hand, he eateth it.

In that day shal the Lord of hostes be for a crowne of glorie, and for a diademe of beautie vnto the residue of his people:

And for a spirit of iudgement to him that sitteth in iudgement, & for strength vnto the that turne away the battell to the gate.

But they haue erred because of wine, & are out of the way by strong drinke: the Priest & the Prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

For all their tables are ful of filthy vomiting: no place is cleane.

Whome shal he teache knowledge? and whome shal he make to vnderstand the things that he heareth? them that are weened from the milke and drawn from the breasts.

For precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle & there a litle.

For with a stammering tongue & with a strange language shal he speake vnto this people.

Vnto whome he said, This is the rest: I giue rest to him that is wearie: and this is the refreshing, but they wolde not heare.

In a strange language. That is the Prophet, whome God shulde send. This is the doctrine, whereupon ye ought to stay & rest. That are wearie and haue neede of rest, what is the true rest.

Therefore

m He shal destroy all from Euphrates to Nilus: for so me ned toward Egypt, shiking to haue escaped. n In the time of Cyrus, by whome they shulde be deliuered: but this was chiefly accomplished vnder Christ.

Chap. XXVIII a Meaning, the proude kingdome of the Israelites, which were drunken with worldly prosperitie. b Because the Israelites for the most parte dwelt in plentiful valleys, he meaneth here by the valley of them, which had abundance of worldlie prosperitie, & were, as it were, crowned therewith, as with garlands.

c He leueth to mean the Assyrians, by whome the tribes were carryed away. d Which is not of long continuance, but is soon ripe, & first eaten.

e Signifying, the faithful, which put not their trust in anie worldly prosperitie, but made God their glorie, shalbe preferred.

f He wil giue counsell to the gouernour, & strength to the captain, to driue the enemies in at their owne gates.

g Meaning, the hypocrites, which were among them, & were all together corrupt in life & doctrine, which is here ment by drunkennes & vomiting.

h For there was none that was able to vnderstand anie good doctrine: but were foolish, & as vnnurme as yong babes.

i They must haue one thing oft times told. k Let one teache what he can, yet they shal no more vnderstand him, the if he speake. l Showe to them

o Because they will not receive the worde of God, when it is offered, it cometh of their owne malice, if after their hearts be so hardened, that they care not for it, as before Chap. 6, 9.

p They thought they had shiftings to avoid Gods iudgements, and that they coulde escape though all other perished q Though the Prophetes condemned their idoles, & vaine trust, of falseholde, & vanitie, yet the wicked thought in them felices that they wolde trust in these things.

r That is, Christ, by whom me all y buylding must be tryed, and vpholden, Psal. 118, 22 mat. 21, 42. ad. 4. 11. rom. 9, 31. 1. pet. 2, 6.

s He shal be quiet, and seke none other remedies, but be content with Christ.

t In the reformation of his Church, iudgement, and iustice shal reigne. u Gods corrections and affliction.

x Afflictio shal discover their vaine confidence, which they kept secret to them selues. y Terror and destruccio shal make you to heare that, & exhortations and gentleness coulde not bring you vnto.

z Your affliction shalbe so sore, that you are not able to endure it.

a When David ouercame the Philistims, 2. Samuel 5. 20. 1. chro. 14. 11.

b Whete Ioshua discomfited sue Kings of the Amorites, 10th. 10. 12.

c As y plowe man hathe his appointed tyme, and diuers instruments for his labour, so hathe the Lord for his vengeance: for he punisheth some at one time, and some at another, some after one sorte and some after another, so that his chosen seede is beaten, and tryed, but not broken, as are the wicked.

13 Therefore shal the worde of the Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle & there a litle, that they may go, and fall backward, and be broken and be snared and be taken.

14 Wherefore, heare the worde of the Lord, ye scornful men y rule this people, which is at Ierusalém.

15 Because ye haue said, We haue made a p couenant with death, & w hell are we at agreement: thogh a scourge runne ouer, & passe through, it shal not come at vs: for we haue made a faithode our refuge, and vnder vanitie are we hid,

16 Therefore thus saith the Lord God, Beholde, I will lay in Zión a stone, a tryed stone, a precious corner stone, a sure fundacion. He that beleueth, shal not make haste.

17 Iudgement also will I laye to the rule, & righteousnes to the balace, and the haille shal swepe away the vaine confidence, and the waters shal ouerflowe the secret place.

18 And your couenant with death shalbe disanulled, & your agreement with hel shal not stand: when a scourge shal runne ouer and passe through, then shal ye be trodde downe by it.

19 When it passeth ouer, it shal take you away: for it shal passe through euerie morning in the day, and in the night, and there shalbe onely yfear to make you to vnderstand the hearing.

20 For the bed is ytreit, & that it can not suffice, and the couering narowe that one can not wrap him self.

21 For the Lord shal stand as in mount Pe razim: he shalbe wrath as in the valley of Gibeon, y he may do his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore be no mockers, lest your bonds increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speache.

24 Doeth the plow man plow all the day, to sowe? doeth he open, and breake the clottes of his ground?

25 When he hathe made it plaine, wil he not then sowe the fitches, and sowe cummin, and cast in wheat by measure, & the appointed barley and rye in their place?

26 For his God doeth instruct him to haue discrecion, and doeth teache him.

27 For fitches shal not be threshed with a threshing instrument, nether shal a cart whele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread come when it is threshed, he doeth not alway thresh it, nether doeth the whele of his cart make any se, nether wil he breake it with the tethe thereof.

29 This also cometh from the Lord of hostes, which is wonderful in counsell, & excellent in workes.

CHAP. XXXIX.

A prophetic against Ierusalém. 13 The vengeance of God on them that followe the traditions of men.

A H altar, altar of the citie that David dwelt in: adde yere vnto yere: let them kil lambes.

2 But I will bring the altar into distres, and there shalbe heauines & sorow, and it shalbe vnto me like an altar.

3 And I will beseege thee as a circle, & fight against thee on a mount, & wil cast vp ramparts against thee.

4 So shalt thou be humbled, & shalt speake out of the ground, and thy speache shalbe as out of the dust: thy voyce also shalbe out of the ground like him that hathe a spirit of diuination, and thy talking shal whisper out of the dust.

5 Moreover, the multitude of thy strangers shal be like smale dust, and the multitude of strong men shalbe as chaffe that passeth away, and it shalbe in a moment, euen suddenly.

6 Thou shalt be visited of y Lord of hostes with thundre, and shaking, and a great noyse, a whirlwinde, and a tempest, and a flame of a deuouring fyre.

7 And the multitude of all the nacions y fight against the altar, shalbe as a dreame or vision by night: euen all they that make the warre against it, and strong holds against it, and laye sege vnto it.

8 And it shalbe like as an hungry man dreameth, and beholde, he eateth: and when he awaketh, his soule is empty: or like as a thirstie man dreameth, and lo, he is drinking, and when he awaketh, beholde, he is fainte, and his soule longeth: so shal the multitude of all nacions be that fight against mount Zión.

9 Stay your selues, and wonder: they are blinde, & make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hathe couered you with a spirit of slomber, and hathe shut vp your eyes: the Prophetes, and your chief Seers hathe he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can read, saying, Read this, I pray thee. Then shal he say, I can not: for it is sealed.

a The Hebrew worde Ariel signifieth the lyon of God, & signifieth altar, because the altar seemed to deuoure the sacrifice y was offered to God, as Ezek. 41, 16.

b Your vaine confidence in your sacrifices shal not last long.

c Your citie shalbe ful of blood, as an altar whereon they sacrifice.

d Thy speache shalbe no more to loffie, but abased, & low as the very charmers, w are in lowe places, and whisper, so y their voyce can scarce be heard.

e Thine hired souldiers, in whom y trustest, shalbe destroyed as dust or chaffe in a whirlwinde.

f The enemies y I wil bring to destroye thee, and that, which thou makest thy vaine trust,

shal come at y awares, euen as a dreame in the night. Some read, as if this were a comfort to the Church for y destruction of their enemies.

g That is, he thinketh that he eateth.

h Mufe here on as long as ye list, yet shal ye finde nothing, but occasion to be astonished: for your Prophetes are blinde, and therefore can not direct you.

i Meaning, y it is all alike, ether to read, or not to read, except God open y heare to vnderstand.

A wonderous worke of God. Iſaiáh. In quietnes is ſtrength.

- 12 And the boke is giuen vnto him that can not read, ſaying, Read this, I pray thee. And he ſhal ſay, I can not read.
- 13 Therefore the Lord ſaid, Becauſe this people ^k come nere vnto me with their mouth, and honour me with their lippes, but haue remoued their heart far fro me, and their ^l feare toward me was taught by the precept of men,
- 14 Therefore beholde, I wil againe do a maruelous worke in this people, ^m *even* a maruelous worke, and a wonder: for the wiſdome of their wiſemen ſhal ⁿ periſh, and the vnderſtanding of their prudent men ſhal be hid.
- 15 Wo vnto them that ^o ſeke depe to hide their counſell from the Lord: for their workes are in darknes, and they ſay, Who ſeeth vs? and who knoweth vs?
- 16 Your turning of *deuiſes* ſhal it not be eſtimated ^p as the potters claye: for ſhal ^q your worke ſay of him that made it, He made me not: or the thing formed, ſay of him that facioned it, He had none vnderſtanding?
- 17 Is it not yet but a litle while, and Lebanon ſhal be ^r turned into Carmel: & Carmel ſhal be counted as a foreſt?
- 18 And in that day ſhal the deafe heare the wordes of the boke, & the eyes of the blind ſhal ſe out of obſcuritie, and out of darkenes.
- 19 The meke in the Lord ſhal receiue ioye againe, and the poore men ſhal reioyce in the holie one of Iſraél.
- 20 For the cruel man ſhal ceaſe, and the ſcorneful ſhal be conſumed: and all that haſted to iniquitie, ſhal be cut of:
- 21 Which made a man to ſinne in ^s *ſ* word, & toke him in a ſnare: which reprobued ^t them in the gate, and made the iuſt to fall without cauſe.
- 22 Therefore thus ſaith the Lord vnto the houſe of Iaakób, ^u *even* he that redemed Abraham, Iaakób ſhal not now be confounded, neither now ſhal his face be pale.
- 23 But when he ſeeth his children, the worke of mine háds, in the middes of him, they ſhal ſanctifie my Name, and ſanctifie the holie one of Iaakób, & ſhal feare the God of Iſraél.
- 24 Then they that erred in ſpirit, ^v ſhal haue vnderſtanding, and they that murmured, ſhal learne doctrine.

CHAP. XXX.

He reprobued the Iewes which in their aduerſitie vſed their owne counſels, and ſought helpe of the Egyptians to Deſpiſing the Prophetes. 16 Therefore he ſheweth what deſtruction ſhal come vpon them. 18 But offereth mercie to the repentant.

WO to the ^a rebellious children, ſaith the Lord, that take counſell, but not of me, and ^b couer with a counſell, ^c *contrarie to my commandement, ſeke helpe at ſtrangers. b They ſeke ſhiftes to cloke their doings, and not godlie meane.*

uering, but not by my ſpirit, that they may lay ſinne vpon ſinne:

2 Which walke forth to go downe into Egypt (& haue not asked at my mouth) to ſtrengthen them ſelues with the ſtrength of Pharaóh, and truſt in the ſhadowe of Egypt.

3 But the ſtrength of Pharaóh ſhal be your ſhame, & the truſt in ^ſ ſhadowe of Egypt your confuſion.

4 For his ^t princes were at Zoán, and his ambaffadours came vnto Hanés.

5 They ſhal be all aſhamed of the people ^u *ſ* can not profite them, nor helpe nor do the good, but ſhal be a ſhame and alſo a reproche.

6 ¶ The ^v burden of the beaſtes of the South, in a land of trouble and anguiſh, from whence ſhal come the yong and olde lyon, the viper and fyrie flying ſerpent ^w *againſt them* that ſhal beare their riches vpon the ſhoulders of the coltes, and their treaſures vpon the bounces of the camels, to a people that can not profite.

7 For the Egyptians are vanitie, and they ſhal helpe in vaine. Therefore haue I cryed vnto ^x her, Their ſtrength ^y *is* to ſit ſtil.

8 Now go, & write ^z it before them in a table, & note it in a boke that it may be for the ^{aa} laſt day for euer and euer:

9 That it is a rebellious people, lying children, & children that wolde not ^{ab} heare the Law of the Lord.

10 Which ſay vnto the Seers, Se not: and to the Prophetes, Prophecie not vnto vs right things: but ſpeake flattering things vnto vs: prophecie ^{ac} *errors*.

11 Departe out of the way: go aſide out of the path: cauſe the holie one of Iſraél to ceaſe from vs.

12 Therefore thus ſaith the holie one of Iſraél, Becauſe you haue caſt of this worde, and truſt in ^{ad} violence, and wickednes, and ſtay thereupon,

13 Therefore this iniquitie ſhal be vnto you as a breache that falleth, or a ſwelling in an hie wall, whoſe breaking cometh ſuddenly in a moment.

14 And the breaking thereof is like ^{ae} *ſ* breaking of a potters pot, which is broke without pitie, and in the breaking thereof is not founde ^{af} a ſheard to take fyre out of the herth, or to take water out of the pit.

15 For thus ſaid the ^{ag} Lord God, the holie one of Iſraél, In reſt and quietnes ſhal ye be ſaued: in quietnes and in confidence ſhal be your ſtrength, but ye wolde not.

16 For ye haue ſaid, No, but we wil flee away vpon ^{ah} horſes. Therefore ſhal ye flee. We wil ride vpon the ſwifteſt. Therefore ſhal your perſecuters be ſwifter.

17 A thouſand ^{ai} *as* one ſhal flee at the rebuke of one:

^k Becauſe they are hypocrites & not ſyncere in heart, as Mat. 15. 8. ^l That is, their religion was learned by mans doctrine, & not by my worde. ^m Meaning, ⁿ where as God is not worſhipped according to his worde, bothe magiſters, and miniſters are but ſcooles, & without vnderſtanding. ^o This is ſpoken of the, ^p in heart deſpiſed Gods worde, & mocked at the admonitions, but outwardly bare a good face. ^q For all your craft, ſaith the Lord, you can not be able to eſcape mine hands no more the claye, that is in the potters hands, hath power to deliuer it ſelf. ^r ſhal there not be a charge of all things? and Carmel, that is a plentiful place in reſpect of that it ſhal be there, may be taken, as a foreſt, as Chap. 32. 15. & thus he ſpeaketh to comfort the faithfull. ^s They that went about to finde faulte vpon the Prophetes wordes, and wolde not abide admonitions, but wolde intagle the and bring the into danger.

^t Signifying, ^u except God giue vnderſtanding, & knowledge, man can not but ſit erre, and murmur againſt him.

^v Signifying, that the deſtruction of the wicked ſhal be without recovery. ^w One ſometimes by his Prophetes he put you in remembrance of this, ^x if you ſhulde onely depend on him. ^y We wil truſt to eſcape by our horſes.

^z That is, a heauy ſentence or prophecie againſt the beaſts that carried their treaſures into Egypt, by the wildernes, ^{aa} was South Iſraél: ſignifying that if ^{ab} beaſtes ſhulde not be ſpared, the men ſhulde be puniſhed much more grievouſly. ^{ac} To write, to ſet downe. ^{ad} That is, this prophecie. ^{ae} That it may be a witnes, againſt them for all poſteritie. ^{af} He ſheweth what was the cauſe of their deſtruction, & bringeth alſo all miſerie to mind to wit, becauſe they wolde not heare the worde of God, but deſired to be flattered, and led in error. ^{ag} Threaten vs not by ſworde of God, neither be ſorgorous, nor talke vnto vs in the name of the Lord, as Ier. 11. 21. ^{ah} Meaning, in their ſtubbornes againſt God, and the admonitions of his Prophetes. ^{ai} Signifying, that the deſtruction of the wicked ſhal be without recovery.

^{aj} One ſometimes by his Prophetes he put you in remembrance of this, ^{ak} if you ſhulde onely depend on him. ^{al} We wil truſt to eſcape by our horſes.

^{am} That is, a heauy ſentence or prophecie againſt the beaſts that carried their treaſures into Egypt, by the wildernes, ^{an} was South Iſraél: ſignifying that if ^{ao} beaſtes ſhulde not be ſpared, the men ſhulde be puniſhed much more grievouſly. ^{ap} To write, to ſet downe. ^{aq} That is, this prophecie. ^{ar} That it may be a witnes, againſt them for all poſteritie. ^{as} He ſheweth what was the cauſe of their deſtruction, & bringeth alſo all miſerie to mind to wit, becauſe they wolde not heare the worde of God, but deſired to be flattered, and led in error. ^{at} Threaten vs not by ſworde of God, neither be ſorgorous, nor talke vnto vs in the name of the Lord, as Ier. 11. 21. ^{au} Meaning, in their ſtubbornes againſt God, and the admonitions of his Prophetes. ^{av} Signifying, that the deſtruction of the wicked ſhal be without recovery.

p Whereas all the trees are cut downe save two or three to make mastes:
q He commeth downe the great mercies of God who with patience waiteth to call sinners to repentance:
r Not onely in punishing, but in vsing moderation in the same, as Ier. 10, 24, and 30, 31.
s *Or, firste.* God that direct all thy wayes, and appoint thee how to go either he ther, or thether.
t Ye shal cast away your idoles, which you haue made of golde, & silver with all that belongeth vnto them, as a moke filthy thing and polluted.
u Shewing that there can be no true repentance except both in heart and dede we shewe our selues enemies to idolatrie.
x By these diuerse manners of speache he sheweth y^e felicitie of the Church shalbe so great, y^e more is able sufficiently to expresse it.
y When the Church shalbe restored, y^e glorie thereof shal passe foure times y^e brightness of y^e sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shalbe the glorie of the children of God in the kingdome of Christ.
z This threatening is against the Assyrians, the chief enemies of the people of God as to dring thee to nothing: and thus God consumeth the wicked by y^e means, whereby he cleanse his.
a Ye shal reioice at the destruction of your enemies, as they that sing for ioye of the foliome feast, which be ga in the oneing.

of one: at the rebuke of five shal ye flee, til ye be left as a shippe mast vpon the top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore wil y^e Lord waite, that he may haue a mercy vpon you, and therefore wil he be exalted, that he may haue compassion vpon you: for the Lord is the God of iudgement. Blessed are all they that waite for him.

19 Surely a people shal dwell in Ziôn, & in Ierusalem: thou shalt wepe no more: he wil certainly haue mercie vpon thee at y^e voyce of thy crye: whē he heareth thee, he wil answer thee.

20 And when the Lord hath giue you the bread of aduersitie, and the water of afflictio, thy raine shalbe no more kept backe, but thine eyes shal see thy^e raine.

21 And thine eares shal heare a worde behinde thee, saying, This is the way, ^t walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shal pollute the couering of the images of silver, and the riche ornament of thine images of golde, & cast the away as a manitous cloth, and thou shalt say vnto it, ^u Get thee hence.

23 Then shal he giue raine vnto thy fede, when thou shalt sowe the grounde, & bread of the increase of the earth, and it shalbe fat and as oyle: in that day shal thy cattel be fed in large pastures.

24 The oxen also and the yong asses, that til the grounde, shal eat cleane prouendre, which is winowed with the shoouel and with the fanne.

25 And vpon euerie hic mountaine, and vpon euerie hic hil shal there be riuers & streames of waters, in the day of the great slaughter, when the towers shal fall.

26 Moreover, the light of the moone shalbe as the light of the sunne, and the light of the sunne shalbe seuen folde, and like the light of seuen dayes in the day that the Lord shal binde vp the breache of his people, & heale the stroke of their wounde.

27 Beholde, ^z the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauie: his lippes are ful of indignacion, and his tongue is as a deuouring fyre.

28 And his Spirit is as a riuier y^e ouerfloweth vp to y^e necke: it diuideth asondre, to fanne the nations with the fanne of a vanitie, and there shalbe a bridle to cause them to erre in the chawes of the people.

29 But there shalbe a song vnto you as in the night, whē a solemne feast is kept: & gladnes of heart, as he that cometh with a pipe to go vnto the mount of the Lord, to the mightie one of Israēl.

30 And the Lord shal cause his glorious

voyce to be heard, & shal declare the lighting downe of his arme with the angr of his countenance, and flame of a deuouring fyre, with scattering & tempest, and hallel stones.

31 For with the voyce of the Lord shal Asshur be destroyed, which smote with the rodde.

32 And in euerie place that the staffe shal passe, it shal cleaue fast, which the Lord shal lay vpon him with tabrets and harpes: and with battels, & lifting vp of hands shal he fight against it.

33 For ^s Tophet is prepared of olde: it is euē prepared for the King: he hath made it depe and large: the burning thereof is fyre & much wood: the breth of the Lord, like a riuier of brimstone, doeth kindle it.

CHAP. XXXI.

1 He curseth them that forsake God, and seke for the helpe of men.

1 **W**O vnto them that go downe into Egypt for helpe, and stay vpon horses, and trust in charrettes, because they are manie, and in horsmen, because they be very strong: but thei loke not vnto the holie one of Israēl, nor seke vnto the Lord.

2 But he yet is wisest: therefore he wil bring euil, and not turne backe his worde, but he wil arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians are men, & not God, and their horses flesh and not spirit: and when the Lord shal stretche out his hand, the helper shal fall, and he that is holpe shal fall, and thei shal altogether faile.

4 For thus hath the Lord spoken vnto me, As the lion or lions whelp roareth vpon his praie, against whome if a multitude of shepherds be called, he wil not be afraid at their voice, nether wil humble him self at their noise: so shal the Lord of hostes come downe to fight for mount Ziôn, and for the hill thereof.

5 As birdes that flie, so shal the Lord of hostes defend Ierusalem by defending and deliuering, by passing through & preserving it.

6 O ye children of Israēl, turne againe, in as much as ye are sunken depe in rebellion.

7 For in that day euerie man shal cast out his idoles of silver, and his idoles of golde, which your hands haue made you, ^ene a sinne.

8 The shal Asshur fall by the sworde, not of man, nether shal the sworde of man

Ccc.iii.

places, as Deut. 32, 11. matt. 23, 37. ^f He toucheth their conscience that thei might earnestly fele their greivous finnes and so truly repent, forasmuch as now thei are almost drowned and past recourie. ^g By these fruites your repentance shalbe knowne, as Chap. 2, 18. ^h When your repentance appeareth.

^c Gods plague destroy. ^d It shal destroy. ^e With ioye & assurance of victorie. ^f Against Babylon: meaning the Assyrians and Babylonians. ^g Here it is taken for hel, where the wicked are tormented. ^h King 23, 10.
ⁱ So that their estate or degree can not except the wicked.
^j By these figuratiue speeches he declareth y^e condition of y^e wicked after this life.

^a There were two special causes, why the Israelites shoulde not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither. Deut. 17, 16. & 28, 68, lest they shoulde forget the benefite of their redemption: & secondly, lest they shoulde be corrupted with the supersticio & idolatrie of the Egyptians, and so forsake God, Ier. 2, 18.
^b Meaning, that thei forsake the Lord, that put their trust in worldly things, for thei can not trust in bothe.
^c And knoweth their craftie enterprises & wil bring all to naught.
^d Meaning, bothe the Egyptians and the Israelites.
^e He sheweth the Iewes, that if thei wolde put their trust in him, he is so able, that none can resist his power: and so careful ouer the, as a bird ouer her yeg, which neuer sleeth about them for their defence: which similitude the Scripture vseth in diuerse

Of good magistrates.

i This was accomplished
sone after whē
Sancherib ar-
mie was dis-
comfited, and
he fled to his
cassel in Nini-
uch for suc-
cour.
k To destroye
his enemies.

deuoure him, and he shal fle fro the sworde, and his yong men shal faint.
9 And he shal go for feare to his towre, & his princes shal be afraide of the standart, faith the Lord, whose k syre is in Ziōn, and his fornaie in Ierusalēm.

CHAP. XXXII.

The conditions of good rulers and officers described by the gouernement of Hezekiah, who was the figure of Christ.

a This proph-
ecie is of
Hezekiah who
was a figure of
Christ, & there-
fore it ought
chiefly to be
referred to hi-
b By iudgemēt
and iustice is
met an vpright
gouernment,
bothe in policie
& religiō.
c Where men
are wearie w
traueling, for
lacke of wa-
ter.
d He promi-
seth to giue
the true light,
which is the
pure doctrine
of Gods wor-
de, & vnder-
standing, and ze-
ale of the same,
contrarie to y
threatnings a-
gainst y wic-
ked, Chap. 6.9,
& 29.10.
e Vice shal no
more be cal-
led vertue, nor
vertue esteemed
by power, and
riches.
f He proph-
ecie of sūche
calamitie to
come, that thei
wil not spare
the women &
children, and
therefore wil-
leth them to
take hede and
prouide.
g Meaning, y
the affliction
shulde con-
tinue long, and
when one yere
were past, yet
they shulde
loke for newe
plagues.
h God wil sa-
ue from you y
meanes and oc-
cassions, which
made you to
contemne him:
to wit, abundā-
ce of worldly
goods.
i By the teares
he meaneth y
pleitiful fel-
des, whereby
men are non-
rified, as chil-
dren with the
teate: or the
mothers sor-
row, & lea-
renes shal lac-
ke milke.
j Multitude.
k That is, when
the Church shal
be restored: thus
the Prophetes
after they haue
denoiced Gods
iudgements a-
gainst the wicked,
vse to comfort
the god-
lie, lest they
shulde faint.

Beholde, a King shal reigne in iustice, & the princes shal rule b in iudgement.

2 And that man shalbe as an hiding place from the winde, and as a refuge for the tēpest: as riuers of water in a drye place, and as the shadowe of a great rocke in a wearie land.

3 The eyes of d the seing shal not be shut, and the eares of them that heare, shal hearken.

4 And the heart of the foolish shal vnderstand knowledge, and the tongue of the stutters shalbe ready to speake distinctly.

5 A e nigarde shal no more be called liberal, nor the churle riche.

6 But the nigarde wil speake of nigardnes, and his heart wil worke iniquitie, and do wickedly, and speake falsely against the Lord, to make emptie the hungrie soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle are wicked: he diuifeth wicked counsels, to vndo the poore with lying wordes: and to speake against the poore in iudgement.

8 But the liberal man wil diuife of liberal things, and he wil continue his liberalitie.

9 Rise vp, ye womē that are at ease: heare my voyce, ye f careles daughters: hearken to my wordes.

10 Ye womē, that are careles, shalbe in feare g aboute a yere in dayes: h for the vintage shal faile, & the gathering shal come no more.

11 Ye women, that are at ease, be astonied: feare, o ye careles womē: put of the clothes: make bare, and girde sacke clothe vpon the loynes.

12 Men shal lament for the i teates, euen for the pleasant fields, & for the fruteful vine.

13 Vpon the land of my people shal growe thornes & briars: yea, vpon all the houses of ioye in the citie of reioycing.

14 Because the palace shalbe forsaken, and the noyse of y citie shalbe left: the towre & fortresse shalbe dennes for cuer, & the delite of wilde asses, and a pasture for flockes.

15 Vntil the k Spirit be powred vpon vs

Isaiāh. The spoyler spoyled.

from aboute, and the wildernes become a l fruteful field, & the l plenteous field be counted as a forest.

16 And iudgemēt shal dwell in the desert, & iustice shal remaine in the fruteful field.

17 And the worke of iustice shalbe peace, euen the worke of iustice & quietnes, and assurance for euer.

18 And my people shal dwell in the tabernacle of peace and in sure dwellings, & in safe resting places.

19 Whē it haileth, it shal fall on the forest, and the mcitie shalbe set in the lowe place.

20 Blessed are ye n that sowe vpon all waters, and o driue the fete of the oxe and the asse.

but as a wildernes, where no frutes were. m They shal not neede to buy-
de it in his places for feare of the enemy: for God wil defend it and turne
away the stormes from hurting their commodities. n That is, vpon far
ground & wel watered, which bringeth forth in abundance: or in places which
before were couered with waters, and now made dry for your vies. o The
fields shal be so rancke, that they shal send out their cattel to eat vp the first
croppes, which abundance shalbe signes of Gods fauour and loue towards
them.

CHAP. XXXIII.

The destruction of them, by whome God hath punished his Church.

W O to thee that a spoilest, and wast not spoiled: and doest wickedly, and thei did not wickedly against thee: whē thou shalt b cease to spoile, thou shalt be spoyled: when thou shalt make an end of doing wickedly, c they shal do wickedly against thee.

2 d O Lord, haue mercie vpon vs, we haue waited for thee: be thou, which wast e their arme in the morning, our helpe also in time of trouble.

3 At the noyse of the tumult, the f people fled: at thine g exalting the nations were scattered.

4 And your spoile shal be gathered like the gathering of h caterpillers: and i he shal go against him like the leaping of grasshoppers.

5 The Lord is exalted: for he dwelleth on high: he hath filled Ziōn with iudgement and iustice.

6 And there shalbe stabilitie of k thy times, strength, saluacion, wisdom & knowledge: for y feare of the Lord shalbe his treasure.

7 Beholde, l their messengers shal crye without, and the m ambassadours of peace shal wepe bitterly.

8 The n paths are waste: the waifaring man ceaseth: he hath broken the covenant: he hath contemned the cities: he regarded noman.

9 The earth mourneth and fainteth: Lebanon is a shamed, and hewen downe: o Sha-

h Ye that as caterpillers destroyed with your number y whole worlde, shal
haue no strength to resist your enemies the Chaldeans, but shal be gathered
on an heape and destroyed. i Meaning the Medes & Persians against the
Chaldeans. k That is, in the daies of Hezekiah. l Sent from
Sanherib. m Whome thei of Ierusalēm sent to intreat of peace.
n These are the wordes of the ambassadours, when thei returne from San-
herib. o Which was a plentifull counsell, meaning, that Sanherib wolde
destroye all.

l The field
which is now
fruteful, shalbe
but as a baren
forest in com-
parison of y
it shalbe then,
as Chap. 29.17,
which shalbe
falsified in
Christs time:
for then they
that were be-
fore as the baren
wildernes, be-
ing regenerate,
shalbe frute-
full, and they
that had some
beginning of
godlines, shal
bring forth
frutes in such
abundance, y
their former
life shal seme

a Meaning the
enemies of the
Church, as we
re y Chaldeans,
and Assyrians:
but chiefly of
Sanherib, but
not onely.

b Whē thine
appointed time
shal come
that God shal
take away thy
power: & that
which thou
hast wrongfully
gotten, shal-
be giuen to o-
thers, as Amos
5.11.

c The Chal-
deans shal do
like to the As-
syrians, as the
Assyrians did
to Israel: and
the Medes, &
Persians shal
do the same to
the Chaldeans.
d He declareth
hereby what
is the chief re-
fuge of the
faithful when
troubles come
to pray & seke
helpe of God.
e Which hel-
pedst our fa-
thers so sone
as they called
vpon thee.

f That is, the
Assyrians fled
before the ar-
mie of y Chal-
deans, or y Chal-
deans for feare
of the Medes
and Persians.

g When thou,
o Lord, didst
lift vp thine ear
me to punish
thine enemies.

p To helpe & deliuer my Church.

q This is spoken against the enemies, who thought all was their owne: but he sheweth y their enterprise shal be in vaine, & that y fyre, w they had kild for others, shulde consume them. r His vengeance shal be so great that all y worlde shal talke thereof. s Which do not beleue the wordes of the Prophet & the assurance of their deliuerance.

t Meaning that God wilbe a sure defence to all them that liue according to his worde. u Thei shal se Hezekiah deliuered frō his enemies & restored to honour & glorie. x Thus shalbe no more slutt in as they were by Sancherib, but go where it pleaseth the y before y this libertie cometh, y shal thinke y thou art in great daunger: for y enemy shal so sharply assaile you, y one shal cry, Where is the Clarke that writeth y names of the y are taxed: another, Where is there cuer? another shal crye for him y valueth y riche houses, but God wil deliuer you from this feare.

z Let vs be cōtēt w this smale riuer of Shiloā, & not desire the great streames & riuers, whereby y enemies may bring in shippes & destroy vs.

a He derideth y Asyrians & enemies of the Church, declaring their destruction as they that perill by shipwracke.

b He comforteth y Church, & sheweth y that shalbe punished w all be nefites both of bodie & soule.

c Chap. XXXIII. a He prophesieth of y destruction of y Edomites, and other natiōs which were enemies to the Church.

Chap. XXXIII. a He prophesieth of y destruction of y Edomites, and other natiōs which were enemies to the Church.

rón is like a wildernes, and Bashán is shakē and Carmél.

10 Now wil I arise, saith the Lord: now wil I be exalted, now wil I lift vp my self. 11 y Ye shal conceiue chaffe, & bring forth stubble: the fyre of your breth shal deuoure you.

12 And the people shalbe as the burning of lime: & as the thornes cut vp, shal they be burnt in the fyre.

13 Heare, ye that are farre of, what I haue done, & ye that are nere, knowe my power.

14 The sinners in Zión are afraide: a feare is come vpon the hypocrites: who among vs shal dwell with the deuouring fyre: who among vs shal dwell with the euerlasting burnings?

15 He that walketh in iustice, and speaketh righteous thiȝs, refusing gaine of oppression, shaking his hands from taking of giftes, stopping his cares from hearing of blood, and shutting his eyes from seeing euil.

16 He shal dwell on hye: his defence shalbe the munitions of rockes: bread shalbe giuen him, & his waters shal be sure.

17 Thine eyes shal se the King in his glorie: they shal beholde the land farre of.

18 Thine heart shal meditate feare, Where is the scribe: where is the receauer? where is he that counted the towres?

19 Thou shalt not se a fierce people, a people of a darke speache, that thou canst not perceiue, & of a stammering tongue that thou canst not vnderstand.

20 Loke vpon Zión the cite of our soleme feastes: thine eyes shal se Ierusalem a quiet habitacion, a Tabernacle that can not be remoued: & the stakes thereof can neuer be taken away, nether shal any of the cordes thereof be broken.

21 For surely there the mightie Lord wilbe vnto vs, as a place of floods & brode riuers, whereby shal passe no shippe with ores, nether shal great ship passe thereby.

22 For the Lord is our iudge, the Lord is our law giuer: the Lord is our King, he wil saue vs.

23 Thy cordes are loosed: they colde not wel strengthen their mast, nether colde thei spread the saile: the shal pray be deiuded for a great spoyle: yea, the lame shal take awaie the pray.

24 And none inhabitant shal say, I am sicke: the people that dwell therein, shal haue their iniquitie forgiven.

CHAP. XXXIII.

He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

Come nere, ye natiōs and heare, and hearken, ye people: let the earth heare and all that is therein, the worlde and all that procedeth thereof.

2 For the indignation of the Lord is vpon all natiōs, and his wrath vpon all their armies: he hath destroyed the & deliuered them to the slaughter.

3 And their slaine shalbe cast out, and their stincke shal come vp out of their bodies, and the mountaines shalbe melted with their blood.

4 And all the hoste of heauen shal be dissolved, and the heauens shal be folded like a boke: and all their hostes shal fall as the leafe falleth from the vine, and as it falleth from the figre.

5 For my sworde shalbe drunken in the heauen: beholde, it shal come downe vpon Edóm, euen vpon the people of my curse to iudgement.

6 The sworde of the Lord is filled with blood: it is made fat with the fat & with the blood of the lambes and the goats, with the fat of the kidneis of the rams: for the Lord hath a sacrifice in Bozráh, and a great slaughter in the land of Edóm.

7 And the vnicornes shal come downe with them and the heiffers with the bulles, and their land shal be drōkē with blood, and their dust made fat with fatnes.

8 For it is the day of the Lords vengeance, and the yere of recompence for the iudgement of Zión.

9 And the riuers thereof shalbe turned in to pitch, & the dust thereof into brimstone, and the land thereof shalbe burning pitch.

10 It shal not be quenched night nor day: the smoke thereof shal go vp euermore: it shal be desolate from generation to generation: none shal passe through it for euer.

11 But the pelicane & the hedgehog shal possesse it, and the great owle, & the rauē shal dwell in it, & he shal stretch out vpon it the line of vanitie, and the stones of emptines.

12 The nobles thereof shal call to the kingdome, and there shalbe none, and all the princes thereof shalbe as nothing.

13 And it shal bring forth the thornes in y palaces thereof, nettles & thistles in y strong holdes thereof, and it shalbe an habitacion for dragons and a court for ostriches.

14 There shal mete also Zíim and Iim, and the Satyre shal crye to his fellowe, and the shrice owle shal rest there, & shal finde for her self a quiet dwelling.

15 There shal the owle make her nest, and lay, and hatche, and gather the vnder her shadowe: there shal y vultures also be gathered, euerie one with her make.

16 Scke in the boke of the Lord & read: none of these shal faile, none shal want her make: for his mouth hath commanded, & his verie Spirit hath gathered them.

Ccc.iiii.

b God hath determined in his counsell & hath giue sentence for their destruction.

c He speaketh this in respect of mans iudgement, who in great feare & horrible troubles thinketh that heauen & earth perisheth.

d I haue determined in my secret counsell & in the heauens to destroy the til my sworde be weary with the dig blood.

e Thei had an opinio of holines because thei came of the Patriarke Izhak, but in effect were accursed of God & enemies vnto his Church, as y Papists are.

f That is, bothe of yong & olde, poore & riche of his enemies.

g That famous cite shalbe consumed as a sacrifice burnt to ashes.

h The mightie & riche shalbe as wel destroyed as the inferiours.

i He alludeth to y destruction of Sodōm & Gomorah, Gen. 19. 24.

k Read Chap. 13. 21. & Zephan. 2. 14.

l In vaine shal anie man go about to buye it againe. m Meaning, there shalbe nether order nor policie, nor state of common weale.

n Read Chap. 13. 21.

o Signifying, y Idumea shulde be an horrible desolation and bare wildernes. p That is, in y Lawe where suche curses are threatened against y wicked.

q To wit, heares and foules. r That is, the mouth of y Lord.

The grace vnder the Gospel. Iſaiāh. The craft of the wicked.

^a He hathe giuen the beastes and ſoules Idu mea for an inheritance.

17 And he hathe caſt the ſlot for them, and his hād hathe diuided it vnto them by line: thei ſhal poſſeſſe it for euer: from generation to generation ſhal thei dwell in it.

CHAP. XXXV.

¹ The great ioye of them that beleue in Chriſt: ² Their office which preache the Gſpel. ³ The fruſtes that ſolowe thereof.

^a He prophecieth of the ſul reſtauratiō of the Church bothe of the Iewes and Gentiles vnder Chriſt, which ſhalbe fully accompliſhed at ¹ laſt day: albeit as yet it is copared to a deſert and wildernes. ^b The Church ^w was before compared to a baren wildernes, ſhal by Chriſt be made moſte plenteous and beautiful.

¹ He ^a deſert and the wildernes ſhal reioyce: and the waſte ground ſhalbe glad and florish as the roſe.

² It ſhal florish abundantly & ſhal greatly reioyce alſo and ioy: the glorie of Lebanon ſhalbe giuen vnto it: the beautie of ^b Carmel, and of Sharon, they ſhal ſe the glorie of the Lord, & the excellēcie of our God.

³ Strength then the weake hands, & comfort the ſeble knees.

⁴ Say vnto them that are feareful, Be you ſtrōg, feare not: beholde, your God cometh with vengeance: euen God with a recompence, he wil come and ſaue you.

⁵ The ſhal the eyes of the ^f blinde be lightened, and the eares of the deaſe be opened.

⁶ Then ſhal the lame man leape as an hart, & the dōme mans tongue ſhal ſing: for in the ^g wildernes ſhal waters breake out, & riuers in the deſert.

⁷ And the drye ground ſhal be as a poole, and the thirſtie (as ſprings of water in the habitation of dragōs: where thei lay) ſhal be a place for redes and ruſhes.

⁸ And there ſhalbe a path and a way, and the way ſhalbe called ^h holy: the polluted ſhal not paſſe by it: for ⁱ he ſhalbe with them, and walke in the way, and the fool ſhal not erre.

⁹ There ſhalbe no lyon, nor no iſome beaſtes ſhal aſcend by it, nether ſhal they be founde there, that the redemed may walke.

¹⁰ Therefore the ^l redemed of the Lord ſhal returne and come to Zīōn with praiſe: and eueraſting ioy ſhal be vpon their heads: thei ſhal obtaine ioy and gladnes, & ſorowe and mourning ſhal flee away.

^k As he threatened to the wicked to be deſtroied hereby, Chap. 30, 6. ^l Whome the Lord ſhal deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

¹ Saneherib ſendeth Rabſhakēh to beſege Ieruſalim. ¹⁵ Hu blaſphemies ag ainst God.

^a This hitorie is rehearſed, be cauſe it is as a ſeale & confirmation of the doctrine afore, bothe for the threatnings & promiſes: to wit, that God wolde ſuffer his Church to be afflicted, but at length wolde ſend deliuerance. ^b When he had abolifhed ſuperſticion, & idolatrie, & reſtored religion, yet God wolde exerciſe his Church to trye their faith and aſcience.

¹ Now ^a in the ^b fourteenth yere of King Hezekiah, Saneherib Kig of Aſhur came vp againſt all the ſtrong cities of Iudāh, and toke them.

² And the King of Aſhur ſent Rabſhakēh frō Lachiſh toward Ieruſalem vnto Kig Hezekiah, with a great hoſte, and he ſtoode by the conduite of the vpper poole in the path of the fullers field.

^b When he had abolifhed ſuperſticion, & idolatrie, & reſtored religion, yet God wolde exerciſe his Church to trye their faith and aſcience.

³ Then came forth vnto him Eliakim the ſonne of Hilkiah the ſteward of the houſe, and Shebnā ^d the chancellor, and Ioah the ſonne of Aſaph the recorder.

⁴ And ^e Rabſhakēh ſaid vnto them, Tell you Hezekiah, I pray you, Thus ſaith the great King, the King of Aſhur, What confidence is this, wherein thou truſteſt?

⁵ I ſaie, ^f Surely I haue eloquence, but counſel and ſtrength are for the warre: on whome then doeſt thou truſt, that thou rebelleſt againſt me?

⁶ Lo, thou truſteſt in this broken ſtaffe of rede on Egypt, whereupon if a man leane, it wil go into his hand, and perce it: ſo is ^g Pharaoh King of Egypt, vnto all that truſt in him.

⁷ But if thou ſay to me, We truſt in the Lord our God. Is not that he, whoſe hie places and whoſe altars Hezekiah toke downe, and ſaid to Iudāh and to Ieruſalem, Ye ſhal worſhip before this altar?

⁸ Now therefore giue hoſtages to my lord the King of Aſhur, & I wil giue thee two thouſand horſes, if thou be able on thy parte to ſet riders vpon them.

⁹ For how canſt thou deſpiſe anie captaine of the ^h leaſt of my lords ſeruants: and put thy truſt on Egypt for charets and for horſemen?

¹⁰ And am I now come vp without ⁱ Lord to this land to deſtroy it? The Lord ſaid vnto me, ^j Go vp againſt this land & deſtroy it.

¹¹ Then ſaid Eliakim, and Shebnā and Ioah vnto Rabſhakēh, ^k Speake, I pray thee, to thy ſeruants in the Aramites language, (for we vnderſtand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

¹² Then ſaid Rabſhakēh, Hathe my maſter ſent me to thy maſter, & to thee to ſpeake theſe wordes, and not to the men that ſit on the wall? that they may eat their owne dounge, and drinke their owne ^l piſſe with you?

¹³ So Rabſhakēh ſtoode, & cryed with a loud voyce in the Iewes language, and ſaid, Heare the wordes of the great King, of ^m King of Aſhur.

¹⁴ Thus ſaith the King, Let not Hezekiah deceiue you: for he ſhal not be able to deliuer you.

¹⁵ Nether let Hezekiah make you to truſt in the Lord, ſaying, The Lord wil ſurely deliuer vs: this citie ſhal not be giuen ouer into the hand of the King of Aſhur.

¹⁶ Harken not to Hezekiah: for thus ſaith the King of Aſhur, Make ⁿ appointment with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figtre, and drinke euerie

^c For he was now reſtored to his office, as Iſaiāh had propheciied, Chap. 22, 20.

^d This declarati that there were fewe god lie to be founde in the Kings houſe, w^e he was driuen to ſend this wicked man in ſuche a weightie matter.

^e Saneherib chief captaine.

^f He ſpeaketh this in the perſone of Hezekiah, falſely charging him, that he purth truſt in his wit and eloquence, where as his onelic confidence was in the Lord.

^g Sarcan labored to pul the godlie King from one vaie confidence to another: to wit, from truſt in ^h Egyptiā, whoſe power was weake & wold deceiue them: to yelde him ſelf to ⁱ Aſyrians and ſo not to hope for any helpe of God.

^h Or, ſuine backe. He reprocheth to Hezekiah his ſmale power, which is not able to reſiſt one of Saneherib

ⁱ Thus the wicked to deceiue vs. wil pretend the Name of ^j Lord: but we muſt crye the ſpirits, whether thei be of God or no. ^k Thei were afraid, leſt by his wordes, he ſhoulde haue ſtirred the people againſt the King, and alſo pretended to growe to ſome appointment with him.

^l Ebr. the water of their ſiſte.

¹ The Ebrewe word ſignifieth bleſſing: whereby this wicked captaine wolde haue ² ſuaded ³ people, that their condition ſhoulde be better vnder Saneherib then vnder Hezekiah.

man the water of his owne well,

- 17 Til I come and bring you to a land like your owne land, *euen* a land of wheat and wine, a land of bread and vineyardes,
- 18 Left Hezekiáh disceiue you, saying, The Lord wil deliuer vs. Hathe anie of *y* gods of the naciõs deliuered his land out of the hand of the King of Affhúr?

- 19 Where is the god of *m* Hamáth, and of Arpád? Where is the god of Sepharuáim? or how haue they deliuered Samaria out of mine hand?

- 20 Who is he among all the gods of these lands, that hathe deliuered their countrey out of mine hand, that the Lord shulde deliuer Ierusalém out of mine hand?

- 21 Then they *a* kept silence, and answered him not a worde: for the Kings commandement was, saying, Answer him not.

- 22 Then came Eliakim the sonne of Hilkiah the st. ward of the house, and Shebná the chancellor, and Ioáh the sonne of Asaph the recorder, vnto Hezekiáh with rét cloth: s, and tolde him the wordes of Rabshakéh.

CHAP. XXXVII.

- 2 *Hezekiáh asketh counsil of Isaiáh, who promisseth him the Victorie. 10 The blasphemie of Saneherib. 16 Hezekiah's prayer. 36 The arme of Saneherib is slayne of the Angel. 38 And he him self of his owne sonnes.*

- 1 **A**ND *whē* the King Hezekiáh heard it, he *a* rent his clothes, and put on sackcloth & came into the House of the Lord.

- 2 And he sent Eliakim the steward of the house, and Shebná the chancellor, with the Elders of the Priests, clothed in sackcloth: vnto *b* Isaiáh the Prophet, the sonne of Amóz.

- 3 And they said vnto him, Thus saith Hezekiáh, This day is a day of tribulation & of rebuke and blasphemie: for the children are come to the *c* birth, and there is no strength to bring forth.

- 4 If so be the Lord thy God hathe *d* heard the wordes of Rabshakéh, whome the King of Affhúr his master hathe sent to raile on *y* liuing God, & to reproche him with wordes which *y* Lord thy God hathe heard, then *e* lift thou vp *thy* praier for the remnant that are left.

- 5 So the seruants of the King Hezekiah came to Isaiáh.
- 6 And Isaiáh said vnto them, Thus say vnto your master, Thus saith the Lord, Be not affraid of the wordes that thou hast heard, wherewith the seruants of the King of Affhúr haue blasphemed me.

- 7 Beholde, I wil send a blast vpon him, & he shal heare a *f* noise, and returne to his owne land, and I wil cause him to fall by the sworde in his owne land.

- 8 *¶* So Rabshakéh returned, and founde the King of Affhúr fighting against *s* Libnáh: for he had heard that he was departed fro Lachish.

- 9 He heard also men say of Tirhakah, King of Ethiopia, *Beholde*, he is come out to fight against thee: and when he heard it, he sent *other* messengers to Hezekiáh, saying,

- 10 Thus shal ye speake to Hezekiáh King of Iudáh, saying, Let not thy God *h* deceiue thee, in whome thou trustest, saying, Ierusalém shal not be giuen into the hand of the King of Affhúr.

- 11 Beholde, thou hast heard what *y* Kings of Affhúr haue done to all lands in destroying them, & shalt thou be deliuered?

- 12 Haue the gods of the naciõs deliuered them, which my fathers haue destroyed? as *i* Gozán, and *k* Harán, and Rézeph, and the children of Eden, which were at Tēlassár?

- 13 Where is the King of Hamáth, and the King of Arpád, and the King of the citie of Sepharuáim, Hena and Iuáh?

- 14 *¶* So Hezekiáh receiued the letter of the hand of the messengers and red it, and he went vp into the House of the Lord, and Hezekiáh spred it before the Lord.

- 15 And Hezekiáh praied vnto the Lord, saying,

the sworde in his owne land.

- 8 *¶* So Rabshakéh returned, and founde the King of Affhúr fighting against *s* Libnáh: for he had heard that he was departed fro Lachish.

- 9 He heard also men say of Tirhakah, King of Ethiopia, *Beholde*, he is come out to fight against thee: and when he heard it, he sent *other* messengers to Hezekiáh, saying,

- 10 Thus shal ye speake to Hezekiáh King of Iudáh, saying, Let not thy God *h* deceiue thee, in whome thou trustest, saying, Ierusalém shal not be giuen into the hand of the King of Affhúr.

- 11 Beholde, thou hast heard what *y* Kings of Affhúr haue done to all lands in destroying them, & shalt thou be deliuered?

- 12 Haue the gods of the naciõs deliuered them, which my fathers haue destroyed? as *i* Gozán, and *k* Harán, and Rézeph, and the children of Eden, which were at Tēlassár?

- 13 Where is the King of Hamáth, and the King of Arpád, and the King of the citie of Sepharuáim, Hena and Iuáh?

- 14 *¶* So Hezekiáh receiued the letter of the hand of the messengers and red it, and he went vp into the House of the Lord, and Hezekiáh spred it before the Lord.

- 15 And Hezekiáh praied vnto the Lord, saying,

- 16 O Lord of hostes, God of Israél, which dwellest betwene the Cherubims, thou art very God alone ouer all the kīgdomes of the earth: thou hast made the heauen & the earth.

- 17 Encline thine eare, *o* Lord, and heare: open thine eyes, *o* Lord, and se, and heare all the wordes of Saneherib, who hathe sent to blasphemie the liuing God.

- 18 Truth it is, *o* Lord, that the Kings of Affhúr haue destroyed all lands, & *m* their countrey,

- 19 And haue cast their gods in the fyre: for they were no gods, but the worke of mans hands, *euen* wood or stone: therefore they destroyed them.

- 20 Now therefore, *o* Lord our God, saue thou vs out of his hand, that *n* all the kīgdomes of the earth may knowe, that thou onely art the Lord.

- 21 *¶* Then Isaiáh the sonne of Amóz sent vnto Hezekiáh, saying, Thus saith *y* Lord God of Israél, Because thou hast prayed vnto me, concerning Saneherib King of Affhúr,

- 22 This is the worde that the Lord hathe spoken against him, *O* *o* virgine, daughter of Ziõn, he hathe despised thee, & laughed thee to scorne: *o* daughter of Ierusalém, he hathe shaken his head at thee.

- 23 Whome hast thou railed on & blasphemed: and against whome hast thou exalted

g Which was a citie toward Egypt, thinking thereby to haue staid *y* force of his enemies.

h Thus God wolde haue him to venter a moite horrible blasphemie before his destruction: as to call the autor of all truth a deceiver: some gather hereby *y* Shebnáh had disceiued vnto Saneherib *y* answer *y* Isaiáh sent to the King. *i* Which was a citie of the Medes. *k* Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death.

l He graundeth his praier on Gods promise, who promised to heare them from betwene the Cherubims.

m Meaning of the ten tribes.

n He declareth for what cause he praied, *y* they might be deliuered: to wit, *y* God might be glorified thereby through all *y* world.

o Whome God had chosen to him self, as a chaste virgine, and ouer whome he had care to prelerue her from *y* lusts of *y* tyrant, as a father wolde haue *o*uer his daughter.

Ifaiáh. Hezekiahs sickenes.

c Which was
the chiefest ci-
tie of the Af-
syrians
Or Armenia.
d Who was
also called
Sardanapalus
in whose dai-
es ten yeres
after Sanehe-
ribs deareh, the
Chaldeans o-
uercame y^e Af-
syrians by Me-
rodach their
King.

1 Hezekiah is sicke. 5 He is restored to health by the Lord,
and liueth fiftene yeres after. 10 He giueth thanks for
his benefite.

Chap.
XXVIII.
2. King. 20. 1.
2. chro. 32. 24.
A Sone after
that the Affy-
rians were
slayned so that
God wil haue
the exercise
of his chylare
continual, that
thei way lear-
ne only to de-
pend vpo God
& aspire to y
heavens.
b For his hea-
rt was touch-
ed wth feare
of Gods iudg-
ment, being
had appoin-
ted him to dy-
e, fo quick-
ly after his de-
luerance frō
so great cala-
mie, as one
vnworthie to
remaine in y
estate, & also
foreseeing the
great change,
y shulde come
in the Church,
forasmuche as
he left no son-
ne to reigne af-
ter him: for as
yet Manasse
was not bor-
ne: & when he
reigned, we se
what a tyrant
he was.

no more praise the Lord here in his Temple amongst the faithful
breth his dearest children to want his consolation for a time.
ward may the more appeare whe thei fele th:ir owne weak
ness I have prouoked God to take my life from me. c. Thar
shortly. Iouer night I thought y I shulde liue til morning.
the night perswaded me the contrary: he sheweth th: horreur,
hawe when they apprehend Gods iudgement against their sin

the which sorte this here is. z He promifeth that for two
nde of it ſelf ſhulde fede them. a They whome God had de-
hands of the Affyrians, that prosper and this properly be-
Church. b For my promes ſake made to David.

2. King. 19, 35. 2. chro. 23, 21. Job. 1, 21. Eccl. 48, 24. 1. mac. 7, 41. 2. mac. 8, 19.

all my bones, like a lion: from daie to night wilt thou make an end of me.

^m I was so oppressed with sorrow, that I was not able to utter my words, but onely to groane & sigh. ⁿ To wit, sorrow, and grief bothe of bodie and minde. ^o God hath declared by his Prophet ^y I shal dye, and therefore I wil yelde vnto him. ^p I shal haue no release, but continual sorowes whiles I liue. ^q They that shal ouerliue the men that are now aliue, and all they y are in these yerres shal acknowledge this benche. ^r That after that thou hast condemned me to death, thou rethorid me to life. ^s Where as I thought to haue liued in rest and ease, being deliuered from mine enemy, I had grief vpon grief. ^t He sheweth more the remission of his finnes, & Gods fauour then a thousand liues. ^u For asmuche as God hath placed man in this worlde, to glorifie him, the godlie take it as a signe of his wrath when their dayes were shortened, ether because that they sinned vnworthie for their finnes to liue longer in his seruice, or for their zeale to Gods glorie, seing that there is so fewe in earth, that do regarde it, as Psal. 6, 5 and 115, 17. ^x All posteritie shal acknowledge, and according to their dutie toward their children shal instruct them in thy graces, & mercies toward me. ^y He sheweth what is the vie of the Congregation and Church to wit, to giue the Lord thanks for his benefices. ^z Read 2. King 20, 7. ^a As verſ. 7.

¹¹ Like a crane or a swalow, so did I chatter: I did mourne as a doue: mine eyes were lift vp on hie: ^o Lord, it hath oppressed me, comfort me.

¹² What shal I saie? ^o for he hath said it to me, and he hath done it: I shal walke weakely all my yerres in the bitternes of my soule.

¹³ O Lord, ^u to them that ouerliue them, & to all that are in them, the life of my spirit shal be known, that thou causedst me to hope and hast giuen life to me.

¹⁴ Beholde, for ^f felicitie I had bitter grief, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my ^t finnes behinde thy backe.

¹⁵ For ^u the graue can not cofesse thee: death can not praise thee: thei that go downe into the pit, can not hope for thy trueth.

¹⁶ But the liuing, the liuing, he shal confesse thee, as I do this day: the father to the children shal declare thy trueth.

¹⁷ The Lord was ready to saue me: therefore we wil sing my song, all the dayes of our life in the House of the Lord.

¹⁸ The said Isaiáh, Take a lumpe of drye figges and laie it vpon the boile, and he shal recouer.

¹⁹ Also Hezekiah had said, What is the signe, that I shal go vp into the House of the Lord?

²⁰ The said Isaiáh, Take a lumpe of drye figges and laie it vpon the boile, and he shal recouer.

²¹ Also Hezekiah had said, What is the signe, that I shal go vp into the House of the Lord?

²² The said Isaiáh, Take a lumpe of drye figges and laie it vpon the boile, and he shal recouer.

²³ Also Hezekiah had said, What is the signe, that I shal go vp into the House of the Lord?

²⁴ The said Isaiáh, Take a lumpe of drye figges and laie it vpon the boile, and he shal recouer.

²⁵ Also Hezekiah had said, What is the signe, that I shal go vp into the House of the Lord?

²⁶ The said Isaiáh, Take a lumpe of drye figges and laie it vpon the boile, and he shal recouer.

²⁷ Also Hezekiah had said, What is the signe, that I shal go vp into the House of the Lord?

²⁸ The said Isaiáh, Take a lumpe of drye figges and laie it vpon the boile, and he shal recouer.

²⁹ Also Hezekiah had said, What is the signe, that I shal go vp into the House of the Lord?

³⁰ The said Isaiáh, Take a lumpe of drye figges and laie it vpon the boile, and he shal recouer.

³¹ Also Hezekiah had said, What is the signe, that I shal go vp into the House of the Lord?

³² The said Isaiáh, Take a lumpe of drye figges and laie it vpon the boile, and he shal recouer.

³³ Also Hezekiah had said, What is the signe, that I shal go vp into the House of the Lord?

³⁴ The said Isaiáh, Take a lumpe of drye figges and laie it vpon the boile, and he shal recouer.

³⁵ Also Hezekiah had said, What is the signe, that I shal go vp into the House of the Lord?

³⁶ The said Isaiáh, Take a lumpe of drye figges and laie it vpon the boile, and he shal recouer.

³⁷ Also Hezekiah had said, What is the signe, that I shal go vp into the House of the Lord?

⁴ The said he, What haue they sene in thine house? And Hezekiah answered, All that is in mine house haue they sene: there is nothing among my treasures, that I haue not shewed them.

⁵ And Isaiáh said to Hezekiah, Heare the worde of the Lord of hostes,

⁶ Beholde, the dayes come that all that is in thine house, and which thy fathers haue laid vp in store vntil this day, shal be carryed to Babel: nothing shal be left, saith the Lord.

⁷ And of thy sonnes, that shal procede out of thee, & which thou shalt beget, shal they take away, and they shal be eunuches in the palace of the King of Babel.

⁸ Then said Hezekiah to Isaiáh, The worde of the Lord is good, which thou hast spoken: and he said, Yet let there be peace, and trueth in my dayes.

⁹ Remission of finnes by Christ. ³ The coming of Iohn Baptiste. ¹⁸ The Prophet reproveth the idolaters and them that trust not in the Lord.

¹⁰ Comfort ye, comfort ye my people, wil your God say.

¹¹ Speake comfortably to Ierusalém, & crye vnto her, that her warrefare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand double for all her finnes.

¹² A voyce cryeth in the wilderness, Prepare ye the way of the Lord: make streight in the desert a path for our God.

¹³ Euerie valleie shalbe exalted, and euerie mountaine and hill shalbe made lowe: & the croked shalbe streight, and the rough places plaine.

¹⁴ And the glorie of the Lord shalbe reueiled, and all flesh shal se it together: for the mouth of the Lord hath spoken it.

¹⁵ A voyce said, Crye. And he said, What shal I crye? All flesh is grasse, and all the grace thereof is as the floure of the field.

¹⁶ The grasse withereth, the floure fadeth, because the Spirit of the Lord bloweth vpon it: surely the people is grasse.

¹⁷ The grasse withereth, the floure fadeth: but the worde of our God shal stand for euer.

¹⁸ O Ziön, that bringest good tidings, get thee vp into the hie mountaine: O Ierusalém, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afraide: say vnto the cities of Iudah, Beholde your God.

¹⁹ Beholde, the Lord God wil come with

accomplished, whē Iohn the Baptist brought tidings of Iesus Christs coming, who was the true deliuerer of his Church frō sinne and Satan, Mar 3, 3. ^g Whatsoeuer may let or hinder this deliuerance, shalbe renoued. ^h This miracle shalbe so great, that it shalbe known through all the worlde. ⁱ The voyce of God, which spake to the Prophete Isaiáh. ^k Meaning, all mans wisdom and natural powers, Iohn 1, 10. ^l pet. 1, 24. ^m The Spirit of God shal discover the vanitie in all that seme to haue anie excellencie of them selues. ⁿ Though considering the frailtie of mans nature manie of the Iewes shulde perish & so not be partakers of this deliuerance, yet Gods promise shulde be fulfilled, & they that remained, shulde se the fruite thereof. ^o To publish this benefite through all the worlde. ^p He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence. ^q Ddd. ii.

^d He affecteth him of the particulars to make him vnderstand the craft of the wicked, which he before being overcome with their flatterie, and blinded with ambition coulde not se.

^e By the grievousnes of the punishment is declared how greatly God detesteth ambition & vaine glorie.

^f That is, officers and seruants.

^g Read 2. King. 20, 19.

^a This is a consolation for the Church, assuring them that they shalbe neuer destitute of Prophets, where by he exhorteth the true ministers of God that they were, & those also that shulde come after him, to comfort the poore afflicted, and to assure them of their deliuerance bothe of body and soule.

^b The time of her affliction.

^c Meaning, sufficient, as chap. 61, 7 & ful correction, or double grace, where as the deserued double punishment.

^d To wit, of the Prophetes.

^e That is, in Babylon, and other places where they were kept in captiuitie, and miserie.

^f Meaning, Cyrus and Darius which shulde deliuer Gods people out of captiuitie, and make them a ready way to Ierusalém: & this was fully

accomplished, whē Iohn the Baptist brought tidings of Iesus Christs coming, who was the true deliuerer of his Church frō sinne and Satan, Mar 3, 3. ^g Whatsoeuer may let or hinder this deliuerance, shalbe renoued. ^h This miracle shalbe so great, that it shalbe known through all the worlde. ⁱ The voyce of God, which spake to the Prophete Isaiáh. ^k Meaning, all mans wisdom and natural powers, Iohn 1, 10. ^l pet. 1, 24. ^m The Spirit of God shal discover the vanitie in all that seme to haue anie excellencie of them selues. ⁿ Though considering the frailtie of mans nature manie of the Iewes shulde perish & so not be partakers of this deliuerance, yet Gods promise shulde be fulfilled, & they that remained, shulde se the fruite thereof. ^o To publish this benefite through all the worlde. ^p He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence. ^q Ddd. ii.

^q Ddd. ii.

CHAP. XXXIX.

Hezekiah is reprov'd, because he shewed his treasures vnto the ambassadours of Babylon.

2. King. 20, 12.

^a This was the first King of Babilō, which overcame the Assyrians in the tenth yere of his reigne.

^b Partely moued with the greatnes of the miracle, partly because he shewed him self enemy to his enemies,

but chiefly, because he wolde ioine with the whome God fauoured,

and haue their helpe, if occasion serued.

^c Read 2. King. 20, 15, & 2. chr. 32, 25.

^d Read 2. King. 20, 15, & 2. chr. 32, 25.

^e Read 2. King. 20, 15, & 2. chr. 32, 25.

^f Read 2. King. 20, 15, & 2. chr. 32, 25.

^g Read 2. King. 20, 15, & 2. chr. 32, 25.

^h Read 2. King. 20, 15, & 2. chr. 32, 25.

ⁱ Read 2. King. 20, 15, & 2. chr. 32, 25.

^j Read 2. King. 20, 15, & 2. chr. 32, 25.

^k Read 2. King. 20, 15, & 2. chr. 32, 25.

God not to be figured.

Isaiáh.

Gods election.

P His power shalbe sufficient without helpe of anie other, and shal haue all meanes in him self to bring his wil to passe.

q He shal shewe his care & fauour ouer them that are weake, and tender.

r Declaring f as God onely haue all power, so doeth he vse f same for f defence, and mainenance of his Church.

f He sheweth Gods infinite wildome for f same end and purpose.

e He speaketh all this to the intent f they shulde nether feare man nor put their trust in anie, faue ouely in God.

u Hereby he armeth them against f idolatrie, wherewith they shulde be tempted in Babylon.

x He sheweth the rage of the idolaters leing that the poore that haue not to fulfill their owne necessities, will defraude them selues to serue their idoles.

y Hauing not the worde of God, w plainly condemneth idolatrie.

z Can you not learne by f visible creatures whome God hathe made to serue your vse, that you shuld not serue them nor worship them?

a So that his power appeareth in euerie place wherefoeuer we turne our eyes.

b Who hathe set in order f infinit number of the starres.

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought f he had forsaken them in their troubles.

power, and **p** his arme shal rule for him: beholde, his wages **u** with him, & his worke before him.

11 He shal fede his flocke like a shepherd: he shal gather the lambes with his arme, & carie them in his bosome, and shal guide them with **q** yong.

12 Who hathe measured the waters in his fist, and counted heauen with the spanne, and comprehended the dust of the earth in a measure, and weighed the mountaines in a weight, and the hilles in a balance?

13 Who hathe instructed the Spirit of the Lord? or was f his counsellor or taught him?

14 Of whome toke he counsel, and who instructed him and taught him in the way of iudgement? or taught him knowledge, & shewed vnto him f way of vnderstanding?

15 Beholde, the nations are as a droppe of a bucket, and are counted as the dust of the balace: beholde, he taketh away the yles as a litle dust.

16 And Lebanón is not sufficient for fyre, nor the beastes thereof sufficient for a burnt offering.

17 All nations before him are as f nothing, and they are counted to him, lesse then nothing, and vanitie.

18 To whome then wil ye liken God? or what similitude wil ye set vp vnto him?

19 The workeman melteth an image, or the golde smith beateth it out in golde, or f golde smith maketh siluer plates.

20 Doeth not **x** the poore chuse out a tre that wil not rote, for an oblation? he seketh also vnto him a cunning workeman, to prepare an image, that shal not be moued.

21 Knowe ye nothig? haue ye not heard it? hathe it not bene tolde you from the beginning? haue ye not vnderstand it by the fundacion of the earth?

22 He sitteth vpon the circle of the earth, & the inhabitats thereof are as grasshoppers, he stretcheth out the heauens, as a curtaine, & spreadeth the out, as a tent to dwell in.

23 He bringeth the princes to nothing, and maketh the iudges of the earth, as vanitie.

24 As though they were not plated, as though they were not sown, as though their stocke toke no roote in the earth: for he did euē a blow vpon them, and they withered, and the whirle winde wil take them away as stubble.

25 To whome now wil ye liken me, that I shulde be like him, saith the holie one?

26 Lift vp your eyes on hie, and beholde, who hathe created these things, and bringeth out their armies by number, and calleth them all by names: by the greatnes of his power and mightie strength nothing faileth.

27 Why saiest thou, **o** Iakób, and speakest **o** Israël, **c** My waye is hid from the Lord,

and my iudgement is passed ouer of my God.

28 Knowest thou not? or hast thou not heard, that the euerlasting God, the Lord hathe created the ends of the earth: he nether fainteth, nor is weary: there is no searhing of his vnderstanding.

29 But he giueth strength vnto him that fainteth, & vnto him that hathe no strength, he encreaseth power.

30 Euen the yong men shal faint, and be wearie, and the yong men shal stumble and fall.

31 But they that waite vpon the Lord, shal renewe their strength: they shal lift vp the wings as the egles: they shal runne, & not be wearie, & they shal walke and not faint.

CHAP. XLII.

1 Gods mercie in chusing his people. **6** Their idolatrie.

27 Deliuerance promised to Zion.

1 **K** Epē a silence before me, **o** ylands, & let the people b renewe their strength: let them come nere, and let them speake: let vs come together into iudgement.

2 Who raised vp c iustice from the East, & called him to his fote? and gaue the nations before him, and subdued the Kings? he gaue them as dust to his sworde, & as scared stubble vnto his bowe.

3 He pursued them, and passed safely by the way that he had not gone with his fete.

4 Who hathe wrought and done it? he that calleth the d generations from the beginning. I the Lord am the first, and with the last I am the same.

5 The yles sawe it, & did f feare: & the ends of the earth were abashed, drewe nere, and came.

6 Euerie man helped his neighbour and said to his brother, b Be strong.

7 So the workeman comforted the foundrer & he that smote w the hammer, him that smote by course, sayig, It is ready for the sodering, & he fastened it with nailes that it shulde not be moued.

8 ¶ But thou, Israël, art my i seruant, & thou Iakób, whome I haue chofen, the sedge of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chief thereof, and said vnto thee, Thou art my seruant: I haue chofen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I wil strengthen thee, and helpe thee, and wil susteine thee with the b right hand of my iustice.

11 Beholde, all they f prouoke thee, shalbe ashamed, and confounded: they shalbe as nothing, & they that strue with thee, shal perish.

12 Thou shalt seke the & shalt not f finde me: I wil shewe my self faithful and iuste. **1** Because they shalbe destroyed.

d And there fore all power is in his had to deliuer when his time cometh.

e Shewing f man multe patiently abide, & not curiously seke out the cause of Gods delay in our afflictions.

f They f trust in their owne verbe, and do not acknowledge that all cometh of God.

a God, as though he pleaded his cause w all nations, requirerth silence that he may be heard in his right.

b That is, gather all their power & supports.

c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of f Chaldeans to go to and fro at his commandement, & placed him in the land of Canaan?

d Who hathe created man & maintained his succession.

e Though the worlde sit vp neuer to manie gods, yet they diminish nothing of my glorie: for I am all one, vnchangeable, w haue euer bene, and shalbe for euer.

f Considering mine excellent workes among my people.

g They assembled them selues, and conspired against me to mainteine their idolatrie.

h He noteth f obstinacie of f idolaters to mainteine their superstitions.

i And therefore ought not to pollute thy self with the superstitions of the Gentiles.

k That is, by the force of my promes in f performance whereof I wil

them:

them: to wit, the men of thy strife, for they shalbe as nothing, and the men that warre against thee, as a thing of naught.

13 For I the Lord thy God wil holde thy right hand, saying vnto thee, Feare not, I wil helpe thee.

14 Feare not, thou worme, Iakôb, & ye men of Israël: I wil helpe thee, saith the Lord & thy redemer & holie one of Israël.

15 Beholde, I wil make thee a roller, and a newe threshing instrument hauing teethe: thou shalt thresh the mountains, and bring them to poudre, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, & the winde shal carye them away, & the whirwinde shal scatter them: and thou shalt reioyce in the Lord, & shalt glorie in the holy one of Isaiâh.

17 When the poore and the nedie seek water, and there is none (their tongue faileth for thirst: I the Lord wil heare them: I the God of Israël wil not forsake them)

18 I wil open riuers in the toppes of the hilles, and fountaines in the middes of the valles: I wil make the wilderness as a poole of water, & the wastelâd as springs of water.

19 I wil set in the wilderness the cedre, the shittah tre, & the myrre tre & the pine tre, & I wil set in the wilderness the fyrr tre, the olme and the boxe tre together.

20 Therefore let them feare and knowe, and let them consider and vnderstand together that the hand of the Lord hath done this, and the holie one of Israël hath created it.

21 Stand to your cause, saith the Lord: bring forth your strong reasons, saith the King of Iakôb.

22 Let the bring the forth, & let the tel vs what shal come: let them shewe the former things what thei be, that we maie consider them, and knowe the later end of them: either declare vs things for to come.

23 Shewe the things that are to come hereafter, that we may know that you are gods: yea, do good or do euil, that we may declare it, and beholde it together.

24 Beholde, ye are of no value, & your making is of naught: man hath chosen an abomination by them.

25 I haue raised vp from the North, and he shal come: from the East sunne shal call vpon my Name, and shal come vpon princes as vpon claye, and as the potter treadeth myre vnder the fote.

26 Who hath declared fro the beginning, that we may knowe before time, that we may say, He is righteous: Surely there is none that sheweth: surely there is none that declareth: surely there is none that hea-

reth your wordes.

27 I am the first, that saith to Ziôn, Beholde, beholde them: and I wil giue to Ierusalem a one that shal bring good tidings.

28 But when I behelde, there was none, & when I enquired of them, there was no counselour, & whē I demanded of them, thei answered not a worde.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winde & confusion.

foide that they had nether wisdome nor power to do anie thing: therefore he concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

Beholde, my seruant: I will lay vpon him mine elect, in whome my soules desire: I haue put my Spirit vpon him: he shal bring forth the iudgement to the Gentiles.

2 He shal not crye, nor lift vp, nor cause his voyce to be heard in the streete.

3 A braided reede shal he not breake, and the smoking flax shal he not quench: he shal bring forth the iudgement in truth.

4 He shal not faile nor be discouraged til he haue set iudgement in the earth: and the kyyles shal wait for his law.

5 Thus saith God the Lord (he that created the heauens and spred them abroad: he that stretched forth the earth, and the buddes thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in righteousnes, and wil holde mine hand, and I wil kepe thee, and giue thee for a covenant of the people, & for a light of the Gentiles,

7 That thou maiest open the eyes of the blinde, & bring out the prisoners from the prison: and them that sit in darkenes, out of the prison house.

8 I am the Lord, this is my Name, and my glorie wil I not giue to another, neither my praise to grauen images.

9 Beholde, the former things are come to passe, and newe things do I declare: before they come forth, I tel you of them.

10 Sing vnto the Lord a newe song, & his praise from the end of the earth: ye that go downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift vp their voice, the townes that are

it, that it may shine brighter. h Although he fauour the weake yet will he not spare the wicked, but wil iudge them according to truth and equitie. i Til he haue set all things in good order. k The Gentiles shal be desirous to receiue his doctrine. l Meaning, vnto a lawfull and iust vocation. m To assist and guide thee. n As him, by whome the promise, made to all nations in Abraham, shal be fulfilled. o I wil not suffer my glorie to be diminished: which I shuld do, if I were not faithful in performing the same, and the idolaters thereby wolde extol their idols about me. p As in time past I haue bene true in my promises, so wil I be in time to come. q Meaning the Arabians, vnto whome he comprehendeth all the people of the East.

y Meaning, none of the gentiles gods can worke anie of these things. z That is, y Israelites, which returne from captiuitie. a To wit, a continual succession of Prophets & ministers. b Whē I looked whether y idoles coulde do these things, I

a That is, Christ, who in respect of his manhode is called here seruant. The Prophetes vse to make mention of Christ after that thei haue declared anie great promise, because he is the situation wherupon all the promises are made & ratified. b For I haue committed all my power to him, as to a more faithful steward. Some read, I wil call him: to wit, in his office, by giuing him the tuler of my Spirit.

c He only is acceptable vnto me & they that come vnto me by him. For there is no other means of reconciliation. d Mat. 12, 18. eph. 1, 4.

d He shal declare him self gouernour over the Gentiles, & call them by his worde and rule them by his Spirit.

e His coming shal not be w pompe and noise, as earthly princes.

f He wil not hurt the weake and feble, but support & comfort them.

g Meaning the weake of a lampe, or candle which is almost out, but he wil cherish it and snuffe

Thus he calleth the because they were contened of all the worlde, & that they considering their owne poore estate, shoulde seke vnto him for helpe. a I wil make thee able to destroye all thine enemies, both y neuer so mightie: and this chiefly is referred to y kingdom of Christ.

o That is, thei that shal be afflicted in the captiuitie of Babylon.

p God wil rather change y order of nature, then they shoulde want anie thing that cry to him by true faith in their miseries: declaring to them hereby y they shal lacke nothing by the way, whē they returne from Babylon.

q That is, he hath appointed, & decreed y that shal come so to passe.

r He biddeth the idolaters to proue their religion, and to bring forth their idols, y they may be tryed whether thei knowe all things, and ca do all things: w if they can not do, he concludeth that they are no gods, but vile idoles. f So that a man can not make an idole, but he must do that, which God desireth, and abhorreth: for he chuseth his owne deuises, and forsaketh the Lords.

t Meaning, the Chaldeans.

u That is, Cyrus, who shal do all thing in my Name, & by my direction: whereby he meaneth that both their captiuitie, and deliuerance shal be ordered by Gods prouidence and appointment. x Bothe of the Chaldeans and others.

The Lords silence.

Isaiâh.

Gods loue toward his.

doeth inhabite: let the inhabitants of the
rockes sing: let them shoute from the top
of the mountaines.

12 Let them giue glorie vnto the Lord, &
declare his praise in the ylandes.

g He sheweth
the zeale of *g*
Lord, and his
power in the
conseruation of
his Church.

13 The Lord shal go forth as a *g* gyant: he
shal stirre vp his courage like a mā of war-
re: he shal shoute and crye, & shal preuaile
against his enemies.

14 I haue a long time holden my peace: I
haue bene stil & refrained my self: now
wil I crye like a *g* trauailing woman: I wil
destroie and deuoure at once.

f I wil haste
to execute my
vengeance, & I
haue so long
differred, as a
woman that
desireth to be
deliuered whē
she is in tra-
uail.

15 I wil make waste mountaines, and hilles,
and drye vp all their herbes, and I wil make
the floods ylandes, and I wil drye vp
the pooles.

t That is, my
poore people,
which are in
perplexitie &
cage.

16 And I wil bring the blinde by a way,
that they knew not, & leade them by paths
that they haue not known: I wil make
darknes light before them, and croked
things streight. These things wil I do vn-
to them, and not forsake them.

u To wit, Is-
raël, & shulde
haue moſte
light because
of my Law.

17 They shalbe turned backe: they shalbe
greatly aſhamed, that truit in graue ima-
ges, and say to the molten images, Ye are
our gods.

x The Priest
to whome my
worde is com-
mitted, which
shulde not o-
nely heare it
him self, but
cause others to
heare it.

18 Heare, ye deafe: and ye blinde, regarde,
that ye may se.

y As *g* Priests
& Prophetes
that shulde be
lights to o-
thers.

19 Who is blinde but my *u* ſeruant? or de-
afe as my *x* meſſenger, that I ſent? who is
blinde as the *y* perſite, and blinde as the
Lords ſeruant?

z Because they
wil not ac-
knowledge
this benefite
of the Lord, who
is ready to de-
liuer them, he
ſuffreth them
to be ſpoiled
of their ene-
mies through
their owne fau-
re and incre-
dulitie.

20 Seig manie things, but thou kepeſt them
not: opening the eares, but he heareth not:

a There ſhal-
be none to
ſuccour them,
or to wil the
enemie to re-
ſtore that, who
haſte ſpoiled.

21 The Lord is willing for his righteouſ-
nes ſake that he may magnifie the Law, &
exalt it.

b Meaning,
Gods wrath.

22 But this people is *z* robbed and ſpoiled,
and ſhalbe all ſnared in dongeons, & they
ſhalbe hid in priſon houſes: thei ſhalbe for
a pray, and none ſhal deliuer: a ſpoile, and
none ſhal ſay, *a* Reſtore.

c There ſhal-
be none to
ſuccour them,
or to wil the
enemie to re-
ſtore that, who
haſte ſpoiled.

23 Who among you ſhal hearken to *c* this, &
take hede, and heare for *b* afterwarde?

d Meaning,
Gods wrath.

24 Who gaue Iaakób for a ſpoile, and Is-
raël to the robbers? Did not the Lord, be-
cauſe we haue ſinned againſt him? for they
wolde not walke in his wayes, nether be
obedient vnto his Law.

25 Therefore he haſte powred vpon him
his fierce wrath, and the ſtrength of battel:
and it ſet him on fyre round about, and he
knewe not, and it burned him vp, yet he co-
ſidered not.

CHAP. XLIII.

a The Lord comforteth his people. He promiſeth deliue-
rance to the Iewes. 11 There is no God but one
alone.

a After theſe
threatnings
he promiſeth
deliuerance to his
Church, becauſe
he haſte regenerate
them, adopted
them, & called them.

BUt now thus ſaith the Lord, *a* that
created thee, *o* Iaakób: and he that

formed thee, *o* Israël, *b* Feare not: for I ha-
ue redeemed thee: I haue called thee by thy
name, thou art mine.

b When thou
ſeeſt dangers
and confira-
ces on all ſi-
des, remember
this benefite
and the loue
of thy God,
and it ſhal en-
courage thee.

2 When thou paſſeſt through the *c* waters,
I wil be with thee, & through the floods,
that thei do not ouerflowe thee. When
thou waikeſt through the verie fyre, thou
ſhalt not be burnt, nether ſhal the flame
kindle vpon thee.

c By water &
fyre, he mean-
eth all kinde
of troubles
and perils.

3 For I am the Lord thy God, the holy
one of Israël; thy Sauour: I gaue *d* E-
gypt for thy ranſome, Ethiopia, and Seba
for thee.

d I turned Sa-
cheribs pow-
er againſt theſe
countreies
and made the
to ſuffer that
affliction which
thou ſhuldeſt
haue done,
and ſo were
as the pay-
ment of thy
ranſome, Cha.
37.9.

4 Becauſe thou waſt precious in my ſight,
& thou waſt honorable, and I loued thee,
therefore wil I giue *e* man for thee, & peo-
ple for thy ſake.

e I wil not
ſpare anie
man rather
then thou
ſhuldeſt periſh:
for God more
eſteemeth one
of his faith-
ful, then all
the wicked in
the worlde.

5 Feare not, for I am with thee: I wil bring
thy ſede from the *f* Eaſt, and gather thee
from the Weſt.

f He prophie-
cieth of their
deliuerance
from the cap-
tinitie of Ba-
bylon, and ſo
of the calling
of the vniuer-
ſal Church, al-
luding to that
which is writ-
ten Deut 30.3.

6 I wil ſaie to the North, Giue: and to the
South, Kepe not backe: bring my ſonnes
from farre, and my daughters from the en-
des of the earth.

g Meaning,
that he wolde
not be vnmind-
ful of them,
except he wol-
de negle & his
owne Name &
glorie.

7 Euerie one ſhalbe called by my *h* Name:
for I created him for my glorie, formed
him and made him.

h Signifying,
that no power
can reſiſt him
in doing this
miraculous
worke, nor all
their idoles
are able to do
the like, as
Chap. 41.22.

8 I wil bring forth the blinde people, and
thei ſhal haue eyes, and the deafe, & they
ſhal haue eares.

i To proue
that the things,
which are ſpo-
ken of, them are
true.

9 Let all the nacions be gathered *h* toge-
ther, and let the people be aſſembled:
who among them can declare this and
ſhewe vs former things? let them bring
forth their *i* witneſſes, & thei maie be iu-
ſtified: but let them *k* heare, and ſaie, It is
trueth.

k Shewing
that the malice
of the wicked
knowledg of
the trueth be-
cauſe thei wil
not heare
when God
ſpeaketh by
his worde.

10 You are my witneſſes, ſaith the Lord,
and my *m* ſeruant, whome I haue choſen:
therefore ye ſhal knowe and beleue me &
ye ſhal vnderſtand that I am: before me
there was no God formed, nether ſhal
there be after me.

l The Pro-
phetes and peo-
ple to whome
I haue giue
my Law.

11 I, *euen* I, am the Lord, & beſide me there
is no Sauour.

m Meaning,
Chriſt and by
him, all *g* faith-
ful.

12 I haue declared, and I haue ſaued, and
I haue ſhewed, when there was no
ſtrange god among you: therefore you are
my witneſſes, ſaith the Lord, that I am
God.

n By Darius and Cyrus.

13 Yea, before the day was, I am, and there
is none that can deliuer out of mine hād:
I wil do it, and who ſhal let it?

o Thei ſhal crye
when thei wolde
eſcape
by water, ſeing
the courſe of Euphrates
is turned another way by *g* enemies.

14 Thus ſaith the Lord your redemer, the
holy one of Israël, For your ſake I haue
ſent to Babél, and *n* broght it downe: they
are all fugitiues and the Chaldeans crye
in *o* the ſhippes.

15 I am the Lord your holy one, the creator
of Israël, your King.

16 Thus saith the Lord which maketh a way in ^p the Sea, and a path in the mightie ^q waters.

17 When he ^r bringeth out the ^s charret, & horse, the armie & the power lie together, & shal not rise: thei are extinct, and quenched as towes.

18 Remember ye not the former things, neither regarde the things of olde.

19 Beholde, I do a new thing: now shal it come forth: shal you not knowe it? I wil euē make awaie in the ^t desert & floods in the wilderness.

20 The wilde ^u beasts shal honour me, the dragons and the ostriches, because I gaue water in the desert & floods in the wilderness to giue drinke to my people, euē to mine elect.

21 This people haue I formed for my self: thei shal shewe forth my praise.

22 And thou hast not ^x called vpon me, ^y Iakób, but thou hast ^z wearied me, ^a Iakób.

23 Thou ^b hast not brought me the shepe of thy burnt offerings, neither hast thou honored me with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

24 Thou boghest me no swete ^c sauour ^d w^m monie, neither hast thou made me drunke with the fatte of thy sacrifices, but thou hast made me ^e to serue with thy finnes, & wearied me with thine iniquities.

25 I, ^f euē I, am he that putteth awaie thine iniquities for mine owne sake, & wil not remember thy finnes.

26 Put me in ^g remembrance: let vs be iudged together: count thou that thou maiest be iustified.

27 Thy ^h first father hathe sinned, and thy ⁱ teachers haue transgressed against me.

28 Therefore I haue ^j prophaned the rulers of the Sanctuarie, and haue made Iakób a curse, and Iakób a reproche.

p When he deliuered Iakób from Pharaoh, Exod. 14. 22. q When the Israelites passed through the Red Sea, Iudg. 5. 17. r When he deliuered his people out of Egypt. s Pharaoh & his mightie armie. t Meaning, that their deliuerance out of Baby lon shulde be more famous then that from Egypt was. u Ier. 23. 7. hag. 2. 10. 2. cor. 5. 17. reuel. 21. 5. v Thei shal haue such abundance of all things as they returne home, euē in ^f drye & barren places, that thei shall see my benefites, & shall acknowledge the: much more me ought to be thankful for the same. x Thou hast not worshipped me as ^y oughtest to haue done. y Because thou hast not willingly receiued that which I did command thee, thou didst grieve me. whereby he sheweth that his mercies were the onlie cause of their deliuerance, forasmuch as they had de serued the contrary. z Meaning, in true faith & obedience. a Ether for composition of the swete ointment, Exod. 30. 24. or for the swete incense, Exod. 30. 7. b Thou hast made me to beare an heauie burden by thy finnes. c If I forget anie thing that may make for thy iustification, put me in remembrance & speake for thy self. d Thine offerings. e Thy Priests and thy Prophets. f That is, reiected, abhorred and destroyed them in the wilderness, and at other times.

CHAP. XLIIII.

1 The Lord promiseth comfort and that he wil assemble his Church of diuers nations. 2 The Vanitie of idoles. 3 The beausties of idolaters.

1 Et now heare, ^a Iakób my seruant, and Iakób, whome I haue chosen.

2 Thus saith the Lord, that made thee, and formed ^b thee from the wōbe: he wil helpe thee. Feare not, ^c Iakób, my seruant, and thou righteous, ^d whome I haue chosen.

3 For I wil powre water vpon ^e the thirstie,

a He created & chose thee from the beginning of his owne mercie, & before ^y coldest merit a nite thing. b Whome God accepteth as righteous: or which hadest occasion shereunto because of the Law, and of thine holy vocation. c Because man of him self is as the drye and barren land, he promiseth to moisten him with the waters of his holy Spirit, Ioc. 2. 28. Ioh. 7. 38. ad. 2. 17.

& floods vpon the drie ground: I wil powre my Spirit vpon thy fede, and my blessing vpon thy budde,

4 And thei ^f shal growe as among the grasses, & as the willowes by the riuier of waters.

5 One shal say, I am ^g Lords: another ^h shal be called by the name of Iakób: & another shal subscribe with his hand vnto the Lord, and name him self by the name of Iakób.

6 Thus saith the Lord the King of Iakób & his redemer, the Lord of hostes, ⁱ I am ^j first, and I am the last, and without me ^k there no God.

7 And who is like me, that shal ^l call, and shal declare it, and set ^m it in order before me, since I appointed the ⁿ ancient people: and what is at hand, and what things are to come: let ^o them shewe vnto them.

8 Feare ye not, neither be afraied: haue not I tolde thee of olde, and haue declared it: ^p you are euē my witness, whether there be a God beside me, and that there is no God that I knowe not.

9 All thei that make an image, are vauit, and ^q their delectable things shal nothing profite: & thei are their owne witness, ^r that thei ^s not nor knowe: therefore thei shal be confounded.

10 Who hathe made ^t a god, or molten an image, that is ^u profitable for nothing?

11 Beholde, all that are of the ^v felowship thereof, shal be ^w confounded: for the workemen them selues are men: let them all be gathered together, and ^x stand vp, yet thei shal feare, and be confounded together.

12 The smith ^y taketh an instrument, & worketh in the coles, and facioneth it with hammers, & worketh it with the strength of his armes: yea, he is an ^z hungred, & his strength faileth: he drinketh no water, & is faint.

13 The carpenter stretcheth out a line: he facioneth it with a red thread, he planeth it, and he putteth it with the compass, and maketh it after the figure of a man, & according to the beautie of a man that it maie remaine in ^a an house.

14 He wil hewe him downe cedres, and take the pine tre and the oke, and taketh courage among the trees of the forest: he planteth a fyrrer tre, and the raine doeth nourish it.

15 And man burneth thereof: for he wil

re called vnpromisable, but Chap. 41. 24. abominable: and here. calleth them the worke of errors, Ier. 10. 15. Habak. a lying teacher. 2. 18. q That is, which by any way consent either to the making or worshipping. r Signifying, that the multitude shal not then saue the idolaters, when God wil take vengeance, although thei excuse them selues thereby among men. s He describeth the raging affliction of the idolaters, which forget their owne necessities to set forth their deuotion toward their idoles. t To place is in some Temple.

d That is, thy children and posteritie shal increase wonderfully after their deliuerance from Babylon. e By this diuinitie of speache he meaneth one thing that is, that the people shal be holy & receiue the true religion of God, as Psal. 87. 5. f I am alwaies like my self, that is, merciful toward my Church, and moste able to maie me it, as chap. 41. 4. & 48. 12. reuel. 1. 17 & 22. 13. g And appoint them that shal deliuer the Church. h That is, declare vnto me how I ought to proceede herein. i God calleth the Israelites ancient, because he preferred them to all other in his eternal election. k Meaning, their idoles. l Read Chap. 41. 20. m Whatsoeuer thei bestowe vpon their idoles to make the to seeme glorious. n That is, the idolaters seeing their idoles blide, must needs be witnesses of their owne blindness, and feeling that thei are not able to helpethem, must confesse that thei haue no power. o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is moste detestable. p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that thei are not onely heere called vnpromisable, but Chap. 41. 24. abominable: and here. calleth them the worke of errors, Ier. 10. 15. Habak. a lying teacher. 2. 18. q That is, which by any way consent either to the making or worshipping. r Signifying, that the multitude shal not then saue the idolaters, when God wil take vengeance, although thei excuse them selues thereby among men. s He describeth the raging affliction of the idolaters, which forget their owne necessities to set forth their deuotion toward their idoles. t To place is in some Temple.

Against idolatrie.

Isaiâh.

God onely is the Lord.

u He setteth forth the obſtinate and mali- ce of the idola- ters, w̃ though thei ſe by dai- lie experience ỹ their idoles are no better the the reſt of ỹ matter whe- reof thei are made, yet thei reſuſe the one parte & make a god of ỹ o- ther, as the pa- piſts make their cake, god and the reſt of their idoles.

x That is, he ether maketh a table or tren- chers.

y The Prophet giueth here an answer to all them that won- der how it is poſſible that anie ſhulde be ſo blinde to commit ſuch abomination, ſaying, ỹ God hath blinded their eyes, and hardened their hearts.

z *Ebr. turneth.* He is abuſed as one ỹ wold eat aſhes, thin- king to ſatiſſie his hunger.

a Shewing ỹ mans heart is moſt enclined to idolatrie, & therefore he warneth his people by theſe ex- amples, that thei ſhulde not cleane to anie but to the li- ving God wh̃ thei ſhulde be among the idola- ters.

b He ſheweth that the worke of ỹ Lord tow- ard his people ſhalbe ſo great that ỹ inſenſi- ble creatures ſhalbe moued therewith.

c He armeth them againſt ỹ ſotheſayers of Babylon, w̃ wolde haue borne them in hand, that thei knew by ỹ ſar- res that God wold e not deli- uer them, and that Babylon ſhulde ſtand.

d Of Iſaiâh & the reſt of his Prophetes, w̃ did aſſure the Church of Gods ſauour & deliuerance. e He ſheweth that Gods wor- ke ſhulde be no leſſe nota- ble in this their deliuerance, then when he broght them out of Egypte through the Sea.

f To aſſure them of their deliuerance, he nameth the perſone, by whome it ſhulde be more then an hundreth yere before he was borne.

take thereof and u warme hi ſelf: he alſo kindleth it and baketh bread, yet he maketh a god, and worſhipeth it: he maketh it an idole and boweth vnto it.

16 He burneth the halfe thereof euen in the fyre, & vpon the halfe thereof he reateth fleſh: he roſteth the roſte and is ſatified: alſo he warmeth him ſelf and ſaith, Aha, I am warme, I haue bene at the fyre.

17 And ỹ reſidue thereof he maketh a god, euen his idole: he boweth vnto it and worſhipeth and praieth vnto it, and ſaith, Deli- uer me: for thou art my god.

18 Thei haue not known, nor vnderſtand: y for God hath ſhut their eyes that thei can not ſe, and their hearts, that thei can not vn- derſtand.

19 And none w̃ conſidereth in his heart, ne- ther is there knowledge nor vnderſtanding to ſaie, I haue burnt halfe of it, euē in the fyre, & haue baked bread alſo vpon ỹ coles thereof: I haue roſted fleſh, and eaten it, & ſhal I make the reſidue thereof an abomi- nation? ſhal I bowe to the ſtocke of a tre.

20 He fedeth z of aſhes: a ſeduced heart hath deceiued him, that he can not deli- uer his ſoule, nor ſay, Is their not a lye in my right hand?

21 a Remembre theſe (o Iakob and Iſraēl) for ỹ art my ſeruāt: I haue formed thee: thou art my ſeruāt: o Iſraēl forget me not.

22 I haue put awaie thy traſgreſſions like a cloude, and thy ſinnes, as a miſt: turne vnto me, for I haue redeemed thee.

23 b Reioyce, ye heauens: for the Lord hath done it: ſhout, ye lower partes of ỹ earth: braſt forth into praifes, ye mountaines, o foreſt and euerie tre therein: for ỹ Lord hath redeemed Iakob and wilbe glori- fied in Iſraēl.

24 Thus ſaith the Lord thy redemer & he that formed thee from the wombe, I am the Lord, that made all things, that ſpred out the heauens alone, and ſtretched out the earth by my ſelf.

25 I deſtroye the c tokens of the ſoothſaiers and make them that coniecture, fooles, & turne the wiſe men backward, and make their knowledge fooliſhnes.

26 c He conſirmeth the worde of his d ſer- uant and performeth the counſel of his meſſengers, ſaying to Ieruſalem, Thou ſhalt be inhabited: and to the cities of Iudâh, ye ſhalbe buylt vp, and I wil repaire the decayed places thereof.

27 He ſaith to the e depe, Be drye and I wil drye vp thy floods.

28 He ſaith to Cyrus, Thou art my ſhepherd:

& he ſhal reforme all my deſire, ſayig alſo to Ieruſalem, Thou ſhalt be buylt: and to the Temple, Thy fundacion ſhalbe ſurely laied.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 2 God is iuſt in all his workes. 20 The calling of the Gentiles.

1 Thus ſaith the Lord vnto a Cyrus his b anointed, whoſe right hand I haue holden c to ſubdue nations before him: therefore wil I weakē the loynes of Kings and open the dores before him, & the gates ſhal not be ſhut.

2 I wil go before thee & make ỹ d croked ſtreight: I wil breake the braſen dores, & buſt the yron barres.

3 And I wil giue thee ỹ treasures of dark- nes, and the things hid in ſecret places, that thou maiſt e knowe that I am the Lord which call thee by thy name, euen the God of Iſraēl.

4 For Iakob my ſeruants f ſake, and Iſraēl mine elect, I wil euē call thee by thy name & name thee, though thou haſt not known me.

5 I am the Lord and there is none other: there is no God beſides me: I ſgirded thee though thou haſt not known me,

6 That thei maie knowe from the riſing of the ſunne & from the Weſt, that there is none beſides me. I am the Lord, and there is none other.

7 I forme the h light and creat darkenes: I make peace & creat euil: I the Lord do all theſe things.

8 Ye heauens, ſend the dewe from aboue, & let ỹ cloudes drop downe i righteouſnes: let the earth open, and let ſaluacion and iuſtice growe forth: let it bring them forth together: I the Lord haue k created him.

9 l Wo be vnto him that ſtriuet with his maker, the poſherd w̃ the poſherds of the earth: ſhal the claiſe ſaie to him that facio- neth it, What makeſt ỹ or thy worke, m it hathe none hands?

10 Wo vnto him that ſaith to his father, What haſt thou begotten? or to his mo- ther, What haſt thou broght forth?

11 Thus ſaith the Lord, the holy one of Iſ- raēl, and his maker, Aſke me n of things to come concerning my ſonnes, and con- cerning the workes of mine hands: com- mande you me.

12 I haue made the earth, and created man vpon it: I, whoſe hands haue ſpred out

a To aſſure ỹ Iewes of their deliuerance a- gainſt ỹ great tentations that thei ſhulde a- bide, he nameth ỹ perſone, and ỹ mea- nes.

b Because Cy- rus ſhulde exe- cute ỹ office of a deliuerer, God called hi his anointed for a time, but after another ſort the he cal- led Dauid.

c To guide hi in ỹ deliueran- ce of my peo- ple.

d I wil take away all impe- dimentes and lettes.

e Not that Cy- rus did knowe God to wor- ſhip him right, but he had a certeine partic- ular knowle- ge, as proſane men may haue, of his power, & ſo was com- pelled to deli- uer Gods peo- ple.

f Not for anie thing, that is in thee, or for thy worthines.

g I haue giuen thee ſtrength, power & auto- ritie.

h I ſind peace and warre, p- peritie & ad- uerſitie, as A- mos 3. 6.

i He comfort- teth the Iewes as if he wolde ſay, though wh̃ ye loke to the heauens and earth for ſuc- cour, ye ſe no- thing now but ſignes of Gods wrath, yet I wil cauſe the to bring forth moſte certeine tokens of your deliuerance, & of the perfor- mance of my promes, which is met by right reſouſes.

k I haue ap- pointed Cyrus to this viſe & purpoſe.

l Hereby he brideleth their impaciencie, which in aduerſitie & trouble mur- mure againſt God and wil not tarte his pleaſure: willing that man ſhulde matche with his like and not contend againſt God. m That is, it is not perſe- cuty made. n In ſtead of murmuring, humble your ſelues and aſke what ye wil for the conſolation of my children, and you ſhalbe ſure of it, as ye are of theſe things which are at your commandement. Some read it with an interrogation, and make it the application of the ſimilitude.

CHAP. XLVI.

The destruction of Babylon and of their idoles. 3 He calleth the Lewes to the consideration of his workes.

⁶ That is, the *Assyres.*

⁷ To wit, Cyrus, that I may shewe by him ⁸ faithfulness of my promises in deliuering my people.

⁹ Meaning, freely & without ranfome, or any grievous condition. ¹⁰ These people were tributaries to ¹¹ Persians, & to King Arabshadate gaue this money towards the buylding of the Temple. *Ezra. 7.21.*

¹² Where as to fore they were thine enemies, thei shal now honour thee, and thou shalt rule them: ¹³ was accomplished in the time of Christ ¹⁴ Hereby he exhorteeth the Jewes to pacience, though their delinquence be differed for a time: shewing that they shulde not repect their long pacience, but ¹⁵ y wicked and idolaters shalbe destroyed.

¹⁶ To wit, of mā, but chiefly of his Church.

¹⁷ As do the false gods, & giue vncertaine answers.

¹⁸ All ye idolaters, which though you seeme to haue neuer so much the worldlie dignitie, yet in Godsight you are vile & abject.

¹⁹ He calleth the idolaters to repentance, wishing them to loke vnto him with the eye of faith.

²⁰ That is, that thing, which I haue promised, shalbe faithfully performed.

²¹ The knowledge of God and the true worshiping shalbe through all the world, *Rom 14.11.*

²² Phil. 2.10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward professiō.

²³ Meaning, the faithful shal fele & confesse this. ²⁴ All the cōtēners of God.

the heauens, I haue euen commanded all their armie.

¹³ I haue raised him vp in righteousness, & I wil direct all his waies: he shal buylde my citie, and he shal let go my captiues, not for price nor reward, saith the Lord of hostes.

¹⁴ Thus saith the Lord, The labour of Egypt, and the marchandise of Ethiopia, & of the Sabeans, men of stature shal come vnto thee, and thei shalbe thine: thei shal followe thee, and shal go in chaines: they shal fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

¹⁵ Verely thou, O God, hidest thy self, O God, the Sauour of Israël.

¹⁶ All they shalbe ashamed and also confounded: they shal go to confusion together, that are the makers of images.

¹⁷ But Israël shalbe saued in the Lord, with an euermlasting saluacion: ye shal not be ashamed nor confounded worlde without end.

¹⁸ For thus saith the Lord (that created heauen, God him self, that formed y^e earth, and made it: he that prepared it, he created it not in vaine: he formed it to be inhabited) I am the Lord, and there is none other.

¹⁹ I haue not spoken in secret, *nether* in a place of darkenes in the earth: I said not in vaine vnto y^e sede of Iakób, Seke you me: I the Lord do speake righteousness, & declare righteous things.

²⁰ Assemble your selues, and come: drawe nere together, ye abict of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that can not saue them.

²¹ Telye and bring them, & let them take counsell together, who hath declared this from the beginning? or hath tolde it of olde? Haue not I the Lord? & there is none other God beside me, a iust God, & a Sauour: there is none beside me.

²² Loke vnto me, and ye shal be saued: all the ends of the earth shal be saued: for I am God, and there is none other.

²³ I haue sworne by my self: the worde is gone out of my mouth in a righteousness, and shal not returne, That euerie knee shal bowe vnto me, and euerie tongue shal sweare by me.

²⁴ Surely he shal say, In the Lord haue I righteousness and strenght: he shal come vnto him, and all that prouoke him, shal be ashamed.

²⁵ The whole sede of Israël shalbe iustified, and glorie in the Lord.

¹ Bel is bowed downe: ² Nebó is fallen: ³ These were their idoles were vpon the ⁴ beastes, and vpon the cattel: they which did beare you, were laden with a wearie burden.

² They are bowed downe, & fallen together: for thei colde not rid the of the burden, & their soule is gone into captiuitie. ³ Heare ye me, O house of Iakób, & all that remaine of the house of Israël, which are borne of me from the wombe, and brought vp of me from the birth.

⁴ Therefore vnto olde age, I the same, eue I wil beare you vntil the hore heeres: I haue made you: I wil also beare you, and I wil carie you, and I wil deliuer you.

⁵ To whome wil ye make me like, or make me equal, or compare me, that I shulde be like him?

⁶ They drawe golde out of the bagge and weigh siluer in the balance, and hyre a goldsmith to make a god of it, & they bowe downe, and worship it.

⁷ They beare it vpon the shoulders: they cary him and set him in his place: so doeth he stand, & can not remoue from his place. Though one crye vnto him, yet can he not answer, nor deliuer him out of his tribulacion.

⁸ Remember this, and be ashamed: bring it againe to minde, O you transgressors.

⁹ Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me,

¹⁰ Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsell shal stand, & I wil do whatsoeuer I wil.

¹¹ I call a birde from the East, & the man of my counsel from far: as I haue spoken, so wil I bring it to passe: I haue purposed it, and I wil do it.

¹² Heare me, ye stubburne hearted, that are farre from iustice.

¹³ I bring nere my iustice: it shal not be farre of, and my saluacion shal not tary: for I wil giue saluacion in Ziō, and my glorie vnto Israël.

¹⁴ appointed to execute that, which I haue determined. ¹⁵ Which by your incredulitie wolde let the performance of my promises. ¹⁶ He sheweth that mans incredulitie can not abolish the promises of God, *Rom. 3.3.*

CHAP. XLVII.

The destruction of Babylon and the causes wherefore.

¹ Come downe and sit in the dust: ² O virgine, daughter Babel, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called, Tendre and delicate.

³ Take the mille stones, & grinde meale:

⁴ nement shalbe taken from thee. ⁵ Thou shalt be brought to moke vile seruitude, for to turne the mille was the office of slaues.

Ecc. i.

^aThe things wherein the set
ter her grea-
test pride shal
be made vile,
euen from the
head to the
foote.

^cI will vse no
humanitie nor
pittie toward
thee.

^fThe Israe-
lites shal con-
fesse, that the
Lord doeth
this for his
Church sake.

^gFor very
shame, & hide
thy self.

^hThei abused
Gods iudge-
ments think-
ing that he puni-
shed y^e Israe-
lites, because he
wolde utterly
cast them of,
and therefore
in stead of pi-
tying their mi-
serie, thou di-
dest increase
it.

ⁱSo that thy
punishment
shalbe so gre-
at, as is possi-
ble to be ima-
gined.

^kThou didest
thinke y^e thine
owne wisdom
& policie
wolde haue sa-
ued thee.

^lHe derideth
their vaine co-
nfidence, y^e put
their trust in
any thing, but
in God, condemn-
ing also suche
vaine sciences,
which serue
to no vse, but
to delude the
people and to
bring them fro
depending o-
nely in God.
They shal
utterly perish
and no parte
of the remai-
ne.

ⁿThey shal
see euery one
to that place,
where he thought
by his specu-
lations to be
more sure: but
that shal deceiue them.

loose thy lockes: ^dmake bare the fete: vn-
couer y^e legges, & passe through the floods.

Thy filthines shalbe discouered, and thy
shame shalbe sene: I wil take vengeance,
and I wil not mete thee as a ^eman.

^fOur redemer, the Lord of hostes is his
Name, the holy one of Israël.

^gSit still, and get thee into darkenes, ^o
daughter of the Chaldeans: for thou shalt
no more be called, The ladie of kingdo-
mes.

^hI was wrath with my people: I haue pol-
luted mine inheritance, and giuen them
into thine hand: thou didest shewe them
no ⁱmercie, but thou didest lay thy very
heauie yoke vpon the ancient.

^jAnd thou saidst, I shalbe a ladie fore-
uer, so that thou didest not set thy minde
to these things, nether didst thou remem-
ber the latter end thereof.

^kTherefore now heare, thou that art giuen
to pleasures, & dwellest careles, She saith
in her heart, I am and none els: I shal not
sit as a widdow, nether shal knowe y^e losse
of children.

^lBut these two things shal come to thee
suddenly on one day, the losse of children
and widdowhead: they shal come vpon
thee in their ^mperfection, for the multitude
of thy diuinacions, & for the great abun-
dance of thine inchanters.

ⁿFor thou hast trusted in thy wickednes:
thou hast said, None seeth me. Thy ^owi-
sdom & thy knowledge, thei haue caused
thee to rebell, and thou hast said in thine
heart, I am, and none els.

^pTherefore shal euil come vpon thee, and
thou shalt not know the morning thereof:
destruction shal fall vpon thee, which thou
shalt not be able to put away: destruction
shal come vpon thee suddenly, or thou be-
ware.

^qStand now among thine inchanters, and
in the multitude of thy soothsayers (with
whome thou hast ^rwearied thy self from
thy youth) if so be thou maiest haue profi-
te, or if so be thou maiest haue strength.

^sThou art wearied in the multitude of
thy counsels: let now the astrologers, the
starre gasers, & pronosticatours stand vp,
and saue thee from these things, that shal
come vpon thee.

^tBeholde, they shalbe as stubble: the fyre
shal burne them: thei shal not deliuer their
owne liues from the power of the flame:
there shalbe no coies ^uto warme at, nor
light to sit by.

^vThus shal they serue thee, with whome
thou hast wearied thee, ^weuery thy marchants
from thy youth: euery one shal wander to
his owne ^xquarter: none shal saue thee.

¹ The hypocrisie of the Iewes is reprobred. ²¹ The Lord al-
one wil be worshipped. ²⁰ Of their deliuerance out of
Babylon.

¹ Heare ye this, ^o house of Isakób,
which are ^a called by the name of
Israél, and are come out of ^b the waters of
Iudáh: which swear by the Name of the
Lord, and make mencion of the God of
Israél, but not in trueth, nor in righteous-
nes.

² For they are called of the holy citie, and
staie them selues ^c vpon the God of Isra-
él, whose Name is the Lord of hostes.

³ I haue declared the former things of ol-
de, and they went out of my mouth, and I
shewed ^d them: I did them suddenly, and
they came to passe.

⁴ Because I knewe, that ^e thou art obstina-
te, and thy necke is an yron sinew, and thy
browe brasie,

⁵ Therefore I haue declared it to thee of
olde: before it came to passe, I shewed ^f it
thee, lest thou shouldest say, Mine idole
hathe done them, and my carued image,
and my molten image hathe commanded
them.

⁶ Thou hast heard, beholde all this, & wil
not yet declare it? I haue shewed thee new
things, euen now, and hid things, which
thou knewest not.

⁷ They are created now, and not of olde,
and euen before this thou heardest them
not, lest y^e shouldest say, Beholde, I ^hknewe
them.

⁸ Yet thou heardest the not, nether didest
knowe them, nether yet was thine eare o-
pened of olde: for I knewe that thou wol-
dest grievously transgress: therefore ha-
ue I called thee a transgressour from the
ⁱwombe.

⁹ For my Names sake wil I differ my
wrath, and for my praise wil I refraine it
from thee, ^k that I cut thee not of.

¹⁰ Beholde, I haue fined thee, but ^l not as
siluer: I haue ^m chosen thee in the fornace
of affliction.

¹¹ For mine owne sake, for mine owne sake
wil I do it: for how shulde my Name ⁿ be
polluted? surely I wil not giue my glorie
vnto another.

¹² Heare me, ^o Isakób & Israél, my called,
p I am, I am the first, and I am the last.

¹³ Surely mine had hathe layed the funda-
cion of the earth, & my right hand hathe
spanned the heauens: when I call them,
q they stand vp together.

¹⁴ All you, assemble your selues, & heare:
which among them hathe declared these
things? The Lord hathe loued ^r him: he wil

owne honour: so that they can not perish, but his glorie shulde be diminished,
²¹ Deut. 32. 27. ²⁰ Re. 1. Chap. 42. 8 p Read 41. 4 q To obey me, & to do
whatsoever I commande them. ^r Meaning, Cyrus, whome he had chosen to
destroy Babylon.

do his wil in Babél, and his arme shalbe against the Chaldeans.

15 I, *euē* I haue spoken it, and I haue called him: I haue broght him, and his waie shal prosper.

16 Come nere vnto me: heare ye this: I haue not spoken it in secret frō the beginning: from the time that the thing was, I was there, and now the Lord God and his spirit hathe sent me.

17 Thus saith the Lord thy redemer, the Holie one of Israël, I am the Lord thy God, which teache thee to profite, & lead thee by the waie, that thou shuldest go.

18 Oh that thou hadest hearkened to my commandements, then had thy prosperitie bene as the flood, and thy righteousness as the waues of the sea.

19 Thy fede also had bene as the sande, and thy frute of thy bodie like the grauel thereof: his name shulde not haue bene cut of nor destroyed before me.

20 Go ye out of Babél: flee ye from the Chaldeans, with a voice of ioy: tel and declare this: shewe it forthe to the end of the earth: saye ye, The Lord hathe redeemed his seruant Iakób.

21 And thei were not thirstie: he led them through the wildernes: he caused thy waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no peace, saith the Lord, vnto the wicked.

CHAP. XLIX.

The Lord exhorteth all nacions to beleue his promises. & Christ in the saluacion of all that beleue, and will deliuer them from the tyrannie of their enemies.

1 **H**EARE ye me, o yles, & hearkē, ye people frō farre. The Lord hathe called me from the wombe, and made mencion of my name from my mothers bellie.

2 And he hathe made my mouth like a sharpe sword: vnder the shadowe of his hād he hid me, and made me a chosen shafte & hid me in his quiuer, And said vnto me, Thou art my seruant, Israël, for I will be glorious in thee.

3 And I said, I haue labored in vaine: I haue spent my strength in vaine and for nothing: but my iudgement is with the Lord, and my worke with my God.

4 And now saith the Lord, that formed me frō the wombe to be his seruant, that I maie bring Iakób againe to him (thogh Israël be not gathered, yet shal I be glorious in the eyes of the Lord: and my God shalbe my strength)

5 And he said, It is a small thing that thou shuldest be my seruant, to raise vp the tri-

bes of Iakób, and to restore the desolations of Israël: I wil also giue thee for a light of the Gentiles, that thou maiest be my saluacion vnto the end of the worlde.

7 Thus saith the Lord the redemer of Israël, & his Holie one, to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shal se, and arise, and princes shal worship, because of the Lord, that is faithful: and the Holie one of Israël, which hathe chosen thee.

8 Thus saith the Lord, In an acceptable time haue I heard thee, and in a day of saluacion haue I helped thee: and I wil preserue thee, and wil giue thee for a covenant of the people, that thou maiest raise vp the earth, and obtaine the inheritance of the desolate heritages:

9 That thou maiest say to thy prisoners, Go forthe: and to them that are in darkenes, Shewe your selues: they shal fede in the wayes, & their pastures shalbe in all the toppes of the hilles.

10 They shal not be hūgrie, nether shal they be thirstie, nether shal the heat smite them, nor the sunne: for he that hathe compassion on them, shal lead them: euen to the springs of waters shal he driue them.

11 And I wil make all my mountaines, as a way, & my paths shalbe exalted.

12 Beholde, these shal come frō farre: & lo, these from the North and from the West, and these from the land of Sinim.

13 Reioyce, o heauens: and be ioyful, o earth: brast forthe in to praise, o mountaines: for God hathe comforted his people, & wil haue mercie vpon his afflicted.

14 But Ziō said, The Lord hathe forsaken me, and my Lord hathe forgottē me.

15 Can a woman forget her childe, and not haue compasion on the sonne of her womb? though they shulde forget, yet wil I not forget thee.

16 Beholde, I haue graued thee vpon the palme of mine hands: thy walles are euer in my sight.

17 Thy buylders make haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes rounde about & beholde: all these gather the selues together & come to thee: as I liue, saith the Lord, thou shalt surely put the all vpon thee as a garmēt, & gird thy self wth the like a bride.

19 For thy desolations, & thy waste places, & thy land destroyed, shal surely be now narrow for them: they shal dwell in it, & they that did deuoure thee, shalbe farre away.

20 The children of thy barrennes shal say againe in thine eares, The place is strait for me: giue place to me that I may dwell.

21 The shalt thou say in thine heart, Who hathe begotten me these, seeing I am barren and

Ecc.ii.

^h To declare my Gospel to the Gentiles, Cha. 42, 6, & c.

ⁱ Meaning, the lawes whome tyrants kept in bondage.

^k The benefice of their deliuerance shalbe so great, that great, & small shal acknowlege it, & reuerence God for it. ^l Thus he speaketh of his Church, when he wolde shew his mercie toward it. 2. Cor. 6, 2.

^m Meaning, Christ alone. ⁿ Signifying, before Christ renne y^e earth by his wordes, there is nothing, but confusion & disorder. ^o To the that are in the prison of sinne, & death.

^p Being in Christs protection, they shal be safe against all dangers, & fre from the feare of the enemies.

^q Meaning, y^e there shulde be nothing in their way from Babylon, y^e shulde hinder or hurt them: but this is accomplished spiritually.

^r Meaning, y^e South country, so that Christ shal deliuer his from all the partes of the worlde.

^s Read Chap. 44, 23.

^t He obiecteth what y^e faithful might say in their long affliction, and answereth therunto to comfort them, with a moke proper similitude, and full of consolatio.

^u Because I wolde not forget thee.

^x Meaning, y^e good order of policie & discipline.

^y I haue a continual care to buyld thee vp againe, & to destroye thine enemies. ^z He sheweth what are the ornaments of y^e Church: to haue manie children, which are assembled by the worde of God & governed by his Spirit.

^r Since the time that I declared my self to your fathers.

^s Thus y^e Prophet speaketh for him self, & to assure them of these things. ^u What things shal do thee good.

^v That is, the prosperous estate of Israël.

^w After that he had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioye, y^e shal come of their deliuerance.

^x He sheweth that it shalbe as easy to deliuer them, as he did their fathers out of Egypt.

^y Thus he speaketh that the wicked hypocrites shulde not abuse Gods promises in whome was neither faith, nor repentance, as Chap. 57, 21.

^a This is spoken in the person of Christ to assure the faithful, that these promises shulde come to passe: for they were all made in him, and in him shulde be performed.

^b This is met of the time, y^e Christ shulde be manifested to the worlde, as Psal. 2, 7.

^c By the sword, and shafte, he signifieth y^e vertue and efficacy of Christs doctrine.

^d God hathe takē me to his protection and defence: this chiefly is met of Christ, and may also be applied to y^e ministers of his worde. ^e By Israël is met Christ, & all the body of y^e faithful as the members and their head. ^f Thus Christ in his members complaceth, that his labour, and preaching take none effect, yet he is contented, y^e his doings are approved of God. ^g Thogh the Iewes refuse my doctrine, yet God wil approue my ministerie.

desolate, a captiue and a wanderer to and fro: & who hath nourished thee? behold, I was left alone: whence are these?

22 Thus saith the Lord God, Beholde, I will lift vp mine hand to the Gentiles and set vp my standart to the people, and they shall bring thy sonnes in their armes: and thy daughters shall be caryed vpon their shoulders.

23 And Kings shall be thy noursing fathers, and Quenes shall be thy nourses: they shall worship thee with their faces toward the earth, and lick vp the dust of thy fete: & thou shalt knowe that I am the Lord: for they shall not be ashamed to waite for me.

24 Shall the praise be taken from the mightie? or the iust captiuitie deliuered?

25 But thus saith the Lord, Euen the captiuitie of the mightie shall be taken awaie: & the praise of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, & I will saue thy children,

26 And wil fede them that spoile thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweet wine: & all flesh shall knowe that I & Lord am thy Sauour & thy redemer, the mightie one of Iakób.

a Hesheweth, & Christ wil not onely gather this great number of the Iewes, but also of the Gentiles.

b Meaning, & Kings shall be counted to & Gospel and be shew their power, & autoritie for the preferuation of the Church.

c Being ioyned with the Church, they shall hūble the felues to Christ their head, and giue him all honour.

d He maketh this as an obiectio, as though the Chaldeas were strong, & had them in iuste possessio.

e This is, the answer to their obiectio, & none is stronger then the Lord, nether

hath a more iuste title vnto them.

f I wil cause them to destroye one another, as Iud. 7, 22. 2 chro. 20, 22. chap. 19, 22.

CHAP. I.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 3 Christs obedience & victorie.

Thus saith the Lord, Where is that subtil of your mothers diuorcement, whome I haue cast of? or who is the creditor to whome I solde you? Beholde, for your iniquities are ye solde, and because of your transgressions is your mother forsaken.

Wherefore came I, & there was no mā? I called, and none answered: is mine hand so shortened, that it can not helpe? or haue I no power to deliuer? beholde, at my rebuke I drye vp the Sea: I make the floods desert: their fish rotteth for want of water, and dyeth for thirst.

I clothe the heauens with darknes, & make a sacke their couering.

4 The Lord God hath giuen me a tongue of the learned, that I shulde knowe to minister a worde in time to him & is weary: he wil raise me vp in the morning: in the morning he wil waken mine eare to heare, as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, nether turned I backe.

a Meaning, & he had not for sake her, but through her owne occasio, as Hosea. 2, 2.

b Which shal declare, & I haue cut her of: meaning, & they colde shewe none.

c Signifying & he solde them not for anie det or paueritie, but & they solde the felues to sinne to bie their owne lustes, & pleasures.

d He came by his Prophetes and ministers, but they wolde not beleue their doctrine and conuert.

e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dryed vp & red Sea, and killed the fish in the riuers, & also afterwarde in Iorden?

f As I did in Egypt in toke of my displeasure, Exod. 10, 21. g The Prophet doeth represente here the persone and charge of them that are lustely called to the ministerie of Gods worde.

h To him that is oppressed by affliction and miserie.

i As they that are taught, and made wete by him.

I gaue my backe vnto the smiters, and my chekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God wil helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I knowe that I shall not be ashamed.

8 He is nere that iustifieth me: who wil contend with me? Let vs stand together: who is mine aduersarie? let him come nere to me.

9 Beholde, the Lord God wil helpe me: who is he that can condemne me? lo, thei shall waxe olde as a garment: the mothe shall eat them vp.

10 Who is amōg you that feareth the Lord? let him heare the voyce of his seruant: he that walketh in darkenes, & hath no light, let him trust in the Name of the Lord, & stay vpon his God.

11 Beholde, all you kindle a fyre, and are compassed about with sparkes: walke in the light of your fyre, and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorowe.

CHAP. II.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, & her deliuerance.

Hear me, ye that follow after righteousness, & ye that seke the Lord: loke vnto the rocke, whence ye are hewen, and to the hole of the pit, whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, & blessed him, and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert like Eden, and her wilderness like the garden of the Lord: ioye and gladnes shall be founde therein: praise, and the voyce of singing.

4 Hearken ye vnto me, my people, and giue eare vnto me, O my people: for a Law shall procede from me, and I will bring forth the my iudgement for the light of the people.

5 My righteousness is nere: my saluacion goeth forth, and mine armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and loke vpon the earth beneath: for the heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and thei that dwell therein, shall perish in like maner: but my saluacion shall be for euer, & my righteousness shall not be abolished.

7 Hearken vnto me, ye that knowe righteousness, the people in whose heart is my Law. Feare ye not the reproche of men, nether be ye afraid of their rebukes.

k I did not shrinke from God, for anie persecution or calamitie.

l Whereby he sheweth, that the true ministers of God can loke for none other recompence of & wicked but after this sorte and also what is their comfort.

m You haue sought consolation by your owne deuiltes, & haue refused the light, and consolation, & God hath offered: therefore ye shall remaine in sorowe, and not be comforted.

n He comforteth the Church, that thei shulde not be discouraged for their small number.

o That is, of Abraham, of whome ye were begotten, & to Sarah, of whome ye were borne.

p As plentiful as Paradise, Genes. 2, 3.

q I wil rule, & gouerne my Church by my worde, and doctrine.

r The time, & I wil accomplish my promises.

s My power, and strength.

t He forewarneth them of the horrible changes & mutations of all things, & how he wil preferue his Church in the middes of all these dangers.

8 For the mothe shal eat the vp like a garment, and the worme shal eat them like wolle: but my righteousnes shal be for euer, and my saluacion from generacion to generacion.

9 Rise vp, rise vp, and put on strength, arme of the Lord: rise vp, as ^b in the olde time in the generacions of the worlde. Art not thou the same, that hast cut ⁱ Raháb, and wounded the ^k dragon?

10 Art not thou the same, which hath dried the Sea, ^{euen} the waters of the great depe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shal ^l returne, and come with ioye vnto Zión, and euerlasting ioye shal be vpon their head: they shal obtaine ioye, & gladnes: & sorowe and mourning shal flee away.

12 I, ^{euen} I, am he, that comfort you. Who art thou, that thou shuldest feare a mortal man, and the sonne of man, which shalbe made as grasse?

13 And forgetest the Lord thy maker, that hath spread out the heauens, and laide the fundacions of the earth: and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroye? Where is now the rage of the oppressour?

14 The captiue ^m hasteneth to be loosed, and that he shulde not dye in the pit, nor that his bread shulde faile.

15 And I am the Lord thy God that diuided the Sea, when his waues roared: the Lord of hostes ⁿ is his Name.

16 And I haue put my wordes in thy ⁿ mouth, and haue defended thee in the shadow of mine hand, that I may plant ^o heauens, and laye the fundacion of the earth, & say vnto Zión, Thou art my people.

17 Awake, awake, and stand vp, ^o Ierusalém, which hast drúke at the hand of the Lord the ^p cup of his wrath: thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among all ^q sonnes, whome she hath brought forth: there ^r none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two ^r things are come vnto thee: who wil lament thee? desolation and destruction, and famine, and the sword: by whome shal I comforte thee?

20 Thy sonnes haue fainted, and lie at the head of all the stretes as a wilde bulle in a net, and are full of the wrath of the Lord, & rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but ^s not with wine.

22 Thus saith thy Lord God, ^t euen God that pleadeth the cause of his people, Beholde, I haue taken out of thine hand the

cuppe of trembling, ^{euen} the dregges of the cuppe of my wrath: thou shalt drinke it no more.

23 But I wil put it into their hád that spoile thee: which haue said to thy soule, Bowe downe, that we may go ouer, and thou hast laid thy bodie as the ground, and as the strete to them that went ouer.

CHAP. LII.

A consolation to the people of God. 7 Of the messengers thereof.

1 Rise, arise: put on thy strength, ^o Zión: put on the garments of thy beautie, ^o Ierusalém, the holy citie: for hence forth there shal no ^a more come into thee the vncircumcised and the vncleane.

2 Shake thy self from the ^b dust: arise, and sit downe, ^o Ierusalém: loose the bandes of thy necke, ^o thou captiue daughter, Zión.

3 For thus saith the Lord, Ye were solde for ^c naught: therefore shal ye be redeemed without money.

4 For thus saith the Lord God, My people went ^d downe afore time into Egypt to sojourn there, and Asshúr ^e oppressed them without cause.

5 Now therefore what haue I here, saith the Lord, that my people is také away for naught, and thei that rule ouer them, make them to howle, saith the Lord? & my Name all the day continually is ^f blasphemed?

6 Therefore my people shal knowe my Name: therefore ^g thei shal knowe in that day, that I am he that do speake: beholde, it is I.

7 How ^h beautiful vpon the mountaines are the fete of him, that declareth & publisheth peace: that declareth good tidings, & publisheth saluacion, saying vnto Zión, Thy God reigneth?

8 ⁱ The voice of thy watchmen shal be heard: thei shal lift vp their voyce, and shout together: for thei shal se eye to eye, when the Lord shal bring againe Zión.

9 O ye desolate places of Ierusalém, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalém.

10 The Lord hath made ^j bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shal se the saluacion of our God.

11 ^k Departe, departe ye: go out from thence and touche no vncleane thing: go out of the middes of her: be ye cleane, that ^l beare the vessels of the Lord.

Ecc. iii.

emies & to deliuer his people. ^k He warneth the faithful not to pollute themselves with the superstitions of the Babylonians, as Chap. 48, 20, 2, cor. 6, 17. ^l For the time is at hand, that the Priests and Leuites chiefly (and so by the all the people which shal be as Leuites in this office) shal cary home the vessels of the Temple, which Nebuchadnezzar had taken away.

^k He putteth them in remembrance of his great benefite for their deliuerance out of Egypt: & there by they might learne to trust in him constantly. ⁱ Meaning Egypt. Psal. 87, 4. ^k To wit, Pharaoh, etc. 19, 3. ^l From Babylon.

^m He comforteth them by ^q short time of their banishment: for in fewe yeres they were restored, and the greatest empire of the worlde destroyed. ⁿ Meaning, of Isaiáh, and of all true ministers, who are defended by his protection. ^o That all things may be restored in heauen, and earth, Ephes. 1, 10.

^p Thou hast bene iustly punished and sufficiently, as Chap. 40, 2, and this punishment in the ecclesie is by measure, & according as God giueth grace to beare it: but in the reprobate it is ^r iust vengeance of God to drine them to an insensiblenesse & madnes, as Ierem. 25, 15.

^q Whereof the one is outward, as of ^s things: & come to ^t body: warre & famine: & ^u other is inward, & appeareth to the minde: that is, to be without comfort: therefore he saith, how shal thou be comforted? ^v But & feare.

^a No wicked tyrant, & shal subuert Gods true religio, & oppress the consciences. ^b Put off ^c garments of sorowe & heauines, & put on the apparel of ioy & gladnes. ^c The Babylonians paid no thig to me for you: therefore I wil take you againe without ranfome. ^d Whē Isakob went thither in time of famine.

^e The Egyptians might pretend some cause to oppress my people because thei were thei and remained among them, but the Assyrians haue no title to excuse their rannie by: and therefore wil I punish them more than I did the Egyptians. ^f To wit, by ^g wicked, which thinke that I haue no power to deliuer the. ^h Signifying ⁱ the ioye and good tidings of their deliuerance shulde make their affliction in the meane time more easy: but this is chiefly meant of the spiritual ioy, as Nah. 1, 15. rom. 10, 35.

^j The Prophets & were the watchmen, shal publish this: thy deliuerance: this was be ^k vnder Zerubbabel, Ezrā & Nehemiah, but was accomplished vnder Christ.

^l As ready to smite his enemies

Christ & his office.

m As your fathers did out of Egypt.

n Meaning, Christ by whom our spiritual deliverance shulde be wrought, whereof this was a figure.

o In the corrupt judgement of man Christ in his person was not esteemed.

p He shal spread his word through manie nations.

q In signe of reverence, and

at being astonished at his excellencie. r By the preaching of the Gospel.

12 For ye shal not go out with haste, nor departe by fleeing away: but the Lord wil go before you, and the God of Israel wil gather you together.

13 Beholde, my seruant shal prosper: he shalbe exalted and extolled, & be veryhie.

14 As manie were astonished at thee (his visage was so deformed of men, and his forme of the sonnes of men) so shal he sprinkle manie nations: the Kings shal shut their mouths at him: for that which had not bene tolde them, shal they see, and that which they had not heard, shal they vnderstand.

CHAP. LIIII.

Of Christ and his kingdome, whose worde fewe wil beleue. 6 All men are sinners. 11 Christ is our righteousness, 12 And is dead for our finnes.

a The Prophet sheweth, y verie fewe shal receiue this their preaching of Christ, and of their deliuerance by him, Ioh. 12:38 rom 10. 16.

b Meaning, y none can beleue, but whose hearts God toucheth with the verue of his holie Spirit.

c The beginning of Christs kingdome shalbe small, and contemptible in y sight of man, but it shal growe wonderfully, and flourish before God.

d Read Chap. 11:1.

e Which was by Gods singular prouidence for the comforte of sinners, Ebr 4.15.

f That is, the punishment due to our finnes: for the wh he hath both suffred, & made satisfactio, Mat 8. 17, 1. per. 2:24.

g We iudged euil, thinking that he was punished for his owne finnes, & not for ours.

h He was chastised for our reconciliation, 2. Cor. 5:21.

i Meaning, the punishment of our iniquities, & not the saute it self.

k But willingly, & patiently obeyed his fathers appointment, Mat 26. 63, act 3. 12. I From the crosse, and graue after that he was condemned. m Though he dyed for sinne, yet after his resurrection he shal liue for euer, and this his death is to restore life to his members, Rom. 6. 9.

n God the Father deliuered him into the hands of the wicked, and to the powers of the worlde to do with him what they wolde.

Isaiáh. The Church increased.

10 Yet the Lord wolde breake him, & make him subiect to infirmities: whē he shal make his soule an offering for sinne, he shal se his fede & shal prolong his daies, and the wil of the Lord shal prosper in his hand.

11 He shal see of the p trauaile of his soule, & shalbe satisfied: by his knowledge shal my righteous seruant iustifie manie: for he shal beare their iniquities.

12 Therefore wil I giue him a portion with the great, and he shal deuide the spoyle with the strong, because he hath powred out his soule vnto death: and he was counted with the transgressors, and he bare the sinne of many, and praied for the trespassers.

CHAP. LIIII.

Mo of the Gentiles shal beleue the Gospel then of the Iewes. 7 God leaueh his for a time, to whome afterward he sheweth mercie.

R Eioyce, & baren that didest not beare: breake forth into ioie & reioyce, thou that didest not trauaile with childe: for the desolate hath mo children then the married wife, saith the Lord.

2 Enlarge the place of thy tentes, and let them spread out the curtaines of thine habitacions: spare not, stretch out thy cordes, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy fede shal possesse y Gentiles & dwell in the desolate cities.

4 Feare not: for y shalt not be ashamed, neither shalt y be confounded: for y shalt not be put to shame: yea, y shalt forget y shame of thy youth, & shalt not remeber the reproche of thy widowhead anie more.

5 For he that made thee, is thine housbād (whose Name is the Lord of hostes) and thy redemer the holie one of Israel, shalbe called the God of the whole worlde.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a yong wife when thou wast refused, saith thy God.

7 For a litle while haue I forsaken thee, but with great compassion wil I gather thee.

8 For a moment, in mine angre, I hid my face from thee for a litle season, but with euerlasting mercie haue I had compassio on thee, saith the Lord thy redemer.

9 For this is vnto me as the waters of Noāh: for as I haue sworne that the waters of Noāh shulde no more go ouer the earth, so haue I sworne that I wolde not be angrie with thee, nor rebuke thee.

10 For the mountaines shal remoue and the hilles shal fall downe: but my mercie shal

o Christ by offering vp him self shal giue life to his Church, & so cause them to liue w him for euer.

p That is, the frute & effect of his labour, & is y saluacio of his Church.

q Christ shal iustifie by faith through his worde, where as Moses coulde not iustifie by the Lawe.

r Because he humbled him self, therefore he shalbe exalted to glorie, Phil.

2:7. f That is, in all that he beleue in him.

Chap. LIIII.

a After y he hath declared the death of Christ, he speaketh to the Church, because it shal be se y frute of y same, & calleth her baren, because y in the captiuitie she was as a widow without hope to haue anie children.

b The Church in this her afflictio, & captiuitie shal bring forth mo children then when she was at libertie: or this may be spoken by admiratio, considering y great number shulde come of her.

c Her deliuee was as her childe hode, & therefore this was accomplished, when she came to her age. y was vnder y Gospel.

d Signifying y for y great number of childe, y God shulde giue her, she shulde seme to lacke ronne to lodge them.

e The afflictions which thou suffred at the beginning.

f When as y wast refused for thy finnes, Chap. 50. 1.

g That id regenerate thee by his holy Spirit.

h His glorie shal shine through the whole worlde.

i As a wife which I made

de, which semed before to be shut vp in Iudea.

waft forsaken in thy youth. i As sure as the promise Noāh, that the waters shulde no more ouerflowe the earth.

NOT

Hereby he de
clareth y^e excel
lente state of y^e
Church vnder
Christ.

Or. *Isaiāh. 57.*

By y^e hearing
of his worde
& inward mo-
uing of his Spi-
rit.

In stabilitie
and sūrenes so
y^e it shal stand
for euer.

And therefo-
re shal not pre-
uaile.

Meaning. y^e
domestical e-
nemies of the
Church as are
the hypocrites
p^r signifyyng he
reby y^e man cā
do nothing but
so farre as
God giueth
power for seig
that all are his
creatures, he
must nedes go
uerne and gui-
de them.

Chap. LV.

A Christ by p-
posing his gra-
ces & gifts to
his Church ex-
empteth y^e hy-
pocrites & are
ful with their
imagined wor-
kes, & the Epi-
cures, & are
ful with their
worldlie lusts
& so churche
not after these
waters.

Signifying. y^e
Gods benefits
can not be
bought for mo-
ney.

By waters,
wine, milke &
honey, he mean-
eth all things
necessarie to y^e
spiritual life,
as these are ne-
cessarie to this
corporal life
d^r he reprooueth
their ingrati-
tude, which re-
fuse those
things y^e God
offereth willig-
ly, and in the
meane time
spare neither
coitnor labour
to obteine
those, which
are nothing
profitable.

You shal be
fed abundan-
tly.

The same
covenant, &
through my
mercie, I rai-
sed & confir-
med to Dauid
that it shulde
be eternal. 2.
Sam 7. 13. ad.

Meaning.
Christ, of who
me Dauid was
a figure.

To wit, the
Gentiles, &
before thou
didst not receiue to be thy people.

When he offereth him self by the pre-
aching of his worde.

Hereby he sheweth that repentance must be ioynd
with faith, & how we cannot call vpon God aright, except y^e frutes of our
faith appeare.

not depart from thee, nether shal the co-
uenant of my peace fall away, saith the
Lord, that hath the compassion on thee.

O thou afflicted and tossed with tem-
pest, that hast no comfort, beholde; I wil
lay thy stones with the carbuncle, and lay
thy fundacion with sapphires,

And I wil make thy windowes of e-
meraudes, and thy gates shining stones,
and all thy borders of pleasant stones.

And all thy children shal be taught of
the Lord, and muche peace shal be to thy
children.

In righteousness shalt thou be establi-
shed, & be farre from oppressio: for thou
shalt not feare it: and fro feare, for it shal
not come nere thee.

Beholde, the enemy shal gather him self,
but without me: whosoever shal gather
him self in thee, against thee, shal fall.

Beholde, I haue created the smith that
bloweth the coles in the fyre, and him
that bringeth forth the an instrument for his
worke, and I haue created the destroyer
to destroye.

But all the weapons that are made a-
gainst thee, shal not prosper: and euerie
tongue that shal rise against thee in iud-
gement, thou shalt condemne. This is the
heritage of the Lords seruants, and their
righteousnes is of me, saith the Lord.

CHAP. LV.

An exhortation to come to Christ. & Gods counsels are
not as mans. 12 The ioy of the faithful.

HO, euerie one y^e a thirsteth, come ye
to the waters, and ye that haue no
siluer, come, buy and eat: come, I saie, buy
wine and milke without siluer and with-
out money.

Wherefore do ye laie out siluer & not for
bread? & your labour without beig satis-
fied hearkē diligently vnto me, & eat that
which is good, and let your soule delite in
fatnes.

Encline your eares, and come vnto me:
heare, and your soule shal liue, and I wil
make an eueralsting covenant with you,
euen the sure mercies of Dauid.

Beholde, I gaue him for a witnes to the
people, for a prince and a master vnto the
people.

Beholde, thou shalt call a nation that thou
knowest not, and a nation that knewe not
thee, shal rūne vnto thee, because of y^e Lord
thy God, and the holie one of Israel: for
he hath glorified thee.

Seke ye the Lord while he maie be found:
call ye vpon him while he is nere.

Let the wicked forsake his waies, and the
vnrightheous his owne imaginations, and
returne vnto the Lord, and he wil haue
mercie vpon him: and to our God, for he

will bring also to mine holy moun-
taine, & make them ioyful in mine Houfe
of praier: their burnt offerings and their
sacrifices shal be accepted vpon mine altar:
for mine Houfe shal be called an house of
praier for all people.

is verie readie to forgiue.

For my thoughts are not your thoughts,
nether are your waies my waies, saith the
Lord.

For as the heauens are hier the earth,
so are my waies hier then your waies, and
my thoughts about your thoughts.

Surely as the raine cometh downe and
the snowe from heauen, and returneth not
thether, but watereth the earth and maketh
it to bring forth the and budde, that it maie
giue sede to the sower, and bread vnto
him that eateth,

So shal my worde be, that goeth out
of my mouth: it shal not returne vnto me
voyde, but it shal accomplish that which I
wil, and it shal prosper in the thing where-
to I sent it.

Therefore ye shal go out with ioye, and
be led forth with peace: the mountaines
and the hills shal breake forth before you
into ioye, and all the trees of the field shal
clappe their hands.

For thornes there shal growe fyre trees:
for nettles shal growe the myrrhe tree,
and it shal be to the Lord for a name, and
for an eueralsting signe that shal not be
taken awaie.

CHAP. LVI.

An exhortation to iudgement and iustice. 10 Against
Shepherds that deuoure their flocke.

Thus saith y^e Lord, Kepe iudgemēt &
do iustice: for my saluaciō is at hād to
come & my righteousness to be reueiled.

Blessed is the man that doeth this, and
the sonne of man which laieth holde on
it: he that kepeth the Sabbath and pollu-
teth it not, and kepeth his hand from do-
ing anie euil.

And let not the sonne of the stranger,
which is ioyned to the Lord, speake and
say, The Lord hath surely separat me fro
his people: nether let the Eunuch say, Be-
holde; I am a drye tre.

For thus saith the Lord vnto the Eunu-
ches, that kepe my Sabbaths, and chuse the
thing that pleaseth me, and take holde of
my couenant,

Euen vnto the wil I giue in mine Houfe
& within my walles, a place and a name
better then of the sonnes & of the daugh-
ters: I wil giue them an eueralsting name,
that shal not be put out.

Also the strangers that cleaue vnto the
Lord, to serue him, & to loue the Name of
the Lord, & to be his seruants: euerie one
that kepeth the Sabbath, & polluteth it not
& imbrace h my couenant,

The wil I bring also to mine holy moun-
taine, & make them ioyful in mine Houfe
of praier: their burnt offerings and their
sacrifices shal be accepted vpon mine altar:
for mine Houfe shal be called an house of
praier for all people.

Although you
are not sone re-
conciled one to
another & iud-
ge me by your
selues, yet I am
most easie to be
reconciled, yea
I offer my mer-
cies to you.

If these sma-
le things haue
their effect, as
dauidly experi-
ce sheweth, mu-
che more shal
my promises &
I haue made &
confirmed, bring
to passe the
thing which I
haue spokē for
your deliue-
rance.

Read Chap.
44. 23. 49. 13.

To set forth
his glorie.

Of Gods de-
liuerance, & y^e
he wil neuer
forsake his
Church.

Chap. LVI.

A God sheweth
what he requi-
reth of the af-
ter y^e he hath
deliuered the:
to wit, y^e wor-
kes of charitie
whereby true
faith is decla-
red.

Which I wil
declare tow-
ard you & pow-
er into your
hearts by my
Spirit.

Vnder y^e Sab-
bath he copre-
hendeth the
whole seruice
of God & true
religion.

Let none
thinke himself
vane to re-
ceiue y^e graces
of y^e Lord: for
y^e Lord wil ra-
ke awaie all im-
pediments, and
wil forsake no
one y^e wil kepe
his true reli-
gion & beleue
in him.

Meaning, in
his Church.

Thei shal be
called after y^e
people & be
of y^e same reli-
gion: yea vnder
Christ y^e digni-
tie of y^e faith-
ful shal be grea-
ter then y^e lawes
were at y^e time

Hereby he
meaneth y^e spi-
ritual seruice
of God, to who
me y^e faithful
offer continual
thanksgiuings,
yea the selues
& all y^e they
haue as a liue-
ly & accepta-
ble sacrifice.

Not onely
for y^e others but
for all others.

Math. 23. 13.

Blinde watchmen.

Isaiâh. No rest to the wicked.

ⁱ Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare & hypocrites & to assure the faithful, that when this cometh, they may knowe it was tolde them before.

^k He sheweth that his affliction shal come through the faute of the gouernours, Prophets & pastors, whose ignorance, negligence & obitinacie

prouoked Gods wrath against them. I We are wel yet, and tomorrow shal be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

^a God taketh awaie the good, that he shulde not se the horrible plagues to come. ³ Of the wicked idolaters, ⁹ And their vaine confidence.

¹ The righteous perisheth, and no man considereth it in heart: and merciful men are taken awaie, and no man vnderstandeth that the righteous is taken awaie from the euil to come.

^a From the plague that is at hand, & also because God wil punish the wicked.

^b The soule of the righteous shal be in ioye & their bodie shal rest in the graue vnto the time of the resurrection, because they walked before the Lord.

^c He threateneth the wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods worde & his promises: boasting openly that they were the children of Abraham, but because they were not faithful & obedient as Abraham was, he calleth the bastards, & the children of forcerers, & forsoke God and fled to wicked meanes for succour.

^d Read: Lenti 18, 21. 2. King. 23, 10.

^e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they founde, they made an idole of it. ^f In the sacrifices which you, offering before these idoles, thought you did serue God. ^g To wit, thine altars, in an open place like an impudēt harlot that careth not for the sight of her housband.

^h In stead of sitting vpon the worde of God in the open places on the postes & dores to haue it in remembrance, Deut. 6. 9. & 27. 1. thou hast set vpon signes and markes of thine idolatrie in euery place. ⁱ That is, didst increase thine idolatrie more and more.

² Peace shal come: they shal rest in their beddes, euery one that walketh before him. ³ But you^c witches children, come hither, the fede of the adulterer and of the whore.

⁴ On whome haue ye iested vpon whome haue ye gaped and thrust out your tongue: are not ye rebellious children, and a false fede?

⁵ Inflamed with idoles vnder euery grene tree: and sacrificing the children in the valleis vnder the toppes of the rockes?

⁶ Thy porcion is in the smooth stones of the riuer: they, they are thy lotte: euen to them hast thou powred a drinke offering: thou hast offred a sacrifice. Shulde I delight in these?

⁷ Thou hast made thy bed vpon a verie hie mountaine: thou wentest vpon thether, euen thether wentest thou to offere sacrifice.

⁸ Behinde the dores also and postes hast thou set vpon thy remembrance: for thou hast discouered thy self to another then me, and wentest vpon and didst enlarge thy bed, & make a couenant betwene thee and them, and loudest their bed in euery place

where thou sawest it.

⁹ Thou wentest to the Kings with oyle, & didst increase thine oyntmentes & send thy messengers farre of, and didst humble thy selfe vnto hel.

¹⁰ Thou weariedst thy self in thy manifold iourneis, yet saidest thou not, There is no hope: thou hast founde life by thine had, therefore thou wast not grieved.

¹¹ And whome didst thou reuerence or feare, seing thou hast lied vnto me, and hast not remembred me, nether set thy minde thereon? is it not because I holde my peace, and that of long time: therefore thou fearest not me?

¹² I wil declare thy righteousness & thy workes, and they shal not profite thee.

¹³ When thou cryest, let them that thou hast gathered together deliuer thee: but they winde shal take the all away: vanitie shal pul them awaie: but he that truiteth in me, shal inherit the land, and shal possesse mine hollie Mountaine.

¹⁴ And he shal saie, Cast vp, cast vp: prepare the waie: take vp the stumbling blockes out of the waie of my people.

¹⁵ For thus saith he, that is hie and excellent, he that inhabiteth eternitie, whose Name is the Hollie one, I dwell in the hie & hollie place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

¹⁶ For I wil not contende for euer, nether wil I be alwaies wrath, for my spirit shulde faile before me: and I haue made the breathe.

¹⁷ For his wicked couetousnes I am angrie with him, & haue smited him: I hid me & was angrie, yet he went awaie, & turned after the waie of his owne heart.

¹⁸ I haue sene his waies, and wil heale him: I wil leade him also, & restore comfort vnto him, and to those that lament him.

¹⁹ I creat the frute of my lippes to be peace: peace vnto them that are farre of, and to them that are nere, saith the Lord: for I wil heale him.

²⁰ But the wicked are like the raging sea, that can not rest, whose waters cast vp mire and dirt.

²¹ There is no peace, saith my God, to the wicked.

CHAP. LVIII.

^a The office of Gods ministers. ² The workes of the hypocrites. ⁶ The fast of the faithful. ¹³ Of the true Sabbath.

¹ Crye a loud, spare not: lift vp thy voice like a trumpet, and shewe my people their transgression, & to the house of Iakob, their finnes.

² Yet they feke me daily, & wil knowe my waies, euens as a nation that did righte: they wil come to worship me and haue outward holines.

^k Thou didst seeke the fauour of the Assyrians by gifts and presents, to helpe thee against the Egyptians: & when they failed, thou soughtest to the Babylonians & more: and more didst torment thy self. ^l Although I sawest all thy labours to be in vaine, yet wouldest thou neuer acknowledge thy faule & leaue of. ^m He derideth their vnprofitable diligence & thought to haue made all sure, & yet were decciued. ⁿ Broken promises with me. ^o Meaning, the wicked abuse Gods lenitie & growe to farther wickednes.

^p That is, thy naughtines, idolatries & impieties: which wicked call Gods seruice: thus he derideth their obitinacie.

^q Meaning, the Assyrians & others, whose helpe theoloked for.

^r God hath say to Darius and Cyrus.

^s I wil not vse my power against fraile man whose life is but a blast.

^t That is, for the vices & fautes of my people, who is meane here by couetousnes.

^u Though they were obitinat, yet I did not withdraw my mercie from them.

^x That is, I frame me to speache & wordes of my messengers & shal bring peace.

^y As well to him who is in captiuitie as to him who remaineth at home.

^z Their euil conscience doeth euer torment them, & therefore they can neuer haue rest: read Chap. 22.

^a The Lord thus speaketh to the Prophet, willing him to vse all diligence & severity to rebuke the hypocrites.

ously, and had not forsaken the statutes of their God: thei aske of me the ordinances of iustice: they wil draw nere vnto God, saying,

3 ^c Wherefore haue we fasted, & thou seest it not? we haue punished our selues, & thou regardest it not. Beholde, in y day of your fast you wil seke ^d your wil, and require all your dettes.

4 Beholde, ye fast to strife and debate, and to smite with the fist of wickednes: ye shal not fast as ye do to day, to make your voyce be heard aboute.

5 Is it suche a fast, that I haue chosē that a man shulde afflict his soule for a day, & to bowe downe his head, as a bulle rush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this y fasting, that I haue chosē, to loose the bands of wickednes, to take of the heauy burdens, & to let the oppressed go fre, and that ye breake euery y yoke?

7 Is it not to deale thy bread to the hungry, & that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy self from s thine owne flesh?

8 Then shal thy ^h light breake forth as the morning, and thine health shal growe speedely: thy ⁱ rightousnes shal go before thee, and the glorie of the Lord shal embrace thee.

9 Then shalt thou call, and the Lord shal answer: thou shalt crye and he shal say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the ^k finger, and wicked speaking:

10 If thou ^l powre out thy soule to the hungry, & refresh the troubled soule: then shal thy light spring out in the ^m darkenes, and thy darkenes shal be as the none day.

11 And the Lord shal guide thee cōtinually, and satisfie thy soule in drougt, and make fat thy bones: and thou shalt be like a watred garden, and like a spring of water, whose waters faile not.

12 And they shal be of thee, that shal buyld the olde ⁿ waste places: thou shalt raise vp the fundacions for manie generacions, & y shalt be called the repaire of y breache & the restorer of the paths to dwell in.

13 If thou ^o turne away thy fote from the Sabbath, from doing thy wil on mine holy day, & call the Sabbath a delite, to consecrat it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, nor seking thine owne wil, nor speaking a vaine worde,

14 Then shalt thou delite in the Lord, and I wil cause thee to mounte vpon the hie places of the earth, and fede thee with the heritage of Isakób thy father: for y mouth

of the Lord hath spoken:

CHAP. LIX.

¹ The wicked perish through their owne iniquities. ¹² The confision of finnes. ¹⁶ God alone wil preserve his Church, though all men faile.

1 Beholde, * the Lords hand is not shortened, that it can not saue: nether is his eare heauy, that it can not heare.

2 But * your iniquities haue separated betwene you and your God, and your finnes haue hid his face from you, that he wil not heare.

3 For your hands are defiled with ^a blood, and your fingers with iniquitie: your lip-^a pes haue spoken lies & your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man ^b contendeth for trueth: they trust in vanitie, & speake vaine things: thei cōceiue mischief, and bring forth the iniquitie.

5 They hatche cockatrice ^d egges, & weaue the spiders ^e webbe: he that eateth of their egges, dyeth, and that which is trod vpon, breaketh out into a serpent.

6 Their webbes shal be no garment, nether shal they couer them selues with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

7 Their fete runne to euil, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolacion & destruction is in their paths.

8 The way of peace they knowe not, and there is none equitie in their goings: thei haue made them croked paths: who soeuer goeth therein, shal not knowe peace.

9 Therefore is ^f iudgement farre from vs, nether doeth ^g iustice come nere vnto vs: we waite for light, but lo, it is darkenes, for brightness: but we walke in darkenes.

10 We grope for the wall like the ^h blinde, and we grope as one without eyes: we stand at the none day as in the twilight: we are in solitarie places, as dead men.

11 We roare all like ⁱ beares, and mourne like doves: we loke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are manie before thee, and our ^k sinnes testifie against vs: for our trespasses are with vs, and we knowe our iniquities

13 In trespassing & lying against the Lord, and we haue departed away fro our God, & haue spoken of crueltie and rebellion, concerning and uttering out of the heart false ^l matters.

14 Therefore ^m iudgment is turned backward, and iustice standeth farre of: for trueth is fallen in the strete, and equitie can not enter.

15 Yea, trueth faileth, and he that refreineth from euil, maketh him self ⁿ a pray: and

FFF.i.

^c He setteth forth the malice and disdain of y hypocrites, w grudge against God, if their workes be not accepted.

^d Thus he cōuinced the hypocrites by the secōde table & by their due tie toward their neighbour that thei haue nether faith nor religion.

^e So long as you vie cōtention & oppression, your fasting & prayer shal not be heard.

^f That you leaue of all your extorsions.

^g For in him thou seest thy self as in a glasse.

^h That is, the prosperous estate, where with God wil blesse thee.

ⁱ The testimonie of thy goodnes shal appeare before God & mā.

^k Whereby is met all manner of iniurie.

^l That is, haue compassio on their miseries. ^m Thine aduersitie shal be turned into prosperitie.

ⁿ Signifying y of the Iewes shulde come such, as shul buyld againe y ruines of Ierusalem & Iudaea, but chief- ly this is mene of the spiritual Ierusalem: whose buylders were the Apostles.

^o If thou refrain thy self from thy wicked workes.

^a Numb. 11. 23. chap. 50. a.

^b Iere. 5. 26.

^c Read Chap. 15.

^d All me wike at the iniuries & oppressions, & none go about to remedie them.

^e According to their wicked deuises, they hurt their neighbours.

^f What soeuer cometh from the, is poyson and bringeth death.

^g Thei are profitable to no purpose.

^h That is, Gods vengeance to punish our enemies.

ⁱ Gods protection to defend vs.

^j We are altogether destitute of counsell and can finde no end of our miseries.

^k We expresse our sorowes by outward signes, some more some lesse.

^l This confesion is general to the Church to obtaine remission of finnes, & the Prophets did not exempt them selues fro the same.

^m To wit, against our neighbours.

ⁿ There is neither iustice nor vprightnes among men.

The Spirit & the worde.

Isaiah. The Churchs glorie.

Meaning, to do iudice & to remeie the things y were so farre out of order.

That is, his Church, for his arme did helpe it self, and did not seke aide of any other.

Signifying y God hathe all meanes at had to deliuer his Church, and to punish their enemies.

To wit, your enemies, & dwell in diuers places, and beyonde the sea. He sheweth y there shalbe great afflictio in y Church, but God wil euer deliuer his.

Whereby he declareth that the true deliuerance from sinne & Satan belongeth to none, but to y children of God, & home he iustifieth. Because the doctrine is made profitable by the verue of the Spirit, he ioyneth the one with y other, and promitteth to giue them bothe to his Church for euer.

Chap. Ix.

The time of thy prosperitie and felicitie: where as speaking of Babylon he comided her to go downe.

Signifying, y all men are in darkenes till God giue the the light of his Spirit, and that this light shineth to none but to those that are in his Church.

Meaning, y Judea shulde be at the morning starre & y Gentiles shulde receiue light of her.

An infinite pomber from all contries, at Chap. 49.

For ioye, as y hear is drawn in for rowe.

Meaning, y euery one shal honour y Lord with that, wherewith he is able: signifying that it is no true seruig of God, except we offer our selues to serue his glorie, & all that we haue. That is, the Arabians, y haue great abundance of catrel. Because the altar was a figure of Christ, Ebr. 13, to he sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was bothe the offering and the altar it self.

when the Lord sawe it, it displeased him, that there was no iudgement.

And when he saw that there was no mā, he wondred that none wolde offer him self. Therefore his arme did p faue it, & his righteousnes it self did susteine it.

For he put on righteousness, as an habergeon, and an helmet of saluacion vpon his head, and he put on the garments of vengeance for clothing, & was clad with zeale as a cloke.

As to make recompence, as to requite the furie of the aduersaries with a recompence to his enemies; he wil fully repaire the rylands.

So shal they feare the Name of the Lord from the West, and his glorie from the rising of the sunne: for the enemy shal come like a flood: but the Spirit of the Lord shal chase him away.

And the Redemer shal come vnto Zión, and vnto them that turne from iniquitie in Iakob, saith the Lord.

And I wil make this my couenant with them, saith the Lord, My Spirit that is vpon thee, & my wordes, which I haue put in thy mouth, shal not departe out of thy mouth, nor out of the mouth of thy seds, saith the Lord, from hence forth euen for euer.

CHAP. IX.

The Gentiles shal come to the knowledge of the Gospell. They shal come to the Church in abundance. 10 They shal haue abundance, though they suffer for a time.

Arise, o Ierusalem: be bright, for thy light is come, & the glorie of the Lord is risen vpon thee.

For beholde, darkenes shal couer y bearth, and grosse darkenes the people: but the Lord shal arise vpon thee, and his glorie shalbe sene vpon thee.

And the Gentiles shal walke in thy light, & Kings at y brightness of thy rising vp.

Lift vp thine eyes rounde about, & beholde: all these are gathered, & come to thee: thy sonnes shal come from farre, and thy daughters shalbe nourished at thy side.

Then thou shalt se and shine: thine heart shalbe astonied & enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shal come vnto thee.

The multitude of camels shal couer thee: and the dromedaries of Midian & of Ephah; all they of Shebā shal come: they shal bring golde & incense, and shewe forth the praises of the Lord.

All the shepe of Kedar shalbe gathered vnto thee: y rams of Nebaioth shal serue thee: they shal come vp to be accepted vpon mine altar: and I wil beautifie the

house of my glorie.

Who are these that flee like a cloude, & as the doves to their windowes?

Surely the yles shal waite for me, and the shippes of Tarshish, as at the beginning y they may bring thy sonnes from farre, & their siluer, and their golde with the, vnto the Name of the Lord thy God, & to the holy one of Israel, because he hathe glorified thee.

And the sonnes of strangers shal buyld vp thy walles, and their Kings shal minister vnto thee: for in my wrath I smote thee, but in my mercie I had compasion on thee.

Therefore thy gates shal be open continually: nether day nor night shal they be shut that men may bring vnto thee the riches of the Gentiles, and that their Kings may be broght.

For the nation and the king dome, that wil not serue thee, shal perish: & those nations shalbe vtterly destroyed.

The glorie of Lebanon shal come vnto thee, y fyre tre, the elme & y boxe tre together, to beautifie y place of my Sanctuarie: for I wil glorifie the place of my fete.

The sonnes also of them that afflicted thee, shal come and bowe vnto thee: and all they that despised thee, shal fall downe at the soles of thy fete: and they shal call thee, The cite of the Lord, Zión of the holy one of Israel.

Where as thou hast bene forsaken & hated: so that no man went by thee, I wil make thee an eternal glorie, and a ioye from generacion to generacion.

Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of Kings: and y shalt knowe, that I the Lord am thy Sauour, & thy Redemer, y mightie one of Iakob.

For brasle wil I bring golde, & for yron wil I bring siluer, & for wood brasle, & for stones yron. I wil also make thy gouernement peace, & thine exactours righteousness.

Violence shal no more be heard of in thy land, nether desolacion, nor destruction within thy borders: but thou shalt call saluacion, thy walles, and praise, thy gates.

Thou shalt haue no more sunne to shine by day, nether shal the brightness of the moone shine vnto thee: for the Lord shalbe thine euerlasting light, and thy God, thy glorie.

Thy sunne shal neuer go downe, nether shal thy moone be hid: for the Lord shalbe thine euerlasting light, & the daies of thy sorowe shalbe ended.

Thy people also shalbe all righteous: they shal possesse the land for euer, the grafte of my planting shalbe the worke of mine hands,

She ving what great nobel shal come to the Church & with what great diligence and zeale. The Gentiles that are now enemies, shal become friends & letters for the of the Church.

Meaning, Cyrus and his successors: but chiefly this is accomplished in them that serue Christ being conuerted by his Gospell.

He sheweth y God hathe gūe all power & autoritie here in earth for the life of his Church: and that they which wil not serue and professe y same, shal be destroyed.

There is nothing so excellent which shal not serue the necessitie of y Church.

Signifying, that Gods maiestie is not included in y temple, & is but the place for his fete. y we may learne to rise vp to y heauens. To worship their head Christ by obeying his doctrine.

Bothe hie and lowe shal be reatie to helpe and succour thee.

Thy gouernours shal loue thee and seke thy wealth and prosperitie.

Meaning, not a temporal felicitie, but a spiritual, & fulfilled in Christs kingdome.

Signifying that all worldlye meanes shal cease, & that Christ shalbe all in all, as Reuel. 21, 22, & 22.

The children of the Church.

Meaning, & Church shall be miraculously multiplid.

hands, that I maie be glorified.

A litle one shall become as a thousand, & a smale one as a strong nation: I the Lord wil hasten it in due time.

CHAP. LXI.

He prophesyeth that Christ shall be anointed and sent to preache. 10 The ioye of the faithful.

Luk. 4. 18.

a This apper-
teineeth to all
the Prophetes
and ministers
of God, but
chiefly to
Christ, of who
se abundāt gra-
ces euery one
receiueeth ac-
cording as it
pleaseth him
to distribute.
b To them
that are liuely
rouched with
the feeling of
their finnes.
c Which are
in the bonda-
ge of sinne.
d The time
when it plea-
sed God to
shewe his
good fauour
to man, which
S. Paul cal-
leth the ful-
nes of time,
Gal. 4. 4.
e For when
God deliue-
reth his
Church, he pu-
nisseth his e-
nemies.
f Which was
the signe of
mourning.
g Trees that
bring forth
good frutes, as
Mat. 3. 8.
h That is, for
a long time.
i Thei shall
be ready to re-
ceiue you in all
your necessi-
ties.
k This is acco-
plished in the
time of Christ,
by whome all
faithful are
made Priests
and Kings,
1. Pet. 2. 9,
reuel. 1. 6, &
3. 10.
l I Read Chap.
60. 16, & Chap.
60. 11.
m Abundāt re-
compence, as
this worde is
vied, Chap.
40. 2.
n That is, the
Iewes.
o To wit, of
the Gentiles.
p Where as
the Gentiles
had dominion
ouer the Iewes
in times past,
now they shall
haue double
authoritie ouer
them and posses-
se twice to mu-
che.
q I wil not receiue their offering, which are extortioners, deceiuers,
hypocrites, or that deprive me of my glorie. r That is, of the Church.
s He sheweth what shall be the affection, when they sele this their deliue-
rance.

The Spirit of the Lord God is vpon me, therefore hath he sent me to preache good tidings vnto the poore, to binde vp the broken hearted, to preache libertie to the captiues, and to them that are bounde, the opening of the prison,

To preache the acceptable yere of the Lord, and the daie of vengeance of our God, to comfort all that mourne,

To appoint vnto the that mourne in Zioñ, & to giue vnto the beautie for ashes, the oyle of ioye for mourning, the garmēt of gladnes for the spirit of heauines, that thei might be called trees of righteousness, the planting of the Lord, that he might be glorified.

And thei shall buyld the olde waste places, & raise vp the former desolations, & thei shall repaire the cities which were desolate and waste through manie generations.

And the strangers shall stande and fede your shepe, & the sonnes of the strangers shall be your plowe men & dressers of your vines.

But ye shall be named the Priests of the Lord, & men shall saie vnto you, The ministers of our God, Ye shall eat the riches of the Gentiles, and shall be exalted with their glorie.

For your shame you shall receiue double, and for confusio they shall reioyce in their porcion: for in their land thei shall possesse the double: euerlasting ioye shall be vnto them.

For I the Lord loue iudgement & hate a robberie for burnt offering, and I wil direct their worke in trueth, and wil make an euerlasting couenant with them.

And their fede shall be known among the Gentiles, & their buddes among the people. All that se the, shall knowe them, y thei are the fede which the Lord hath blessed.

I wil greatly reioyce in the Lord, and my soule shall be ioyful in my God: for he hath clothed me with the garments of saluacion, and couered me with the robe of righteousness: he hath decked me like a bridegrome, and as a bride tareth her self with her iewels.

For as the earth bringeth forth her budde, & as the garden caueth to growe that

which is sown in it: so the Lord God wil cause righteousness to growe & praise before all the heathen.

CHAP. LXII.

The great desire that the Prophetes haue had for Christ: comming. 6 The diligence of the Pastors to preache.

For Zions sake I wil not holde my tongue, and for Ieruselems sake I wil not rest, vntill the righteousness thereof breake forth as the light, and saluacion thereof as a burning lampe.

And the Gentiles shall see thy righteousness, and all Kings thy glorie: and thou shalt be called by a newe name, which the mouth of the Lord shall Name.

Thou shalt also be a crowne of glorie in the hand of the Lord, & a royal diademe in the hand of thy God.

It shall no more be said vnto thee, Forsaken, nether shall it be said any more to thy land, Desolate, but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delicteth in thee, and thy land shall haue an housband.

For as a yong man marieth a virgine, so shall thy sonnes marry thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

I haue set watchmen vpon thy walles, O Ierusalem, which all the daie and all the night continually shall not cease: yee that are mindeful of the Lord, kepe not silence, and giue him no rest, till he repaire and vntill he set vpon Ierusalem the praise of the worlde.

The Lord hath sworn by his right hand & by his strong arme, Surely I wil no more giue thee corne to be meat for thine enemies, & surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast labored.

But thei that haue gathered it, shall eat it, & praise the Lord, & the gatherers thereof shall drinke it in the courts of my Sanctuary.

Go through, go through the gates: prepare you the waie for the people: cast vp the waie, and gather out the stones, & set vp a standart for the people.

Beholde, the Lord hath proclaimed vnto the ends of the worlde: tel the daughter Zioñ, Beholde, thy Sauour commeth: beholde, his wages is with him, and his worke is before him.

And thei shall call the, The holie people, the redeemed of the Lord, and thou shalt be named, A citie sought out & not forsaken. A citie sought out & not forsaken.

CHAP. LXIII.

God shall destroy his enemies for his Churches sake. 7 Gods benefites towards his Church.

Epi. ii.

a The Prophet saith that he wil neuer cease to declare vnto the people good tydings of their deliuerance.
b Til they haue full deliue-
rance: and this the Prophet speaketh to in courage all other ministers to the setting forth of Gods mercies toward his Church.
c Thou shalt haue a more excellent fame then thou hast had hitherto.
d He shall esteeme thee as de-
re & precious as a King doeth his crowne.
e Thou shalt nomore be con-
temned as a woman forsaken of her housband.
f Or, my deliue-
in her.
g Or, married.
h That it may be replenished with children.
i For as much as thei confesse one faith & religion with thee, thei are in the same bond of mari-
age with thee: and thei are called the chil-
dren of the Church, in as-
much as Christ maketh her plentiful to bring forth the children vnto him.
k Prophets, pa-
stors, and mini-
sters.
l He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliue-
rance of his Church and to teache others to do the same.
m For the res-
tauratio whe-
reof all the worlde shall praise him.
n Signifying
great number.
o It shal come to the Church, & what meanes he wolde prepare for the restitution of the same, as Chap. 57. 14.
p The Prophet and ministers show the people of this their deliuerance: & was chiefly ment of our saluacio by Christ. Zach. 9. 9. mat. 28. 18.
q He shall haue all power to bring his purpose to passe, as Chap. 40. 10.
r That is, one ouer whome God hath had a singular carer to recouer her which she was lost.

Deliueraunce of the Church. Iſaiāh. Mans iuſtice.

^a This prophete is againſt Iduſia, and enemies which perſecuted the Church, on whom God wil take vengeance, and is here ſet forth after that he hath deſtroyed them in Bozrah, the chief citie of the Idumeans: for theſe were their greateſt enemies, and vnder the title of circumciſed, and the kindred of Abraham claimed to the ſelues chief religion, and hated true worſhippers. ^b God anſwereth them that asked this queſtion, Who is this? &c. and ſaith, Ye ſe now performed in dede the vengeance, & my Prophetes threatned. ^c Another queſtion, to the which the Lord anſwereth. ^d Shewing, when God puniſheth his enemies, it is for the profite and deliueraunce of his Church. ^e God ſheweth that he hath no nede of mans helpe for the deliueraunce of his, and though men reſuſe to do their dutie through negligence, & ingratitude, yet he him ſelf wil deliuer his Church, and puniſh the enemies, read cha. 59. 16. ^f I wil ſo aſſure them, and make the ſo giddy, that they ſhal not knowe, which way to go. ^g The Prophet ſpeaketh this to moue the people to remember Gods benefites in times paſt, that they may be confirmed in their troubles. ^h For I did chuſe them to be mine, that they ſhulde be holy, & not deceiue mine expectation. ⁱ He bare their afflictions and griefs as though they had bene his owne. ^k Which was a witnes of Gods preſence: and this may be referred to Chriſt, to whom belongeth the office of ſaluation. ^l That is, the people of Iſrael being afflicted, called to remembrance Gods benefites, which he had beſtowed vpon their fathers in times paſt. ^m Meaning Moſes. ⁿ That is, in Moſes that he might wel gouerne the people: ſome referre this giuing of the Spirit to the people. ^o Peaceably, and gently, as an horſe is led to his paſture.

WHo is this that commeth from Edom, with red garments from Bozrah: he is glorious in his apparel and walketh in his great ſtrength: I ſpeake in righteouſnes, & am mightie to ſaue. ^a Wherefore is thine apparel red, and thy garments like him that treadeth in the wine preſſe? ^b I haue troden the wine preſſe alone, and of all people there was none with me: for I wil tread them in mine angre, & tread them vnder fote in my wrath, and their blood ſhal be ſprinkled vpon my garments, and I wil ſtaine all my raiment. ^c For the daie of vengeance is in mine heart, & the yere of my redeemed is come. ^d And I looked, & there was none to helpe, & I wondered that there was none to vp-holde: therefore mine owne arme helped me, and my wrath it ſelf ſuſtained me. ^e Therefore I wil treade downe the people in my wrath, and make them drunken in mine indignation, & wil bring downe their ſtrength to the earth. ^f I wil remember the mercies of the Lord & the praifes of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnes toward the houſe of Iſrael, which he hath giuen them according to his tendre loue, and according to his great mercies. ^g For he ſaid, Surely they are my people, children that wil not lie: ſo he was their ſauiour. ^h In all their troubles he was troubled, & the Angel of his preſence ſaued them: in his loue and in his mercie he redeemed them, and he bare them and caried them all waies continually. ⁱ But they rebelled and vexed his holie Spirit: therefore was he turned to be their enemy, & he fought againſt them. ^j Then he remembered the olde time of Moſes and his people, ſaying, Where is he that brought them vp out of the Sea with the ſhepherd of his ſhepe? where is he that put his holie Spirit within him? ^k He led them by the right hand of Moſes with his owne glorious arme, deuinding the water before them, to make him ſelf an euerlaſting Name. ^l He led the through the depe, as an horſe in the wildernes, that they ſhulde not ſtomble, ^m As the beaſt goeth downe into valley, the Spirit of the Lord gaue them reſt: ſo didſt thou lead thy people, to make thy ſelf a glorious Name. ⁿ He bare their afflictions and griefs as though they had bene his owne. ^o Which was a witnes of Gods preſence: and this may be referred to Chriſt, to whom belongeth the office of ſaluation. ^p That is, the people of Iſrael being afflicted, called to remembrance Gods benefites, which he had beſtowed vpon their fathers in times paſt. ^q Meaning Moſes. ^r That is, in Moſes that he might wel gouerne the people: ſome referre this giuing of the Spirit to the people. ^s Peaceably, and gently, as an horſe is led to his paſture.

^t Like downe from heauē, and beholde from the dwelling place of thine holines, & of thy glorie. Where is thy zeale and thy ſtrength, the multitude of thy mercies, & of thy compaſſions? they are reſtrained from me. ^u Doubtes thou art our Father: though Abraham be ignorant of vs, and Iſrael knowe vs not, yet thou, O Lord, art our Father, and our redeemer: thy Name is for euer. ^v O Lord, why haſt thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy ſeruants ſake, and for the tribes of thine inheritance. ^w The people of thine holines haue poſſeſſed it, but a litle while: for our aduerſaries haue troden downe thy Sanctuarie. ^x We haue bene as they, ouer whom thou neuer bareſt rule, and vpon whom thy Name was not called. ^y deliuer vs vnto our owne conſcience, & diſtly puniſh ſinne by ſinne according to thy iuſt iudgement. ^z Meaning, for the covenants ſake made to Abraham, Iſhak & Iaakob his ſeruants. ^a That is, in reſpect of the promes, which is perpetual: albeit they had now poſſeſſed the land of Canaan, a thouſand, & four hundredth yere: and thus they lament, to moue God rather to remember his covenant then to puniſh their ſinnes.
CHAP. LXIIII. ^b The Prophet prayeth for the ſinnes of the people. ^c Maſ righteouſnes is like a filthy clout. ^d OH, that thou woldeſt breake the heauens, & come downe, and that thy mountaines might melt at thy preſence. ^e As melting fyre burned, as the fyre cauſed the waters to boile, (that thou mighteſt declare thy Name to thy aduerſaries) the people did tremble at thy preſence. ^f When thou dideſt terrible things, which we looked not for, thou cameſt downe, & the mountaines melted at thy preſence. ^g For ſince the beginning of the worlde they haue not heard nor vnderſtand with the eare, nether hath the eye ſene another God beſide thee, which doeth ſo to him that waiteth for him. ^h Thou dideſt mete him, that reioyced in thee, and did iuſtly: they remembred thee in thy wayes: beholde, thou art angrie, for we haue ſinned: yet in them is continuance, and we ſhal be ſaued. ⁱ But we haue all bene as an vncleane thing & all our righteouſnes is as filthy cloutes, and we all do fade like a leafe, and our iniquities like the winde haue taken vs away. ^j And there is none that calleth vpon thy Name, nether that ſtirreth vp him ſelf to take holde of thee: for thou haſt hid thy face from vs, and haſt conſumed vs becauſe of our iniquities. ^k But now, O Lord, thou art our Father: we are the claye, and thou art our potter, & becauſe we haue prouoked thee to angre, and though we wolde excuſe our ſelues, yet our righteouſnes, & beſt vertues are before thee as vile cloutes, or, (as ſome read) like the menſtruous clothes of a woman. ^l Albeit, O Lord, by thy iuſt iudgement thou mighteſt utterly deſtroye vs, as the potter may his poſt, yet we appeale to thy mercies, whereby it hath pleaſed thee to adopt vs ſo be thy children.

^a Having declared Gods benefites thewed to their forefathers, he turneth him ſelf to God by prayer, deſiring hito continue the ſame graces toward them. ^b Thy great affliction which thou bareſt towards vs. ^c Meaning from the whole bodie of the Church. ^d Though Abraham wolde reſuſe vs to be his childre, yet thou wilt not reſuſe to be our father. ^e By taking away thy holie Spirit from vs, by whom we were gouerned, and ſo for our ingratitude. ^f diſtly. ^g The Prophet continueth his prayer, deſiring God to declare his loue toward his Church by miracles, and mightie power as he did in mount Sinai. ^h Meaning, raine, hail, fyre, thunder, & lightnings. ⁱ Paul voucheth the ſame kinde of admiration, 1 Cor. 2. 9, marveling at Gods great benefite ſhewed to his Church by the preaching of the Goſpel. ^j Thou ſheweſt fauour toward our fathers, when they truſted in thee, and walked after thy commandments. ^k They conſidered thy great mercies. ^l That is, in thy mercies, which he calleth the waies of the Lord. ^m Thou wilt haue pittie vpon vs. ⁿ We are iuſtly puniſhed & brought into captiuitie, becauſe we haue prouoked thee to angre, and though we wolde excuſe our ſelues, yet our righteouſnes, & beſt vertues are before thee as vile cloutes, or, (as ſome read) like the menſtruous clothes of a woman. ^o Albeit, O Lord, by thy iuſt iudgement thou mighteſt utterly deſtroye vs, as the potter may his poſt, yet we appeale to thy mercies, whereby it hath pleaſed thee to adopt vs ſo be thy children.

k For so y^e Beth
judgeth when
God doeth not
Immediately
send succor.
l Which were
dedicāt to thy
service and to
call vpon thy
Name.
m Wherein we
reioyced and
worshipped thee
n That is, at the
contempt of
thine owne glo-
rie: though our
sinnes haue de-
serued this,
yet thou wilt
not suffer thy
glorie thus to
be dimini-
shed.

we all are the worke of thine hands.
9 Be not angrie, o Lord, ^k about measure, ne-
ther remeber iniquitie for euer: lo, we be-
seeche thee beholde, we are all thy people.
10 ^l Thine holie cities lye waste: Zión is a
wildernes, & Ierusalém a desert.
11 The House of our Sanctuarie & of our
glorie, ^m where our fathers praised thee, is
burnt vp with fyre, and all our pleasant
things are wasted.
12 Wilt thou holde thy self stil ⁿ at these
things, o Lord? wilt thou holde thy peace
and afflict vs about measure?

CHAP. LXV.

*The Vocation of the Gentiles and the reuelation of the
Lewes. 13 The ioy of the elect and the punishment of the
wicked.*

^a I haue bene fought of them that ^a asked
not: I was founde of them that sought
me not: I said, Beholde me, beholde me,
vnto ^b a nation that called not vpon my
Name.

^c I haue ^b spred out mine hands all the
day vnto a rebellious people, which wal-
ked in a way that was not good, ^c euen after
their owne imaginacions:

^d A people that prouoked me euer vnto my
face: that sacrificeth in ^d gardens, and burn-
eth incense vpon ^e bricke.

^f Which remaine among the ^f graues, and
lodge in the deserts, which eat ^g swines
flesh, and the broth of things polluted
are in their vessels.

^h Which say, ^h Stand aparte, come not nere
to me: for I am holier then thou: these are
a smoke in my wrath & a fyre that ⁱ burn-
eth all the day.

^k Beholde, it is ^k written before me: I wil
not kepe silence, but wil rendre it and re-
compense it into their bosome.

^l Your iniquities & the iniquities of your
fathers ^l shalbe ^l together (saith the Lord)
which haue burnt incense vpon the moun-
taines, and blasphemed me vpon the hil-
les: therefore wil I measure their olde wor-
ke into their bosome.

^m Thus saith the Lord, As the wine is fou-
de in the cluster, and one saith, Destroy it
not, for a ^m blessing is in it, so wil I do for
my seruants sakes, that I may not destroy
them whole.

ⁿ But I wil bring a fede out of Iakób, &
out of Iudáh, that shal enherit my moun-
taine: and mine elect shal inherit it, & my
seruants shal dwell there.

^o And Sharón ^o shalbe a shepe folde,
and the valley of Achór shalbe a resting
place for the cattel of my people, that haue
sought me.

^p But ye are thei that haue forsaken the
children are punished for their fathers fautes: to wit, when the same fautes
or like are founde in them. ^m That is, it is profitable: meaning, that
God wil not destroy the faithful branches of his vineyard when he destroyeth
the rotten branches, that is the hypocrites. ⁿ Which was a plentiful place
in Iudca to fede shepe, as Achór was for cattell.

Lord and forgotten mine holie Mountai-
ne, & haue prepared a table for the ^o mul-
titude, & furnish the drinke offrings vnto
the number.

^p Therefore wil I ^p number you to the
sworde, and all you shal bowe downe to y^e
slaughter, because I called, and ye did not
answer: I ^q spake, & ye heard not, but did
euil in my sight and did chuse that thing
which I wolde not.

^r Therefore thus saith the Lord God, Be-
holde, my seruants shal eat, & ye shal be
hungrie: beholde, my seruants shal drinke,
and ye shal be thirstie: beholde, my seru-
ants shal reioyce, and ye shalbe ashamed.

^s Beholde, my seruants shal sing for ioye
of heart, and ye shal crye for sorowe of
heart, & shal howle for vexation of minde.

^t And ye shal leaue your name as a curse
vnto my ^t chosen: for the Lord God shal
floue you and call his seruants by ^u another
name.

^v He that shal blesse in the ^v earth, shal
blesse him self in the true God, and he that
swareth in the earth, shal swear by the
true God: for the former ^x troubles are
forgotten, and shal surely hide them selues
from mine eyes.

^y For lo, I wil creat y^e newe heauens and a
newe earth: and the former shal not be re-
membred nor come into minde.

^z But be you glad & reioyce for euer in y^e
things that I shal creat: for beholde, I wil
creat Ierusalém ^z as a reioycing & her peo-
ple ^z as a ioye,

^a And I wil reioyce in Ierusalém, & ioye
in my people, and the voice of weping
shalbe no more heard in her, nor the voice
of crying.

^b There shalbe no more there a childe of
yeres, nor an olde man that hathe ^b not fil-
led his daies: for he that shalbe an hūdreth
yeres olde, shal dye ^c as a yong man: but the
sinner being ^a an hūdreth yeres olde shalbe
accursed.

^d And thei shal ^d buylde houses and inha-
bit them, and thei shal plant vineyardes,
and eat the frute of them.

^e Thei shal not buylde, and another inha-
bit: thei shal not plant, and another eat:
for as the daies of the tre are the daies of
my people, and mine elect shal inioye in
olde age the worke of their hands.

^f Thei shal not labour in vaine, nor bring
forthe in feare: for thei are the fede of the
blessed of y^e Lord, & their buddes with the.

^g Yea, before thei call, I wil answer, & whi-
les thei speake, I wil heare.

^h The ^h wolfe & the lambe shal fede toge-
ther, and the lion shal eat strawe like the

o By the mul-
titude & num-
ber he mean-
eth their in-
numerable ido-
les, of whome
they thoght
they coulde ne-
uer haue y^e
enough.
p Seing you call
not number
your gods, I
wil number
you with the
sworde.

q By my Pro-
phets, whome
ye wolde not
obey.

r By these
wordes, Eat &
drinke, he
meaneth the
blessed life of
the faithful, w^h
haue alwaies
consolation, &
full content-
ment of all
things in thei
God, though
some times
they lacke
these corporal
things.

s Meaning, y^e
he wolde call
the Gentiles,
who shulde
abhorre, euen
the very na-
me of the Le-
wes for their
inidelities fa-
ke

t Then by the
name of the
Lewes.

u By blessing,
& by swearing,
is ment the
praising of
God for his
benefices, and
the true wor-
ship of him,
which shal not
be onely in
Iudca, but
through all
the worlde.

x I wil no mo-
re suffer my
Church to be
desolate as in
times past.

y I wil so al-
ter and chan-
ge the state of
my Church,
that it shal se-
me to dwell in
a newe wor-
lde.

z Meaning, in
this wonder-
full restauraciō
of the Church
there shulde be
no weakenes of
youth, nor in-
firmities of
age, but all
shulde be
fresh, and flo-
rishing: & this
is accomplished
in the heauen-
lie Ierusalém,
when all sin-
nes shal cease
and sinners
shal be wiped
away.

a Whereby he sheweth that the infidels and vnrepentant sinners haue no
parte of this benedictiō b He propoeth to the faithful the blessings which
are contayned in the Law, and so vnder temporal things comprehendeth the
spiritual promises. c Acad Chap 11, 6.

Workes without faith.

Isaiáh. The Church restored.

bullocke: and to the serpent dust shall be his
meat. Thei shal no more hurt nor destroy
in all mine holie Mountaine, saith y Lord.

CHAP. LXVI.

1. God dwelleth not in temples made with hands. 3 He despiseth sacrifices done without mercie and faith.
5 God comforteth them that are troubled for his sake.
19 The vocation of the Gentiles. 23 The perpetual Sabbath. 24 The punishment of the wicked is everlasting.

1 **T**HUS saith the Lord, *The a^ueruen is
my throne, and the earth is my foote-
stole : where is y^e house that ye wil buylde
vnto me? & where is that place of my rest?
2 For all these things hathe mine hād ma-
de,^b & all these things haue bene, saith the
Lord : & to him wil I loke, euen to him,
that is poore, and of a contrite spirit and
trembleth at my wordes.

3 He that killeth a bullocke,^{as} as if he slew
a man: he that sacrificeth a sheepe,^{as} as if he
cutte of a dogges necke: he that offereth an
oblation,^{as} as if he offered swines blood: he y
remembreth incense,^{as} as if he blessed an idle
yea, they haue chose their owne waies, &
their soule deliteth in their abominaciōs.

4. Therefore wil I chuse out their delusiōs,
& I wil bring their feare vpon thē, because
I called, & none wolde answer: I spake and
they wolde not heare: but they did euil in
my sight, & chose y^e things w^h I wolde not.

5 Heare the worde of the Lord, all ye that
tremble at his^e worde, Your brethren that
hated you, & cast you out for my Names
sake, said, Let the Lord be glorified: but
he shal appeare to your ioye, and thei shal
be ashamed.

6 s A voyce sounderh from the citie, *even* a
 7 voyce from the Temple, the voyce of the
 Lord, that recōpenceth his enemies fully.
 Before^h she trauailed, she broght forth:
 and before her pēine came, she was deli-
 uered of a man childe.

8 Who hath heard such a thing? who hath
seen such things? shall the earth be brought
forth in one day? or shall a nation be born
at once? for as Zion travailed,
she brought forth her children.

2. Shal I^e cause to trauaile, and not bring
forthe: shal I cause to brîg forthe & shal be
baren, faiththy God?

10 Reioyce ye with Ierusalém, and be glad
with her, all ye that loue her: reioyce for
ioye with her, all ye that mourne for her,

11 That ye may sucke¹ & be satisfied with
the breasts of her cōsolation: that ye may
milke out & be delited with the brightnes
of her glorie.

12 For thus saith the Lord, Beholde, I wil
res and hated them that feared God. g The enemies shal thor-
re terrible voyce, euen syre and slaughter, seing thei wolde not
le voyce of the Prophets which called them to repentance.

at the restauration of the Church shulde be so suddē & contrarie opinion: as when a woman is deliuered before she loke for it, without paine in traueil. i This shal passe the capacite of man to deuise that shal come vp at once, meaning vnder the preaching whereof thei that came vp out of Babylon, were a figure.

whereby, that as by his power, & prouidence woman trauaileth & laboureth, so by the power to bring forth his Church at his time appointed, may reioyce for all y^e benefites that God bestoweth vpon his

extend^m peace ouer her like a flood & the^m I wil giue
glorie of ^ya Gentiles like a flowing strea^m her felicitye, &
me: then thal ye sucke, ye thal be ^o borne prosperitie, in
vpō her sides, and be ioyful vpō her knees. great abidance.
Read Ch.p. 60, 16.

13 As one whome his mother comforteth, so wil I comforte you, and ye shalbe comforted in Ierusalém.

14 And when ye see this, your heart shal re-
ioyce, and your p bones shal flourish like an
herbe: and the hand of the Lord shal be
known among his seruants, and his indig-
nation against his enemies.

15 For beholde, y Lord wil come with fyre,
& his charets like a whirlewinde, that he
may receyue his angre with wrath, &
his indignacion with the flame of fyre.

16 For the Lord wil iudge with fyre, and wth his sworde all flesh, & the staine of y^e Lord shalbe manie.

17 They that sanctifie the selues, & purifie
them selues in the gardens behinde one tre
in y^e middes eating swines flesh, & suche
abomination, euen the mouse, shalbe con
sumed together, saith the Lord.

18. For I wil visit their workes, and their imaginations: for it shal come that I wil gather all nations, and tongues, and thei shal come, and se my ^t glorie.

19 And I will set a ^u signe among the, & will send those that ^a escape of them, vnto the nations of ^r Tyr^hish^h, ^a Pul, and ^a Lud; & to them that drawe the ^b bowe, to ^c Tubal and ^d Iauan, yles a farre of, that haue not heard my fame, nether haue sene my glorie, & ^e thei shal declare my glorie among the Gentiles.

20 And they ſhal bring all your ^e brethren
for an offering vnto the Lord out of all na-
tions, vpon ^e horſes, and in charrets, and in
horſe litters, & vpon mules, & ſwift beaſts,
to Ieruſalẽ mine holie Mountaine, ſaith the
Lord, as the children of Iſraël, offer in a
cleane veſſel in the Houſe of the Lord.

21 And I will take of them for ^h Priests, and
for Levites, saith the Lord.

23 For as y^e newe^a heauē, & the newe earth
which I wil make, shal remaine before me,
saith the Lord, so shal your sede and your
name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shal all flesh come to worship before me, saith the Lord.

24 And they shal go forth, and loke vpon the ^h carkeifes of the ment that haue transgressed against me: for their ^l worme shal not dye, nether shal their fyre be quēched, & thei shalbe an abhorre^m vnto all flesh.

ham as you are. g. Whereby he meaneth if no necessarie means shall wane
 why God shall call ſo Gentiles to ſ knowledge of the Goſpel. h. To wit, of
 Gentiles, as he did Luke, Timothy & Titus firſt, and others after to preach his
 worde. i. Hereby he ſignifieth ſo kingdom of Chriſt wherein his Church ſhall
 be renued, & where as before there were appointed ſeaſons to ſacrificeth in this
 there ſhall be one continual Sabbath for ſo all times and ſeaſons ſhall be mere
 k. As he hath declared ſo felicitate that ſhall be within ſo Church for ſo
 of the godlie, ſo doeth he ſhewe what horrible calamitie ſhall come to
 the wicked, ſo are out of the Church. l. Meaning a cōtinual torment of con-
 ſcience, ſo ſhall ever gnawe them & neuer ſuffer them to be at reſt, Mark.9.44-
 m. This is the iuſt reuerence for the wicked, which contempting God and
 his worde, ſhall be by God iuſtly iudged, & abhorred of all his creatures.